



Montgomery, Sheffield,

THE  
**Imperial Magazine;**

OR,

**COMPENDIUM OF**  
**RELIGIOUS, MORAL, AND PHILOSOPHICAL**  
**KNOWLEDGE;**

COMPREHENDING

RELIGION,  
LITERATURE,  
MORAL PHILOSOPHY, OR ETHICS,  
NATURAL PHILOSOPHY,  
CHEMISTRY,  
REVIEW OF BOOKS,

HISTORICAL NARRATIVE,  
ANTIQUITIES,  
DOMESTIC ECONOMY,  
TRADE,  
MISCELLANEOUS ARTICLES,  
POETRY.

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**VOLUME ELEVEN,**

FOR

**1829.**

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“He that would pass the latter part of life with honour and decency, must, when he is young, consider that he shall one day be old; and remember when he is old that he has once been young: in youth he must lay up knowledge for his support when his powers of acting shall forsake him; and in age forbear to animadvert with rigour on faults which experience only can correct.”

*Johnson.*

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THE  
**Imperial Magazine;**  
 OR, COMPENDIUM OF  
**RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.**

JAN.]

"THE DISCONTINUANCE OF BOOKS WOULD RESTORE BARBARISM."

[1829]

MEMOIR OF  
 THE RIGHT REVEREND REGINALD HEBER,  
 LATE LORD BISHOP OF CALCUTTA.

The family of Heber is of ancient standing in Yorkshire, branches of which have, at different periods, been transplanted into Shropshire, Cheshire, and Essex. The Rev. Reginald Heber, master of arts of Brazenose College, Oxford, on becoming rector of Malpas, in Cheshire, married the daughter of Dr. Allanson, of the county of York, by whom he had two sons, Richard, who was for some time one of the representatives of the university of Oxford, and Reginald, the subject of the present memoir. As a proof of the excellence of the elder Mr. Heber's character, we may adduce the following trait of his disinterestedness. When he went to settle on his living, he was given to understand that Mrs. Smith, the relict of the learned dean of Chester, considered herself as his relative, and that, therefore, as she was very rich, her acquaintance would be worth cultivating. The good man took no notice of the hint, but being perfectly at his ease in worldly circumstances, left his distant cousin to dispose of her property elsewhere.

His second son, who, with his name, inherited his liberal disposition, was born at Malpas, April 21, 1783. The rudiments of his education he received under the parental roof, from whence he was removed at an early age, to the grammar school of Whitchurch, in Shropshire, and next, to a private seminary near the metropolis, kept by Dr. Bristowe. At the age of sixteen, he was entered a student of Brazennose College, and the year following gained the chancellor's prize for his "Carmen Seculare," an elegant Latin poem on the commencement of the new century. In 1803 he distinguished himself by his exquisite English poem, entitled, "Palestine," which obtained the gold medal, and was recited with great applause in the theatre. On that occasion the venerable father of the young poet was present, and the effect upon his nerves was such, that he died shortly afterwards.

To relieve his mind under this loss,  
 \* 97.—VOL. IX.

Mr. Heber accepted an offer to accompany Mr. Thornton in a tour through Germany, Russia, and the Crimea. Of the value of his journal some idea may be formed, from several passages which the late Dr. Clarke was permitted to extract for the illustration of his travels.

While abroad, Mr. Heber was unanimously chosen fellow of All Souls' College; and upon his return, he gained another academical prize for an essay in prose, on "The Sense of Honour." Soon after this, Mr. Heber relinquished his fellowship, on being presented to the family rectory of Hodnet, in Shropshire, and marrying the daughter of Dr. Shipley, dean of St. Asaph.

In 1808 he took the degree of master of arts as a Grand Compounder, and the next year appeared his poem, entitled, "Europe, or Lines on the present War," a piece which, though not professedly a satire, exhibits in some parts much of the Juvenalian character on the vices and follies of the age. About the same time came out a quarto edition of the "Palestine; with a Fragment on the Passage of the Red Sea;" written in the highest style of descriptive poetry. Four years afterwards, the author printed a small volume of "Original Poems and Translations," which, for vigour of conception, beauty of imagery, and harmony of versification, may vie with some of the finest productions in our language.

In 1815, Mr. Heber preached the Bampton Lecture before the university of Oxford, on which occasion he took for his subject, "The Personality and Office of the Christian Comforter." The course was well attended, and the preacher gained great credit, by the manner in which he discharged this important duty. Yet, when the discourses, pursuant to the will of the founder of the lecture, appeared from the press, some of the positions advanced therein were called in question by the editor of the British Critic, in such a manner, that the author, though little disposed to controversy, felt himself under the necessity of replying to the anonymous reviewer, in "A Letter addressed to the Head of a College." The next publication of Mr. Heber was an admirable sermon, preached by him in the cathedral

of Chester, and printed at the desire of Dr. Law, then bishop of that diocese, and now of Bath and Wells. The last literary performance of Mr. Heber was, a Memoir of the Life and Writings of the eloquent and eminently pious prelate, Jeremy Taylor, prefixed to a uniform edition of his works.

In the spring of 1822, the preachship of Lincoln's Inn became vacant, when the whole bench of that honourable society concurred in soliciting Mr. Heber to accept the situation; which had always been an object of distinction, and never was filled but by men of preeminent talents. The proposal was too flattering to be rejected; but within a few months after his appointment to this place, another of a higher and very different description was offered him, which put his mind in a painful state of suspense, whether he could prudently accept, or conscientiously refuse it.

At the close of the above year, the melancholy intelligence reached England of the sudden death of that excellent man, Dr. Middleton, the first protestant bishop in British India. The Society for Promoting Christian Knowledge, who were the principal means of procuring what had long been wanting, the establishment of an episcopate in the East, immediately assembled upon this occasion, and, after paying proper respect to the memory of the deceased prelate, began to look out for a person qualified in every respect to be his successor. They were not long in consultation, but with one heart and one voice the venerable body fixed upon Mr. Heber as the man in whom were combined all the requisites that could be wished, for the arduous situation.

"Here," to use the language of a great writer on a similar occasion "were to be found diligence, patience, activity, candour, and integrity; here was religion without formality, liberality without ostentation, seriousness without moroseness, and cheerfulness without levity: here was gentleness to others, and self severity: here was useful learning, and a love of those who loved and pursued it; here was a contempt and dislike for detaching sycophants and fawning parasites: here was affability to inferiors: here were other bright virtues and endearing accomplishments which need not be recounted; for there is already reason to fear that justice has not been done to the dignity of the subject."\*

The Society having come to a resolution upon this important concern, immediately communicated it in the handsomest terms

\* Dr. Jortin's Sermon at the Consecration of Bishop Pearce.

to Mr. Heber, who was much affected by the application. Ambition and emolument were here out of the question; for, as he was already at perfect ease in his circumstances, and happy in his connexions, with fair prospects of higher advancement in the church, if he should ever think of seeking it, the present offer, flattering as it might be, was one which, in a worldly point of view, had more to repel than to court desire. Young men, ardent for fame, or needy characters anxious to secure an independence, might be, and often are, ready enough to encounter the perils of the sea, and the dangers of an unhealthy climate, in order to gain honour and wealth. The motives by which such persons are actuated take from them the merit of making any sacrifice for the sake of knowledge, religion, humanity, or conscience. On the contrary, adventurers like these lose nothing in any case; for whether successful or not, they have their meet reward,—perishable riches and contempt, if they prosper; and an unlamented end, if they fall by a calenture or an apoplexy.

Mr. Heber could not be classed with such as these; for however highly he might estimate the episcopal station, it was not the title, but the office, which he contemplated. A mitre in his eyes was not so splendid an object, as to render him indifferent to the obligations which it imposed upon the wearer. The one now held out to him for his acceptance, was of a very peculiar kind, and appeared more like a crown of thorns, and an emblem of martyrdom, than of honourable distinction and enjoyment.

The only Englishman that ever sat in the pontifical chair, was Adrian the Fourth, who had been a poor brother of the monastery of St. Alban's. After his elevation to the summit of human dignity, he was visited by his learned countryman and friend, John of Salisbury; to whom he said, that so far from being an object of envy, he deserved to be pitied, and that all the scenes of his early life, though cross and disagreeable when they occurred, were pleasure and felicity, compared with the vexations which he had now to endure. He passionately regretted ever having left his dear native land, to thrust himself among briars which pierced him on all sides. "I have risen," concluded he, "from being a recluse canon, to the papacy, and never did any one step in the gradation of preferment add to the happiness of my life. It is upon the anvil, and with heavy strokes of the hammer, that the Lord hath aggrandized me; so that now I have nothing to pray for but to be released from a burden which is become intolerable."

But to return to Mr. Heber. On being apprised of the recommendation of the Society for Promoting Christian Knowledge, and the cheerful acquiescence of the East India Company and the Government, he hesitated, took time to deliberate, and then declined the appointment. This was not the effect of timidity, for on his own account he had no fear; but when he reflected upon the situation of his beloved partner and only child, he very naturally doubted whether the present invitation was such a call as superseded every other tie, whether of parochial or social relation. The matter then underwent a further consideration; counsel was held upon it; and his scruples being removed, Mr. Heber consented to take upon him the momentous charge.

Here we cannot avoid pausing for a moment, to express our surprise and regret, that the great civil and ecclesiastical authorities at home, did not, upon this occasion, turn their thoughts to the necessity of organizing an episcopal establishment for the vast continent of British India, and its insular dependencies, corresponding in some measure to the diocesan division in England and Ireland. A single glance at the map of Hindostan, must convince any one of the inability of an individual to superintend all the churches scattered over such an extent of territory; and those too, in many parts, separated widely from each other by tracts of country dangerous to travel over.

Dr. Middleton, the first bishop, was a man of strong constitution and powerful energies, yet even he fell under the weight of the burden, declaring with his last breath, that whoever came out to India with the same general commission would experience a similar fate. Notwithstanding this, the British government continued the narrow plan which had been originally adopted, and Mr. Heber, with the melancholy example and gloomy presage before him, received consecration at Lambeth, May 14th, 1823.

Previous to his departure from England in the month of June, the university of Oxford, conferred upon him the degree of doctor in divinity, by diploma, which is the highest mark of distinction in the power of that learned body to bestow.

On the 11th of October the bishop arrived at Calcutta, where he set himself diligently to the discharge of his pastoral office.

On the 27th of May, 1824, he entered upon his first visitation, comprising northern India, Bombay, and the island of Ceylon. Having completed this circuit, he returned to Calcutta, and at the beginning of the present year made preparations for his visitation to Madras. On Good Friday he preached at Combuconum, and

the next day he arrived at Tanjore, where on Easter Sunday divine service was performed at the mission church in the Little Fort. His lordship's chaplain, the reverend Thomas Robinson, the reverend J. Doran, and other ministers, assisted in reading the liturgy; after which the bishop preached an eloquent and impressive sermon on the Resurrection; concluding in the most feeling manner with an exhortation to brotherly love. The Lord's supper was then administered to eighty-seven communicants, and fifty-seven native Christians who understood the English language. In the evening divine service was performed at the same place in the Tamul language; the liturgy being read by the Rev. Mr. Barenbruck, assisted by a native minister, and a sermon preached by the Rev. Dr. Cammerer; on the conclusion of which, to the agreeable surprise of all present, the bishop pronounced the apostolic benediction in the Tamul language.

On Easter Monday his lordship held a Confirmation, when twelve English and fifty native youths received that ordinance. As only a part of the latter understood English, the service was repeated in the Tamul language by the Rev. Mr. Kohlhoff, who afterwards addressed the catechumens in an affecting exhortation. In the evening, Tamul divine service was performed in the chapel of the mission garden, when the Rev. Mr. Sperschneider preached to a crowded congregation. At the conclusion of the service the missionaries received an affectionate and animated address from the bishop, who observed, it was probably the last time that all present could expect to meet again in this world: on which account he recommended to them the example of the venerable Schwartz, near whose remains he was then standing. This address produced a powerful effect upon the hearers, by whom it will not soon be forgotten.

On the 28th of March, the bishop, attended by his chaplain and several missionaries of the district, paid a visit of ceremony to the rajah of Tanjore, under the customary honours; and the next day his highness returned the compliment, by waiting on the bishop. The two following days were taken up by his lordship in visiting and inspecting the mission schools and premises. The number of children in these seminaries, English and Tamulian, amounted to two hundred and seventy-five boys and girls. His lordship heard them read in both languages, and expressed himself highly gratified at the progress which had been made by the scholars.

On the 31st, the bishop left Tanjore, amidst the blessings of the people, and pro-

ceeded to Trichinopoly, where he arrived apparently in good health and spirits, on Saturday the 1st of April. The next day he preached to a large audience, and the same evening confirmed forty young persons; to whom he also delivered a suitable address. On the following morning, at six o'clock, he went to the Fort church, where he confirmed eleven native Christians. In going and returning, he was most affectionate in his manner, talked freely on the glorious dispensations of God in Christ, and of the necessity of propagating the faith throughout India.

When he reached home, he went to visit Mr. Robinson, his chaplain, who was indisposed; after which he repaired to dress, and bathe. Having remained in the bath longer than usual, his servant entered the apartment, and found his master lying senseless in the water. Assistance was immediately procured, but every attempt to restore animation proved unsuccessful.

Upon examination, the vessels of the head were found much distended with blood, whence it was the opinion of the medical gentlemen, that the death of the bishop was occasioned by apoplexy. His lordship had exhibited unusual symptoms of heaviness when called from his repose, and while undressing for the bath; which disposition was probably induced by previous exertion, and rendered fatal by a sudden immersion into cold water. "Thus," says a correspondent, who had been one of the bishop's auditors, "the immortal inhabitant had forsaken its tenement of clay, doubtless to realize, before the throne of the Lamb, those blessings of which he yesterday spoke so emphatically and powerfully." The corpse was deposited, with every demonstration of respect and sorrow, on the north side of the altar of St. John's church, Trichinopoly.

The awful event was no sooner made known at the different seats of government, than it produced a general gloom, and every one, high and low, felt the loss as a personal concern. Meetings were held at the several presidencies, to consider of the best mode of paying a tribute of respect to the memory of the lamented prelate. From the excellent speeches which were delivered on these occasions, we shall select that of Sir Chas. Grey, the chief justice at Calcutta, as exhibiting an admirable portraiture of the good bishop, in his early days.

"It is, (said the learned judge,) with real agitation and embarrassment, that I find it my duty to mark out the grounds on which this meeting appears to me to have been called for. Assuredly, it is not that

there is any difficulty in finding those grounds; or that I have any apprehension that you will not attend to a statement of them with willingness and indulgence. But this is a very public occasion, and my feelings are not entirely of a public nature. Deep as my sense is of the loss which the community has sustained, yet, do what I will, the sensation which I find uppermost in my heart, is my own private sorrow, for one who was my friend in early life.

"It is just four-and-twenty years, 'this month, since I first became acquainted with him at the university, of which he was, beyond all question or comparison, the most distinguished student of his time. The name of Reginald Heber was in every mouth; his society was courted by young and old; he lived in an atmosphere of favour, admiration, and regard, from which I have never known any one but himself, who would not have derived, and for life, an unsalutary influence. Toward the close of his academical career, he crowned his previous honours by the production of his 'Palestine;' of which single work, the fancy, the elegance, and the grace, have secured him a place in the list of those who bear the proud title of English poets. This, according to usage, was recited in public; and when that scene of his early triumph comes upon my memory,—that elevated rostrum from which he looked upon friendly and admiring faces—that decorated theatre,—those grave forms of ecclesiastical dignitaries, mingling with a resplendent throng of rank and beauty,—those antique mansions of learning, those venerable groves, those refreshing streams, and shaded walks,—the vision is broken by another, in which the youthful and presiding genius of the former scene is beheld lying in his distant grave, amongst the sands of Southern India!—Believe me, the contrast is striking, and the recollections are most painful!

"But you are not here to listen to details of private life. If I touch upon one or two other points, it will be for the purpose only of illustrating some features of his character. He passed some time in foreign travel, before he entered on the duties of his profession. The whole continent had not yet been re-opened to Englishmen by the swords of the noble Lord (Combermere) who is near me, and his companions in arms; but in the eastern part of it the bishop found a field, the more interesting, on account of its having been seldom trodden by our countrymen: he kept a valuable journal of his observations; and when you consider his youth, the applause he had already received, and how tempting, in the morning of life,

are the gratifications of literary success, you will consider it as a mark of the retiring and ingenuous modesty of his character, that he preferred to let the substance of his work appear in the humble form of notes to the volumes of another.

“There is another circumstance which I can add, and which is not so generally known : this journey, and the aspect of those vast regions, stimulating a mind which was stored with classical learning, had suggested to him a plan of collecting, arranging, and illustrating, all of ancient and of modern literature, which could unfold the history, and throw light on the present state of Scythia—that region of mystery and fable—that source, from whence, eleven times in the history of man, the living clouds of war have been breathed over all the nations of the south. I can hardly conceive any work for which the talents of the author were better adapted; hardly any which could have given the world more delight, himself more of glory. I know the interest which he took in it. But he had now entered into the service of the church; and finding that it interfered with his graver duties, he turned from his fascinating pursuit, and condemned to temporary oblivion, a work, which I trust may yet be given to the public.

“I mention this chiefly for the design of shewing how steady was the purpose, how serious the views, with which he entered on his calling. I am aware that there were inducements to it, which some minds will be disposed to regard as the only probable ones; but I look upon it, myself, to have been with him a sacrifice of no common sort. His early celebrity had given him incalculable advantages; and every path of literature was open to him; every road to the temple of fame, every honour which his country could afford, was in a clear prospect before him, when he turned to the humble duties of a country church, and buried in his heart those talents which would have ministered so largely to worldly vanity, that they might spring up in a more precious harvest. He passed many years in this situation, in the enjoyment of as much happiness as the condition of humanity is perhaps capable of; happy in the choice of his companion, the love of his friends, the fond admiration of his family,—happy in the discharge of his great duties, and the tranquillity of a satisfied conscience.

“It was not, however, from this station that he was called to India. By the voice, I am proud to say it, of a part of that profession to which I have the honour to belong, he had been invited to an office, which few have held for any length of time

without further advancement. His friends thought it, at that time, no presumption to hope that ere long he might wear the mitre at home. But it would not have been like himself to chaffer for preferment; he freely and willingly accepted a call which led him to more important, though more dangerous—alas! I may now say, so fatal labours. What he was in India, why should I describe? You saw him: you bear testimony. He has already received, in a sister presidency, the encomiums of those from whom praise is most valuable. What sentiments were entertained of him in this metropolis of India, your presence testifies; and I feel authorized to say, that if the noble person (Lord Amherst) had been unfettered by usage, if he had consulted only his own inclinations, and his regard for the bishop, he would have been the foremost, upon this occasion, to manifest his participation in the feelings which are common to us all. When a stamp has been thus given to his character, it may seem only to be disturbing the impression, to renew, in any manner, your view of it: yet, if you will grant me your patience for a few moments, I shall have a melancholy pleasure in pointing out some features of it, which appear to me to have been the most remarkable.

“The first which I would notice, was that cheerfulness and alacrity of spirit, which, though it may seem to be a common quality, is, in some circumstances, of rare value. To this large assemblage, I fear I might appeal in vain, if I were to ask that He should step forward, who had never felt his spirit sink when he thought of his native home, and felt that a portion of his heart was in a distant land; who had never been irritated by the annoyance, or embittered by the disappointment, of India. I feel shame to say, that I am not the man who could answer the appeal. The bishop was the only one, whom I have ever known, who was entirely master of these feelings. Disappointment and annoyances came to him, as they come to all; but he met and overcame them with a smile; and when he has known a different effect produced on others, it was his usual wish, that ‘they were but as happy as himself.’

“Connected with this alacrity of spirit, and in some degree springing out of it, was his activity. I apprehend that few persons, civil or military, have undergone as much labour, traversed as much country, seen and regulated so much as he had done in the small portion of time which had elapsed since he entered on his office; and if death had not broken his career, his friends know

that he contemplated no relaxation of exertions. But this was not a mere restless activity, or result of temperament: it was united with a fervent zeal, not fiery nor over ostentatious, but steady and composed; which none could appreciate, but those who intimately knew him. I was struck myself, upon the renewal of our acquaintance, by nothing so much as the observation, that though he talked with animation on all subjects, there was nothing upon which his intellect was bent, no prospect upon which his imagination dwelt, no thoughts which occupied habitually his vacant moments, but the furtherance of that great design of which he had been made the principal instrument in this country.

“Of the same unobtrusive character was the piety which filled his heart; it is seldom that of so much, there is so little ostentation. All here knew his good-natured and unpretending manner: but I have seen unequivocal testimonies, both before and since his death, that under that cheerful and gay aspect there were feelings of serious and unremitting devotion, of perfect resignation, of tender kindness for all mankind, which would have done honour to a saint. When to these qualities you add his desire to conciliate, which had every where won all hearts—his amiable demeanor, which invited a friendship that was confirmed by the innocence and purity of his manners, which bore the most scrutinizing and severe examination—you will readily admit, that there was in him a rare assemblage of all that deserves esteem and admiration.”

It is with pleasure that we next give the speech of Dr. Bruce, the minister of the Scottish Presbyterian church at Calcutta, on this affecting occasion:—

“The situation I hold in another church, having the promotion of the same great objects in view, as that of which bishop Heber was the distinguished Head, led me frequently into conversation with the late excellent prelate, on these objects; and never did I enjoy that pleasure and honour without admiring the truly Christian and Catholic spirit which distinguished all he said. Devoted zealously to the service and honour of his own church, Bishop Heber heard with a pleasure which it was not in his nature to conceal, of the exertions of other churches to carry into execution the great work of piety and charity, which every religious society at home has in view, in sending their ministers to India; and he proved himself, by the warm interest he took in every scheme to promote the gospel, not a bishop of the Church of England only, but a bishop of the Church of Christ.

“Encouraged by the kindness of the late bishop’s manner, and the sincerity of his good will, I felt that any time I could seek his advice or his assistance, in every thing where the promotion of moral and religious instruction was the object; and at this moment I have, indeed, but too much reason to sympathize with my brother clergy of the church of England, in the loss they have particularly sustained:—It is one that will not soon be repaired. The death of Dr. Heber has left a blank in the church, that will not easily be supplied; and society at large, and the native population of these extensive regions yet sitting in darkness, have much to weep over, in the loss of this excellent and beloved bishop, as well as the church to which he did so much honour, and the ministers of other persuasions, who, like myself, were always welcome to the benefit of his advice and assistance. For sure I am, that any one who had the happiness to know Dr. Heber, will agree with me, that never did a christian missionary come to the East with a spirit better fitted for the task of enlightening it in the great truths of the gospel, with a zeal more warm in the cause, yet tempered by knowledge the most extensive—or, in one word, with virtues and talents that, under Providence, gave so much assurance of success, as did those of Dr. Heber.”

The meeting then came to the resolution of erecting a monument by subscription, in the cathedral of Calcutta, to the memory of the late bishop, and that what surplus should remain after defraying the expense, should be applied to the foundation of an additional scholarship in the bishop’s college. The committee were also empowered to appropriate a portion of the subscription to the purchase of a piece of plate, to be preserved in the family of Bishop Heber. At Bombay, it was resolved to raise a fund for the endowment of one or more scholarships in the college. And at Madras, it was resolved to erect a monument to the bishop’s memory in St. George’s church.

On the 23d of April, a funeral sermon for the bishop was preached in the cathedral of St. John, in Calcutta, by archdeacon Corrie, on Hebrews xiii. 7, 8. From this discourse we shall here give a passage or two, as descriptive of the ministerial character of the departed prelate.

“It is known to you all,” says the archdeacon, “how assiduously he preached in one or other of the churches in this city, when present, every Sabbath-day—how he assisted in our weekly lectures—how, in his journeys, whenever two or three could be

collected, week-day or Sunday, he administered to them the word of God and sacraments, consecrating every place, and diffusing a sacredness over it by the fervour and holy earnestness with which he entered into every part of the divine service. It was the word of God which he administered. For man, fallen from God, and far gone from original righteousness, he preached a full and free redemption by the blood of Christ—justification by faith—the need of the Holy Spirit's grace to incline and enable men to repent, and to bring forth fruit meet for repentance; persuading men, by the terrors of the Lord, to flee from the wrath to come; and, by the mercies of Christ, to be reconciled unto God—the pleasantness of religious ways—the comfort attending the death of the righteous—the terrors of a judgment-day to the impenitent, and the rewards of the faithful servant—setting forth every christian duty, in its relation to christian principle, in his own peculiarly lively and impressive manner. How eloquently he pleaded the cause of the poor destitute, and advocated the claims to our christian compassion of those around us perishing for lack of knowledge, cannot soon be forgotten."

We are told that the bishop was not without his trials; but they were such as threw an additional lustre on his evangelical character. "His was the rare reproach of entertaining too large a charity, and of embracing, in his christian regard, among others, many whom the world cannot love, because they are not of the world; but, in respect of whatever personal inconvenience might lie in the way of his duty, or with reference to any want of a due appreciation of his labours by some who ought to have judged more candidly, the language of his habitual equanimity, and immoveable adherence to the line of duty which he had prescribed for himself, was, 'None of these things move me.'"

Considering the brightness of such an example of faith and love, we may here adopt the beautiful lines of Milton upon the loss of his amiable friend in the prime of life:—

"Weep no more, woful shepherds, weep no more

For Lycidas, your sorrow is not dead;  
Sunk though he be beneath the watery floor;  
So sinks the day-star in the ocean bed,  
And yet anon repairs his drooping head,  
And tricks his beams, and with new spangled  
ore,

Flames in the forehead of the morning sky:  
So Lycidas sunk low, but mounted high,  
Through the dear might of Him that walk'd the  
waves;

Where other groves, and other streams along,  
With nectar pure, his oozy locks he laves,

And hears the inexpressive nuptial song,  
In the blest kingdom, meet of joy and love.  
There entertain him all the saints above,  
In solemn troops, and sweet societies  
That sing, and singing in their glory move  
And wipe the tears for ever from his eyes.  
Now, Lycidas, the shepherds weep no more;  
Henceforth thou art the genius of the shore,  
In thy large recompense, and shalt be good  
To all that wander in that perilous flood."

In England the death of Bishop Heber has been scarcely less keenly felt than in the East, especially by those who are interested in the propagation of the gospel. The Society for Promoting Christian Knowledge held a special general meeting on the 7th of December, when the archbishop of Canterbury took the chair, and submitted various resolutions to the committee, all of them tending to commemorate the extraordinary merits of the deceased prelate, and to carry into effect those measures for the benefit of India which he had in his lifetime recommended. Among the rest it was proposed and carried, that application should be made to government to appoint a bishop for each presidency in the East, and a memorial founded on that resolution was read and approved.

The very reverend dean Barnes, who had been long in India, then entered into a minute detail of the proceedings of Bishop Heber, from his appointment to the see of Calcutta until his death, and concluded with a very animated eulogium upon the talents and virtues of the departed prelate. He also adverted to the proposition for establishing three dioceses in India, which, he conceived, to be called for by humanity as well as policy, Bishop Middleton having sunk under the weight of labour which no single man could properly undertake, and Bishop Heber having died in endeavouring to complete his primary visitation.

Mr. Trant said, that having spent a great part of his life in India in the service of the Company, he felt himself called upon to offer a few remarks. He had the honour of a close intimacy with Bishop Middleton, and should never forget the last interview he had with him. The bishop said he felt that his health was sinking, and added, "Tell my friends in England that I have been sacrificed to the heavy duties which my appointment has thrown upon me, and that any person sent out to preside over the whole episcopacy of India must be sacrificed."

On the 15th, the Church Missionary Society held a special general meeting at the Free Masons' Tavern, for the purpose of deciding on what steps should be adopted in consequence of the death of Bishop

Heber. The chair was occupied by lord Gambier, who was supported, on the right and left, by the right hon. Charles Grant, and Sir Robert Inglis. The business of the day being stated, the Rev. Mr. Thomason, of Calcutta, rose, and bore testimony to the pastoral care, universal charity, and Christian principles, of the late esteemed prelate, with whom he had frequently conversed in India on the subject of his important charge. His condescension to all who addressed him was remarkable. From the time of his arrival to his death, he approved himself a sincere and zealous friend to the society; the missionary branch of which at Calcutta he took under his immediate protection, since which they had been going on prosperously.—Mr. Thomason concluded with moving the following resolution, “That the committee could not but deplore the loss which this society had sustained by the death of Dr. Heber, and felt themselves peculiarly bound to record their feeling of his countenance to the missions emanating from hence.” The resolution was carried unanimously; after which Sir Robert Inglis brought forward a motion corresponding with that of the Society for promoting Christian Knowledge, which also passed with the same cordiality.

Mr. Thornton, on this occasion, said that he had for more than thirty years lived on a footing of intimacy with the late Dr. Heber. They travelled together in their early years through great part of Europe, and a portion of Asia. No person, therefore, could speak with more propriety or feeling than himself of the great loss sustained by the death of the lamented bishop; on whose private and public character he then pronounced a handsome panegyric, but one that evidently came from the heart.

The secretary, after stating the particulars of the first connexion of the bishop with this society, read some extracts from a letter

of his chaplain, describing the interview between his lordship and the missionaries in Ceylon. He also communicated the substance of the bishop's reply to the address of the missionaries in that island.

We shall now conclude this imperfect sketch of a life which deserves, and, no doubt, will obtain a very ample and minute narrative, with an exquisite poetical effusion by Bishop Heber. It was a communication to the last mentioned society, who caused it to be printed, and set to music by the celebrated composer, Mr. Wesley.

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;

From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

What though the spicy breezes  
Blow soft o'er Ceylon's isle;  
Though every prospect pleases,  
And only man is vile:

In vain with lavish kindness  
The gifts of God are strown;  
The heathen, in their blindness,  
Bow down to wood and stone.

Shall we, whose souls are lighted  
By wisdom from on high,  
Shall we to man benighted  
The lamp of life deny?

Salvation! Oh, Salvation!  
The joyful sound proclaim;  
Till each remotest nation  
Has learnt Messiah's name.

Waft, waft, ye winds, his story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole!

Till o'er our ransom'd nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

#### SIR RICHARD STEELE.

WHOEVER has read the British Essayists, must be well acquainted with the name of this celebrated writer. He was born in Dublin, 1676, and in 1691 was sent to Merton College, Oxford. Having published several pieces, which gained public attention, in 1709 he began the *Tadler*, which was extensively circulated, continued for many years, and was succeeded by the *Spectator*, to which he largely contributed.

Having been returned as member of parliament for Boroughbridge, in 1715, on presenting an address, he received the honour of knighthood. He is characterized by Dr. Burney as “an unprincipled politician, an occasional Christian, and a pretending, self-interested and ignorant musical critic.” The following Autograph is from a letter addressed by him to bishop Trelawney, dated Oct. 4, 1715.

*Richard Steele*

## SOLITARY HOURS.

## No. XIV.—On the Importance of Early Piety.

“Think it not folly to be wise too soon,  
 Youth is not rich in time; it may be poor;  
 Part with it as with money, sparing; pay  
 No moment, but in purchase of its worth;  
 And what its worth, ask death-beds, they can tell.  
 Part with it as with life, reluctant; big  
 With holy hope of nobler time to come:  
 Twice higher aim'd, still nearer the great mark  
 Of men and angels; virtue more divine.”

Young.

It is readily conceded by the opponents, as well as maintained by the advocates, of Christianity, that the man whose mind is the subject of religious principles, and whose conduct is uniformly regulated according to the great maxims of evangelical morality, is not merely the most beneficial member of society, but that there is, abstractedly considered, an undefinable something with which he is invested, which elicits sentiments of unqualified admiration, and of the most profound esteem. We pause not, at present, to remark on the unjustifiable inconsistency of those who readily make such a concession respecting the excellence and loveliness of piety, and whose habitual conduct is in diametrical opposition to those great principles of Christian morality, by which, they acknowledge, it ought to be governed: we shall, without farther introduction, proceed to demonstrate, to such of our readers as may be on the eve of entering on the discharge of the active duties, and of engaging in the various transactions of life, the great importance of early piety. In support of the proposition, that early piety is of the utmost importance, we shall confine ourselves to a consideration of the pleasures and advantages to be derived therefrom,—to a consideration of its advantages to the world,—and to the consideration of the uncertainty of life.

The great importance of early piety is evinced, from the pleasures and advantages it affords to those who are the subjects of it. The desire of happiness is a feeling of our nature, inseparably incorporated with the very existence of every individual in the world. It is coeval with his first breathings on his entrance into life; and, as the farther he advances through its intricate paths, his wants become more numerous, it continues to acquire additional vigour, until he heave his expiring groan. The infant, reposing on its mother's breast, tho' unconscious of any of the circumstances that conspire around it, feels itself a stranger to happiness; and while its frequent cries bespeak, in the most intelligent language, the misery of which it is the sub-

ject, its various innocent movements and attitudes indicate its inquiry after felicity. In its progress through childhood, it endeavours to render itself happy by amusing itself with toys and “the various trifling things which children please.” And, on reaching the years of maturity, we see the human race diligently using every method their ingenuity can devise, to administer to their pantings after felicity.

It would constitute an interesting subject for contemplation, to think of the infinitely diversified forms under which the men of the world are anxiously pursuing the objects of their desires. The inferior creation seem led by one general instinct to seek for happiness in the gratification of their natural necessities; but man, who creates for himself innumerable artificial wants, has recourse to a countless variety of ways and means for their supply. One class of individuals imagine, that as riches are indispensably necessary for procuring the good things of life, the possession of wealth should be the great object after which inquirers for happiness should direct their steps; and hence we perceive such multitudes pursuing this supposed source of felicity with such astonishing avidity, often regardless of the means, provided they can only obtain the end. Others are decidedly convinced, that the object of their wishes is only to be met with in the haunts of intemperance and dissipation, where the miseries of life may be banished by the absence of reason and reflection, by offering copious libations to Bacchus, and indulging to excess in every description of sensual pleasure. A third class are persuaded, that he only can be happy who traverses the world from one place to another, beholding all the variety of country and climate, and carefully observing the peculiar customs and manners of the various places he visits. There are others, who think that, if happiness be at all to be enjoyed, it is only by frequently mingling among a select company of friends, whose feelings and sentiments harmonize with their own, and to whom they may disclose their minds with the most unreserved freedom; while others wrap themselves up in almost uninterrupted seclusion, convinced that solitude and happiness are synonymous terms. There are many who are satisfied, that happiness is an invariable attendant in the train of public honours; and imagine, that if they were raised to a certain situation in life, and obtained a certain measure of public applause, they would attain the summit of their wishes, and feel themselves completely happy. And there are others, who take it for

granted, that men are happy in the precise proportion in which they are conversant with books, and are acquainted with biography, philology, history, and the other subjects which engross the attention of the learned.

Thus it is that mankind form such varied opinions regarding the manner in which happiness may be obtained, and engage in such an endless diversity of ways in attempting to obtain it. Indeed, there is no movement or circumstance in the history of man, which he, as a free agent, is capable of performing, but may be traced to the operation of this principle within him. The mighty warrior, who spreads desolation and destruction all around him, as he marches in triumph through the vanquished country of his opposers, is actuated by the expectation of deriving happiness from his achievements, even though he knows that the fate of the thousands, whose lives he brings to a revolting and premature termination, will prove the source of a degree of misery to widows and orphans, fathers and mothers, of the aggregate of which we can form no conception; and the midnight assassin, who, in the more retired walks of life, perpetrates the crime of murder, is actuated by the conviction, that he shall, by the accomplishment of the shocking deed, increase his felicity. In short, there is no crime or action which men voluntarily accomplish, but is the result of an impression that it will administer to their happiness.

But, though every individual in the world be in the anxious and unceasing pursuit of felicity, each inquiring for it in his own peculiar way, and deeming all who follow any other course than his own, grievously mistaken as to the method by which it is attainable,—it is an object, which, in its perfect form, has never yet been obtained by man. Those who have succeeded to the utmost of their wishes in acquiring what they deemed requisite for the enjoyment of happiness, have felt themselves greatly disappointed in respect of the measure of felicity which they expected to derive therefrom. No sooner is one object obtained, than another presents itself as necessary for man's happiness, and so on *ad infinitum*. There are few, we believe, who have enjoyed such favourable opportunities as Solomon, for obtaining happiness from worldly objects; and there are few who, for this purpose, have made so many experiments, and on so extensive a scale; yet he pronounced all to be "vanity and vexation of spirit." The truth is, that ever since the unhappy apostasy of Adam from his Maker, and his consequent expulsion

from Paradise, complete happiness has never been attained by mortals.

Though complete felicity, however, be utterly beyond the reach of man, in his present state, there is a measure of it to be enjoyed, from the existence and operation of religious principles, incomparably superior to what can be derived from any other source. The man who has heartily embraced the great truths and doctrines of the gospel, has felt, in his blessed experience, that the consolations which they are capable of communicating to the mind, are neither few nor small; that there is an infinitely greater degree of felicity to be derived from the habitual practice of Christian piety, than from any other source from which he had sought to obtain happiness.

There have been Christians who have made such distinguished attainments in the divine life, (and, in the same proportion in which men are holy, may they expect to be happy,) that they have experienced pleasures of the most exquisite kind—pleasures, of which they alone are capable of forming any conception, who have enjoyed them, and which must have approximated to the delights and happiness enjoyed by the spirits of just men made perfect in heaven. What ineffable transports of holy joy have Christians derived, when, through the medium of divine ordinances, they have been enabled to hold spiritual intercourse with Father, Son, and Holy Ghost,—have walked in the light of God's countenance, and have experienced every manifestation of his favour which their souls could desire. At such seasons of enjoyment they have soared far above all terrestrial concerns—have partially participated of the blessedness of heaven—and have deeply regretted those circumstances which have imposed on them the necessity of returning to the world.

We are aware that the distinguished enjoyments with which Christians are often favoured, are regarded by some as the wild imaginings of enthusiasm. This is because they are utter strangers to them, and can form no idea of the manner in which they are excited. The Christian, however, is so decidedly convinced of their delightful reality, that the most specious reasoning to the contrary would have no effect on him. He feels that the pleasures themselves, the causes whence they proceed, and the mode of their communication, are perfectly rational, and anxiously wishes that the whole world were enthusiasts in the same way.

It is not intended to be insinuated, while thus recommending religion, that the Christian is blessed with the uninterrupted enjoy-

ment of those pleasures to which we have been adverting. He has his share, and frequently the greatest share, of the trials and troubles of life; and, independently of these, he is often subject to internal conflicts with his own depraved nature, the powers of darkness, and the world around him, from which the men of the world are exempted, and which, to him, are more painful than any other circumstances which can possibly befall him through life. But, though often cast down on the one hand, he is supported and comforted on the other; his religious principles come opportunely to his aid; and, amid the most trying circumstances in which he can be placed, diffuse abroad in his mind a peace which passeth all understanding.

We are sure that those to whom these remarks are principally addressed, are, in common with the rest of mankind, in the anxious pursuit after happiness. Let us seriously urge them, then, to give immediate and devoted attention to the all-important concerns of religion; for it is in religion alone that the object after which they are inquiring is to be found. We do not hold out to them perfect happiness in the present world; but we are warranted, by the express declarations of Jehovah, and the invariable testimony of those who have tasted both of the pleasures of sin and sense, and of the delights of religion, to assure them, that the latter are infinitely preferable to the former.

But there are, likewise, worldly advantages, of the utmost importance, attending an early application to the concerns of religion. The period of man's entrance into the world on his own account, is, undoubtedly, the most critical juncture of his whole life. His spirits then beat high; and, having little or no experience of the misfortunes and vicissitudes of life, he is exposed to a thousand dangers from which the man of maturer years is exempted. The individual who is destitute of virtuous principle, does frequently, at this period of his life, associate with others of the same age and character; and they stimulate each other to, and confirm each other in, those evil habits which are calculated to blast their fortunes and happiness in life, and leave them to the horrors of the blackest despair in the workings of death. Their worldly occupations are either wholly neglected, or but partially attended to. The theatre, the tavern, and the various haunts of vice and debauchery, become the places of their continual resort, until their worldly substance is squandered away, their credit stopped, and their constitutions debilitated

and shattered by disease. Then poverty, disgrace, and increased malady, and all the horrors of piercing remorse, combine to render them the subjects of unspeakable wretchedness; and they either suddenly plunge themselves into a premature grave, or drag out an existence miserable in the extreme.

The man, on the other hand, who, on commencing the world on his own account, is decidedly religious, experiences the incalculable value of his religious principles, as it regards his secular interests. He has learned to reduce to practice the important maxim, "When sinners would entice, consent thou not." He studiously avoids the company of those who would lead him astray from the paths of virtue and duty. If he has any associates, they are those in whose minds the fear of the Lord is impressed. He applies himself with the utmost attention and assiduity to his worldly employments; but in such a manner, as not to interfere with his immortal interests. You will find him, not in the theatre or tavern, or in any of the resorts of debauchery; but either at his ordinary occupation, or in his closet, or in the society of the wise and good, or in the sanctuary. The consequence of his conduct is, that he is loved, esteemed, and trusted by all, and generally obtains a competency of the comforts and conveniences of life. But if, in the mysterious operations of Providence, some misfortunes deprive him of this, he feels himself quite resigned to the will of the Most High, and, in that peace of conscience which he uninterruptedly enjoys, he is more than compensated for the absence of worldly riches.

The little acquaintance which the writer of these remarks has with the world, would enable him to adduce many personal illustrations of the advantages of early piety, not merely as it respects man's future existence, but also in reference to his interests in this life. I shall, however, confine myself to a rapid sketch of the history of two individuals—the one destitute of, and the other possessing, that early piety which it is the object of this essay to recommend. They were brought up in the same place, under similar circumstances, and commenced the world for themselves at precisely the same time.—

Charles Wortley was the only son of parents who moved in the lower yet respectable circles of society. Though they had not any thing like an independency, still they had, by the help of their own industry, a sufficiency to maintain themselves in comfort, and to bestow on their

son a respectable education. After having made such progress in his academical studies as suited his prospects in life, he was, at the age of fourteen, apprenticed to a respectable business. That culpability, however, which attaches to too many parents, in binding their sons to persons, who, from their general conduct, must necessarily set them a bad example, did eminently attach to them. The consequence was, that Charles, though not chargeable with any violent outbreaks during his apprenticeship, for the rigorous nature of his indenture prevented this, gradually lost the little relish he once possessed for religious instructions and duties, associated with those who were adepts in wickedness, imbibed their principles, and anxiously longed for the expiration of the time for which he was articulated, that he might possess the means and opportunity, as he did the desire, of indulging without restraint in every species of dissipation.

The expiration of his apprentice years at length arrived, and he immediately repaired to the metropolis of this country, sanguinely anticipating abundant success in business, and a long life of unbounded pleasure, from the unrestrained gratification of his sensual propensities. Immediately on his arrival in London, he procured employment in one of the most respectable houses in his department of trade, where, provided he had duly attended to the concerns of his masters, he would have had every chance of attaining to something like a moderate independency. Scarcely, however, had he been a fortnight there, when he began to associate with men, who, like his former acquaintances, were utterly destitute of every moral principle; and though he did not at once go the same lengths as they, in some species of crime, he gradually became their equal.

The theatre, from attendance on which thousands have had to date their temporal and eternal ruin, was with him a favourite place of resort, particularly when those pieces were to be represented which were most distinguished for their impiety and licentiousness. In his visits to this receptacle of immorality, he was regularly attended by his impious companions. On their return from it, they habitually entered those haunts of pollution with which the metropolis is so extensively infested. There they drank largely of intoxicating liquors, and revelled in every species of animal pleasure, often degrading themselves below the level of the brute creation.

While thus proceeding in the career of iniquity, his conscience, in the intervals of

solitude and sober reflection, remonstrated with him on the culpability of his conduct, and of its probable direful consequences both here and hereafter: but the combined verbal excitements and example of his companions, and of the contents of the bottle, succeeded in banishing or silencing these; and then, with the utmost audacity, he plunged still deeper than before into the vortex of intemperance and debauchery, and all the crimes which are their inseparable concomitants.

In this way he proceeded for some months, until his employers perceived an evident change in his whole appearance. When he had entered their service, newly arrived from a remote corner of the country, and as yet but very partially initiated in crime, he was blooming and healthy, and full of spirits; but now his spirits were evidently greatly depressed, his countenance was pale and emaciated, and his general appearance presented all the symptoms of deep-rooted disease. The consequence was, his dismissal from the service of his masters.

He was, as had been suspected by his employers, at this time labouring under the influence of an appalling and excruciating disease—a disease which was rendered doubly appalling and excruciating by the reflection, that it had not occurred to him in the ordinary dispensations of providence, but that it had been entirely the result of his own iniquitous conduct. In a few days after his dismissal from his employers, he became unable to leave his bed. A companion of his former years had heard of his situation, and immediately repaired to his unhappy abode; but, oh, how sadly altered was Charles Wortley from what he was when he had last seen him in his native county! The place in which he lodged, independently of the bodily and mental misery which he suffered from other causes, would have been sufficient to render him truly wretched.

It was in a cold winter's day, and to the natural melancholy of the place was added a total want of any thing in the shape of food; and there had not been, for many days past, the smallest quantity of fire to warm or enliven it. The once lively Charles was now labouring under the greatest dejection of spirits; and his once blooming countenance and healthy constitution were emaciated to such a degree, that it was with great difficulty his friend could persuade himself that it was his former companion on whom he was now gazing. When the wretched Charles had partially recovered from the violence of his

first surprise and confusion, on the entrance of his friend into his apartment, the latter kindly inquired how he was? Charles remained for some time silent; and then, with a look and in a tone of mixed indignation and despair, replied, "How can you be so cruel as to ask me such a question, when you see me in such circumstances? I do not doubt that you have come here with the very best intentions; but surely your former regard for me should spare me the agonizing pains which such a question, coming from you, occasions in my breast." He added, with a deep sigh, "Heaven knows, I already suffer enough, and have little need of any addition to my misery." "I cordially sympathize with you," replied his friend, in a most feeling tone, "in your accumulated distress, and with my whole soul do I wish it were in my power to remove or alleviate it; and most reluctantly would I utter a single word which could have a tendency to increase your unhappiness."

Charles, on this, assumed a milder appearance, and, with a significant shake of his head, accompanied with a most affecting sigh, observed, that all his sufferings were the consequences of his own dissipated and sinful conduct. "Oh," added he, with peculiar emphasis, "I could not have believed it possible there were such horror, such misery, except in the regions of eternal despair, as that I now feel, arising principally from remorse of conscience on a retrospect of the past, and from an apprehension of the future." He would, apparently, have proceeded, but the extreme combined mental and bodily pain rendered him unable. The only language he afterwards uttered, was the language of the most affecting groans, which intelligibly spoke the greatness of his wo. His friend, on the expiration of a ten minutes' interview, left the wretched abode of Charles, unperceived by him, intending to revisit him on the morrow; but, ere the dawning of another morn, his spirit had fled to the eternal world.

How different is the history of Edward Harper! He was the son of parents in the lower ranks of life, whose livelihood depended entirely on their own industry and economy. After giving him such an education as was suited to their circumstances, he was apprenticed to a haberdasher in his native town. Edward's mind was deeply imbued with religious principles; the fear of God was ever impressed on his soul; and he uniformly acted under a conviction that his thoughts, his words, and actions, were ever naked to the eye of

Him whose presence fills the immensity of space. Scarcely had he been twelve months in his master's house, when his amiable and obliging deportment, his strict regard to truth, his unimpeachable honesty, and his devoted attention to the interests of his employer, commended him to all within the sphere of his acquaintance, and gained for him the warmest friendship of his master and family. As a proof of this friendship, he was admitted to the table of his master; was introduced to every respectable company that visited his house; and was treated in every respect on an equality with his family.

The infirmities of age were gradually advancing on Edward's employer; and, feeling himself from day to day becoming more incapacitated for the active duties of business, he admitted Edward as partner into the concern, without requiring any other condition, than that he should undergo its more laborious attentions. Thus, without being required to advance the smallest portion of money, he was requested henceforth to consider the half of the stock and profits as his own. By the assiduity and obliging manner of Edward, the business, which had been formerly flourishing, considerably increased, and he was rapidly raised to the greatest respectability in society.

A something more than ordinary attachment had, for a considerable time past, subsisted betwixt Edward and his master's eldest daughter. The parents had, with the most unqualified approbation, observed this, and did every thing in their power to bring it to an honourable consummation, by their public union in the bands of matrimony. With this lady, who was beautiful and amiable, and who, in a word, possessed every excellence which could endear her to her husband, and excite in the breasts of others the highest respect, he received a handsome independency. His father-in-law died in a few years after, leaving him the whole business to himself. He is now conducting it on his own account, universally beloved and esteemed, and enjoying the highest felicity in his own family, and in the society of his friends.

From these brief narrations of the history of two individuals, we trust the great advantages of early piety, even as it regards the present life, will appear to the minds of those for whose benefit these remarks are more immediately intended. We are far from meaning to affirm, that all who are destitute of religious principle will be equally unsuccessful in life with Charles Wortley, or expire amid so much wretched-

ness; nor are we, on the other hand, prepared to maintain, that every man of decided Christian principle will be equally fortunate with Edward: the decidedly vicious are sometimes the most prosperous in life; and the man of genuine piety is sometimes appointed to the greatest share of adversity: but we contend, that the chances are incomparably greatest for vice terminating in ruin and misery, and for virtue ending in esteem, and honour, and a competency, if not in opulence, than they are *vice versa*.

*Elgin.*

J. G.

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RELIGIOUS WORSHIP IN A LUNATIC ASYLUM.

MR. EDITOR.

SIR,—The letter which is subjoined, appeared some time ago in the Lancaster Gazette, and I will thank you to give it insertion in your Magazine; for I wish it to obtain more publicity and permanency than can be expected from a provincial newspaper. The time has been, that I was afraid to promulgate my opinions, or a knowledge of my practice on the subject of it, being dependent on public favour; well knowing, that “those who live to please, must please to live;” and also how very averse the majority of mankind are to religious worship, except as a matter of form and public appearance. This was the only part of my practice that I had any motive for concealing.

When under examination by a select committee of the House of Commons on madhouses, some ten years ago, I accidentally observed, that a patient had attended family prayer. On hearing this, one of its members put his hand to the side of his face, drew up his honourable nose, and to a right honourable whispered, “Ha! he’s a Methodist.” Now, although the Methodists do not own me as one of their body, and no one applies to me the epithet of ‘devotee,’ yet time has given me confidence in my practice, and boldness to make the avowal, that I should as soon repent the using of my general endeavours for the cure and comfort of the insane, as repent of this portion of it.

“To the Editor of the Lancaster Gazette.

“SIR,—Living, as I do, at a considerable distance from Lancaster, and in another county, I should not have obtruded myself upon your pages, had I not seen, in your last paper, a discussion upon the propriety

or impropriety of religious worship in Lunatic Asylums.

“If a question had been raised as to the expediency of a measure requiring convenient buildings, and likely to give trouble to servants and keepers, I should not have wondered; but that the propriety or utility of social religious worship, in the moral treatment of the insane, should ever be doubted, is to me extremely surprising: for it is well known, that the importance of it, in tranquillizing the diseased imaginations, as well as a means of cure, was fully appreciated more than two thousand years ago: but, alas! in that space of time, there has been a lamentable declension in the treatment of mental diseases in Europe, and in no part of Europe more than in England, and in no part of England more than in some of our large institutions for the insane.

“I shall not make any remarks on the document alluded to, but content myself with giving a statement of what has taken place in my own practice, and which that document has made important.

“For eighteen years, social religious worship in the evening, in this house, has never been omitted but once; and, for some time past, we have had morning as well as evening service; so that it has been repeated seven thousand and eight hundred times, and more than a thousand short sermons have been read. All the patients that could behave correctly for the time, have attended, and not a less proportion than three-fourths of the whole number of inmates. Of four hundred and fifty-nine patients, the greater part have attended regularly, from the day they were admitted, to the day they were discharged. All have attended occasionally, if not regularly, with the exception of six, they being prevented by the religious scruples of their friends. And I declare, upon the word of truth, that I never have seen a single instance in which this practice appeared to do the least injury to any one attending; but I have seen thousands in which it appeared to do great good. Nor had the establishing of this practice any reference to my own religious feelings, for it was the suggestion of common honesty, it being deemed by me as imperatively necessary, for the best chance of cure and comfort of my patients. And it must be so, from the structure of the human mind, and the nature of mental diseases. If religious worship is proper for the sane, it is so for the insane; for all moral treatment supposes them to have feelings and affections, and a knowledge of right and wrong, in those things that do

not constitute what is called their hallucinations; and, indeed, the first principle of moral treatment is, to treat them as much as possible as rational and social beings.

“Controverted points of doctrine should of course be carefully avoided; and, where they are avoided, Christians of all denominations may cordially join in praise and prayer. If the particular hallucinations of the patients are erroneous views of religion, they would not behave correctly at religious worship; and to those who can behave correctly, the practice must be impressive, consolatory, and beneficial. The disease is nothing but a morbid excitement of the involuntary thoughts and imaginations, acting for the time against, or suppressing the correct use of, the reasoning powers, but not destroying them; for, upon a cure of the disease, the reasoning powers are found uninjured, and the disease only becomes incurable from the power of habit: it therefore follows, that whatever makes strong impressions upon the senses, has a tendency to weaken the power of the diseased habit; and the more the ideas of sensation are changed, the better. Employment, exercise in the open air, amusements, and social worship, may all aid the purposes of recovery, and the comforts of the insane; and none more than the latter, I am well convinced. And the practice does not at all preclude lively amusements, under the regulation of decorum. The prayer-bell in this house, last night, suddenly broke up three whist parties, a musical party, a backgammon party, and chess party, besides dispersing many lookers-on, and several conversation parties.

“Whenever the best system of treatment for mental derangement is well and generally understood, there will be no scruples about religious worship in asylums, where the cure or the comfort of the patients is made a leading object.”

*Spring Vale,* THOS. BAKEWELL.  
*Near Stone, Staffordshire,*  
Nov. 7, 1826.

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#### REFLECTIONS ON BIOGRAPHY.

NOTHING is a stronger proof of wisdom in a rational being, than an ability to extract information for the guidance of his conduct from every subject that falls within his notice. In the field of literature, indeed, the opportunities for improvement present themselves so often, that he would be justly chargeable with a dereliction of his duty, who should omit to avail himself of them whenever they come within his reach. It

must be confessed, however, to the shame of human nature, that there are many individuals to be found, who heedlessly pass over the occurrences of life, as if they were indifferent whether mankind fulfilled the end of their being or not, and who disregard at the same time all those lessons of wisdom, which are to be obtained from the contemplation of science. Cold and comfortless as may be thought many of the abstractions of philosophy; uninteresting as may be deemed many of its principles; it yet seems passing strange how any of those beings, who may emphatically be said to be the handiwork of their Creator, can be content to pass over with neglect any subject which manifests, in the slightest manner, the way in which the Deity conducts his operations; which at all unfolds the beauties attending his workmanship, and the excellent and well-contrived mechanism which is observable in all that he has formed. That abstract reasoning which is necessarily employed in all our inquiries concerning the nature of the mind, laborious as it is, one would think could not fail to afford the highest gratification to him who is at all conscious how diversified are the delights of which it makes us the partakers—how abundant are the beauties which it presents to our notice—and, above all, in what an exalted position it places us in the scale of being. That it aspires to an imperishable existence, and is destined to survive “the wreck of matter and the crush of worlds,” is surely sufficient to awaken the utmost attention, and to excite the most eager inquiries, respecting it.

Perhaps, however, in extenuation of the neglect with which this subject has been for the most part treated, and the little attention which has been shewn to it by the great mass of mankind, may be justly alleged the difficulty of coming to any precise and definite conclusion upon it. The abilities of philosophers have indeed been so frequently baffled, and their wisdom so oftentimes confounded, in their inquiries concerning this most important part of our nature, that the generality of men, whose avocations are not of a character to allow of much abstruse thinking and abstract reasoning, may be justified in excusing themselves from that serious consideration which it demands, to arrive at just conclusions upon it. To whatever cause it may be owing, it is impossible to say; but certain it is, that the inquiries of philosophy, upon hardly any subject, have terminated more unsatisfactorily than upon this; and indeed it does seem as if it had been the lot of

every one who has touched upon it, "to sow the wind, and reap the whirlwind."

To say nothing of the hypotheses of Aristotle and his disciples, it may be affirmed, that even the inductive philosophy recommended by the illustrious Bacon, though in most cases the only sure road to truth, seems in this to have been comparatively valueless. Whether it be owing to the particular nature of this subject, or to the misapplication of Bacon's rules of philosophizing in this instance, it is a fact unquestionable, that hardly any knowledge acquired since the time of Bacon has been more unstable and fluctuating. Passing by the fanciful opinions of Leibnitz and others, and forgetting the earnestness with which they were severally advocated, we need do nothing more than look at the opinions of Locke, and Berkeley, and of Hume, and the almost complete overthrow which they have received at the hands of Reid, to see that this science is still in its infancy.

Intricate, however, as is the maze in which this portion of knowledge lies; confused as is apparently the labyrinth in which it is entwined; and perplexing as is the sophistry which is too often thrown around it, there are many other subjects which are worthy of the utmost attention, and, by the instruction which they are calculated to impart, they far more than counterbalance the labour which may have been spent upon abstract inquiries. It is not in diving into metaphysical subtleties, and in ranging over the intricacies of strict philosophical discussion, that real knowledge is alone to be obtained; much, and what, perhaps, is the most valuable and useful for the purposes of life, is to be gathered from those subjects which are, or ought to be, interesting to every man. To contemplate man in the abstract, divested of all those appendages of character, and taste, which generally take their rise from the circumstances through which he is called to pass, may seem to be the task of the philosopher alone; but to consider him as he actually is in society,—to view the dispositions which influence his conduct,—the diversified habits which he assumes while passing through this stage of existence,—the manner in which he is liable to be wrought upon by the various incentives which he is likely to meet with while pursuing the path allotted to him,—and to mark with attention the different feelings which actuate him,—is the business of every one who wishes to regulate his own conduct aright, and to act from rational and consistent motives.

It is on this account that Biography is capable of answering such exalted ends. Human nature is indeed the same in every possible situation of life; but, when it is remembered how modified it is likely to become by circumstances, how much influenced by contending motives, it will be seen that biography is capable of affording a vast deal of instruction. To know the manner in which mankind have been wrought upon by a particular conjunction of things, is the only way of knowing how to guard against their operation in future, if they happen to be evil in their tendency; and to regulate them so as to answer the most important purposes, if they happen to be beneficial.

In looking back upon the many eminent men whose names are recorded in the pages of biography, we find, that, notwithstanding their eminence, they were frequently the subjects of such strange and unworthy notions; that their talents were so frequently misapplied, and their abilities made subservient to the attainment of such base and worthless objects; that they were oftentimes marked by such obliquity of the will, and were guilty of actions so utterly inconsistent with their characters as rational creatures,—that we shall assuredly discover enough to warn us from acting in the like manner. It is a lamentable fact, that those who have been the possessors of the most commanding talents; who seem really to have arisen for no other purpose than to dissipate the darkness which hangs over the universe, and shuts out from the sight of mortals that light which is capable of adding dignity to their nature,—appear to have been the very characters who were destined to convince posterity of the utter futility of all human expectations, and the folly of placing a dependence upon the efforts of human genius.

In Alcibiades we find implanted by nature, almost every thing which was calculated to make a wise, a useful, and an honourable man; but by no one perhaps have such gifts been more set at naught, or more misused, than by him. The sensibility of that man is not very enviable, who can read without emotion the extraordinary aberrations from duty, of which Alcibiades was guilty, and the wonderful fertility of genius by which he managed to extricate himself from the difficulties in which his own misconduct had involved him. The great anxiety with which his venerable preceptor watched over his movements, and the eagerness which he always displayed to guard him from the evils to which he knew he was prone, appear but ill requited by

the carelessness with which he attended to his admonitions, and the little attention which he paid to his advice.

Individuals have indeed arisen in many countries, who were qualified by their abilities to lead their countrymen forward in the race of improvement—in that race, by the means of which, those blessings which are truly valuable are alone to be obtained; in teaching them to elevate themselves above the minor objects, which too much engross the attention of the greater portion of their fellow-men; in shewing them that liberty of thought and liberty of conduct, which can alone arise from a consciousness of their importance in the scale of being, are the objects which are, above all others, worthy of their pursuit; and, that setting themselves free from superstitious reverence and enslaving notions, they should be bent upon the attainment of something above those debasing objects, which keep the spirit bound, and the mind fettered; but who have, notwithstanding, been the most constant deviators from the path of rectitude, who have been most prone to wander along unhallowed and unconsecrated ground, and who have the most given themselves up to the allurements and fascinations of evil. There have been those, who, according to the original constitution of their nature, appear as though they were really fated to trample under foot all those systems which have in any way tended to keep men chained by the iron bands of despotism, and by the still more enduring fetters of perfidy and fraud, which have been but too often the instruments which tyrants have used to enslave them, but who have nevertheless joined with the advocates of these systems to strengthen the yoke which has been formed, and to add more permanent and lasting power to the evils which uniformly attend them.

Could we, in fact, draw aside the veil which conceals the motives of action; were we able to pull off the mask from that numerous order of men who have pretended at least to be the benefactors of their fellow-beings, which hides from our notice those springs of conduct by which they were actuated, and prevents our inspection of that source from whence their actions originated, we should find that, in the great majority of instances, those who have most seemed to be the friends of human kind, have in reality most wanted the essential ingredients of friendship, and exhibited the most powerful regard to their own aggrandizement. It is not by those only who have been the most capacitated for improving the condition of the species, but who

have been too perversely inclined to attempt such a task, that the evil has been wrought, which has so often desolated the world; but it has been by those, who, covering the natural deformity of their character by a fair disguise, have proclaimed themselves the friends of virtue and of freedom. Such characters, by assuming to themselves qualities utterly incompatible with their nature, have made those qualities the means of raising them in the opinion of others, and have then employed their elevation to trample upon the victims of their fraud; and, claiming kindred and alliance with those illustrious devotees of liberty with whom they have not one thing in common save the semblance of goodness, have cajoled mankind into the belief that they too were the worshippers of liberty, and have made that belief the instrument of treading under foot every thing which has been esteemed sacred and venerable.

Many again there have been, who, unconsciously perhaps, were the supporters of the most pernicious state of things, from a want of that firmness and decision which ought to be the characteristic of every man; who, unable of themselves to stem the torrent of destruction, which may be rolling over a state, contribute unwarily, by their own imprudent conduct, to add to its violence; and who, possessed of too little vigour to oppose themselves singly to the errors which may be prevalent in society, furnish a fresh incentive to their increase, by lending an appearance of sanction to them.

It is humiliating to witness the illustrious and philosophical Tully, the sport of every breeze which flitted across the commonwealth of Rome—the successive victim, from his own want of openness, and the pursuit of a straight-forward conduct, unawed by power, of almost every faction that reigned during his life; at one time lending his talents to the support of the cause of Pompey, and at another time to that of Cæsar, according as the one party possessed a predominance over the other. With the exception, indeed, of one or two of his orations, such as those against Cataline and Antony, most of them exhibit indications of all that timidity, which is always an accompaniment of the man of a vacillating disposition; indications, indeed, of that servile flattery, and that gross worship of power, which are uniformly felt by him who has too little stability to act an independent part, unprejudiced by feeling, and unbiassed by personal considerations.

Whoever feels a veneration for the name of Cicero,—and surely no one, possessed

of any portion of taste, can fail to do so,—must be anxious mainly to look at him as a philosopher and as a theoretical statesman, subtracting from his notice all those deviations in practice from the path of consistency, of which this eloquent man was guilty, during the course of his political life. Few men of the age in which he lived were better acquainted with the proper theory of government; had cultivated more successfully a rational and enlightened system of philosophy; and none certainly more capable of investing with beauty the abstractions which they had formed. As long as taste and sensibility shall continue to exist, so long will the writings of Cicero be esteemed the models of elegance. Looking, however, at this great man as one who was called upon by the voice of his country to act a consistent part in the mighty struggles which then awaited the republic, we are obliged to pass a very different judgment upon him, from that which we form concerning him when viewed as a philosopher. Those feelings which should always be repressed in a public man, triumphed over his patriotism; and, though he may have had an ardent attachment to his country, and a desire to promote her welfare, personal considerations swayed him, who was fitted by his talents to guide the republic safely through the internal contests in which she was then engaged, and to avert the dangers which threatened her.

Interesting, however, as is the contemplation of the lives of statesmen, and well calculated as they are to warn those, who may be hereafter placed in the same circumstances, from foundering upon the rocks on which they were wrecked, there is a species of biography, which, though perhaps less attended to, is more fitted to become generally beneficial, and likely to be followed with more extensive influence. It is not the less true because it has been oftentimes remarked, that the characters who have most benefited mankind, and improved the condition of the species, have been—not those who have blazoned their names by conquest, and who, to spread abroad the lustre of their achievements, have not scrupled to violate all the duties of humanity, and to burst asunder all those ties which have been imposed upon the race for the purpose of linking them together in one common brotherhood,—but they have been those who have exerted all their talents to tame down that nature which so often arises in order to assert the dominion of vice. They have been those, who have bent all their energies to make those virtues shine forth with greater splendour

than they otherwise would, cast into the shade as they continually are by the prejudices and passions which are incident to human nature; those who, forsaking the pursuits of ambition, and the paths of that which is falsely termed glory, have employed all their talents towards improving the moral condition of their fellow-beings, and towards dispelling those thick clouds of error and prejudice, which serve so much to obstruct their mental vision. If it be lawful to bend the knee to anything human, it surely arises in that case, where we see a man attempting to mitigate the evils attendant upon this life, and trying to counteract the baneful and pernicious effects of vice, by the more salutary influence of virtue.

But strong as may be the principles which lead to the adoption of such excellent conduct as this, it is painful to see how comparatively useless the efforts which are used on these occasions frequently are, and the strong probability there always is, that they will terminate in nothingness and vanity. Should, however, even such be the case, one who contemplates it with attention will not fail to derive valuable and important information therefrom. Surely he must be dead to all the finer emotions of the mind, who can see without interest the manner in which that spirit of goodness, which takes its rise from the principle of virtue, is first kindled, and afterwards kept on fire;—the way in which “he that has light within his own clear breast,” can elevate himself above that regard to the opinions of the world, which are but too often the source whence spring many of the actions which are here looked upon as honourable and useful; and the means by which he that has made wisdom his choice, can abstract himself from all association with those more grovelling pursuits which characterize the many, and, looking abroad upon the face of things, can “follow the even tenor of his way,” regardless of every thing which might tend to interrupt his progress, to shut out from his sight the scene of beauty and loveliness which his fancy may have lighted up, and by seeking an alliance with which he might in any way have his prospects obscured or his vision darkened.

It will indeed be found, in looking back upon those who have best accomplished the end for which they were called into existence, that there was something more animating to cheer them forward through the scenes of this life, than are to be obtained from the idle applause of the world; something more inspiring than all that admiration which may be obtained by a suc-

cessful course of enterprise and ambition ; something, in fact, more satisfactory and soothing to the mind, than any thing which can be gathered from the short-lived pleasures which in this state so much engage the attention. It will be seen, that it was by cultivating a habit of retirement from this too busy stage of life—such a retirement, however, as left them not without the means of doing good to their fellow-beings—that they cherished that virtue which always shrinks from the gaze of vulgar eyes ; that they took those lessons of wisdom, which are here only valuable ; that they pushed forward in the career of improvement, inattentive to the giddy and illusive objects which surrounded them, and looked forward to a more noble recompense for their pains, and a brighter satisfaction in the contemplation of their misfortunes, than a consciousness of being the mere subjects of wonder and admiration could possibly afford. They seek the seclusions of solitude, because

"Wisdom's self

Oft seeks to sweet retired solitude,  
Where, with her best nurse, Contemplation,  
She plumes her feathers, and lets grow her wings."

They indulge in the privacy of retreat, because it is there they can look abroad on the immensity of the creation, and contemplating themselves as beings who were called into life in order that they might be subservient to the promotion of good, can best perform there the parts which are allotted to them.

There have been many speculations respecting the nature of man, and many questions with regard to his having been from his original constitution a social being ; but it should never be forgotten, in every argument upon this subject, that society does not necessarily imply that he must mix with all the follies and all the vanities which distinguish the far greater portion of men, but that he is called upon to join in society only so long as the members of it strive to outvie one another in the attainment of goodness and of truth, and continue to reach after that which is truly honourable and glorious.

It is impossible, however, to shut our eyes to the fact, that the pleasures of solitude have been greatly abused, and that it is the retiring from the more active engagements of life which has sometimes given occasion to the fostering of evil. Many have been the philosophers, who, secluding themselves from all intercourse with their fellow-beings, have given themselves up to

all the vagaries and inconsistencies which can be dishonourable to rational creatures. Pretending, perhaps, that they have the attainment of truth in view, and that, in retiring from the bustle of the world, they are anxious to consecrate their time to the service of wisdom, and to free mankind of the darkness which hangs over their minds, they have been mainly solicitous, even in privacy, to attract attention, and, by eccentricity of thought, and a new though irrational system of judgment, to draw upon themselves the notice of those whom they, notwithstanding, affect to hold in derision.

It will in truth be sometimes found, that even he who has published himself as the enemy of ostentation and the observer of humility, and who has declared himself to be engaged in the pursuit of virtue for its own sake, has no other object in view than the gratification of his own pride in all that he does ; that self is the idol at which he falls down ; that this is the shrine at which he pays his devotions ; that this is the altar at which he is the most constant attendant, and at which he tarries longest. It is his own self that is the centre of his system ; there it is that all his desires meet, and all his wishes end ; and, provided he can but obtain the means of gratifying this desire, he cares little if all beside fall a sacrifice to the accomplishment of his schemes, and become the mode of elevating him, although at the expense of their own absolute ruin.

Calm and tranquil as may be thought the retreat of some who have given themselves out as philosophers, it would be found, with many of them, that retirement has been the scene where they have been the most actively engaged, and where they have most failed in reaching the peace and solitude which they anticipated. There it is, perhaps, where they have been most busily employed in devising plans to obtain the greatest reputation for wisdom—in plotting a method to ensure the prostration of the minds of their fellow-creatures in reverence of their superior knowledge, and thus be best able to bind the understandings of others in the fetters which their ingenuity had forged, and to keep their intellects chained down to those objects alone, which they might deem it fit to present to their notice for inquiry. Regardless as they may appear to have been of the calamities of life, it will be found that few lamented them more violently, and repined at them more grievously. Every thing which intercepted the homage they would wish to obtain, was a source of misery, for which they had nothing to solace them—an

occasion of despondency, which all their pretended philosophy could not enable them to overcome. Retirement, the natural tendency of which is to purify the mind, and to rid it of all those associations which are calculated to debase it, and to render it worse than useless, has been the place where they have most cherished all those passions and ill-constituted feelings which are at once the bane and disgrace of human nature.

Even the lives of literary men—of men who *really* have made the acquisition of knowledge their aim, and who have truly sequestered themselves in solitude for no other purpose, but that they might obtain it in a more pure and refined state than that in which it is possessed by the greater portion of mankind,—have many times manifested a total disregard of the benefits which are the proper results of knowledge, and of the excellences to which it should conduct its possessors. To tame down prejudices; to overcome that spirit of domination and rule which all are so prone to exert in questions concerning the rights of conscience; to master those feelings in the breast, which so often incline one man to assume the prerogative of judging, as if he were infallible, in matters which properly can alone interest him for whom he is desirous of exercising his judgment,—might seem the natural and necessary effects of extensive knowledge. But, even upon scholars, sometimes, information, instead of having the effect of liberalizing the mind, and furnishing it with the means of forming enlarged and capacious conceptions, has the very contrary effect, and serves only to confirm the bigotry which it had before imbibed, and to strengthen the prejudices which it had previously formed. Founded, however, upon such claims as these, many have arisen as the censors of others, and have affected to dole out to them the exact meed of praise and censure to which they were entitled.

But it must be confessed, that all are not such. Some there are, who “have unassuming lived, and died neglected,” but who have been the characters that were justly deserving of imitation, and the narratives of whose lives are the most fitted for imparting instruction. To watch the progress of genius, and observe the process by which talent develops itself in those who have no other claim to attention than their abilities, can never be an uninteresting task to the reflective and contemplative man. In seeing how many flowers there are who “are born to blush unseen, and waste their fragrance in the desert air,” he may, per-

haps, upon the first sight, be disposed to indulge in discontent at the allotments of providence, and think them unequal and unjust: but, even if he look not beyond the confines of this state, if he simply regard the feelings of those whom he deems unequally recompensed, he will find, for the most part, that the neglects which they experience, and the sorrows they endure, are more than compensated by that inward satisfaction and peace of mind, of which they are the subjects.

Placed in a state where so much misery awaits every one that enters it, his certainly should seem the most enviable lot, who can tell how to assuage the ills which he may encounter, by reflection and meditation; who is acquainted with a way of hushing into calmness every emotion which would lead to unwarrantable conclusions with respect to the dispensations of the Deity; who knows how to meliorate that bitterness of spirit, which, more or less, is the portion of every one; and who carries about with him a principle which will serve at all times to soften every perturbation, and alleviate every painful feeling. To a person who is anxious to “vindicate the ways of God to man,” there will always appear, even in the lives of those who may seem to have been most the sport of fortune and the creatures of chance, something excellent and valuable in their condition, which was more than sufficient to counterbalance the evils with which they may have had to struggle. It is only to those who, shutting their eyes to every thing in the situation of man which has a tendency to diffuse happiness and tranquility, take into view only those parts of that situation which may appear to be mixed up with calamity, that the conduct of the Deity will seem harsh and mysterious. It will be well, however, if, from the exhibition of the leading traits of character which have distinguished the many eminent characters of every kind that have existed, their posterity would learn instruction. Many are the temptations to error; many are the incentives that present themselves, to induce them to wander from the right course; and, perhaps, these evils cannot be more effectually guarded against, than by looking back upon the fates of those who have gone before. The allurements to lead astray are indeed not less numerous than in former days; the path of error lies still before us, enlarged and made more broad, perhaps, than formerly, by the multitudes that have since and are still continuing to travel in it; its gates are still thrown wide open, inviting us to enter, and, if once any con-

considerable progress be made in it, the means of retracing our steps will not be easy.

— — — — — facilis descensus Avernī,  
Per noctes atque dies patet atri janua ditis;  
Sed revocare gradum, superaque evadere ad  
auras.  
Hoc opus, hic labor est.

Let mankind learn, then, from the accumulated wisdom of ages; and, whenever tempted to turn aside, and depart from the path of rectitude and duty, remember how others have succeeded in their deviations; and, from a contemplation of the misfortunes which have attended those in their wanderings, supply themselves with a principle, if they can do so by no other means, which shall deter them from acting in the like manner, and bringing upon themselves those calamities which they who have gone before so painfully experienced.

PHILOMATHES.

London, 6th Nov. 1826.

METEOROLOGICAL OBSERVATIONS.

(NO. V.)

(Continued from Col. 1114, vol. viii.)

WHEN it was said, that a tendency to dryness in summer might be anticipated from the occurrence of drought in February and March, it ought to be added, that this state of the atmosphere by no means needs carry with it any remarkable disposition to warmth. An east wind is that which commonly introduces long drought in this country; and if this occur in March, it has usually led observers to anticipate a favourable succeeding season; by which is to be understood, refreshing showers in spring, and a calm and occasionally showering summer. But an east wind, occur when it will, is commonly bleak, and never warm; and hence a mistake may perhaps occur, that it requires some explanation to guard against. If the month of March, instead of being merely dry, become very fine and warm, the wind being very gentle, and passing daily from east through the south to west with the sun, returning to the north at night, and altogether resembling the summer solstice more than the vernal equinox, great fear may be entertained that summer is come too soon. And while ignorant people are congratulating themselves that the season, having set in early, will probably continue long, the careful observer will with much reason apprehend, that a gloomy and moist season is about to succeed. These anticipations have often been realized; and it is from observation

and experience, that we learn those lessons of wisdom which guide us in our inquiries into the phenomena of nature.

The most stormy summer and autumn the writer ever remembers, was introduced by phenomena that are deserving of record; for, though less stormy seasons may be anticipated from less distinctly marked appearances, the recurrence of these at another period should lead us to anticipate a similar character of the season. From February of that year, (1824,) the atmosphere had shewn great disposition to the preponderance of a windy sky; though, perhaps, what might be denominated storms may not have occurred more frequently than at other periods. At that time, May 26, it was noted: "Last night the wind was hard from all points; much rain, cold, thunder, and lightning, at sea, though not here. On three of our fishing-boats, a few miles at sea, while under sail, a luminous meteor formed on the mast-head. It formed in the wake of a fourth boat, about as far astern as a man might reach. It appeared to be about as large as a man's head, and rolled after the boat, keeping at the same distance, for half an hour. The wind was at south-east, and the boat was going by the wind. It did not descend from the air to this position, but formed there; and was not extinguished gradually, but in an instant. The colour was red as blood. In one instance, it formed in the boat; in another, on the iron prong that passes over the bow. In one instance, a column of light was seen, about as high as the boat's mast, and resting stationary on the water. The colour of all these meteors was alike—a deep red."—This account is taken from the description of the men, some of whom had been conversant with similar appearances in the Mediterranean, where they are termed *corpo santo*; but none remembered ever to have seen the like in the British seas.

When a season of a very decisive character has occurred, as, for instance, a stormy one, it is not uncommon to expect, that, as the year approaches to the time when such weather is the necessary accompaniment of the season, a cessation will take place; for it is argued, the disposition must by this time be exhausted; and, as the summer has been placed in such an unnatural state as to be subject to perpetual storm, the autumnal equinox will be unnatural too, and therefore afford a respite. This, however, is by no means the case; and a windy summer has been followed by still severer tempests to so late a period as December.

## REFLECTIONS ON HUMAN NATURE.

HUMAN nature in its general principles is the same in all ages, and every where. Like the abundance or scarcity of fruit or foliage on the tree, induced by the favourableness of soil or situation, the sensibilities and analogies of the human race will vegetate, or model themselves in conformity with nature's established laws, but restrained or directed by the localities of time, place, and circumstance. Where is the excellence of one age, one nation, or one individual over another, but in self-esteem, or imagined superiority? Would he, who has for centuries reposed in death, were he now alive, and comparable with us or our day, admit himself deficient in knowledge or worth, and cringingly avow, that mankind were now happier, wiser, or better, than when he figured on the stage of existence? I fear his solidity of judgment and manners, his nervous and unabashed habits and ideas, would form his decision in favour of his own age, however wide the concerted changes and alterations of the present day.

It is but too often forgotten by us, both in our private and public affairs, that self-love is an intuitive and a special impulse of our nature. We doubtless act, on all occasions, from that germ of the universe; but the glare of surrounding circumstances, the effect produced on us by enjoyment, the bewildering mazes of sense, draw a veil betwixt us and the power of calm dispassionate reflection, and unfit us for picturing rationally, and profiting accordingly, by the motives which either actuate our neighbours or ourselves.

Curiosity, if it may be termed a motive, is an idle one, and, in most instances, only diverts the senses, without improving the mind: I mean that curiosity, which so strongly characterizes our day, and which has been so finely satirized in the drama of Paul Pry. Were we to trace its growth in individuals from age to age, I apprehend it would invariably be found to be first engendered by the seed of spleen and fretfulness; and that envy, discontent, and a love of scandal, now feed and keep it alive.

It is remarkable, that, although the increase of population, and consequent necessity for greater activity and industry, be evident, this propensity, which occupies us in too many cases with the affairs of our neighbours, to the exclusion and neglect of our own, should be stronger in the present day, than it ever was in any by-gone age. But the fact is,—and it is not a new, though a somewhat stronger doctrine, that nature,

in its parts, and as a whole, exists upon itself: this, vegetable and animal nature attest by the closest analogies in a thousand ways. Hence, we need not marvel much, nor, by indulging useless regret, fall into despair, at the world's tendency to wrangle and jar; the very spirit of the existent state of society being such, that, although it may cause uneasiness for the present, and excite apprehensions about the future, it provides for our wants and necessities; and every body knows, by industry and rectitude, the most forlorn may live in hope, comfort, and happiness.

I cannot, however, admire a too prying curiosity, or a too keen opposition, as it respects another's affairs. Man is always too apt to compare himself with his superiors; hence the gangrene of his mind, and an excessive excitement in most of his undertakings, which rarely fails to sour or sicken his solitary hours. Perhaps it would be as well, if the wealthy and independent in society were to look with more liberality on the actions of him whose means forbid a competition in business or pleasure, and occupy themselves about their inferiors no more than is found absolutely necessary for the satisfaction and conveniency of both. I would venture to assign three-fourths of the misery of life to causes akin to these; and surely the remedy to this always lies within a man's own power. If less intrusion into our neighbours' matters, and more attention to our own, were practised for a while, we should become habituated to manners less irksome to ourselves, and more agreeable to our fellow-men. This disposition will readily be promoted by occasional devotion of ourselves to retirement and reflection; and though few are capable of this wise act without much wrestling and self-denial, still it is a step that can be attained, which wise men will often adopt, and which every man will ultimately admire.

Commercial Road,  
Nov. 4, 1826.

J. L.

CONVENT OF CARMELITES AT AUGSBURG.

MR. EDITOR.

SIR,—The subjoined spirited and interesting adventure, in the Convent of Carmelites at Augsburg, is transcribed from Cambell's Journey over-land to India. Should you think it possessed of sufficient merit to present to your numerous readers, its insertion in your miscellany will oblige your's, &c.

THOMAS WALKER.

Ballugreenan House, Tyrone,  
Sept. 4, 1826.

“For the reasons mentioned in my last, Augsburg is a most agreeable place to live in. Touched with the sensations natural to a man who loved to see his fellow-creatures happy, my heart expanded to a system of peace and harmony, comprehending the whole globe; my mind exalted involuntarily on the blessings and advantages derived from such a system; and, taking flight from the bounds of practicability, to which our feeble nature is pinned on this earth, into the regions of fancy, had reared a fabric of Utopian mould, which, I verily believe, exceeded in extravagance the works of all the Utopian architects that ever constructed castles in the air.

“Hurried on by this delightful vision, my person paid an involuntary obedience to my mind; and the quickness of my pace increasing with the impetuosity of my thoughts, I found myself, before I was aware of it, within the chapel-door of the Convent of Carmelites. Observing my error, I suddenly turned about, in order to depart, when a friar, a goodly person of a man, elderly, and of a benign aspect, called me, and advancing towards me, asked, in terms of politeness, and in the French language, why I was retreating so abruptly? I was confused; but truth is the enemy before whom confusion ever flies; and I told him the whole of my mistake, and the thoughts from which they rose.

“The good father, waving further discourse on the subject, but with a smile which I thought carried a mixture of benevolence for myself, and contempt for my ideas, brought me through the church, and shewed me all the curiosities of the place; and particularly pointed out to me, as a great curiosity, a sun-dial made in the form of a Madona, the head enriched with rays and stars, and in the hand a sceptre, which marked the hour.

“Quitting the chapel, and going towards the refectory, the friar stood, and looking at me with a smile of gaiety, said, ‘I have yet something to shew you, which, while lady Madona marks the time, will help us to pass it; and, as it will make its way with more force and subtlety to your senses than those I have yet shewn you, will be likely to be longer retained in remembrance.’

“He spoke a few words in German, which of course I did not understand, to a vision bearing the shape of a human being, who, I understood, was a lay-brother; and, turning down a long alley, brought me to his cell, where we were soon followed by the aforesaid lay-brother, with a large earthen

jug of liquor, two glasses, and a plate with some delicate white biscuit.

“‘You must know,’ said the friar, ‘that the Convent of Carmelites at Augsburg has for ages been famed for beer unequalled in any part of the world; and I have brought you here to have your opinion, for, being an Englishman, you must be a judge, the Britons being famed for luxury, and a perfect knowledge of the *scavoir vivre*.’ He poured out, and drank to me: it looked liker the clearest champagne than beer. I never tasted anything to equal it; and he seemed highly gratified by my expressions of praise, which I lavished upon it as well from politeness as regard to truth.

“After we had drunk a glass each, ‘I have been reflecting,’ said the friar, ‘on the singular flight of fancy that directed your steps into this convent: your mind was diseased, my son! and a propitious superintending Power has guided your steps to a physician, if you will but have the goodness to take the medicine he offers.’

“I stared with visible marks of astonishment. ‘You are surprised,’ continued he, ‘but you shall hear. When first you disclosed to me those sickly flights of your mind, I could on the instant have answered them; but you are young—you are an Englishman—two characters impatient of reproof: the dogmas of a priest, I thought, therefore, would be sufficiently difficult to be digested of themselves, without any additional distaste caught from the chilling austerity of a chapel.’

“I looked unintentionally at the earthen jug, and smiled. ‘It is very true,’ said he, catching my very inmost thoughts from the expression of my countenance, ‘it is very true: good doctrine may, at certain times, and with certain persons, be more effectually enforced under the cheering influence of the social board, than by the authoritative declamation and formal sanctity of the pulpit; nor am I, though a Carmelite, one of those who pretend to think, that a thing, in itself good, can be made bad by decent hilarity, and the animation produced by a moderate and wise use of the goods of this earth.’

“I was astonished. ‘You fell into a reverie,’ continued he, ‘produced by a contemplation of the happiness of a society existing without any difference, and where no human breath should be wasted on a sigh, no ear tortured with a groan, no tears to trickle, no griefs or calamities to wring the heart.’

“‘Yes, father,’ said I, catching the idea with my former enthusiasm, ‘that would be my wish—that my greatest, first desire.’

“Then seest thou,” interrupted he, “the extent of thy wish, suppose you could realize it, which, thank God, you cannot.” “What! thank God that I cannot? Are these your thoughts?” “Yes, my son; and ere Madona marks the progress of ten minutes with her sceptre, they will be your’s too.” “Impossible!” “Hear me, my son: is not death a horrible precipice to the view of human creatures?” “Assuredly,” said I, “the most horrible; man declares that, by resorting to it for punishment, as the ultimatum of all terrible inflictions.”

“When, then,” said he, “covered as we are with misery, to leave this world is so insupportable to the human reflection, what must it be if we had nothing but joy and felicity to taste of in this life? Mark me, my child!” said he, with an animated zeal that gave an expression to his countenance beyond any thing I had ever seen, “the miseries, the calamities, the heart-rendings, and the tears, which are so intimately interwoven by the great Artist in our nature, as not to be separated in a single instance, are, in the first place, our security of a future state; and, in the next place, serve to slope the way before us; and, by gradual operation, fit our minds for viewing, with some sort of fortitude, that hideous chasm that lies between us and that state, death. View those miseries, then, as special acts of mercy and commiseration of a beneficent Creator, who, with every calamity, melts away a link of that earthly chain that fetters our wishes to this dismal world. Accept his blessings and his goods, when he sends them, with gratitude and enjoyment: receive his afflictions, too, with as joyous acceptance, and as hearty gratitude. Thus, and no otherwise, you will realize all your Utopian flights of desire, by turning every thing to matter of comfort, and living contented with dispensations which you cannot alter, and if you could, would most certainly alter for the worse.”

“I sat absorbed in reflection. The friar, after some pause, proceeded—‘Errors arising from virtuous dispositions, and the love of our fellow-creatures, take their complexion from their parent motives, and are virtues. Your wishes, therefore, my son, though erroneous, merit reward, and, I trust, will receive it from that Being who sees the recesses of the heart; and, if the truths I have told you have not failed to make their way to your understanding, let your adventure of to-day impress this undeniable maxim on your mind—so limited is man, so imperfect in his nature, that the extent of his virtue borders on vice, and the extent of his wisdom on error.’

“I thought he was inspired; and, as he got to the last period, every organ of mine was opened to take in his words.”

“‘Tis well, my son,” said he, “I perceive you like my doctrine: (then changing his manner of speaking, his expressive countenance the whole time almost anticipating his whole words,) ‘take some more of it,’ at the same time gaily pouring out a fresh glass. I pleaded the fear of inebriety. ‘Fear not,’ said he, ‘the beer of this convent never hurts the intellect.’

“Our conversation continued till near dinner-time; for I was so delighted, I scarcely knew how to snatch myself away: such a happy melange of piety and pleasure, grave wisdom and humour, I had never met. At length, the convent-bell tolling, I rose: he took me by the hand, and, in a tone of the most complacent admonition, said, ‘Remember, my child, as long as you live, remember the convent of the Carmelites; and, in the innumerable evils that certainly await you, if you are to live long, the words you have heard from old friar Augustine will afford you comfort.’

“‘Father,’ returned I, ‘be assured I carry away from you a token that will never suffer me to forget the hospitality, the advice, or the politeness, of the good father Augustine. Poor as I am in natural means, I can make no other return than my good wishes, nor leave any impression behind me: but as my esteem for you, and perhaps my vanity, make me wish not to be forgotten, accept this, (a seal ring which I happened to have on my finger;) and whenever you look at it, let it remind you of one of those, I dare say, innumerable instances in which you have contributed to the happiness and improvement of your fellow-creatures.’

“The good old man was affected, took the ring, and attended me to the convent gate, pronouncing many blessings, and charging me to make Augsburg my way back again to England, if possible.”

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OLD TIMES IN ENGLAND.

SUCH was the pedantry of the fourteenth century, that all account-books, even of domestic expenses, were kept in Latin; and, as Roman terms could not be found for many articles, the items were stated ludicrously in English.

In the twenty-third year of Henry VIII. (A. D. 1531,) the serjeants at law kept a feast for five days, at Ely House in Holborn, where the king, queen, and foreign

ambassadors dined, as also the lord mayor, the judges, the barons of the exchequer, the aldermen, and many other persons of quality and consequence. There were brought to the slaughter-house, twenty-four great beeves, at 26s. 8d. apiece; one carcase of an ox, at 24s.; a hundred fat wethers, at 2s. 10d. apiece; fifty-one large calves, at 4s. 8d. apiece; thirty-four porkers, at 3s. 6d. apiece; ninety-one pigs, at 6d. each; ten dozen of capons, of one poulturer, (for they had three,) at 20d. apiece; capons of Kent, nine dozen and a half, at 12d. apiece; capons, coarse, nineteen dozen, at 6d. apiece; cocks of gross, [query, grouse?] seven dozen and nine, at 8d. apiece; cocks, coarse, fourteen dozen and eight, at 3d. apiece; pullets, the best, 2½d.; other pullets, 2d.; pigeons, thirty-seven dozen, at 10d. the dozen; swans, fourteen dozen; larks, three hundred and forty-seven dozen, at 5d. the dozen, &c. &c.

Bill of Fare for the Wax Chandlers' Company, on Lord Mayor's Day, October 29, 1478.

	s.	d.
One capon, . . . . .	0	6
One pig, . . . . .	0	4
One loin of beef, . . . . .	0	4
One rabbit, . . . . .	0	2
One dozen of pigeons, . . . . .	0	7
One leg of mutton, . . . . .	0	2½
One hundred of eggs, . . . . .	0	8½
One goose, . . . . .	0	6
Two loins of mutton, and two of veal, . . . . .	1	4
One gallon of red wine, . . . . .	0	8
One kilderkin of ale, . . . . .	1	8
	7	0

A bill of charges of William Mingay, esquire, register to the bishop of Norwich, and mayor of the same city, when he feasted his grace the duke of Norfolk, and other lords and knights; being a week's expenses in the year of our Lord 1561.

	s.	d.
Impr. Beef, with loin, eight stone, at 8d. per stone, . . . . .	5	4
Two collars of brawn, . . . . .	1	4
Four geese, . . . . .	1	4
Eight pints of butter, . . . . .	1	6
One fore-quarter of veal, . . . . .	0	10
One hinder-quarter of ditto, . . . . .	1	0
One leg of mutton, . . . . .	0	5
One loin of mutton, and a shoulder of veal, . . . . .	0	9
One breast and coast of mutton, . . . . .	0	7
Six plovers, . . . . .	1	0
Four brace of partridges, . . . . .	2	0
Four couple of rabbits, . . . . .	1	8
Four Guinea pigs, . . . . .	1	0
Four couple of hens, . . . . .	2	0

Two couple of mallards, . . . . .	1	0
Thirty-four eggs, . . . . .	0	6
Two bushels of flour, . . . . .	1	6
Sixteen loaves of white bread, . . . . .	0	4
Eighteen ditto of wheat ditto, . . . . .	0	9
Three ditto of maslin ditto, . . . . .	0	3
One barrel of double beer, . . . . .	2	6
One barrel of small beer, . . . . .	1	0
One quarter of wood, . . . . .	2	2
Nutmegs, mace, cinnamon, & grains, . . . . .	0	3
Four pounds of Barbary sugar, . . . . .	1	6
Fruit and almonds, . . . . .	0	7
Sweet waters and perfumes, . . . . .	0	4
Sixteen oranges, . . . . .	0	2
Two gallons of white and claret wine, . . . . .	2	0
One quart of sack, . . . . .	0	5
One ditto of malmsey, . . . . .	0	5
One ditto of bastard, . . . . .	0	5
One ditto of muscadine, . . . . .	0	6

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The manner of living, in the English metropolis at least, as we may suppose, among those of the common orders, in the year 1510, must have been shockingly disgusting; for Erasmus, in a letter to Dr. Frances, physician to cardinal Wolsey, says, "I often wonder, and not without concern, whence it comes to pass, that England for so many years hath been continually afflicted with pestilence, and, above all, with the sweating sickness, which seems, in a manner, peculiar to that country. We read of a city, which was delivered from a plague of long continuance by altering the buildings, according to the advice of a certain philosopher. I am much mistaken, if England, by the same method, might not find a cure. First of all, they are totally regardless concerning the aspect of their doors and windows to the east, north, &c. Then, they build their chambers so, that they admit not a thorough air, which yet, in Galen's opinion, is very necessary. They glaze a great part of their sides with small panes, designed to admit the light and exclude the wind; but these windows are full of chinks, through which enters a percolated air, which, stagnating in the room, is more noxious than the wind.

"As to the floors, they are usually made of clay, covered with rushes that grow in fens, which are so slightly removed now and then, that the lower part remains sometimes for twenty years together, and in it a collection of spittle, vomit, urine of dogs and men, beer, scraps of fish, and other filthiness not to be named. Hence, upon change of weather, a vapour is exhaled, very pernicious, in my opinion, to the human body. Add to this, that England is not only surrounded by the sea, but in many

parts is fenny, and intersected with streams of brackish water; and that salt fish is the common and favourite food of the poor.

"I am persuaded that the island would be far more healthy, if the use of these rushes were quite laid aside, and the chambers so built as to let in the air on two or three sides, with such glass windows as might be either thrown quite open, or kept quite shut, without small crannies to let in the wind. For, as it is useful sometimes to admit a free air, so it is sometimes to exclude it. The common people laugh at a man who complains that he is affected by changeable and cloudy weather; but for my part, for these thirty years past, if I ever entered into a room which had been uninhabited for some months, immediately I grew feverish. It would also be of great benefit, if the lower people could be persuaded to eat less, and particularly, less of their salt fish; and if public officers were appointed to see that the streets were kept free from mud and other nuisances, and that not only in the city, but in the suburbs.

"You will smile, perhaps, and think that my time lies upon my hands, since I employ it in such speculations; but I have a great affection for a country which received me so hospitably for a considerable time, and I shall be glad to end the remainder of my days in it, if it be possible. Though I know you to be better skilled in these things than I pretend to be, yet I could not forbear from giving you my thoughts, that, if we are both of a mind, you may propose the project to men in authority, since even princes have not thought such regulations to be beneath their care and inspection."

In the year 1351, the price of labour in this country was regulated by act of parliament, when corn-weeders and hay-makers, without either meat or drink, were to receive one penny per day. About this time the pay of a chaplain to the Scotch bishops, then prisoners in England, was three-half-pence per day.

In the eighth year of the reign of Edward the Second, (A. D. 1315,) parliament decreed that, in consequence of a great dearth, an ox fatted with grass should be sold for fifteen shillings, and with corn, for twenty shillings; the best cow, for twelve shillings; a fat hog of two years old, for three shillings and fourpence; a fat sheep which was shorn, for one shilling and twopence; and unshorn, one shilling and eightpence; a fat goose, twopence halfpenny; a fat capon, twopence; and a fat hen, one penny. In 1314 the price of a pair of shoes was four-pence.

## OBSERVATIONS ON THE SOUL.

"The soul, secure in her existence, smiles  
At the drawn dagger, and defies its point:  
The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter, and the crush of worlds."

THERE are some things connected with metaphysical science, so high and mysterious in their nature, that reason fails us in the attempt to arrive at a knowledge of them; and, conscious of our limited powers, we hesitate to launch into the infinity that is presented to our inquiries. Yet, though it is impossible to comprehend them altogether, we do not return from our search without eliciting something worthy of the labour that has been bestowed, if the subject be intimately connected with ourselves, and important for us to know.

An inquiry into the nature of the soul is, of all others, the most abstruse and momentous; but so little do we know of ourselves, that we vainly look within to discover *how* and *where* the incorporeal tenant of the flesh resides. The veil, however, that hides it from our eyes, allows us a faint glimpse of its powers and qualities, and from these we are enabled to conclude that it is immortal, and to infer the nature of its after-existence. It may be said, that revelation gives us every *necessary* information on these points, and that it is presumptuous to reason respecting them. Where the authenticity of revelation is received, this, no doubt, is strictly true; but it is no unprofitable task to convince him who *opposes* reason to revelation, that they stand in relation to each other as a part to the whole; that revelation is not dissonant to reason, but *superior* to it.

The human soul, derived from our Creator, is an immaterial essence, whose active energy is reason; an energy that is weak and fallible so long as its principle is encumbered with the grossness of humanity, but which shall become infinitely more enlarged, comprehensive, acute, and penetrating, when the soul shall have left its earthly habitation, and entered into the presence of Him whose essence is perfection. Whilst residing in the body, the soul may be said to resemble the sun when obscured by clouds, or, more appositely, a covered light, whose rays cannot extend beyond the barrier assigned them.

It is necessary to distinguish between the soul and mere animal life. Possessed of the latter, yet wanting the former, we should only be wonderful machines. The brute creation, when placed in comparison with man, appear to us as surprising *automata*,

whose *primum mobile*, though we cannot comprehend it, we call *animal life*, and whose greatest energy is *instinct*, which dictates one regular and unvaried series of action. Amongst brutes, every individual of a species has the same habitudes and pursuits, and, what it was at the creation, it remains at the present day. Progressive knowledge does not extend to them. Having only animal life, they are conscious of nothing beyond animal wants, and these they are able to supply by the direction of instinct. A brute may be said to be a compound of animal life and inert matter; but the elements of man are threefold—*inert matter*, *animal life*, and *an immortal soul*. The second of these it is, that unites the soul for a time with the material form. It in some degree approximates to the other two, and may be viewed as a medium between spirit and matter. When animal life ceases, the chain is broken; the body returns to its primitive state, and “the spirit to Him who gave it.”

In the Mosaic account of the creation, it is said that God “breathed into man’s nostrils the breath of life, and he became a *living soul*;” that is, in other words, an immortal soul. Human weakness, and the infirmities of our present nature, are qualities of animal life, and from them proceeds a limitation of the soul’s energies; for, whilst the body and soul are united, they must act upon and influence each other. How man, originally perfect, *could* fall, and by what means his degradation was effected, are not for us to say. Our attempt has been to place the soul by itself, in order to perceive some of its qualities that are perceptible to finite capacities, and this not as matter of curiosity, but for the purpose of ascertaining whether reason and revelation agree in establishing the certainty and character of a future life.

1. The nature of the soul is simple, spiritual, and unmix’d, and therefore liable to no change.

Things are either simple or compound. A simple nature has but one principle of action; but a compound nature has several. A simple nature cannot change either its physical essence or modification of being. Things that are compounded of various natures may be reduced into their simple substances by chemical art. But when they are perfectly analyzed, their elements cannot by any means be altered. Speaking analogically, we might say, that man is a substance compounded of three elements, and death might, not unaptly, be compared to the chemist’s retort. When the three human elements are once separated, each

is possessed of a simple nature. The soul—the sun of life—the immortal fire stolen by the fabled Prometheus from heaven—reascends to the sky. Animal life perhaps becomes an earthly vapour; and it is possible that it transmigrates into other bodies. The human body, when separated by dissolution from the soul and from animal life, is inert as the dust we tread upon; it may be termed the *caput mortuum* of the compound nature.

Nothing can be compound in which there are not distinct natures; and hence the soul would *not* be durable if it were compound. We must then deduce the fact of its simplicity, by shewing the absurdity of the converse. We have said, that the active energy of the soul is reason; now, if the soul be compound, that energy results from its combined natures, and partakes of the qualities of each distinct element found in it. And since simple natures alone are *exempt* from change, that energy would be *liable* to change. But true reason every one will surely acknowledge to be always the same, when employed in matters that come within its sphere of action, both in assenting to truths and denying fallacies that have been respectively assented to and denied by all.

Simply to illustrate the position. No one will be found to contend, that objects increase as we recede from them, and lessen on our approach. Yet, if reason were *variable*, why should not some such persons be found? It will be said, that the slightest observation proves the converse; that the *eye* cannot be drawn into such an absurdity. Again, we ask, Why not? Is the eye capable of judging? Is it conscious of the nature and qualities of the objects it reflects? or does it refer the images of things to the mind or soul, where their qualities are determined by its energy—reason? If it do so refer them, and reason be *variable*, its decisions respecting them could not be always the same. But they are always the same.

The soul is also immaterial. Material things undergo many varieties of shape, and changes of situation; their qualities are *variable*, and they are constantly increasing or diminishing, because they are ever acting on each other. Every thing in the material world is compounded of several simple elements, each of which has a nature peculiar to itself. It follows, then, that in material things there are opposite natures, and as these cannot unite, they must act upon each other, and be constantly effecting changes of form, situation, quality, and quantity, in material objects.

And as there is nothing in the world of matter possessed of a simple nature, or, if so, that is exempt from the superaction of other natures upon it, no part of the material creation is durable. But the soul is simple, and by consequence durable, and therefore immaterial.

2. The expectations of the soul are high and lofty, unconnected with the objects of sense, and seeking something infinitely beyond them.

The things of sense afford no permanent gratification to the mind. For a time it may be diverted in the *pursuit*; but when it has overtaken, and should repose in the enjoyment of them, they are found to fall so far short of the idea which had been formed, that they are invariably cast aside almost as soon as they are obtained. Disgusted with these, the mind is directed to fresh objects, equally illusive at a distance, and unsatisfying when possessed. Indeed, it is not difficult to conceive that it should be so. That the mind or soul is superior to, and acts upon, the body, will be admitted; and it must be as readily conceded, that, in a union of natures, the strongest will prevail.

The soul of man is incapable of change in itself, and it looks forward to a higher order of existence, and to scenes of permanent beauty. It has hopes of enjoyments in another world, which, though indistinctly conceived, are yet sufficiently defined to distinguish them from any gratification which earthly objects are calculated to afford. It places the highest good in virtue, and contemplates with firm assurance the guiltless delights and employments of eternity. With such expectations, it is impossible that the soul can derive perfect enjoyment from earth; and therefore it is evident that the present life is not the ultimate purpose for which it was created. For can we suppose that these good desires were implanted merely to prevent our enjoyment of earthly pleasures?—A Being infinite in wisdom and mercy would not have endowed his creatures with such high hopes, that render all the delights of time and sense poor and unsatisfying, if he had not prepared for them a state of being where these hopes will be realized, and to which their present existence is preparatory.

Observe the soul ascending from one branch of knowledge to another, continually approaching towards perfection, without ever arriving at it. Witness its dissolution from the body at the moment when it has risen to this infancy of being. Consider the hopes that it has cherished of an here-

after, and the nature of the enjoyments to which its attention has been directed; see it clinging more firmly to these hopes as the world of sense recedes from its eye; and then say, whether they are such ideas as befit rational creatures to entertain, and if THE BOOK that inculcates them be true?

October 8th, 1826.

ZELIM.

ON THE  
INSTABILITY OF POPULAR APPLAUSE.

“Tempora mutantur, et nos mutamur in illis.”

BELONGING to that class of persons who acknowledge the instability of every thing of a terrestrial nature, I have at various times amused myself with speculations on the subject. The fickleness of fortune, of grandeur, of friendship, has often interested me; but, of all the uncertain things in this uncertain world, no one has ever more forcibly struck me than the instability of popular applause.

By popular applause, I mean that feeling of favour or inclination which is frequently raised in the public mind towards any particular individuals among men. As this only affects those, whose occupation, profession, or talents, call them into situations of public notoriety, it is far from being universal in its application. Sufficiently numerous, however, are the instances thereof, to constitute it a common occurrence among mankind. When we consider the varied and fickle dispositions of the human race, we cannot feel much surprise that popular applause is uncertain, and subject to so many variations. The mind of man is constitutionally so unsettled and capricious, and his “nature,” as Pliny rightly affirms, so “fond of novelty,” that a constant monotony of favour seems almost more than he is capable of affording to any one of his species.

The daily occurrences of life have an influence upon man which is difficult to be controlled, the effects of which are frequently sudden and peculiar. The man who enjoys the favour of the people in one hour, cannot insure it for the next; and he who now shines with sun-like effulgence, is in momentary danger of being obscured by the interposition of some unwelcome object. Popular applause, however captivating it may appear, is in itself dangerous, and inimical to the comforts and pleasures of life, and often involves its subjects in situations far from enviable. “I pity the man,” said a venerable minister, “who is popular; I was so myself:” and certainly, if

popularity depends upon the "changing passions" which alternately "rise and fall," under such circumstances, pity may be well exercised.

*Eloquens* was a man of talent; his imagination was bold and vigorous; his ideas were novel and peculiar; his attitude was commanding; in short, he was an orator. On his first appearance in a pulpit of the metropolis, his celebrity was unbounded: multitudes from all quarters hastened to hear his eloquence; and — was the magnet which attracted all. For a time, scarcely any one was thought of, scarcely any one talked of, but *Eloquens*: it was a common interrogation, on meeting a friend, "Have you been to —?" and if a negative reply was given, the powers of persuasion would be employed on the occasion. Pamphlets were written, and speculations formed, on the subject; in fine, he was the unfortunate victim of popular applause. In a few months, the flame began to decrease; the heat became gradually less intense; and at last, *Eloquens* left the skies, whither he had been for some time soaring, and resumed his wonted situation in the ordinary walk of public life.

No kind of popular applause is more precarious than that which depends upon the common people; because men of this class are so guided by self-will and self-gratification, that they do not weigh the claims of those to whom popular feeling is, or ought to be, exercised with impartiality and truth. They are not, neither do they profess to be, guided by reason; they veer about like the wind, and possess all the mutable powers of the chameleon. The slightest circumstance, if it seems in the least to infringe on their rights, or to affect their notions and feelings, is sufficient to bias them, and whether it be genuine, or only ideal, is of little importance with them.

Popular applause, notwithstanding its instability and attendant disadvantages, has fascinating allurements: it is a golden image, to which many voluntarily resort, and few comparatively are those who will not "fall down and worship it." It is a fancied reward, to which talents emulate and aspire, but which, when obtained, is frequently found to be less valuable than was fondly anticipated.

Ruminating on the observations I had written on the subject, and becoming deeply absorbed in thought, the following scene was pictured to my imagination, which I take the liberty of presenting to the reader.

I fancied myself placed in an extensive open space, in the midst of which was

situated a mountain of great height, or rather a number of mountains, overtopped by one more attractive and beautiful than the rest, and which suggested to me emotions of enthusiasm and delight, not usually experienced upon such occasions. The plain was filled with multitudes of people, of all ranks and conditions, who appeared to be eagerly employed in some occupation or another. The face of the mountain was picturesque and diversified, covered with individuals striving to reach its summit; and though it was difficult of ascent, and they were uncertain what would be their fate on attaining the object of their wishes, very few of them were deterred from the attempt.

It was really amusing to witness the toils of these up-hill travellers: sometimes a few were to be seen at the top of one of the minor mountains, and when this was the case, a smile flushed upon their faces, and a shout was raised by the multitudes below, which was always proportioned to the height they ascended. Some I observed, who were enabled to proceed on but slowly, continually stumbled and fell; on which they were assailed by the jeers and hisses of the attendant assembly; while others pursued their way with considerable alacrity. Now and then a band might be seen to have reached the "mountain's top," and then the reiterated shouts of the people below were almost deafening.

There was a circumstance, however, with which I could not avoid being particularly struck, namely, that on the arrival of the candidates, they seemed to be illumined by the rays of glory which shone around them, so as almost to dazzle the beholder's sight; yet not many of them were to be seen for any length of time, as they all (a few excepted) disappeared soon after they had attained the object of their toil. One man I saw, who had scarcely reached the top, when, becoming dizzy, he "toppled down headlong" with much vehemence, and was shortly after seen extended below. On inquiring of a bystander, what became of those who continually disappeared, he told me, that on the summit of the mountain there was a deep pit, called the gulf of Oblivion, and that, owing either to their own heedlessness, or to the neglect which the people mostly shewed them after their first momentary though excessive applause, they became so affected as to lose all command of themselves, and were precipitated into the dreadful chasm which opened before them.

Surely, thought I to myself, this can be no other than Popular Applause, that phan-

tom of the brain, that ignis fatuus, with which we are so often amused. Who cannot but wonder at the extreme enthusiasm which affects those who aspire after this transitory glory? and who cannot but condemn that spirit of the people by which they are allured? Nothing can exceed the favour the people shew when their deluded victims first reach the summit of the dangerous mount; but just as they think they have begun to experience the reward of their labours, that upon which their situation depends is unexpectedly and irrecoverably withdrawn. Oh! inconstant mind of man! Oh! deluding spirit! uttered I with much warmth,—may I never be one of your victims—may I never become dependent upon—. Here something within me seemed to refuse assent to what I was about to exclaim; for, as I again cast my eyes upon the beautiful mount, and beheld several of the aspirants after glory obtain the gratification of their wishes, I felt a voluntary and enthusiastic desire to become a candidate, and advanced towards the base of the mountain, intending to begin my ascent; but the shouts of the people, on the occasion just mentioned, seemed to be so loud and general, that I was immediately aroused from my ideal vision, which put an end at once to my suddenly undertaken journey, and with it to my reflections on the subject.

J. S. B. Jun.

Bristol, Aug. 26, 1826.

### POEKEY.

(For the Imperial Magazine.)

CHRISTMAS DAY, 1826.

"O festus dies hominis"—Terence.

Is this the day when earth was made,  
With all her spacious plains?  
When first the living verdure spread  
O'er nature's blest domains?  
When ocean's waters first began  
To fluctuate, unplough'd by man?

The day when universal space  
Was first bestud with gems,  
Which glitter more than those that grace  
Earth's costliest diadems;  
When suns and moons began to shine,  
Lit by a flame of light divine?

Is this the day when favour'd man  
Was fashion'd from the clod;  
When life through all his vitals ran,  
Breath'd by a smiling God;  
And to complete the noble whole,  
Was graced with an immortal soul?

Did states arise on this glad day,  
And lord it o'er the world

Or vanquish'd nations sink away,  
To desolation hurl'd?  
Did Alexanders draw their breath?  
Or Cæsars meet a hapless death?

Ah, no! such scenes did not employ  
This blest, eventful day,  
A scene of wonder, and of joy,  
Shone with unclouded ray—  
A star arose with quick'ning beams,  
And over all the earth it gleams.

Frail man, alas! of rebel growth,  
Had strove against his God,  
Expos'd himself to endless wrath,  
And Heaven's avenging rod:  
The thunderbolt was nearly hurl'd,  
But mercy pleaded for the world.

Then came the Saviour, full of love,  
Down from his glorious throne,  
In those immortal realms above;  
For sinners to atone,  
And raise (oh, where such love as this!)  
Apostate man from wo to bliss.

He came—but not with pomp of earth,  
No crown bedeck'd his head;  
An angel choir announced his birth,  
A manger was his bed;  
And in the east a star's pale ray  
Directed where the Saviour lay.

He liv'd for man, for man alone  
Jesus was crucified,  
And now, resented on his throne,  
He pleads for whom he died:  
Well pleased the Father hears his Son,  
Through whom salvation's work was done.

Oh! let the hills proclaim his love,  
The rocks exult and sing;  
Let earth below, and heaven above,  
His boundless praises ring:  
Let every mortal own his sway,  
And haste the great millennial day!

Bristol

J. S. B. Jun.

### FRIEND OF MY EARLY HOURS.

FRIEND of my early hours, whose cheerful  
voice,  
Has often made my trembling heart rejoice,  
Mid woes alarming:  
When gloomy cares o'erpower'd my fainting  
soul,  
Th' o'erwhelming grief would yield to thy  
control,  
Sweet force of sympathetic love, for ever  
charming!

Days of delight, the pleasures now are fled,  
The seasons too, when sorrows overspread,  
A dark'ning vapour;  
To me 'twas bliss thy company to share,  
To join in converse, or the social prayer,  
Or for some favourite author light the bril-  
liant taper.

In cheerful hymns, or joyous songs of praise,  
Anxious to snatch a moment's bliss, to raise  
The sounds symphonious;  
In heavenly raptures join the hosts divine,  
None but a seraph's voice could equal thine  
In melody of sound, and melting strains  
harmonious.

In many an adverse storm of threat'ning woes,  
And friends were few—left to contend with  
foes,

In numerous legions,  
Thou too hast felt; when scarce a glimmering  
ray

Of cheering hope, to light thy lonely way,  
The solitary path which leads to happier  
regions.

In company of thousands, yet alone,  
A solitaire in grief, left to bemoan

In secret anguish,  
The common and uncommon ills of life,  
The jarring discord, or contending strife,  
Or bent beneath affliction's hand to languish.

Those scenes are past, nor more will they  
return.

Shall I recall the hours? nay, rather learn  
Calm resignation?

Till brighter beams shall chase the gloom  
away,

In patient hope await a happier day,  
When sweetest bliss shall close these scenes  
of sad vexation.

Great Grimsby.

G. HERRING.

#### LAST STANZAS.

YET once again I strike my lyre,  
And once again I ope my breast,  
And bid a melody aspire,  
With more than ever tongue express.

For, ah! of every joy bereft,  
But that which prayer and tears impart;  
I weep o'er friends, so fondly left,  
Whose mem'ry circles round my heart.

Each deed of kindness shall remain,  
Lov'd, as the pictures of my bliss,  
Although, indeed, I still complain  
To see the semblance that there is

Between the joys of early years,  
And statues that adorn the dead;  
For both remind us, in our tears,  
How much of youth—of life is fled!

And yet we love to think and gaze  
Upon the soul which marble gives,  
And could imagine, in amaze,  
That all the past revives and lives!

Affection feels a moment's charms,  
And, gladly, reason lulls to rest;  
But whilst the sweet illusion warms  
The softest feelings of the breast,

Unalter'd Truth, with cloudless beams,  
Shines on the vision which appears,  
And, as around her radiance streams,  
We see a cause for other tears:

For then we learn 'twas but a dream,  
And then again we learn to weep,  
And thus, ah me! how it would seem  
That sorrow's eyes no more must sleep!

Reviewing days for ever past,  
Their beauties, like the iris, dim;  
My mind—my sky is overcast;  
In Nature's showers my feelings swim.

'Tis so, alas! this solemn hour,  
In losing what the heart clings near;  
I ask for more than mortal power,  
To utter nameless things and dear!

O! may adieus, this moment given,  
As light that gilds the hills afar,  
Benignly glide away to heaven,  
And leave the brightest ev'ning star!

Darlington, May 24, 1826.

JACOB.

#### A MOONLIGHT REVERIE.

LINES ILLUSTRATIVE OF A PICTURE, BY R.W.W.

[We may suppose these lines to be spoken by the subject of the Picture;—a contemplative lad, sitting beneath an elm tree, amid woodland scenery, gazing upward on the rich starlight, and the moon flinging off her cloudy garments, and "walking in bright seas."]

HIS! all is solemn stillness round,  
Tranquil, unstartled, and profound.  
The noisy hum of human kind  
Hath died upon the distant wind!  
And now I sit in moonlight glade,  
Beneath an elm-tree's sombre shade,  
Gazing upon a beauteous night,  
All richly green and chastely bright;  
Bath'd in moonlight's silver stream,  
More glorious than the poet's dream!  
The moon seems smiling sad on high,  
At the dim clouds which pass her by,  
Chasing each other through the sky!  
Embedded deep in richest blue,  
The stars are quivering palely through  
Cloud-turrets flush'd with golden hue,  
Rear'd magnificently high,  
Concealing heaven from mortal eye!  
Yon trees, like sentries of the wild,  
Are tinted all over with amber light;  
Their clustering foliage is glittering bright,  
Like ivy clinging round castle's height.

Oh! gentle winds with soothing chime  
Seem chanting with fairies their midnight  
hymn;

Hush'd into silence, Nature doth hear,  
"Lullaby! lullaby!" softly and clear!  
Then the stream, like a vein of silver glowing,  
Softly through the landscape flowing,  
Murmureth sad from its sedgy bank,  
While waves are rippling thro' rushes dank;  
A voice sounds soft from the waters deep,  
"Hush thee! hush thee! for Nature doth  
sleep!"

Then methinks the fairies came wandering by,  
Chanting in chorus mellifluently,  
"Come, tiny sisters! come,  
Away and away to our breezy home!  
We have myriad miles to fly on the wind,  
Our path, neither sunlight, nor starlight shall  
find!"

Float each in your car of soft moonbeam,  
Bathe, and bathe in the golden stream!  
Now, up and away from the starry skies,  
Through the furrowless oceans of æther rise,  
And mock the vision of mortal eyes!  
Merrily, merrily bound we away,  
The moon is waning, and twilight gray,  
O'er distant mountains breaks into day!"

I suddenly woke, and look'd on high,  
No moon or stars were bright'ning the sky;  
Misty daybreak was stealing around,  
And leaves fell shivering to the ground!  
My fairy scene had vanish'd away  
Before a cold, dark, drizzling day!

## LINES

On the Death of EDWARD WEIGHTMAN, of Great Grimsby, who was unfortunately drowned while bathing in the river, on Saturday morning, 29th July, 1826, in the 15th year of his age. He was a Youth of an amiable disposition, and strong filial attachment: in his death his parents have sustained an unspeakable loss.

THE morn was mild, the welkin clear,  
As Edward rose to meet the day;  
He little thought the moment near  
Should class him with his kindred clay.

He sought the cool refreshing breeze,  
That softly fann'd the crystal wave;  
Eager the mirthful hour to seize,  
But found, unsought, a watery grave.

Mild as the morn the gentle stream,  
And placid as the evening's close;  
But 'twas deceptive as a dream,  
And lured thee to thy last repose.

Death fix'd his empire there, unseen,  
Enthron'd he sat in pomp sedate;  
'Twas but a flimsy veil between  
The present and the future state.

Dear youth, thy sighs could not avail,  
No father there to intervene;  
Death sternly drew aside the veil,  
And calmly clos'd the mortal scene.

Thy parents still with sad delight  
Recall thy fond endearing smile;  
Envelop'd now in shades of night,  
Oh! 'twas sincere, devoid of guile.

Yes, memory shall record thy worth,  
And faithful to her duty prove;  
Retain the graces which gave birth  
To virtuous acts of filial love.

A mother's joy, a father's care,  
The joy is fled, the care is vain;  
Relentless death, why didst thou tear  
The bond, and break the sacred chain?

Mysterious are the ways of Heaven,  
Its mercoies how severely mild;  
Asunder nature's bonds are riven,  
To save a parent, slays a child.

Does love excite parental grief,  
And agitate the troubled breast?  
This thought may yet afford relief,  
No grief disturbs HIS peaceful rest.

Suppress the overflowing tears,  
And spare the heart-oppressive sigh;  
He shunn'd the wreck of sorrowing years,  
And dwells beneath a fairer sky.

Is it his virtues you deplore,  
Which held out years of joy to view;  
And fear such filial love no more  
Shall rise, to bless the world and you?

Then cease to mourn, your tears are vain,  
The virtuous buds, beyond the tomb,  
Shall, spite of death, unfold again,  
In flowers of ever-during bloom.

Unequal temperatures no more  
Disturb their circumambient air;  
The raging storms forget to roar,  
And sleep in endless quiet there.

Then may we find the same repose,  
Transplanted to a fairer isle;  
Where life's decrepitude shall close  
In beauty's everlasting smile.

Great Grimsby,  
Aug. 1, 1826.

GEORGE HERRING.

## REFLECTIONS ON THE PAST YEAR ;

Or, Death passing through all the Signs of the Zodiac of Vanity.—Affectionately inscribed to the Young and Gay, by

JOSHUA MARSDEN.

"Death wraps our thoughts at banquets in the shroud."  
Young.

How many since last annual sun  
His swift career began,  
Have life's contracted circle run,  
And measur'd out their span!

They did not augur such a fate,  
They did not, last new year;  
Then giddy riot kept the gate,  
Though Death was in the cheer!

Gay hope illum'd the ardent breast,  
Love languish'd in the eye;  
Pleasure's soft plume adorn'd the crest,  
But Death was in the joy!

Lute, lustre, beauty, wine, and oil,  
Dress, odour, sauce, and sweet,  
Th' enamel'd path of life beguile,  
But Death was in the treat!

Along the maze of life they skip'd,  
In sweet delicious trance;  
Till up their heels affliction tripp'd,  
For Death was in the dance!

They built a bower in Eden dale,  
Inwreath'd with many a flower;  
But found (shall sorrow tell the tale)  
That Death was in the bower!

They sigh'd for breezes all marine,  
Nor fear'd a coral grave;  
But in the guise of sea-nymph green,  
Sly Death was in the wave!

The harp and viol, in the feast,  
Each charming strain prolong;  
Apollo's son, Dan Moore, was priest,  
But Death was in the song!

Then flying to the milder skies,  
Of Naples, Nice, or Rome,  
Death overtook them by surprise,  
And dug the pilgrim's tomb!

The florid drama gave delight,  
That magic circle gay;  
Beguiling oft the livelong night,  
But Death was in the play!

Anon for Cheltenham or Bath,  
To balk great Nature's law;  
But there the shroud their corpses swathe,  
For Death was in the Spa!

Full many a pilgrimage they made  
To fashies' shrine so fair;  
In costly elegance array'd,  
But Death held lovers there!

They sought for bliss beneath the sun,  
In birth-night, mask, or ball;  
Through every sign of folly run,  
But Death was in them all!

Ah! where are now these dreams of gold?  
 Ah! where the laugh so loud?  
 The dashing beau in death is cold,  
 The fair one in her shroud!

Thus Death presides in every sign,  
 Earth has no living bowers,  
 Where amarantine beauties twine,  
 With undecaying flowers!

But there's a land, O Muse! where death  
 And folly are not known;  
 For wisdom only wins the wreath,  
 And love the emerald throne!

A living landscape, never seen  
 By folly's rolling eye;  
 A spring, for ever gay and green;  
 A clear, but sunless sky.

Then, lovely youth, redeem the time!  
 The moral of my theme;  
 Give God the rose-bud of thy prime,  
 Life is a passing dream!

SALOP.

REVIEW.—*Friendship's Offering, a Literary Album, edited by Thomas K. Hervey. 12mo. pp. 348. Relij, London. 1827.*

"*FRIENDSHIP'S Offering*," is one of those beautiful flowers of literature, which, for the last few years, have appeared in the depth of winter, clothed with all the gaiety of spring. In our number for November, we noticed the "*Amulet*," another of these captivating annuals, and found occasion to speak of its graphic decorations, and literary varieties, in terms of no languid panegyric. Several others, we apprehend, of rival excellence, are in the market, but hitherto they have not fallen within the range of our observations.

The work now before us presents the edges of its leaves in raiment of gold, and its boards beneath a delicate paper, decorated with figures emblematical of its character and name. To prevent these from being soiled, a case equally neat, and beautifully embossed, accompanies the volume; and unless we suppose that no fingers but those of fairies, or of ladies equally unsullied, are to be favoured with a touch, we can hardly avoid regretting that a coarser case had not been provided, to protect the exquisite texture of this; and then, perhaps, we should have wanted another; so that to our requisitions we should scarcely perceive any termination.

The engravings, eleven in number, are executed in a most elegant style, by some of our first masters in the graphic art. Among these, selections of decided superiority will be variously made, according to the caprice, taste, or judgment, of the connoisseur; and were this to be pursued

to any considerable extent, there can be little doubt, that every plate would find its admirers and friends. In a common volume, the worst among them would be praised for its beauty, and, standing alone, would command the tribute of admiration.

In its literary department, the articles, including prose and verse, amount to nearly ninety, many of which are the productions of authors well known in the republic of letters. The subjects are sometimes grave, but more frequently sprightly, and always interesting. Nothing, however, is suffered to appear that can offend either the ear or the eye of delicacy; it is a volume which uncontaminated friendship may offer and receive without a blush.

A book so exceedingly miscellaneous, and made up of articles from so many pens, can hardly furnish any one composition that may be considered as a fair specimen of the rest. The following Norwegian tale will, however, shew the spirit of vivacity and energy that animates the whole. To comprehend the story aright, we must suppose ourselves introduced to a company of goat-herds, who, on a dreary winter's night, relate their adventures among the mountains to one another. Having told their tales, an elderly hunter, who had sat in silence during the narrations, thus introduces himself to our notice.

"It is now about twenty years ago, that I was, one day, out hunting, as usual. I had got sight of a chamois, and was advancing upon him, when, having almost got within shot, I sprang across a chasm a few yards wide, upon a ledge of snow opposite. The outer part of this was, alas, only of snow—it was frozen hard—but as I came upon it with considerable force, I felt it giving way beneath me. The man who says that he never felt fear, never was in a situation such as this. The agony of terror,—and what agony is greater?—rushed throughout my frame. My first impulse was to spring forward, to reach the firm ground. But the very effort I made to save myself, accelerated my fate,—the mass broke short off, and—I fell!

"I have since been to view the spot; and standing in safety on its brink, my nerves have shivered, as I have looked down the awful precipice. How I escaped being dashed into as many atoms as there are pebbles at its base, it is impossible to divine. The height is upwards of seventy feet: there was no projecting rock, no jutting tree, to break my fall. Perhaps the snow, which fell along with me in vast quantities, and which crumbled as it fell, served to protect me. When I perceived my footing yield, the earth, as it were, to sink from under me, I felt the common hyperbole, that my heart sprang to my throat, almost cease to be one. One gasp of mortal agony, as it burst from my lungs, gave me the sensation of choking, which the phrase I have mentioned strives

to express. The feelings of my mind may be all summed in the exclamation which, I believe, escaped me: Oh, God,—I am gone! My next thought was one momentary appeal to that God's mercy,—and then, I thought no more.

"When I recovered my senses, day was beginning to close. I lay enveloped in snow. My hunting spear was beside me broken; and, stretched upon my bosom, lay my faithful dog, spread out, as it were, to protect me from the cold, and breathing upon my face, as if to communicate his life to bring back mine. 'Poor fellow,' the old man continued, and the tear glistened in his eye as he spoke, 'poor fellow, he is dead long since, and his son,' stooping and fondling the dog at his feet, 'is old now; but if I had but one crust of bread and one cup of water in the world, old Thor should share them with me, for his father's sake.'"

The dog looked up, as though he understood his master's meaning; for he smiled in his face, with that expression of thankful fondness which the countenance of his race alone shares with that of the human species.

"I felt," continued the hunter, "I felt numbed and stiffened, and in considerable pain all over; so much so, that I could not distinguish any particular hurt as being more severe than the rest. I endeavoured to rise, and that soon showed to me where my chief injury lay. I fell back again instantly; my thigh was broken. In addition to this, two fingers of my right hand, and one of my left, were broken also, and I was bruised in almost every part. But I was alive! As I looked up to the pinnacle from which I had fallen, I could scarcely believe that to be possible.

"The spot where I lay was in a narrow cleft behind two cliffs, which diverged from each other as they advanced, leaving a sort of triangular platform open between them and a third. A torrent threw itself, like a wild horse's mane, from the rock above me; but, in the numberless eddies which whirled in the hollow, it was dispersed into air before it reached the place, distant through its depth, where I lay.

"Night now began to thicken fast,—the faster, on account of the deep den in which I was. The wind blew as though all the quarters of heaven sent forth their blasts at once, and that they all met and battled there. I had escaped one fearful death, and I now began to fear another more dreadful still, because more slow, and more felt. I feared that I should die through cold, and hunger, and untended hurts. The cold, too, I now felt more severely; for, shortly after I had given up, in despair, all attempts to extricate myself from my situation, my dog, after whining and yelping piteously for some time, went off. As he turned the corner of the rock, which hid him from my sight, I felt as if my last hold of life had gone from me,—as though the friend of my bosom had left me to die. 'He, too, abandons me!' I exclaimed, and, I blush to confess it, I burst into tears. Being forsaken by that which I thought faithful, cut me to the heart. Who, indeed, can bear that?

"The world now seemed to have closed upon my sight for ever;—my wife, my children, my dear home,—I should see them no more! I figured to myself all the delights and charities of that home, and I felt how bitter it is to be torn from life, while life is yet strong; all its ties firmly knit—all its affections glowing. As darkness settled around me, I thought of my wife anxiously listening for my step,—or rather for the well-known step of Thor preceding me,—and the bright fire gleaming on smiling children's faces; the fairest ornament, and the dearest comfort, of a fire-side,—and the rosy lips held up for a father's kiss,—and the little hands clinging round the knees, to attract a father's notice,—and their glad-some smile of welcome to me, and unchiding reproof to them; such was the picture I drew mentally; such was the group which I knew was awaiting me. I looked around me, and the contrast of the reality flashed upon me in all its horrors. The wind raged and howled through the darkness, and, in the lull, the spray of the torrent bedewed my face, and froze there. I was encompassed by awful precipices, here and there visible only by being covered with snow. Snow, also, was the bed on which I lay; the bed on which I was to die. And to die, oh God! to die thus! Alone, through pain and famine,—through cold, and the exhaustion of suffering nature! The terrors of tempest and of night, were the precursors of the terrors of death. From hence I was never to stir more; this was to be my end!

"We often forge to ourselves causes of unhappiness, and allow slight things to mar our quiet. But he who has undergone—not what I underwent that night, for who has done so? but—circumstances of peril and despair, in kind, if not in degree, like unto these, he, only, can know the agony which a few short hours can crowd upon the human spirit,—he, only, can know to what extent our nature can suffer!

"I lay, in pain of body and anguish, for a space of time, which, from these causes, seemed endless. At length, hope dawned upon me. Along the top of the cliff to which I had leaped, and from which I fell, passed, as I knew, a path which led from the village in which I lived, to another about two leagues off. This had not appeared to me as a chance of escape; for, by night, it was but rarely traversed, and morning I never expected to see again. On a sudden, however, I saw a light gliding along this path, as though borne by some one; and I conjectured it to be, as in fact it was, the lantern of a villager returning homewards. 'I shall be saved yet!' was the idea which thrilled through my heart, and I shouted with the whole strength of my voice, to realize the hope which had arisen. At that moment, a furious gust of wind swept through the chasm, and hurled back my cry against me, like the smoke of Cain's rejected sacrifice. I could feel that my voice did not rise twenty feet above my head. The light glided onwards. Again, I shouted with that desperate strength which none but the despairing own. The light did not stop—no answering shout gladdened my ears—the light disappeared!

"The agony of that moment, who can conceive? The drowning man, as he struggles

his last effort, and feels the waters closing round him; the criminal, as he mounts the scaffold, and sees his last hope melt from his grasp,—such persons may have experienced what I felt then, and such persons only.

“My despair now became fixed and total. I felt that my last hour was come; I endeavoured to turn my thoughts from this world, and fix them on the next. But the effort was dreadful. As I strove to prepare myself for death, the hope of life would flash across me again, and interpose between me and my prayer. If a sound caught my ear, I raised my head to listen: if the variation of a shadow passed over the surface of the rock, I strained my sight to look; but the sound would cease, and the sight would pass away, and I sunk again upon the snow; and again I prepared myself to die.

“At length—(to my dying day I shall recollect that moment)—at length, a gust of wind bore to me a sound, which I thought I recognized. I raised myself, with an anxiety which almost choked me. I listened—all was still—the wind rose, and made me doubtful whether I heard it a second time or not;—a third—all doubt was over! It was the honest voice of faithful Thor, coming at speed, and barking as he came, to shew, doubtless, the path to the spot in which I lay. Again, his deep-mouthed bay sounded loud and distinct as it approached the top of the precipice. There he paused, and continued barking, till, at length, several lights flashed upon the path along which he had come, and advanced rapidly towards him.

“A halloo came upon the wind; I strove to answer it as loudly as I could. This time, it mattered little whether my voice reached the summit or not; for as soon as the lights seemed at the spot where the dog stood, he dashed down the cliff, clinging to the irregular surface as he came; now holding by a stone, now sliding down with the rolling earth and snow, till he sprang into my bosom,—and, almost smothering me with his caresses, made the echoes of the cliff ring again with his loud and ceaseless baying.

“My companions now perceived where I was. They made a circuit of some little extent, and descended to me by a less precipitous, but still a difficult path.—My young friends, unless you have experienced the transition from despair to safety—from abandonment to kind friendship—from death to life—you can form to yourselves no idea of the flood of feelings, both rapturous and gentle, which then poured upon my soul. The chosen of my heart was no widow—my children were now not fatherless. I was restored to life, to the world, to hope, to happiness,—and I owed all this to the loyalty and love of a poor hound. When your hand is next raised to strike your beast in anger, pause—and think upon the service which old Thor rendered to his master. That master had been a kind one.”—p. 80 to 87.

Several stories, equally energetic and interesting, may be found in this volume, from which, on some future occasion, we may probably take additional extracts. At present, we can only recommend it to public patronage, and take our leave.

REVIEW.—*The History of the Church of Christ, &c. intended as a Continuation of Milner's Church History.* By John Scott, M. A. 8vo. pp. 620. Seeley and Son, London. 1826.

THERE are very few works within the range of ecclesiastical history more highly esteemed, or more deserving of public approbation, than the church history of Joseph and Isaac Milner. The biography of these learned brothers is not less remarkable, than the production of their pens is meritorious; and their names will stand in future ages as monuments of what may be accomplished by determined perseverance, under the most unpromising circumstances of life.

Joseph and Isaac Milner were natives of Leeds, or its vicinity, and had nothing to boast either of pedigree or wealth. Their father was a weaver, to which business the two lads were apparently destined. Their father dying, they were obliged to be at the spinning wheel by break of day in the summer, and in winter they rose by candle light, to support, by unwearied industry, themselves and their aged mother. Unfavourable as this mode of life may seem to learning, they contrived to devote all their leisure hours to such books as accident threw in their way. This disposition to study, joined to their unremitting industry, and sobriety of conduct, soon drew upon them the notice of their more wealthy neighbours, who formed a subscription, by which Joseph, the elder, was taken from the loom, and sent to a grammar school. Here he made such rapid proficiency, that he was soon qualified for the university of Cambridge, whither he went, and obtained the degree of M. A. On entering into holy orders, he became curate of Trinity church, Hull, and was soon appointed master of the grammar school in that town.

Isaac, in the mean while, continued at the weaving business until his brother settled in Hull, when he was taken from the loom to become his assistant. From this place he was sent to Queen's College, where he made rapid advances in mathematics, in theology, and in the learned languages. In 1774 he was senior wrangler, and gained the first mathematical prize. In 1782 he served the office of proctor; and in 1783, being then master of arts, he was nominated one of the taxors of the University, and also professor of experimental philosophy. In 1788 he was elected president of Queen's College, when he took his doctor's degree. The same year he was advanced to the deanery of Carlisle, and in 1792 he filled the office of vice-chancellor. Such was the progress of these singular, but exalted cha-

acters, from the depths of obscurity to the pinnacle of literary fame, on which, independently of all other publications, their Church History will secure for them a permanent station.

In the preface to the work now before us, Mr. Scott observes, that the last volume of Milner's history was published in 1809, and that the latter of its two authors died in 1820, so that from their pens and talents, nothing more was exclusively to be expected. Soon after the demise of Dr. Isaac Milner, dean of Carlisle, the public were given to understand, that he had left behind him papers for the continuance of the Church History, and that they would be revised and published without delay. Nothing, however, of this kind has yet either been seen or announced, and no evidence appears that any such are in existence. Mr. Scott has, therefore, taken his stand on that spot where the history of the Milners made a final pause, and pursued his course through an eventful period, to the margin of which his predecessors had conducted him.

"The slender stream," says Mr. Scott, "which the elder Milner often traced with difficulty through the grass and weeds with which it was overgrown, had spread into a mighty river of many branches. In this volume, I have endeavoured to complete the history of Luther, and of the principal events pertaining to that branch of the church which was connected with him, to the period of his death. Dr. Milner had detailed the history of the first thirteen years of the Reformer's public life; that of sixteen more remained to be related. It seemed necessary thus to restrict the plan of the present volume chiefly to the Lutheran church, both because of the magnitude of the transactions in which that division of the Christian world was involved, and also in order to maintain a conformity between the commencement of any work, and the latter part of that which it aspires to continue."—Preface, p. vi.

The events and incidents detailed in this volume belong almost exclusively to the continent, and embrace a period of sixteen years, from 1533 to 1546. The materials are divided into nine chapters, each of which includes a variety of particulars that might be denominated sections, although they do not bear that appellation. The first chapter relates to the Diet and Confession of Augsburg, and to circumstances therewith connected. The second proceeds from the above Diet to the Pacification of Nuremberg, including the intermediate events, and the transactions of that period. The third advances from the above Pacification to the Convention of Frankfort, and details the leading incidents of that interesting era. The fourth contains miscellaneous particu-

lars to which the preceding convention gave birth. The fifth carries us from the Convention of Frankfort to the Conference and Diet of Ratisbon, and marks the struggles and progress of the Reformation. The sixth records various miscellaneous circumstances connected with the convulsions that were then shaking the Papal throne. The seventh leads us from the Diet of Ratisbon to the Peace of Crespy, and marks the fierce contentions which subsisted between the states and powerful individuals that were engaged in that formidable struggle. The eighth travels from the Peace of Crespy to the Death of Luther, and leaves us on the eve of the Smalkaldic war. The ninth gives the Character of Luther, and contains a list of his later writings, and observations on them. The Appendix reviews the former events, explains the circumstances that appeared either questionable or obscure, and introduces detailed particulars that have an incidental connexion with the Reformation, but could not, with propriety, be interwoven with the preceding history, without interrupting the narrative. An extended Index is added, which enables the reader to find any particulars recorded in the volume; and this is followed by a chronology, marking the exact time when the more prominent and remarkable events took place.

From this general outline, the reader will be able to form some idea of the work that now claims his patronage, and that of all the Reformed and Protestant churches throughout the world. We need not say, that those who possess Milner's Church History will find it incomplete without this valuable addition; and they may congratulate themselves, in finding in Mr. Scott an able successor to those renowned ecclesiastical historians. To the arduous undertaking he has brought a mind fully competent, his resources are extensive, and his authorities unquestionable.

In his narration of events, Mr. Scott appears to have been guided by the most rigid fidelity; and in his delineations of character, having marked the failings as well as the excellencies of such as came within his sphere of examination, nothing but bigotry can charge him with a want of impartiality. His language corresponds with the dignity of his subject. It is masculine without being turgid, perspicuous without being low, and easy without being adorned with artificial flowers.

The space which it occupies is a widely extended area, spreading over a considerable portion of the continent, though, on the stream of time, it is no more than sixteen years in length.

Terminating in 1546, and leaving England entirely untouched, it must be obvious that many additional volumes are still wanting, to bring the history down to the times in which we live. A continuation of Milner's Church History was much wanted, and we are happy to find that it has fallen into such able hands. We earnestly hope that the encouragement Mr. Scott deserves from the public will be received by him, and then there can be no doubt of his success. We also hope that his life and health will be preserved, to pursue his literary labours in this ample field, that in the same strain of impartial excellence he may produce future volumes to realize the expectations which this precursor cannot fail to excite.

Among the numerous incidents recorded in this volume, many may be found that are not less amusing than instructive; and from a perusal of them we may discover the violence of spirit which marked the character of the times. Of these facts, in the animosity shewn by the Papal party to the memory of Luther, when, being ill, his death was anticipated, Mr. Scott has furnished an entertaining specimen, which we give in his own words:—

“Luther completed his sixty-second year in the month of November, 1545; and he did not survive that period so much as three months. For some years previously, he seems scarcely to have written a letter, in which he did not anticipate his approaching dissolution; and often his expressions of desire for his dismissal, and for the heavenly rest, are very ardent. Indeed he had, in his many and increasing infirmities, sufficient warning that the time of his departure was at hand. He was troubled with excruciating pains in the head, which nearly deprived him of the sight of one eye; his legs swelled, and he suffered severely from the stone. His enemies, however, were not able to wait with patience for an event which could not now be far distant; and a pretended account of his death, as having been accompanied with ‘a miracle, wrought by God for the honour of Christ, the terror of the wicked, and the comfort of good men,’ was, in the year 1545, printed and circulated in Italy. The story is so absurd, that it hardly deserves to be repeated, except as it may shew what some men were wicked enough to invent, and others weak enough to receive, at that time. It set forth, that Luther, finding death approaching, had called for the sacrament, and immediately after receiving it had expired: that before his death, he had desired that his corpse might be placed upon the altar, and there receive divine honours—which desire, however, had not been complied with: that when his body was interred, a tremendous storm arose, which threatened destruction to every thing around, and that the terrified spectators, looking up, saw the host, which the impious man had presumed to receive, hovering in the air: that this having been taken, with great reverence, and deposited in a sacred place, the

tempest ceased; but at night returned again with still greater fury: that in the morning, the grave being opened, no vestige of the body could be found, but a horrible stench of brimstone proceeded from the place, by which the health of the bystanders was seriously affected: and that the consequence of all this had been, the return of many persons into the bosom of the Catholic church.—The paper, containing this account, was brought to Luther, and he caused it to be reprinted, with this addition: ‘I, doctor Martin Luther, testify under my hand, that I have received this extravagant fiction, this twenty-first day of March, and read it with great pleasure—except for the abominable lies against the Divine Majesty which it contains. It gratifies me exceedingly, to find myself so obnoxious to Satan, and to his agents, the pope and papists. May God convert and recover them from the power of the devil! or, if my prayers for them must be in vain, owing to their having committed *the sin unto death*, then may God grant that they may soon fill up their measure, and that they may find their joy and comfort only in writing such tales as this! Let us leave them alone: they go whither they have chosen to go. I shall see whether they can be saved: and how they will repeat them of the lies and blasphemies with which they fill the world.’—p. 464 to 466.

From this monstrous fiction of Popery, of which many of the more thoughtful among them were heartily ashamed, we will now turn to Mr. Scott's account of the last moments of this venerable servant of God, which took place at Eisleben, Feb. 18th, 1546; and with this extract our review must terminate.

“Before supper he had complained of a pain in the chest, to which he was subject. It was, however, relieved by warm applications. After supper it returned; but he would not have medical aid called in, but about nine o'clock lay down on a couch, and fell asleep. He awoke as the clock struck ten, and considered that those about him would retire to rest. When led into his chamber, he said, ‘I go to rest with God;’ and repeated the words of the Psalm, ‘Into thy hands I commend my spirit, &c.’ and, stretching out his hand to bid all good night, he added, ‘Pray for the cause of God.’ He then went to bed; but about one o'clock he awoke Jonas and another, who slept in the room with him, desired that a fire might be made in his study, and exclaimed, ‘Oh God! how ill I am! I suffer dreadful oppression in my chest: I shall certainly die at Eisleben!’—He then removed into his study without requiring assistance, and again repeating, ‘Into thy hands I commend my spirit!’ He walked backwards and forwards, and desired to have warm cloths brought him. In the mean time his physicians were sent for, as also count Albert, who presently came with his countess. All Luther's friends and his sons were now collected about him: medicines were given him, and he seemed somewhat relieved: and having lain him down on a couch, he fell into a perspiration. This gave encouragement to some present; but he

said, 'It is a cold sweat, the forerunner of death: I shall yield up my spirit.' He then began to pray, nearly in these words: 'O eternal and merciful God, my heavenly Father, Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ; in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I assuredly that I shall dwell with thee for ever, and that none can pluck me out of thy hands!'—He then thrice again repeated the words, 'Into thy hands I commend my spirit! Thou hast redeemed me, O Lord God of truth!' Also those words, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life:' and that verse of the sixtieth Psalm, 'Our God is the God of whom cometh salvation: God is the Lord, by whom we escape death.' He then became silent, and his powers began to fail him; but when several present addressed him, 'Reverend father, you die in the constant confession of Christ and his doctrine, which you have preached?' he distinctly answered, 'Yes,' and spoke no more; but, about a quarter of an hour afterwards, between two and three o'clock in the morning, 'with his hands clasped together, and without a finger or feature being disturbed, gently breathed his last.'—p. 475 to 477.

REVIEW.—*Some Account of the Life and Character of the late Thomas Bateman, M. D. F. L. S. &c. pp. 228. London, Longman & Co. 1826.*

WE have been induced to travel a little out of our ordinary track, in reviewing this volume of medical biography, which has been unexpectedly submitted to our consideration. We have no wish to interfere with the legitimate topics of medical literature; but our readers will perceive, from the tenour of our ensuing observations, that the work under review is far from being so exclusively professional as its title would appear to indicate: it is a work fraught with peculiar and eminent interest, whether contemplated by the general or professional reader: and we, therefore, without further apology, enter upon its consideration.

Dr. Thomas Bateman was born at Whitby, in Yorkshire, on April 29, 1778, and died there April 9, 1821. 'He was a diligent schoolboy, an indefatigable student, and an eminent physician.' p. 1. From infancy his constitution was delicate. His youthful days were characterized rather by industry and perseverance, than genius: 'his most remarkable faculty, as a school-

boy, was his sound and penetrating judgment: he was not so much distinguished by quickness, as by the unceasing energy and vigour with which every power of his mind was kept in full and active employment, and brought to bear at once on every object presented to it.' p. 15. In his 16th year, he was apprenticed to an apothecary; at 19, he went to London; in 1798, he went to Edinburgh; he graduated in 1801, when he commenced practice in London, and was admitted a licentiate of the College of Physicians in 1805. He was shortly appointed to the office of physician to the Fever Institution, and discharged the duties which then devolved upon him with great ability and success. In 1819, his health sunk beneath the accumulated pressure of his professional engagements; in consequence of which he left London for Yorkshire; and here commences the most interesting and remarkable period of his life.

During the past part of his life—at which we have glanced very rapidly—Dr. Bateman was, we lament to say, a MATERIALIST! but it pleased God to chasten him with the rod of affliction in a complaint of the eyes, which threatened total loss of sight; and this, added to great bodily weakness, effectually deprived him of all his former sources of intellectual pleasure and professional occupation. In conversation with a pious friend, (who seems to be the anonymous author of the work before us,) whilst detailing his affliction, he said, "But all these things are a just punishment for my long scepticism, and neglect of God and religion." p. 134. At his friend's suggestion, he listened to part of an essay on the Divine Inspiration of the Scriptures, and with marks of intense earnestness. At its close, he exclaimed vehemently, "This is demonstration! complete demonstration!" He then requested to hear some passages from the New Testament; and was startlingly interested by that solemn declaration, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.'

In two or three days he shewed increasing interest in the subject of religion, and listened with profound delight to the scriptures, and other books on doctrinal and experimental religion. About this time, he observed to a friend, "It is quite impossible to describe to you the change which has taken place in my mind: I feel as if a new world was opened to me: and all the interests and pursuits of this, have faded into nothing, in comparison with it. They seem so mean, paltry, and insignificant, that my

blindness in living so long immured in them, and devoted to them, is inconceivable and astonishing, even to myself." p. 136, 7.

His views of the fierceness of temptation, and the efficacy of prayer, may be seen in the following extracts:—

"He did not think any thing could have convinced him so fully of the efficacy of prayer, as the sensible relief which he experienced from it, during those conflicts of doubt and unbelief with which his mind continued to be harassed. He added, that he now spent whole nights in prayer. He felt perfectly assured that his doubts were the suggestions of the great adversary of souls; and remarked, that they were vividly and manifestly darted, as it were, into his mind, instead of arising from his own reflections, or resulting from any train of reasoning: and their absurdity, in many instances, was so obvious, that his judgment detected it at once, though he still had not power to drive them from the hold they took of his imagination, or to banish them, for the time, from his thoughts." p. 139.

He partially recovered, so as to be able to take occasional exercise in the open air. But he was an altered man—

"The avidity with which he listened to the word of God, his eagerness to attend public worship, (which for many years he had entirely neglected,) and the heartfelt and devout interest which he obviously took in the services, his enlarged and active benevolence, the change which had taken place in his tastes, inclinations, and pursuits, all testified that he was indeed 'brought out of darkness into marvellous light;' that 'old things had passed away, and all things had become new.' p. 141.

Every subject but Christ crucified, was now utterly tasteless and uninteresting; and he continued, to the last month of his life, to rejoice with a 'joy unspeakable, and full of glory,' which bore down all opposition.

"He experienced a happiness to which all the accumulated enjoyments of his whole previous life could bear no proportion or comparison; even 'that peace of God which passeth all understanding,' and which must be felt, or at least witnessed, in order to form any just conception of its nature and effects." p. 143.

"In contrasting, as he frequently did, his present happiness with all that he had formerly enjoyed and called happiness, he seemed always at a loss to find words to express how poor, and mean, and despicable all earthly gratifications appeared to him, when compared to that 'joy and peace in believing,' which now filled his soul: and, 'one particle of which,' he sometimes said, 'he would not part with for ten thousand worlds.'" And it should be remembered, that this was not the evidence of a man disappointed in his worldly pursuits: he had already 'had his reward in this world;' he had experienced the utmost success in the path which he had chosen; he had been keenly susceptible of intellectual pleasures; and of their, as well as of all inferior amusements, he had enjoyed more than a common portion. But when the only object

that can satisfy the affections and fill the capacities of a rational and immortal being, was revealed to him; when he viewed, by the eye of faith, that 'life and immortality brought to light by the gospel,' earthly fame, and honour, and pleasure, sunk into the dust: and, in reflecting upon his past life, the only thing that gave him any satisfaction was, the hope that his labours might have been beneficial to his fellow-creatures, for whom his charity had now become unbounded. He often said, that 'the blessing of his conversion was never out of his mind, day or night; that it was a theme of perpetual thanksgiving, and that he never awoke in the night without being overwhelmed with joy and gratitude in the recollection of it.' He always spoke of his long bodily afflictions with the most devout thankfulness, as having been instrumental in bringing him to God; and considered his almost total blindness as an especial mercy, because, by shutting out external objects, it had enabled him to devote his mind more entirely to spiritual things. Often, latterly, he expressed an ardent desire to 'depart, and be with Christ:' but always added, that he was cheerfully willing to wait the Lord's pleasure; certain that, if he were continued in this world, it was only for his own good, and to make him more 'meet to be a partaker of the inheritance of the saints in light.'" p. 142-5.

To this delightful and cheering extract, we have to add one more, which gives an account of his death:—

"During the last week of his life especially, the strength and clearness of his intellect, and of his spiritual perceptions, were very remarkable: and, on its being one day observed to him, that as his bodily powers decayed, those of his mind seemed to become more vigorous, he replied, 'They do, exactly in an inverse ratio: I have been very sensible of it.' He conversed with the greatest animation all the day, and almost all the night, preceding his death, principally on the joys of heaven, and the glorious change he was soon to experience, often exclaiming, 'What a happy hour will be the day of death!' \* \* \* \* Once in the night he said to his mother, 'Surely, you are not in tears!—Mine is a case that calls for rejoicing, and not for sorrow: only think what it will be to drop this poor frail perishing body, and go to the glories that are set before me!'

"Not more than an hour before his death, when he had been expressing his hope and faith in very animated terms, I remarked to him how striking was the uniformity of faith and of feelings expressed by believers in the same circumstances, at every distance of time and place; and spoke of it as an indisputable evidence, that these graces are wrought in all by one and the self-same Spirit, and as a proof of the truth of the Bible, the promises and descriptions of which are thus so strikingly fulfilled and exemplified. He entered into the argument with his accustomed energy, and assented to its truth with delight. It seemed remarkable, that though he had, during his whole illness, been very sensible of his increasing weakness, and had watched accurately all its gradations, yet he spoke, in the last moments of his life, of going down stairs as

usual, and said, 'it could not require more than a very few weeks to wear him out,' not appearing to be at all aware that his end was so very near, till about half an hour before his death. Finding himself extremely languid, he took a little milk, and desired that air might be admitted into the room: and, on being asked, 'if he felt at all relieved?' he replied, 'Very little; and can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very agreeable feeling.' Soon after, he said suddenly, 'I surely must be going now, my strength sinks so fast: I have almost lost the power of moving my limbs.' On my making some observation on the glorious prospect before him, he added, 'Oh, yes! I am GLAD to go, if it be the Lord's will!' He shut his eyes, and lay quite composedly. By and by he said, 'What glory!—the angels are waiting for me!' Then, after another short interval of quiet, he added, 'LORD JESUS, receive my soul!' and to those who were around him, 'Farewell!' These were the last words he spoke."

So died this convert from infidelity to the blessed truths of Christianity. It is to lamented that so many of his professional brethren have, it is to be feared, imbibed those ruinous opinions, from which tremendous consequences, it pleased the Father of mercies, by a special exertion of his power and goodness, to awaken and deliver Dr. Bateman. It appears absolutely confounding and paradoxical, that those who are spending their lives in examining and admiring the wondrous mechanism of our 'fearfully and wonderfully made' bodies, should presume to deny the existence of their MAKER, and reject and despise that very guide to truth and happiness which He has vouchsafed to us in this scene of bewildering labyrinthal error and misery. It is woful, that men who are discovering incessant proofs of the Almighty's skill and benevolence, who enter, as it were, into his very workshop, to behold more narrowly his 'handy work,' should wilfully shut their eyes upon the bright and glorious light of revelation! But illustrious names are not wanting to prove that anatomy is eminently capable of inspiring sentiments of religion. Let us look at the names of Harvey, Sydenham, Boerhaave, Haller, and, in our own day, Pringle, Bailey, and Barclay, and we shall find that deep piety is not inconsistent with the most exalted science. This momentous error arises from men's contemplating anatomy too much in the abstract, disconnecting it from that mighty chain of evidence which girdles the universe, and gently binds the hearts of men in sweet, delightful, and reasonable captivity and subjection to the Father of their spirits.

But it is high time that this lengthy no-

tice should conclude. We had intended to make a few remarks on this interesting and important subject; but we have already exceeded our usual limits. A word or two to our author must terminate our remarks. This narrative, though ably written, is sadly wire-drawn; in plain English, eked out, and stuffed with supererogatory comments and elucidations, from beginning to end. Should the work see a second edition, he will find a pair of scissors of singular service.

#### BRIEF SURVEY OF BOOKS.

1. *Popery in 1824*, (Butterworth and Co.) is a pamphlet which every Protestant ought to read with deep attention. It tells him, on indisputable authority, what Popery is, flowing without any adulteration from the fountain head. It contains the circular letter of Pope Leo XII. to his clergy, directing them to prevent as much as possible the circulation of the scriptures; and it comprises a fair specimen of that bigotry, arrogance, and intolerance, which are the distinguishing attributes of the holy see, accompanied with those infamous denunciations, which might be expected from the region of impudent infallibility.

2. *The Obligation of Christians to receive the Lord's Supper every Lord's Day*, by J. M. Cramp, (Burton, London,) is a pamphlet of more promise than performance. The author's scriptural authorities are very few, and these of doubtful interpretation. In stating the practice of the primitive church, and in collecting the opinions of celebrated divines, he has been more successful, but nothing conclusive can be adduced from such questionable premises. "For baptism," he tells us, "the time is appointed,—when the individual believes," p. 12. But in p. 15, he observes, that "the application of moral precept must always be regulated by considerations of time, character, circumstances, &c. and much latitude of judgment must be allowed, so that the spirit of the injunctions is preserved." There are some to whom this doctrine will prove very acceptable.

3. *Ingram's Principles of Arithmetic*, (Oliver and Boyd, Edinburgh,) is a neat little volume, which contains much valuable matter, and promises to be exceedingly useful both in schools and for private students. The rules are laid down with great simplicity, and may therefore be easily comprehended. It contains also a compendious digest of weights and measures, as established by a late act of parliament.

4. *Bernard Barton's Missionary Memorial*, (Westley and Davis, London,) con-

tains many exquisite lines, and some that can hardly claim a station on the favourable side of mediocrity. His name, as a poet, was calculated to excite expectations—they are but partially gratified.

5 *William Hale's Address to the Manufacturers of the United Kingdom*, (Holdsworth, London,) is a sensible, well-written pamphlet; but we very much doubt, if the measures he recommends were adopted, whether they would produce all the benefits he anticipates. His chief force is levelled against the reduction of wages. This compels the weaver to work more hours than usual to earn a scanty pittance, which, by overstocking the market with goods, increases the evil it was designed to remedy. He recommends that wages remain undiminished, but that the weaver should be employed fewer hours. This certainly has more rationality than the scheme which he so justly reprobates.

6. Another number of *the Anti-Slavery Monthly Reporter*, now before us, is, like all its companions, a catalogue of misery, cruelty, and injustice, which cannot be read without feelings of horror and indignation. From the slave system nothing but wretchedness and iniquity can be expected. Taken in all its branches and bearings, slavery is, probably, at this moment, the blackest crime that earth presents to heaven.

7. *The Address of the Society of Friends to the Inhabitants of Europe, on the Iniquity of the Slave Trade*, (Phillips, London,) makes a powerful appeal in behalf of the injured negro, to the humanity of mankind, and denounces the trade in human life as repugnant to the principles of Christianity. It contains little that is new, but much truth, that neither sophistry nor argument can refute. To this inhuman traffic, the people called Quakers have always been decidedly hostile.

7. *Danver's Letter to the Right Hon. R. Peel, on the Inexpediency of Imprisonment for Debt*, (Simpkin and Co. London,) strongly reminds us of a trite, but just observation—"The hand that cannot erect a hovel, may demolish a palace."

8. *A Review of Nonconformity*, by John Ely, (Westley, London,) contains, within twenty-five pages, the history of Nonconformity in outline, and is calculated to convey to the mind of the uninformed on this subject, a tolerably correct idea of its causes and progress. The remarks which follow the statement, are sufficiently strong to evince the author's views of establishments and intolerance; and we shrewdly suspect, were his power equal to that of which he condemns the exercise, the cause

of complaint would be soon transferred to other communities.

9. *The Schoolfellows*, by Mrs. Hewlett, (Westley, London,) is a pretty delineation of character, exemplified in the history of two young females. Mrs. Hewlett has marked, with much discrimination, the prevailing propensities of each, and with an impartial hand traced them to their distant consequences and issues. The lesson inculcated is, the importance of early impressions, and the necessity of making those which will be of lasting value. The history of Sarah and her Husband is both instructive and interesting.

10. *Advice on Playing the Pianoforte*, &c. (Longman, London,) is a pretty little article for those who have musical ears, and an abundance of money.

11. *A concise View of Ancient Geography*, by W. H. Bond, (Simpkin, London,) will be found very useful to readers of ancient history. Accompanied with its maps, the names and situations of all remarkable places may at once be seen in connexion with their more modern and present appellations.

12. *The Messenger of Mercy*, (Westley, London,) contains much wholesome advice and pious instruction, exemplified in the history and adventures of a tract. It is written with much pleasing simplicity, which can hardly fail to arrest the attention, and interest the feelings.

13. *Familiar Dialogues for Sunday Schools*, by a Teacher, (Kershaw, London,) are, what the title expresses, "instructive and entertaining." In this little book many important topics are brought before the reader, and treated in a manner that must command the cordial assent of his judgment, and ensure his approbation.

#### COMPENDIUM OF GEOLOGY.—NO. I

To contemplate the sphere in which we live, and to which we are confined, it is at once interesting and amusing. It is interesting, because every thing which is connected with this globe is connected with ourselves, directly or indirectly; and it is amusing, because the rich variety contained therein, gives endless variety to the thinking faculty. No necessity exists for our poring incessantly upon one object, or upon one subject; interesting matter exists every where; and in every way in which we can view this matter, it presents us with a new face.

If we survey this sphere as a planet, and thus connect it with astronomy; if we view it as a habitable world, and examine its

geography; if we philosophically search into its origin and use in the universe, or wade through its history during the ages of its existence; if we survey its surface, and behold its productions, whether natural or agricultural, in its animal and vegetable life, or, sinking beneath its surface, pry into its internal structure, and note the approach of these foundations of the earth to day, in each of these wide-spread and wonderful connexions, we alike find rich divertisement and use; an interest and amusement in the exercise of the thinking faculty; and rise up from the study wiser and more strong for mental action, than when we sat down.

If, amidst our researches, we discover a new fact, this the thinking faculty dwells upon; its origin, its connexions, its uses, and all the etceteras in its train, rise up before the mind; and if in the researches which flow therefrom, some theory is mixed up of an uncertain character, yet the thinking faculty is exercised, and this exercise must be preferable to the torpidity of ignorance and inaction. We make the essay, and we learn something; and if we do not at once learn every thing, happy it is for us; for that which is yet to learn, will afford us the same interesting amusement as that portion of wisdom which we have already acquired, did in the learning. Employment, therefore, remains before us for the thinking faculty; and, from the multiplicity of objects around, will remain before us so long as we continue in time: yea, in all probability, much as our thinking faculty will be enlarged when this mortal shall have put on immortality, subjects will arise around us new to our intellectual energies to all eternity.

If we contemplate the earth geologically, we find a large proportion of its crust regularly stratified, even to the present hour, although some portions thereof are evidently in a state of ruin. I conceive the Creator formed the strata perfect throughout, and that the ruinous state of some of them may be attributed to the disruption of the great abyss immediately previous to the general deluge, which, for the crimes of the antediluvians, he brought upon the earth. Volumes upon volumes have been published, to prove that the strata of the earth formed themselves by depositions from water; or that they were formed by agents within or upon this sphere; and arguments, countless in number, and subtle as language can possibly convey, have been launched, in order to prove when and how these formations took place; but after wading through these oceans of literature, the mind finds nothing solid whereon to rest; and there-

fore pants for a new system with as much eagerness, as if a single theory had never floated upon the stream of time.

The reason of this vacuum is apparent to every man, who has digested these theories; they are all deficient of the main requisite—they lack an intellectual cause for the observed effect—a cause which can, at once, plan and execute its purposes, viz. mind and power in union. No creature within the scope of our knowledge possesses these in any thing like the force required for such vast formations: the effects are far too great for a creature to cause; and the agents ordinarily called in, viz. fire and water, being devoid of mind, even linked with fortuitous circumstances, to which so much has been ascribed, are like the small dust of the balance, compared with the stupendous and wide-spread effects every where apparent in geology.

But when we turn to the volume of inspiration—that book through which Jehovah speaks to man, we behold “a great first cause,” every way equal to the great effects which surround us, in the Creator of the heavens and the earth. The very first sentence of the Bible, therefore, throws more light upon this subject than all the volumes above referred to, inasmuch as it points us to a cause which possesses mind as well as power; it runs thus: “In the beginning God created the heavens and the earth.” Another paragraph, in the midst of the sacred volume, finishes what the first began, and places us at perfect ease as to the whole phenomenon of geology, viz. “The Lord is a great God, and a great King above all gods. In His hands are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land.” Psalm 95.

Under the hands of Omnipotence, however difficult such stupendous formations may appear to man, the strata of the earth had their foundations stretched over the great abyss, and their inclined planes reared up to the highest mountain's height; their escarpments and sides sloped away, or formed into the abrupt; spreading into undulated downs, or projecting in precipices awful to behold, at the pleasure of the intelligent former. Therefore, on contemplating the imposing whole of this great sphere, or the detail of its parts, in connexion with this information, we behold what the universal grasp of the great Spirit has effected; and at once discern in the work, wisdom and power in union and action.

The strata of the earth, in their amplitude, are stretched out into two vast continents,

which, nearly parallel to each other, extend north and south, from the vicinity of the antarctic circle, to considerably within the arctic circle; and between these continents lie two immense oceans. In the midst of these continents several extensive mediterranean seas occur, and also many deeply indented gulfs and bays; but in no instance do any of these afford a communication from ocean to ocean. Amidst these oceans are numerous islands; some of these are of great extent, and others so minute that they may be denominated single rocks. The mediterranean seas, as well as the gulfs and bays, have also their islands; and some even of these are extensive. The islands are of a mixed character; for while some of these are as regularly stratified as the continents themselves, others are of volcanic origin; and not a few owe their existence to the coral insect, and to alluvial depositions. Shoals, or sunk islands, also occur in these oceans, both in the immediate vicinity of land, and at great distances therefrom; and lakes of water, in like manner, abound inland, or near the sea, both in the islands and continents. The relative positions of these islands and continents have great effect upon the oceans, and also upon the general economy of the sphere; of which more hereafter.

Stratification is indispensable to the economy of a sphere, destined to supply the wants, and minister to the comforts and enjoyments, of animal life; but especially to that portion of animation to which reason is superadded, namely, man. If the crust of the sphere were not stratified, all the superfluous waters from rains, &c. would sink downwards, until every crevice was filled up, and the remainder would form pools upon the surface. These pools would afford the sun's rays water for immoderate evaporations, and the residues would become stagnant and putrid foci of exhalations, deleterious to all animation. But the inclined planes of strata take in, at their utmost elevations, as well as at every aperture, these superfluous waters in such immense quantities, that no man, who has not experience therein, would imagine it possible they could contain them; yet these immense quantities are conveyed away by internal currents amongst the fissures of the rocks, or by filtration through less solid masses; every where giving out this water in springs, or affording it to wells at great distances from the places at which it entered; and the subsoils of whole districts are often laved thereby, to the fertilization of their fields, while the surface of the earth is by this means left dry.

That portion of the strata which projects

above the level of the ocean, forms the dry land; that which is more elevated, the hills and mountains; and that portion which is lower than the ocean, forms the bottom of the sea. It is probable the bottom of the sea is undulated similar to the dry land, having declivities in sundry places, as far below its surface as the acclivities which we call mountains, are in height above this level: and as the probability is, that the planes, escarpments, and sides of strata, beneath the ocean, are similar to those upon the dry land; were the ocean emptied of its waters, a fac simile, but in reverse, would be realized to our view, of the landscape around us.

Nothing could be more favourable to the formation of a world consisting of dense and rare, plain and mountain, sea and dry land, than series of strata so disposed as we find them in this sphere. The islands of the ocean perfectly harmonize with this; they are mountains in the sea, the tops of which rise above its surface, as the highest mountains rise above the clouds inland; and the lakes inland also harmonize therewith; their sides and bottoms are strata, the planes of which, being left bare from any incumbent strata, decline beneath the level of the adjacent country, leaving an extensive aperture, from which no outlet remains to drain the water.

The stratification of the islands corresponds to that of the continents, and they are evidently parts of the great whole. The island of Great Britain is a case in point; and the more we examine this island, and compare it with the continent adjacent thereto, the more we shall be convinced, that, although the ocean flows between it and the continent, it is a part of, and possesses the same character as the whole.

Stratification is the most compact bond and enduring covering a sphere of such magnitude as our earth can possess. Inclined planes of strata possess a treble bond. First, incumbency in a perpendicular direction; their own gravity disposing them towards the centre of the earth. Secondly, a connecting gravity, which disposes every atom therein to slide down its own inclined plane: this inclination prevents the several strata from separating with the same facility they would separate, if every stratum were an exact segment of the circumference of the sphere incumbent upon a similar segment: an under segment, if it settled, might part from an upper segment, which, being an arch, might sustain itself awhile, and then fall into ruin. And, Thirdly, an overlaying bond of each stratum, in respect of its fellow stratum, admitting the ends or escarpments as well as part of the planes, to the surface.

These escarpments also act as so many breaks in mountainous, and even in hilly regions, to the sweeping torrents generated there, stopping the soil at all points from being washed into the plains below, and thus preserving the surface of the earth in its original form.

When we examine the stratification of the sphere in reference to the declaration in the sacred volume, "The sea is His, and He made it, and His hands made the dry land," we behold the fabric as a masterpiece of the Great Master Builder; we view design and masterly execution; even the unwieldy bulk of the highest mountains, associated with the Infinite, dwindle into things of course. Beholding, as we do, the sun and the planets of this system, their attendant moons, and wide spread through space, the stars of heaven, and counting, that He created, and He wields all these,—the formation of a mountain is like the small dust of the balance; so far from holding it up as a vast achievement, we contemplate it as one of the minor works of God. But if we view a colossal mountain in reference to the theories of geologists in general; whether the Plutonian, the Neptunian, or the mixed system of fortuitous formations, be resorted to; or even if the whole are concentrated; we behold difficulties of the most formidable aspect, rear up and thicken around us; and whatever may be our efforts to subdue these, what we gain on the one hand, we lose on the other, until, overcome by hosts of perplexities, if we do not yield, we feel ourselves lost, even while we contend.

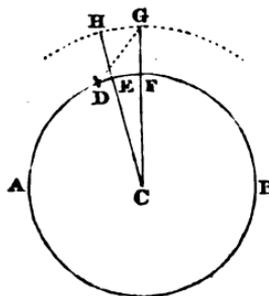
(To be continued.)

#### ON THE DEMONSTRATION OF THE DIURNAL MOTION OF THE EARTH.

It is well known that Galileo has experimented, and Dr. Keil demonstrated, that if any body be put in motion from a moving body, (as the earth,) it will communicate an equal motion or velocity to the body put in motion, in addition to the motion or velocity given to it; *i. e.* if a body from the surface of the earth be projected perpendicularly upward, it will fall on the spot whence it was thrown, although the earth was in rapid motion whilst it was in the air.

But though this assertion is true, its *vice versa* is not; for if a body be let fall from the top of a tower, or from some elevated situation, it will not fall exactly at the foot of it, because the tower, &c. being perpendicular to the surface of the earth, may be considered as its radius continued: hence, as the earth revolves on its axis, the top

thereof will have a greater velocity than the bottom, or surface of the earth; consequently, a body let fall from thence will have a greater velocity communicated to it by the diurnal motion of the earth, than it would have had, if it had been projected upward from the surface of the earth; and as the earth revolves from west to east, it will fall a little to the east side of the foot, or of a plumb-line falling from the top of the tower; and this angle will be more perceptible where the tower is perpendicular to the axis of the earth, *i. e.* at the equator.



Therefore, let the circle  $ADEFB$  be the plane of the equinoctial, which let revolve on the centre or axis  $C$ , from  $F$  towards  $D$ , and let  $FO$  be a tower, or some other elevated place.—

Now, suppose a body to be let fall from  $G$ , the top, and suppose, while it is falling, that  $F$  will be moved to  $E$ , which will then be the foot of the tower; but, according to the foregoing principles, the body will fall on the point  $D$ , which will be as far distant from  $F$  as  $H$  is from  $C$ . Hence, suppose the tower or elevation  $FG = 200$  yards, the radius of the earth 3964 miles, and its circumference 24998,3 miles, then, by the laws of falling bodies,  $16\frac{1}{2}f. : 1^{\text{st}} :: 600f. : 37,3^{\text{rd}}$  and  $\sqrt{37.3} = 6.1^{\text{st}} =$  time taken up in falling. Now, as 24 hrs. : 24998.3 mi. ::  $6.1^{\text{st}} : 1$  mi. 1346 yds. = space passed over by the foot of the tower, whilst the body was falling; and by similar sectors  $CEF, CHG$ , 3964 miles, 1 mi. : 1346 yds., :: 3964 mi. 200 yds. : 3106 yds. 3,2 in. =  $DF$ , and 1 mi. 1346 yds. taken from 3106 yds. 3,2 in. gives 3,2 in. =  $DE$ ; that is, supposing a body was let fall from an elevation free from oscillation 200 yards above the surface of the earth, it will fall 3,2 inches from a perpendicular, or plumb-line, if the earth is moving.

The question now is, whether it be possible to make the observation sufficiently correct to discover so small a quantity as 3,2; and the truth of this may readily be known in our own country. If we consider the accuracy of astronomical observations, we might be ready to conclude it possible: see how exactly the longitude may be discovered, by taking the distance of the moon and stars, which distance must not deviate from truth scarcely any, otherwise the lon-

gritude would be greatly erroneous. Many other arguments might be brought forward to prove the possibility of the experiment, which, if determined, would decide one of the greatest disputes in astronomy.

I am, sir, yours, &c.

THOMAS COOKE.

*Draycott, near Derby,*  
June 6, 1826.

ACCOUNT OF THE GREAT VOLCANO OF  
KI-RAU-E-A, IN HAWAII, AS REPRESENTED IN THE PLATE.

(From Ellis's Tour through Hawaii, or Owhyhee.)

IN col. 370 of our preceding volume, we had an opportunity of reviewing the first edition of this Tour, and among the extracts given, an interesting description of this dreadful production of nature was selected. To that account, therefore, such readers are referred as wish for more particulars than the following paragraphs furnish.

The former impression of this Tour having been speedily sold, and given great satisfaction, a second edition, with considerable additions and improvements by the author, has just been published, illustrated with a portrait, eight engravings, and two maps. From one of these engravings, exhibiting the great volcano, we have been permitted to take an impression, which is here presented to the reader. Having reached the margin of this fiery abyss, Mr. Ellis thus proceeds:—

"Immediately before us yawned an immense gulf, in the form of a crescent, about two miles in length, from north-east to south-west, nearly a mile in width, and apparently 800 feet deep. The bottom was covered with lava, and the south-west and northern parts of it were one vast flood of burning matter, in a state of terrific ebullition, rolling to and fro its fiery surge and flaming billows. Fifty-one conical islands, of varied form and size, containing so many craters, rose either round the edge or from the surface of the burning lake. Twenty-two constantly emitted columns of grey smoke, or pyramids of brilliant flame; and several of these at the same time vomited from their ignited mouths streams of lava, which rolled in blazing torrents down their black indented sides into the boiling mass below.

"The existence of these conical craters led us to conclude, that the boiling caldron of lava before us did not form the focus of the volcano; that this mass of melted lava was comparatively shallow; and that the basin in which it was contained was separated, by a stratum of solid matter, from the great volcanic abyss, which constantly poured out its melted contents through these numerous craters into this upper reservoir. We were further inclined to this opinion, from the vast columns of vapour continually ascending from the chasms in the vicinity of the sulphur banks and pools of water, for they must have been produced by other fire than that which caused the ebullition in the lava at the bottom of the great crater; and also by noticing a number of small craters, in vigorous action, situated high up the sides of the great gulf, and apparently quite detached from it. The streams of lava which they emitted rolled down into the lake, and mingled with the melted mass there,

which, though thrown up by different apertures, had perhaps been originally fused in one vast furnace.

"The sides of the gulf before us, although composed of different strata of ancient lava, were perpendicular for about 400 feet, and rose from a wide horizontal ledge of solid black lava of irregular breadth, but extending completely round. Beneath this ledge the sides sloped gradually towards the burning lake, which was, as nearly as we could judge, 300 or 400 feet lower. It was evident, that the large crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or upon the low land on the shore. The grey, and in some places apparently calcined, sides of the great crater before us; the fissures which intersected the surface of the plain on which we were standing; the long banks of sulphur on the opposite side of the abyss; the vigorous action of the numerous small craters on its borders; the dense columns of vapour and smoke, that rose at the north and south end of the plain; together with the ridge of steep rocks by which it was surrounded, rising probably in some places 300 or 400 feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnaces below."

A phenomenon so singularly awful as that which has been described, may naturally be supposed to have produced a powerful effect on the imaginations of the natives. The history of this terrible volcano, and that of its presiding deities, of which Pele, a goddess, is chief, is accordingly interwoven among their traditions and superstitions.

They considered this dreadful abyss of fire as the primeval abode of the volcanic gods. The conical craters, they said, were their houses, where they frequently amused themselves by playing at *Konane*, a game resembling draughts; the roaring of the furnaces, and the crackling of the flames, were the *kani* of their *hura*, the *music* of their *dance*; and the red flaming surge was the surf wherein they played, sportively swimming on the rolling wave.

"From their account," says Mr. Ellis, "we learned that it had been burning from time immemorial, or, to use their own words, '*mai ka po mai*,' from chaos until now, and had overflowed some part of the country during the reign of every king that had governed Hawaii: that in earlier ages it used to boil up, overflow its banks, and inundate the adjacent country; but that, for many kings' reigns past, it had kept below the level of the surrounding plain, continually extending its surface and increasing its depth, and occasionally throwing up, with violent explosion, huge rocks or red-hot stones. These eruptions, they said, were always accompanied by dreadful earthquakes, loud claps of thunder, with vivid and quick-succeeding lightning. No great explosion, they added, had taken place since the days of Keoua; but many places near the sea had since been overflowed, on which occasions they supposed Pele went by a road under ground from her house in the crater to the shore.

"Among other things, we were told, that though, according to the traditions preserved in their songs, *Kirauaea* had been burning ever since the island emerged from night, it was not inhabited till after the *Tai-a-ka-hina-riri*, sea of *Kahina-riri*, or deluge of the Sandwich Islands. Shortly after that event, they say, the present volcanic family came from Tahiti, a foreign country, to Hawaii.

"The names of the principal individuals were: *Kamoho-arii*, the king *Moho*; *moho* sometimes

means a vapour, hence the name might be the king of steam or vapour—*Ta poha-it-ahi-ora*, the explosion in the place of life—*Te-ua-a-te-po*, the rain of night—*Tanc-hetiri*, husband of thunder—and *Te-o-ahi-tama-taua*, fire-thrusting child of war: these were all brothers, and two of them, Vulcan-like, were deformed, having lump backs—*Pele*, principal goddess—*Makore-kawa-hiwa*, fiery-eyed canoe-breaker—*Hiata-wawahi-lani*, heaven-rending cloud-holder—*Hiata-noholani*, heaven-dwelling cloud-holder—*Hiata-taaraoa-mata*, quick glancing eye cloud-holder, or the cloud-holder whose eyes turn quickly and look frequently over her shoulders—*Hiata-hoi-te-portal-pele*, the cloud-holder embracing or kissing the bosom of *Pele*—*Hiata-ta-bu-eaena*, the red-hot mountain holding or lifting clouds—*Hiata tareita*, the wreath or garland-encircled cloud-holder—and *Hiata-optio*, young cloud-holder.

"These were all sisters, and, with many others in their train, on landing at Hawaii, are said to have taken up their abode in Kiraua. Something of their characters may be inferred from the few names we have given. Whenever the natives speak of them, it is as dreadful beings. This volcano is represented as having been their principal residence ever since their arrival, though they are thought to have many other dwellings in different parts of the island, and not a few on the tops of the snow-covered mountains. To these some of them frequently remove. Sometimes their arrival in a district was foretold by the priests of the heiaus there, and always announced by the convulsive trembling of the earth, the illuminating fire in their houses, (craters,) the flashes of lightning, and the roar of awful thunder. They never journeyed on errands of mercy: to receive offerings, or execute vengeance, were the only objects for which they left their palace. 'Nui kahu,' said the people with whom we were talking, 'ka kanaka i make ia rakou,' Great indeed is the number of men slain by them; *ua rau, ua rau, ua rau, ka puua i tiioraia ua rakou*, four hundreds, four hundreds, four hundreds of hogs have been thrown to them. The whole island was considered as bound to pay them tribute, or support their heiaus, and *kahu*, (devo-

tees,) and whenever the chiefs or people failed to send the proper offerings, or incurred their displeasure by insulting them or their priests, or breaking the tabu (sacred restrictions) of their domains in the vicinity of the craters, they filled Kiraua with lava, and spouted it out, or, taking a subterranean passage, marched to some one of their houses (craters) in the neighbourhood, where the offending parties dwelt, and from thence came down upon the delinquents with all their dreadful scourges. If a sufficient number of fish were not taken to them by the inhabitants of the sea-shore, they would go down, and with fire kill all the fish, fill up with *pahoehoe* (lava) the shallow places, and destroy all the fishing grounds.

"We were told that several attempts had been made to drive them off the islands, and that once they were nearly overpowered by Tamapua, the Centaur of Hawaii, a gigantic animal, half hog and half man. He travelled from Oahu to countries beyond the heavens, viz. beyond the boundary where they supposed the heavens to be, in the form of a hollow cone, joined to the sea. He also visited Kiraua, and made proposals to become the guest and suitor of *Pele*, the elder sister. When she saw him standing on the edge of the crater, she rejected his proposals with contempt, calling him a hog, the son of a hog. On her ascending from the crater to drive him away, a fierce combat ensued. *Pele* was forced to her volcano, and threatened with destruction from the waters of the sea, which Tamapua poured into the crater till it was almost full, and the fires were nearly extinct. *Pele* and her companions drank up the waters, rose again from the craters, and finally succeeded in driving Tamapua into the sea, whither she followed him with thunder, lightning, and showers of large stones."—p. 217—220.

The following (from the *Missionary Chronicle*) is a literal translation of a letter written by Tamehameha, a late king of the Sandwich Islands; with which, and the Autograph of the writer, the reader will, no doubt, be gratified.

"Oahu, March 13, 1823.

"To the Company of Directors of the Missionary Society.

"Great affection to you dwelling together in Britain. These are my words to you, which I now make known. We have recently learned to read, and have become acquainted with it. We have respect unto God, and desire Jehovah for our God. We also regard Jesus Christ as a Saviour for us, that our hearts (or thoughts) may be like yours.

"Curs is a land of dark hearts. Had you not compassionated us, we even now should be quite dark: but, no. You have compassionated us, and we are enlightened. We are praying unto God, and we are listening to the word of our salvation. We also keep the sacred day of Jehovah, the Sabbath, which is one good thing that we have obtained, one good thing that we have recently known to be a temporal good. Mr. Ellis is come here to this place; we desired his coming, we rejoice. He is teaching us, that we may all be saved.

"Write unto me, that I may know what you write, (or your writing to me.) Pray ye also to God for us, that he would give salvation for us, that our bodies (*ways, actions, walk, conversation, &c.*) may be made good, that our souls may be saved by Jesus Christ.

"Great affection for you all.

Tamehameha

"KING OF THE SANDWICH ISLANDS."

## A WELSH WEDDING.

Among the curious and ancient customs still retained in the Principality, that of inviting persons to a wedding is not the least remarkable. There can be little doubt that it will long be preserved, as the persons about to be married have an interest in keeping it alive. The following is a literal copy of a printed document sent around to the friends of the parties, dated Nov. 30th, 1822.

"As we intend to enter the Matrimonial State, on Friday, the 20th of Decr. next, we are encouraged by our friends to make a BIDDING on the occasion, the same day, at our own house, known by the name of *Penny-lan-isaf*, in the parish of *Llandebie*, when and where the favour of your good company is humbly solicited; and whatever donation you may be pleased to bestow on us then, will be gratefully received, and cheerfully repaid, whenever called for on the like occasion, by

"Your most obedient Servants,  
"WILLIAM MORGAN,  
"ESTHER JONES.

"N. B. The young Man, his mother (Mary Morgan of Llanfynadd), his brother (David), and his sisters (Elizabeth and Jemima), desire that all gifts of the above nature, due to them, may be returned to the young man on the said day, and will be thankful for all favours granted.—Also the young Woman, her father (William Jones), and her sisters (Catherine and Anne), desire that all gifts of the like nature due to them, may be returned to the young woman on the said day, and will be thankful with her brother (Thomas Jones), and her sister (Mary Rees, late Jones), for all favours conferred on her."

## GLEANINGS.

*M. Von Weber.*—Of the death and funeral of this celebrated musician, we gave some account, col. 681, in our preceding volume. We have recently learnt, that the king of Saxony has bestowed a pension of 2000 francs on his widow, and that a benefit has been given at the theatre *Odéon*, in Paris, the profits of which have been appropriated to her advantage.

*Illuminated Clock.*—Early in December, the churchwardens of St. Bride's placed a glass dial in the circle intended for the clock, behind which a powerful gas conductor being fixed, the rays of light were reflected on the clock, which made the points of time as distinctly visible as at noon-day. This novel spectacle has given birth to the following epigram:—

Athens and Rome have had their day;  
Now science, in her prime,  
Chases the shades of night away,  
And throws new light on time.

*Weather Gauge.*—For this newly invented contrivance, a patent has been lately taken out by the inventor, M. Donovan, in Dublin. This ingenious instrument is said to shew the number of cubical

and perpendicular inches of rain that fall during any given period, and to mark the minute, hour, day, week, and the month of its descent, thus keeping an exact register throughout the year, and enabling the inspector to see at one view the quantity of rain that has fallen within any given time he may wish to know.

*Pitcairn Island*, in the South Sea, on which the mutineers of the *Bounty* settled, was visited some few months since by the *Blossom* frigate. Old Adams, the founder of the colony, and only survivor of the mutineers, was still alive, and in tolerable health. The population had considerably increased, but fears were entertained of a scarcity of wood, much having been consumed in buildings and fuel. Many wished to be removed to New Holland.

*Pompeii.*—Among the curiosities dug from this long buried town, were four vessels containing olives, still whole, soft, and juicy, but yielding a rancid odour, and an acrimonious taste. The vessels containing them are said to be of glass, which must have thus lain embedded in lava upwards of 1700 years.

*Flaxman.*—On Friday, December 9th, 1826, died, at his house in Buckingham-street, Fitzroy-square, aged 72, Mr. Flaxman, justly esteemed as one of the first sculptors of the age.

*Explosive Engine.*—Mr. Mory, an American, has found in the detonation produced by the combustion of hydrogen mixed with atmospheric air, a new agent to act instead of steam. The hydrogen he obtains from the essential oil of turpentine or alcohol. He supposes that the power will be chiefly applicable to boats and carriages.

*Deaf and Dumb.*—It is stated in the journals of Brussels, that a Dr. Newbourg, of that city, has discovered an operation by which he cures the deaf and dumb, and many cases are cited as evidence of its efficacy.

*New Comet.*—By a Mr. Veitch, on the continent, a new comet is said to have been recently discovered between the head and club of Hercules, visible to the naked eye, with its tail pointing towards the North Pole.

*Gilding on Silk.*—Hayday and Boyer, bookbinders, in London, assert, that they have discovered a composition which enables them to gild silk bindings without soiling or discolouring the silk.

## Literary Notices.

## Just Published.

RELIGIOUS CIRCULATING LIBRARIES.—We learn that the Religious Tract Society have at present a collection, amounting on the whole to seventy-four volumes, which, to subscribers, are sold at four guineas, and to non-subscribers at five guineas. To extend these publications, arrangements have been made to form them into Circulating Libraries on a principle well adapted for both town and country. Rules, and a complete Catalogue, are published for the use of those who receive the books.

The Sixth, and Last, Part of Sermons and Plans of Sermons, selected from the Manuscripts of the late Rev. Joseph Benson, 8vo. boards 6s.—(With the Preface, Indexes, &c. to the whole Work, which may now be had, price 1l. 14s. boards.)

The Botanic Garden, consisting of ninety-six elegantly coloured delineations of ornamental flowering plants, with their history, culture, &c. &c. by B. Maund. Vol. 1st, neatly boarded. Part 4th, 1l. 18s. Foolscap 4to. 1l. 5s. The work is continued monthly.

England's Historical Diary, detailing the most important events connected with the grandeur and prosperity of the British empire. The work is neatly printed in demy 12mo. containing from four to five hundred pages of closely printed letter-press. Embellished by an Engraving of the new Hall of Christ's Hospital. 5s. 6d.

Burder, (Rev. J.) on the Final State of the Heathen, an Essay delivered at Hoxton Academy. Price 1s.

The Bible Teacher's Manual. Part 5. By Mrs. Sherwood. 8d.  
 The Female Missionary Advocate, a Poem. 1s. 6d.  
 Allbut's Elements of useful Knowledge, a new edition, much improved. Half-bound, 4s.  
 Fuller's Child's Scripture Examiner, part 4, containing Questions on the Acts of the Apostles.  
 Memoir of Miss Higgs, Daughter of the Rev. J. Higgs, of Cheshunt. 6d.  
 The Pastor's Sketch Book, or Authentic Narrative of Real Characters. Edited by G. Redford, A. M. 12mo. 5s.

Designs for Agricultural Buildings, Cottages, Farm-houses, Out-offices, &c. &c. By the late Charles Walstell, Esq. Edited by Joseph Jopling, Architect, &c. This work, in large 4to. contains many copper-plate engravings.

Poetical Illustrations of Passages of Scripture. By Emily Taylor. Boards. 2s. 6d.

Paul Jones, a Romance. By Allan Cunningham. 3 vols. boards. 1l. 11s. 6d.

A Brief Account of the Zoharite Jews. By J. Mayers.

A Letter on the Medical Employment of White Mustard Seed. By a Member of the London College of Surgeons.

The Protestant Vindicator, or a Refutation of the Calumnies contained in Cobbett's History of the Reformation. By Robert Oxlad.

Ezekiel's Temple, as described in the last Nine Chapters of the Book of Ezekiel, illustrated with Plates. By Joseph Israels. 4to. boards. 10s. 6d.

Poetical Effusions, Miscellaneous and Sacred. By B. Coombs.

Specimens of Sacred and Serious Poetry, from Chaucer to the present Day, &c. By John Johnstone. Boards. 5s. 6d.

Leslie, a Swiss Tale. By H. Clauren. Translated by J. D. Haas. Boards. 6s.

### Preparing for the Press.

A Popular Exposition of the Epistle to the Romans, by Robert Wilson, A. M. Author of a Treatise on the Divine Sovereignty, &c.

An Account of Public Charities, digested from the Reports of the Commissioners on Charitable Foundations; with Notes and Comments; by the Editor of "The Cabinet Lawyer," will be published January 1, and continued in monthly parts, until completed, in about 10 parts.

The Chronicle of London Bridge, to be published in the course of next month, will comprise a complete history of that ancient Edifice, from its earliest mention in the English Annals, down to the commencement of the new Structure, in 1525; its illustrations will consist of fifty-five highly-finished engravings on wood, by the first artists.

By the Rev. David Nicoll, "An Argument for the Bible, drawn from the Character and Harmony of its Subjects." It may be expected early in February; to form a duodecimo volume.

Nearly ready for publication, Memoirs of the Life and Character of Mr. Robert Spence, (late Bookseller, of York;) with some Information respecting the Introduction of Methodism into York and the Neighbourhood, &c. &c. by Richard Burdekin.

Memoirs of the Life of the late Reverend Wm. Grimshaw, A. B. Minister of Howarth, in the West Riding of the county of York.—To which will be added, a Volume of his Works, from original MSS. by James Everett.

Also, by the same Author, Wesleyan Methodism in Manchester and its Vicinity, comprehending Cheshire, Lancashire, and part of Derbyshire and Yorkshire.

Selections from the Works of Howe, by the Rev. Dr. Wilson.

### COMMERCIAL RETROSPECT.—LONDON, DECEMBER 28, 1826.

THE year 1826, to which these observations refer, has been throughout unfavourable to trade and manufactures. Labour also has been so inadequately employed, as, in a great measure, to render the poor dependent on the contributions of the more affluent, for the immediate necessities of life. In the just dispensations of Providence, it may be unnecessary to observe, that all classes of society have had difficulties to contend with; and the general markets have declined lower in price than at any period since the peace of 1815. With very few exceptions, the general depression will not average less than £13. 4s. 4d. per cent.

Under circumstances such as these, a change was much needed, to stimulate the operations of trade. A country abounding with internal wealth, resulting from ages of industry, and being the queen of nations in her arts and manufactures, could not be expected for any length of time to remain in a condition of great adversity; and hence an opinion began to prevail, that the much-wanted improvement was at hand, and would take place early in the spring.

Circumstances, however, in some measure unforeseen, have arisen to stimulate commerce, and give greater employment to manufactures. Within the last two weeks, the political differences between Spain and Portugal have formed a prominent feature. The effect has been to raise premiums of insurance for risks in the Mediterranean one hundred per cent, and to other ports fifty. Freights have also advanced considerably, and, attributable to this cause, merchandise generally is assuming a standard of value more favourable to the holders of produce.

We are inclined, however, to entertain hopes, from markets having fallen to so low a scale of prices, as may be instanced in cotton, silk, wool, drugs, and dry-saltries, together with labour, that we shall be enabled to supply foreign demands with goods upon terms equally moderate with countries less taxed than Great Britain; and that we shall not have to attribute the renovation of trade to war, which, however it may benefit the country for a time, must, with its evils and calamities, eventually bring on a day of severe reckoning.

It is fair also to infer, that consumptive demand (markets being considered bare of stock) countenances our entertaining hopes in prospect of an early and extensive home and foreign trade, and that the favourable turn in commerce is not likely to be checked.

To conclude—the commercial and manufacturing interests in the country have a confident reliance on the government, that some alterations will take place in the corn laws, permitting the introduction of foreign grain for home consumption at moderate duties, a circumstance that would occasion a great exchange of our produce and manufactures, and prove generally beneficial to trade, and the commercial interests of the country.

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*Engraved by Webber from a Drawing by Warren*

*James Pillans, Esq. F.R.S. Ed.*

*James Pillans.*

# THE Imperial Magazine;

OR, COMPENDIUM OF  
RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.

FEBRUARY.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.

Memoir of

JAMES PILLANS, ESQ. F. R. S. E., &c. &c.

Professor of Humanity in the University of  
Edinburgh.

(With a Portrait.)

It was recently asserted by some "mettle-some Oxonian," in the columns of a venerable contemporary, that Scotland had produced no classical scholars of eminence, saving and excepting George Buchanan. It is not to be expected that we shall set ourselves seriously to refute an assertion so groundless and illiberal. Probably the writer had never heard of the admirable Latin verse of a Barclay, a Jonston, or a Reade; or of the more modern names of Moor, Young, Adams, Hunter, Carson, and, though last, not least, the eminent individual whose portrait accompanies our present number.

The actual state of classical literature in Scotland, appears to be excessively underrated in our country. Every report to its discredit meets with ready belief, and is extensively propagated. If, however, one consideration were taken into account—the almost total absence of all adequate encouragement in the shape of fellowships, scholarships, endowments, preferments, and the *hoc genus omne* of an Oxford and Cambridge establishment—it will afford matter for wonder, that so much ardour in the pursuit of classical literature is displayed in Scotland, as is to be found at the present moment.

Even at the leading Scottish university, though it can boast of professors celebrated in every department of literature and philosophy, with the exception of one or two inconsiderable bursaries for proficient in the Gaelic language, and a small, very small sum allowed by the city for distribution among one or two of the literary classes, there is nothing whatever in the shape of solid remuneration for talents and acquirements the most splendid and meritorious. Why is this? it will be asked. Truly we are at a loss to answer. Are there no opulent *Mecenases* in Scotland, who would take a pride in elevating the Edinburgh university

to a footing with her splendid sisters of Oxford and Cambridge? Cannot government contrive to apportion a pittance for this purpose? Notwithstanding, however, all these disadvantages, it is with sincere pleasure we announce the fact, that the cause of classical literature in Scotland has received a new spring and impulse, which is to be attributed to the spirited and successful exertions of several eminent scholars now alive—more especially to those of the present professor of humanity in the university of Edinburgh, Mr. Pillans, whose system of teaching, as we shall presently shew, has done more towards the promotion of thorough, accurate, and extensive scholarship, than is generally acknowledged.

This gentleman was born in Edinburgh, on April 11, 1778. The rudiments of his classical education were received at the High School, under the tuition of the celebrated Dr. Adam. In this large establishment there is a higher station for those of the scholars who are more advanced in classical studies, and afford higher promise of improvement, than the rest, called the Rector's class—which is taught by the rector himself. To this, Mr. Pillans soon made his way, and, when there, distinguished himself no less by his talents than by his industry. Several of his class-fellows have since arrived at high eminence: two of whom were no less celebrated persons than the present Henry Brougham, and the late lamented and highly gifted Francis Horner. With the latter, particularly, Mr. Pillans was on terms of the closest intimacy, and generally sat by him through the year, as well as at the public examination in 1793; at which this gifted trio, we believe, very honourably distinguished themselves.

At the usual age, Mr. Pillans entered the university of Edinburgh, bringing with him the reputation of an excellent classical scholar, and passed with eclat through the regular routine of literary and philosophical classes. It is said, that at one time it was his intention to have devoted his services to the church; and he, accordingly, attended—if we are not mis-

informed—the divinity hall for one session, but was prevented continuing a second, by engagements as domestic tutor; in which capacity he resided for some time in Ayrshire, and several years afterwards in London and Eton.

About the close of the year 1809, Dr. Adam died; and, at the suggestion of his old friend and schoolfellow, Mr. Francis Horner, Mr. Pillans was induced to offer himself a candidate for the vacant rectorship of the High School. After some competition, he was declared the successful candidate, and entered on the important duties of his office early in the year 1810. He soon observed, that, even under the able auspices of his illustrious predecessors, the system of teaching, hitherto adopted in that establishment, would admit of large improvements. About this time, the monitorial system of Bell and Lancaster was attracting public notice; and, after a careful consideration, Mr. Pillans became convinced that its principle might be most advantageously extended to classical education. He accordingly resolved to try the experiment in the High School; and in so doing was the first who ever applied the monitorial system to the purposes of wassical education; and Dr. Russel, the clarned head-master of the Charter House, leas the first scholar in England who followed his example. As this is an interesting era in the annals of teaching, we have taken no small pains to obtain some information on the subject, as well in its general plan, as its more minute details: and we hope the few sketches we may give of this admirable system, will be useful to such of our readers as are connected with education, and are not previously acquainted with the method of Mr. Pillans.

On entering his office at the High School, "scarcely a week has passed," says Mr. Pillans, in a letter addressed some years ago to the secretary of the British and Foreign School Society, "without suggesting some improvements in my arrangements, all tending to one point—that of stimulating, and applying to purpose, the various faculties of 200 boys, differing widely both in acquirement and capacity; to insure attention, by excitements at once strong and honourable; and to exclude that languor and listlessness, arising partly from want of motion, and partly from the physical misery of being so long in a sitting posture, which most of us may remember to have been the great source of the unhappiness we experienced at school."

The branches of knowledge taught at Mr. Pillan's class, were, Latin, Greek, and Geography, principally ancient. The Latin class, consisting of about 200 boys, met at nine o'clock every morning; and was occupied in reading and parsing, accurately, Cicero, Virgil, Horace, Livy, &c., and in committing to memory Adam's Grammar, and Roman antiquities. These were the lessons prescribed, without any assistance, the day before. The class formed, immediately after prayers, into twenty divisions, under their respective monitors; and the Cicero and Horace—or whatever was the regular lesson—were construed by the nine boys of each division: the monitor's duty in each, being—

1. to take care that every boy shall construe a portion of the new lesson;
2. to see that his division understand the syntax and construction of the passage;
3. to take care that the right meaning be always given to the passage, in all its parts;
4. to mark on a slip of paper those who fail in saying."

This, it will be seen, was an admirable plan for securing a thorough acquaintance with his lesson, on the part of every boy. The monitor's was certainly an arduous task; but, in addition to this, he was required to be every instant on the *qui vive*; since each of the boys of his division was instructed to note any false quantity, false translation, or error of any kind, and reserve it for subsequent appeal to the rector. If they could make good their point, they took the place of those who had failed to detect the error, and the monitor himself lost his place.

"This system," says Mr. Pillans, in the able letter from which we have before had occasion to quote, "binds both monitor and pupil to careful preparation at home: the former, from fear of detection and exposure by a boy far below him in the class—the latter, both by the infallible certainty of his being called on to say the lesson, and reported, if he fail—and by the honourable desire of rising in the class, and proving that he knew the lesson better than the monitor. A further advantage of this liberty of appeal is, that it generally brings forward into discussion the difficult passages; and they being settled beforehand, a more perfect understanding of the lesson is secured, and the necessity of frequent repetition avoided." This was the method of reading the Latin classics introduced by Mr. Pillans—a method to which many living excellent scholars attribute the broad foundation of their future labours.

With regard to the Greek class, it is

to be remarked, that the study of that language was an innovation of Dr. Adam, Mr. Pillans' predecessor, and violently opposed by no less a man than the great Robertson, the historian, on the ground that the school, by its foundation, was entirely for reading Latin. This will account for the unreasonably short time allowed to that department of study, in the days of Mr. Adam—namely, three hours a week. Mr. Pillans, however, aware of the great value of Greek literature in a classical education, found means to assemble the Greek class an hour every day, except Saturday. The business of this class, gone through with much the same system and accuracy as that of the Latin, consisted of Dr. Moor's Greek Grammar, Dalzel's *Analecta Minora*, and Xenophon. In order, however, as far as was in his power, to remedy the inconvenience resulting from devoting so short a time to Greek, Mr. Pillans devised a plan which has been attended with eminent success, and which deserves to be extensively known—"a voluntary exercise\* to the higher boys, to read and shew every second Monday, what are called *private studies*; that is, if a boy, after preparing all his regular school-lessons thoroughly, finds he has still some leisure time, he employs it in reading Homer without a translation, making out what he can,—and what he cannot, marking as difficulties to be resolved. On the day appointed, he mentions the number of lines he is ready to be examined on, and states his difficulties for solution, which is given either by the master, or by some of his fellows who have conquered them. In this way, and with no other stimulus, but having the number of lines read by each, publicly announced, and obtaining an hour's play—there are boys in this class who are in the habit of shewing up from 900 to 1200 lines *within the fortnight*;" and this, let it be remembered, in addition to all their other engagements.

Nor was Mr. Pillans satisfied with thus re-organizing the system of classical instruction at the High School. He soon directed his attention to the geographical department; and so efficiently, that ever since the period of his superintendence at the High School, it has retained a higher character for geographical knowledge, than any other establishment in Scotland. This eminence is to be unquestionably attributed to the skilful and scientific method which

he adopted. We cannot give our readers a better idea of his system, than by recurring once more to the letter addressed by him to the British and Foreign School Society. In a few words he develops the principles of a system of geographical teaching, which deserves to be more generally known.

"Ancient and modern geography are united. A sketch or outline of each country is drawn by the master on a black board, with white chalk: the mountains are represented in green, and the rivers in blue. In this state the board is first presented to the pupils, and the master, with a rod, explains the physical features of the country, and points out and names the leading ranges of mountains, with the rivers that fall from them. The board, as yet presenting so little detail, the eye, and the mind through the eye, readily takes in and retains the information. At this stage, also, the length, breadth, longitude, latitude, and boundaries, are fixed. The next lesson presents the towns [drawn thus  $\ddagger$ ] in pink chalk, which are to be found on the rivers already learned, descending from the source to the mouth. These towns are demonstrated by the master in the same way, care being taken to mention, at the same time, some striking facts respecting the situation, inhabitants, history, and neighbourhood of each, which may be associated with its name and position on the board. Having thus made out a sort of skeleton or framework of the country, by presenting in striking relief, without those details which confound the eye in maps, the great *physical* features; the next object is to mark out in dotted lines the *artificial* divisions: and when these are well fixed, the remaining towns of importance, whose position is not indicated by rivers, are referred to the province or shire, and associated again with those already known. The 'situations of great battles are pointed out by a cross in red chalk. The object being to make a strong impression on the eye, and to set the imagination and conception to work—the chalks being of different colours, is a circumstance not to be despised. When the board-draught is thus completed, maps are directed to be so constructed, as to be, as nearly as possible, copies of it: that is, all the positions, &c. accurately laid down, but no names given. The drawer of the map must be quite *au fait* in having every place in his own sketch: and if it be thought deserving of that honour, it is to be mounted on thick pasteboard, and hung up in view of his school-fellows."

\* We believe this exercise was also extended to the Latin readings.

men who have had an opportunity of inspecting maps executed by young gentlemen at the High School; and they have been at a loss which to admire most, the beauty or accuracy of the execution. They are done with pencil—but so well, as, even on a close inspection, to resemble the finest copperplate.

Such was the admirable and effective system which Mr. Pillans introduced at the High School—a system at this moment carried into vigorous and most successful operation. While there, he succeeded in exciting a spirit of energy and emulation, which has produced the happiest effects, both by calling into exercise all the powers of each individual, and accustoming him to their systematic operation.

In 1814, the chair of Humanity in Glasgow University became vacant; and at the pressing solicitations of many of his friends, Mr. Pillans was induced to offer himself a candidate for that professorship. His interests were strenuously supported by the late eminent professors of Greek and logic, Dr. Young and Mr. Jardine: but after a long and arduous struggle, he lost it by the casting vote of the late Dr. Freer. Mr. Pillans continued to discharge his duties at the High School, till the year 1820. About the summer of that year, in consequence of the decease of Mr. Christison, Professor of Humanity in Edinburgh, Mr. Pillans, after a slight contest, was unanimously elected to fill that chair, which he now occupies with so much honour to the university, and advantage to the students. He has succeeded, we understand, in introducing into his class a system somewhat similar to that which he adopted at the High School, which has been productive of the same beneficial results. We believe the Humanity class has seldom or never been so well attended, as during the time of Professor Pillans.

There is, at first sight, a little distance observable in his carriage, which, however, on a nearer acquaintance, softens down into the most perfect urbanity and condescension. So free is he from that tinge of pedantry and assumption which often attaches to the greatest literati, that a stranger would hardly believe himself in company with so accomplished a scholar; *adeo urbana, seque demittens, est vera doctrina*. One word will sum up his character as a Professor: he is fearful to none but the idle and dissipated—affectionate and encouraging to none but the zealous, industrious, and persevering pupil.

We are aware that there are several epochs of Professor Pillan's life—as that of his being

elected a fellow of the Royal Society,—as well as the dates of several public honours—which we have not been able to give in this brief and imperfect sketch. Our only apology is the well-known difficulty of collecting correct and complete information respecting the lives of eminent living characters, through that decent and dignified reserve which generally accompanies true greatness.

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ESSAY ON DIVINE LOVE.

LOVE is the most sublime and comprehensive theme which has ever engaged the intellectual powers of men or angels; a subject which grasps in its amplitude the material and intelligent creation. It expands through immensity, and shall beam in the revolving events of eternal duration. It is the most powerful principle in the soul; it actuates the moral conduct of myriads.

The supreme Ruler of the universe, in every motion of his vast and amazing administration, exhibits the most sublime and exalted manifestations of divine love. In material creation, we extend our view; his love glitters in the silent planets which perform their evolutions above, to the admiring philosopher at midnight; it tinges the bursting dawn of day with ineffable splendour and glory: it is seen in the magnificent and stupendous mountain, whose summits are buried in the clouds, or enrobed in a mantle of eternal pomp. Every flower, smiling in the bud of its infancy, develops the complacency of its Creator, whilst the most insignificant blade which germinates under a vernal sun, smiles in the beauty of an unfolding love. The moon and stars were created to rule the night; they preside with celestial power over the spreading ocean, and silver the wave that washes on the most distant shore.

In the moral constitution of immortal creatures are discovered a wisdom and a power, whose operations are directed by the influence of divine love. What an august and tremendous scene reveals itself to the contemplative mind, in the moral government of that Infinite Being, who fills immensity, and lives through eternity! What dispensations of providence and grace! What revelations of ineffable love and regard! Consider the blessings connected with this love,—an intelligent being inspired with a soul continually assimilating herself to the nature of Deity, and partaking of his perfections. This principle eternally swells the sound of celestial melody, and enraptures the breasts of seraphic hosts, who wing, with the flight of

lightning, through the empyrean regions of immortal light and glory.

In every virtuous being, this principle conducts the whole tripartite system of man. The physical, moral, and intellectual energies, in their varied ramifications and laws, receive their multitudinous directions from this spring of action. By it the whole physical machine is subservient to the operations of the internal power. It is an undeviating display of benevolence and moral virtue. Is it the soul? she is filled with the fire and essence of Deity. Is it the intellect? she delights in the wonderful manifestations of infinite power and goodness exhibited in the complicated universe. She looks to the stars, and sees the light of God; to the sun, and there beholds the most illustrious emblem of his being; to the moon, and perceives the softened splendour of his Son incarnate, to adapt his glory to our finite vision; to the ocean, and the vast world of waters gives an image of his grace; to the innumerable gems which bespangle immensity, and in them the countless mercies of God are seen; to the heavens, and the far-stretching skies, the "throne of his habitation," and there "radiant ranks of essences unknown" bathe in the effulgence of the vast ocean of his overwhelming brightness and love.

If we consider the various perfections and attributes of God, whether they be eternal, natural, or moral, we see only various modifications of the principle of love divine. The eternal attributes of God are essential properties of infinite love; the natural attributes, those which are exercised in the creation and preservation of the universe; and his moral attributes and perfections, as he stands connected with all rational intelligences, but particularly with his creature man. God is a moral governor, and man a moral agent subject to his laws, and this connexion constitutes man a moral being: but love is the grand centre—the eternal sun, which emits infinite varieties of glory and light, without which all would be a blank, a gulf of non-existence. View heaven, and earth, and sea; all is the "varied God." If melody breathes from cherubic lips, it is love strikes the sound; if astounding choirs break on the listening skies, there love is heard. Do the beatified visions of heaven light up the spirits of angels? it is love sheds the beam.

Where love is not, there can be no happiness. Love is absent in the sulphureous storms of hell, and in the belching flames of fire which spread in billows over its tossing ocean. It is not heard in the groans

which strike from the discordant gratings of a torturing conscience; nor does love reign in the breast which slumbers in the silent tomb, on which hovering stars, in their midnight watchings, incessantly gaze in twinkling brightness. The possession of pure and virtuous love in the soul confers an inconceivable dignity on its possessor, expanding immortally in "the brightness of the Father's glory," and assimilating "to the express image of his person." This love shall survive the final combustion of elements, the wrecking systems of matter, and the last knell of dissolving nature. Far beyond "the lumber of demolished worlds," it shall open to the saint infinite scenes of transporting light, and rapturous prospects of unsullied glory, which shall expand when ages have rolled away, more numerous than the atoms of a universe, or the minims which could embody the immensity of space.

Long has this principle afforded a subject for the investigations of philosophy, and the dissertations of science; but, alas! an impervious blackness to finite splendour brooded over the hemisphere of learning, and eternal darkness would have enshrouded the human mind, had not infinite love itself beamed in the pages of revelation to man, and pierced the clouds of time's dark horizon. The soul of man, without the influence of this love, exhibits a chaos more wild and rude than that from which the universe emerged into being, when our terrestrial system majestically rose from the glooms of ancient night, while the music of the "morning stars which sang together, and of the sons of God which shouted for joy," pealed round in one harmonious choir of raptures, and hailed the birth of a world which should contain the heirs of immortality, yea, should be the temporary residence of God.

Finally, love is the basis for the pillars of eternity, the fountain of immortal hope, the object of celestial song, and the revealed essence of an infinite and incomprehensible Being. Love is the source of every joy; and where peace diffuses her hallowed influence in the breast, there must be love.

As we acknowledge the existence of a sun or star by its light, so wherever we find peace and joy, it is love, and love alone, which emits the sacred beams. "Faith, hope, and love," are all of celestial origin, but the greatest of them is love. This is the predominant passion of the soul; all the other feelings, powers, and faculties of man, receive its mystic influence, and experienced its invisible agency. It is the

bond of union, and of diversified nature; it shall unite angels and men, and heaven and earth, and shall commingle the breathings of saints with the melodies of angels, when the trophies of conquest shall finally be borne through the emerald gates of paradise, and be thrown at the footstool of the Immortal King.

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JOTHAM'S FABLE.

AFTER the slaughter of the seventy sons of Gideon by Abimelech, the meanest of their brethren, Jotham the youngest son, inspired by Jehovah, addressed the murderers, whom the men of Shechem had elected king, from mount Gerizim, saying, "The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. If ye, then, have dealt truly and sincerely with Jerubbaal and with his house, this day, then rejoice ye in Abimelech, and let him also rejoice in you; but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech." Judges ix.

This fable is the most ancient, and one of the most beautiful productions in that class of instruction, upon record. It was composed during the commonwealth of Israel, long before Saul was raised to the kingly dignity, and while Jehovah himself dwelt between the cherubim, on the mercy seat, and reigned sole monarch of Israel. Abimelech's reign was, therefore, a vile usurpation, and is fitly designated by the *bramble* in this fable.

Jotham was evidently divinely inspired;

because the prophecy with which he closes this fable was literally fulfilled, both upon Shechem and Abimelech, as clearly appears from the sequel, which is related in this very chapter. Thus early, it appears, Israel preferred a murderer to the Lord of life, and in his destruction found ruin. To the inspiration of Jotham, we therefore refer the scope and bearing of this exalted fable, which appears to me, prophetically, to embrace the ages of this sphere.

Abraham, "the father of the faithful," and progenitor of Jotham, was a patriarch, and lived and died under the patriarchal dispensation; distinguished as a prince amidst the nations, as a prophet of the living God, and as the head of that select line amongst the descendants of Noah, by whom the Messiah should come to mankind. The promise of Jehovah to Abraham was, "In thy seed shall all the nations of the earth be blessed." Genesis xxii. 18.

The descendants of Abraham, by Isaac and Jacob, were the chosen people of Jehovah; they inherited the promise given to Abraham, and therefore took the name which the angel of the covenant put upon Jacob at Peniel, viz. Israel; or, as the name imports, "A prince of the Omnipotent." Genesis xxxii. 28. To these descendants of Abraham, Jehovah also, under the most peculiar circumstances, and in the most imposing manner, delivered a new dispensation, viz. that of the Law. From Mount Sinai, in person, and also by the ministry of Moses, he promulgated to Israel a law, holy, just, and good, to be observed by them throughout their generations, and in their midst, sovereign, he abode over the mercy-seat, an oracle to his people, up to the moment when Jotham composed this fable, and during many subsequent generations. This law, delivered by Jehovah himself, and also by the ministry of his faithful servant Moses, together with the inspired effusions of a multitude of prophets, all of whom were of the seed of Abraham, formed a chain of prophecies delivered through a period comprising more than fifteen hundred years, viz. from the calling of Abraham to the prophesying of Malachi. These were severally recorded, and these records having been carefully collected into one volume, are now denominated the Bible, or the Book of God. That Divine prescience, which, looking into futurity, inspired the prophets to write, has providentially preserved these writings through every age, and brought them down to us entire: and we hail them as the testament of his covenant with man.

In the fulness of time came to this people the Messiah. He who is the seed of Abraham, the prophet like unto Moses, announced by Moses, and prophetically described by all the prophets, Jesus Christ, the Son of God, the Redeemer of the world; and he chose twelve men, all of the seed of Abraham, to become his apostles to Israel, and one man of the seed of Abraham also, who became his apostle to the Gentiles. Inspired by a miraculous effusion of the Holy Ghost, these men bare witness verbally, and, in writing, to the world at large, that Jesus is the very Christ—the Saviour of men, God with us, and God over all, blessed for ever; to which I say, Amen. The writings of these inspired evangelists and apostles, having been collected into one volume, have been united to the first volume, and, with it, by the same providence, preserved and brought down to us entire; and as we denominate the first volume the Old Testament, so we denominate this further revelation of God to man, the New Testament, and account them, collectively, the sacred volume, or the Book of God. Thus Abraham, in himself and in his seed, was, under Jehovah, at the head of all the three dispensations of divine grace given to this sphere, viz. the patriarchal, the law, and the gospel, and under each of these was the ensign of Jehovah unfurled to all the earth. We now proceed to apply this position to the fable delivered by Jotham.

This fable offers the kingly office to three trees severally, and these trees severally reject the sovereignty over trees like themselves, giving reasons for their rejection distinctly; but a mean shrub, on receiving a similar offer, accepts it with avidity, and, instantly breathing out flames and slaughter, becomes the tyrant of the forest. From the reasons assigned by the trees for rejecting the offered sovereignty, we gather that they conceived this office, compared with the stations they then severally held, would degrade them; and from the speech, and the relative situation of the shrub which accepted the office with avidity, compared with the trees, we gather, that ambition was fired at the kingly offer, because by this means the shrub was elevated over its superiors, the trees. Each of these particulars must be distinctly considered, in order to arrive at the exalted scope of this sublime fable.

The fig-tree, which yielded the most luxurious of fruit, and whose umbrageous foliage afforded the most delightful shelter to man and beast, fitly emblemated the simplicity of the patriarchal dispensation,

when men fed upon fruits and dwelt in tents, migrating from place to place with their flocks and herds, to find pasture. The leaves of this tree formed the first covering to the fallen pair in paradise, when, conscious of guilt, to hide their shame, our first parents fled from the face of their Creator, whom erewhile they adored, and sought shelter behind the trees of the garden in which his bounty had placed them.

The olive-tree, as fitly designated the dispensation of the law. There, its oil, sanctified by Jehovah, rendered sacred every object anointed therewith, and every utensil used to perform the sacred rites of that dispensation, and even the tabernacle itself, the altar, the ark of the testimony, the laver, the candlestick, and all the priests that ministered therein, by the anointing of this holy oil, were consecrated and set apart for God. Exodus xxx. With this oil was the sacred lamp fed, whose flame ascended continually in the tabernacle and in the temple; fit emblem, without the veil, of Him whose unclouded glory dwelt within the veil, in the most holy place, throughout the generations of Israel. Exodus xxvii. And as the fig-tree afforded the first covering to the guilty pair in Paradise, during the first age of the world; so did the olive, when the dove returned to the ark, and, "lo, in her mouth was an olive-leaf plucked off," &c. Gen. viii. become the first message of peace to the new world.

As fitly did the vine shadow forth the more glorious dispensation of the gospel. The prophetic rhapsody of Israel described the Mighty One, the Shiloh, saying, "Unto Him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk." Genesis xlix. "Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." Gen. xiv. The lamb, ordained to be the morning and the evening sacrifice, was, day by day, to be offered up with flour, oil, and wine, throughout the generations of Israel. Exod. xxix. And the fig-tree and the vine yielded the first-fruits of Canaan, the promised land to Israel, amidst the wilderness, on the return of the spies sent out by Moses to search the land. Num. xiii. All this, Jotham knew; for it was divinely recorded before his day; and as Gideon, his father, was a prince in Israel,

and a zealous servant of the most high God, Jotham had the advantage of a pious education; and thus in his youth was able to hold forth to Israel those truths for which his father many times hazarded his life. But unto us it belongs to behold the full development of this hallowed designation, "For the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. xi. Immediately afterwards he suffered the agony of expiation upon the Mount of Olives, and soon also upon the cross. Thus did Jesus constitute the vine the emblem, the seal, and the testament in his blood, of the gospel dispensation, not only to the seed of Abraham, but to every nation upon earth.

Each of these trees had tempting offers from their fellow trees, to become sovereign over them; and each, for its several reasons, rejected this offer, preferring to serve Jehovah, rather than reign over their fellows. The splendours of an earthly usurpation, in their view, were lighter than vanity, in comparison with the hallowed distinctions they enjoyed under the reign of the Infinite. This will appear from their several answers. "Should I forsake my sweetness and my good fruit?" is the language of the fig-tree. "Should I leave my fatness, wherewith by me they honour God and man?" is that of the olive: and yet more exalted is the reply of the vine, "Should I leave my wine, which cheereth God and man?" The savour of the patriarchal dispensation, as it is depicted in the sacred volume, wherein Jehovah and angels, on messages of fraternity, in peaceful conference with men, held habitual intercourse, is a good fruit indeed, compared with the history of nations, which, fraught with crooked policy, waged wars for dominion, until their history is rather the history of blood than of men—the conduct of fiends, rather than that of humanity. The holy unction which formed the mean of communication between God and man, hallowing altars, temples, and sacrifices, and consecrating priests to the living God, throughout the dispensation of the law, whose teachers and prophets, touched with living coals from the altar, flamed with

divine love, and breathed out prophetic rapture over the glorious anointed One, whose day they saw and rejoiced in, although ages yet unborn separated them from his person, conferred honours which crowns and sceptres possess not; nor can all the kingdoms of the world compete therewith. And what cheer can the splendours of royalty afford, in comparison of that hallowed banquet, where the soul feasts upon his love, who loved not his life unto the death, but freely gave himself up for us all, when partaking the sacred elements of bread and wine, under the gospel dispensation? There do we shew forth the Lord's death until he come, rejoicing in hope, that then we shall partake of his glory, and sit down upon his throne, as he is set down upon his Father's throne. "He shall see of the travail of his soul, and shall be satisfied," was predicted of the Messiah; and in this hallowed feast he beholds his sons with complacency and delight, joys in their joy, and mingles in their ecstasy, by the Spirit being one with all his children. Thus does the vine cheer the hearts of men, and with them the great God-Man, who, for us men, and for our salvation, came down from heaven.

But if these "trees of righteousness, the planting of the Lord, that he might be glorified," preferred his service to the thrones terrestrial, one is at hand, a thorny shrub, creeping upon the earth, the bramble, which seizes with avidity the splendid offer, and rears instantly his crest, confronting the cedars of Lebanon.

(To be concluded in our next.)

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LAW AND JUSTICE CONTRASTED IN REFERENCE TO WEST INDIAN SLAVERY.

WEST Indian magistracy, threatening independence of the British government, is a curious pretension! It is big with consequences! The Isles of Man and Wight might follow the example.

It appears to be high time that the supreme legislature of the British empire should teach these magistrates a more submissive lesson. Is rebellion a less crime in the West Indies, than it would be in England, Scotland, or Ireland? If the colonists assume an authority, independent of British authority, do they not set an example to the slaves, of disobedience and insubordination? If it be the duty of the supreme government to protect the colonists (50,000 in number) against foreign or domestic danger; is it not equally its duty to protect the Africans and mulattoes (800,000

in number) against colonial injustice and oppression?

It would be impossible to say, whether white or black approximates nearest the complexion of our first parents. It is most probable, that Adam was brown. It is also probable, that the black and brown of the human race would exceed the number of whites. If Europeans (whose skins are white) have often warred with each other, would it be a matter of wonder, if a more bloody war than has ever yet existed, should take place between the blacks and whites; should the contest be doubtful, the browns will be able to decide the victory. The subjects of European powers have long continued the practice of importing the natives of Africa to the colonies possessed by these European governments. Upon an average, it is probable that not more than one-half of those captured in Africa, become the active slaves of these colonists. All besides perish through carelessness or ill treatment. These captivated Africans had the means of existence prior to their exportation from Africa. What better than murder is such a waste of human life? Should it be proved, that European governments have not only permitted, but even licensed, this traffic—supposing it to be a legitimate merchandise—would not justice, notwithstanding, pronounce it murderous?—wilfully or obstinately to take away human life carelessly, is, in the eye of justice, murder.

So long have the legislative authorities of the West Indies been accustomed to self-complacency and self-sufficiency, that they seem indignant at any authority superior to their own; and so long have they been accustomed to manufacture laws for the government of slaves, that neither God nor man must check their enormities! If commiseration and compensation would be due to the planters for the loss of the imprisoned African, what commiseration and compensation would be due to the injured slave? Aggression is altogether on the side of the planters and magistrates of the West Indies. They have taken unjustly, and they keep with impunity, the imprisoned African.

He who is unjustly imprisoned,—until he be liberated, is held in unjust imprisonment. If gradual manumission be applied to West Indian slavery, it may be adjusted by human law, but it never can be consistent with divine justice. That the sovereign of Great Britain should shew mercy to an enemy, or a delinquent subject, is not any thing strange; but for the sovereign of Great Britain, with the concurrence of the

lords and commons, to grant a gradual or procrastinated manumission to 800,000 African human beings, unaccused of crime, either brought from Africa by force, or born in a state of slavery; will not such an act of the British legislature transmit to future generations a memorial of the greatest injustice?

The question respecting the slaves is not, properly speaking, Whether they shall have a mitigation of wretchedness, but whether they shall be held as slaves? The question is, Shall slavery be continued, or shall it cease? Has the European a right to the African? If the taking by force is unjust, all the enactments of the West Indies are vitiated and unjust. Man, abstracted from municipal or civil law, cannot be the property of his fellow-man. Whatever may be the enactments of the West Indies with regard to the African, (provided slavery be unjust) they are a mere usurpation. Natural right is equally in favour of the African, as it is of the European. Were it in the power of the African, he would have just as good a right to coerce the European, as the European has to coerce the African. Reciprocity is the basis of human society, and retaliation the result of oppression. Were the Africans to resist, and succeed, might they not turn the whole artillery of colonial laws against their oppressors; and might they not cause the whip, in the hand of the African, to be laid on the back of the European with as much severity as it is now upon the back of the African? If colonial law accounts it just to be thus severe upon the African, would it not be equally just upon the European?

Let this great question be brought fairly and justly before the sovereign in council, and the two houses of parliament. Let not any thing be exaggerated, (as the slaves and mulattoes are not allowed to state their own complaints :) let the advocates for justice, in behalf of the complainants, have a fair hearing. If the measures of the British legislature, which have prohibited slaveholding in England, and also prohibited the importation of slaves from Africa to the West Indies, only tend to alleviate the condition of the (now) imprisoned Africans; if they are still to remain in the hands of the planters as their property; it is to be feared, that what may be done by way of mitigation, may in reality only prove an additional cause of aggravation. I will suppose, that the number of stripes were reduced from 39 to 19 lashes, it is possible that the executioner might, by 19 strokes of the whip, inflict severer punishment, than was formerly inflicted by 39 stripes.

Neither wealth nor honour can redound to the British sovereign, or the British nation, from colonial possessions, under the present West Indian system. The expenditure in reality far exceeds the returns. We gave them a fish, and they in return give us a scorpion: we have given them protection, and they in return give us insult. We furnish them with soldiery, and they furnish a grave for the dead. They furnish us with sugar, and we return bitters for the use of the slaves.

Millions of British subjects have been made to pay for the support of this system of colonial slavery. The colonists manufacture the shackles of slavery, and then require the British sovereign to rivet them. The legislators in the West Indies have outraged British authority itself. Their claims are mandatory and arrogant. They scruple not to dictate to the British government; and complain aloud, at the very whisper of murmur, not only from the slaves themselves, but from every individual who espouses their cause. Were the whip only an ensign of authority, it might be unobjectionable: were the shackles only held up *in terrorem*, they might be dispensed with; but what British subject does not know, that the lash of the whip, or the galling chain, must necessarily inflict pain? Must we go to the West Indies to learn the lesson of sensibility? That the whip is indispensable in the system of slavery in the West Indies, is an acknowledgment of awful import. From what authority is this right in the planter derived, to coerce, by the smart of the whip, the African to labour for his (the planter's) sole benefit? It is an unparalleled assumption! W.

#### BENEVOLENT, OR STRANGERS' FRIEND SOCIETY.

THAT season of the year has again arrived, when heads of families should look over their wardrobes, and see what cast-off clothes, blankets, &c. they can spare for the destitute poor; thousands of whom, men, women, and children, are bitterly suffering from the want of clothing.

Let every reader ask himself the following questions, and come to the concluding determination:—Is not clothing the truly deserving poor, a Christian duty? an appointed way of testifying our love to the Redeemer? and one test by which our characters, and eternal destiny, will be determined? What have I got? An old coat, a hat, a shirt, a blanket, or a few children's things: I will send them to the Benevolent Society, or bestow them personally; or

my children shall carry them, and taste the rich feast of charity.

If we appeal to scripture, the following passages will be sufficient to shew, that the duty of attending to the necessities of the poor, is imperative on every christian and feeling heart.

“If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;—or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;—if I have seen any perish for want of clothing, or any poor without covering;—if his loins have not blessed me, and if he were not warmed with the fleece of my sheep;—if I have lifted up my hand against the fatherless, when I saw my help in the gate;—then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.” Job xxxi. 16—22.

“Thou shalt not hide thyself from thine own flesh.” Isa. lviii. 7.

“I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.” Matt. xxv. 36.

“He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise” Luke iii. 14.

#### TOLERATION.

NATHAN Joseph, in his work entitled, “Israel Vindicated,” in alluding to Toleration, says, “This word Toleration ought, in fact, to be expunged from the vocabulary of nations. The right to *think* belongs to no one exclusively: it is the property of all. He that attempts to deprive me of that right, or to limit its exercise, meditates a control of my actions. If it is once admitted, that I ought to submit my opinions to the regulations of others, there would be only one step farther to a total surrender of civil right. He that pretends he has a right to *tolerate* opinions, must yield that right to others, or deny the natural equality of man. If *all* should insist that the power belongs to them, peace and concord would be banished from the earth, and war ever perpetuated, not to establish an uniformity, but an ascendancy of contradictory and opposing systems. Had Jehovah intended to establish uniformity of opinion, it would have been impossible for mankind to differ. In all countries, and in all ages, the ideas of men have been as varied as their countenances,—an evident proof that they can never be made to think alike. He, therefore, that attempts to regulate, or tolerate, the opinions of others, sets

himself in opposition to the Deity. A Jew has as good a right to tolerate a *Catholic* or *Protestant*, as either of these sects has to tolerate a Jew. Both are equal in the eyes of God, and both have an equal claim to the protection of the laws. It is only in despotic governments, that these incontrovertible principles have not been adopted. None but tyrants have ever yet attempted to withhold from man the free exercise of his thinking faculties. The right of giving, clearly implies the power of withholding. If any man tells me, that he will tolerate my opinions, this implies that he claims the power of restraining them. Hence the origin of persecution, which is only the offspring or child of toleration."

Again, he says, page 98. "In no way is hypocrisy better fostered, than in compelling men to submit to religious tests before they can be eligible to fill public offices. No one will pretend, that the truly virtuous require the obligation of an oath, or religious test, to restrain them from violating public or private trust.—Such tests are only for the wicked, whom, however, they never control. What advantages, then, can morality derive from them, or what confidence can be placed in men, to whom the administering an oath implies a suspicion of their integrity? Are we certain that ambitious knaves will relinquish their iniquitous prospects, merely because it is required of them to swear, that they believe the doctrines which they have been taught from their infancy to believe? Can power or emolument be obtained on easier terms? Is it possible to conceive a greater inducement to the unprincipled to become candidates for the highest honours of the state? And what more powerful stimulant to their ambition, than to see the man of talent and of character, kept back from being useful to society, for no other reason, than that he does not profess to believe what he cannot understand, or, believing it, does not think that it would add greater weight to the truth, to appeal to that Being, who already knows the inmost secrets of his heart, and who, whether he swears truly or not, has not enabled man to judge as to his sincerity? How often do we find the most flaming professions of religion intimately connected with the most depraved hearts! The man who is bent only on promoting his own selfish views, will not hesitate at the means of obtaining his object. Aware that it is necessary to disguise his sentiments, in his intercourse with his fellow-citizens, he will readily conform to their religious observances, without which, he knows he cannot succeed. With such a

man, the genuine ties of religion are of no account. He either disregards them altogether, or calculates on availing himself of their efficacy at some future period of his life. Where then is the advantage, either religious or political, of continuing tests? The good do not require them, and the wicked easily contrive to evade the purpose for which they are introduced."

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#### ON THE MORALITY OF SCIENCE.

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To form the judgment, and improve the mind ;  
By the Almighty giver was design'd ;  
Each science still some moral truth unfolds,  
And in the scale its destined station holds :  
Thus as we track the scientific road,  
Its windings lead us to the throne of God."

KNOWLEDGE of every kind is valuable, and its acquisition has been approved of by our Almighty Creator; an illustrious example of which, we have in Solomon, who received wisdom as the immediate boon of heaven; and the reflections he made on the various branches of science with which he was acquainted, are still extant in his Proverbs, &c. If science in these remote ages, when it was in its infancy, could be made subservient to the exalted purposes of morality, how much more might it be conducive to such an end, in its present improved, and still improving state? yet, though we have a number of scientific theologians, with the learned and intelligent Derham at their head, who have thus endeavoured to lead us "through nature up to nature's God," by the paths of physiology, botany, and entomology; there are still many sciences, which I humbly conceive might be thus treated, without any violation of propriety, and with great advantage to the morals of mankind.

The first of these I shall mention is *Geology*. Here might be concentrated all those ancient and modern discoveries which demonstrate the wisdom and contrivance of the Great Architect of the universe, in forming the solid parts of our globe with such beautiful symmetry and order, and embedding the precious metals, minerals, and gems, deep in the bosom of the mountain masses; yet accumulating a central nucleus of granite, whose continuous solidity is unbroken by the ramification of metallic veins, the assimilation of mineral particles by chemical affinity, or the slow crystallization of gems and salts with that of belemnites, quartz, spars, &c. The upper strata also are full of evidences of wonderful contrivance, the gradual subsidence and consolidation of alluvial depositions, and the proportionate admixture of the various

superstrata of clay, gravel, sand, and loam, till the surface is finally composed of fertile and porous materials, capable of producing, and nourishing a wonderful system of vegetable life, for the good and protection of the animal creation. When we add to this, the wonderful volcano, which may be considered as a chimney for the discharge of mineral exhalations, which, if confined, would explode in the bowels of the earth, and destroy its continuity—and the tremendous phenomena of earthquakes, which are probably caused by the chemical action of mineral ingredients—we have ample scope for moral reflection on the wonderful works of God.

If in the same manner we examine *Chemistry* as a natural science, divested of its artificial and experimental associations, by which new, and frequently unnatural combinations are produced, what wonders shall we not find in the essential characters of the several acids, alkalies, salts, earths, waters, and gases! and the materials of the animal, vegetable, and mineral kingdoms, afford an endless variety of subjects for admiration and praise. Each component part is so wonderfully proportioned, and combined with the others, as by united action to produce precisely the substance required, and which, by a quality originally communicated by the hand of Omnipotence, is ever unchangeably the same; while the variations we find, however inscrutable to our finite understandings, are governed by immutable laws impressed on matter at the moment of creation.

*Meteorology* is another science, that admits of the same mode of illustration. How wonderful is the composition of the atmosphere, consisting, as it does, of no more than three permanently elastic fluids, namely, oxygen, hydrogen, and azote, which are so mixed in certain proportions, as to be respirable with safety, while either alone, or even in different proportions, would be fatal. This astonishing contrivance is also effected in the midst of mineral and metallic exhalations from the surface of the globe, in a gaseous state, of various gravities; and many of them, though pernicious to animal and vegetable life, ascend or descend through the atmosphere, without producing any injurious effect. From those which rise above the surface of the globe, and are of an inflammable character, most probably from the action of chemical affinities producing a galvanic action, proceed the awful phenomena of thunder and lightning, meteors, meteorolites, and aerolites, while some, by combination, and the temperature of the

atmosphere, condense, and produce hail, rain, snow, &c. Those which sink may be reabsorbed, and, by various unknown combinations, may be the cause of earthquakes, inflammable exhalations, hot springs, &c.

The above slight and imperfect hints will, I trust, stimulate some abler pen to investigate these highly interesting subjects, and thus add to the fund of general knowledge, and raise the mind to the contemplation of Him whose wisdom has formed, and whose goodness sustains, the globe, of which we are the inhabitants.

E. G. B.

#### OBSERVATIONS ON THE NATURAL HISTORY OF THE BLACK OSTRICH.

THIS is the largest of all birds, and from this prerogative, in a great measure, is incapable of flight. Its weight is sometimes from eighty to one hundred pounds; from the top of the head to the ground it is from seven to nine feet; and its length, from the beak to the tip of the tail, eight feet. When walking, it seems as tall as a man on horseback. The plumage of the ostrich, however, as well as its weight, is an insuperable bar against its rising in the air. The vanes of the wing-feathers are separate and detached, like hairs, and incapable of making any impression on the atmosphere. Those of the tail, and indeed of the whole body, are of the same structure. They are all as soft as down, and utterly unfit not only for flying, but for defending the body of the animal from external injury. The feathers of other birds have their webs broader on the one side than the other, but those of the ostrich have the shaft exactly in the middle. The head, the upper part of the neck, sides, and thighs, are covered with a clear kind of hair, which, on the head, somewhat resembles the bristles of a hog. The thighs of this bird, in which its great strength seems to lie, are large and muscular, and its hard and scaly legs, which are supported by two thick toes, have a considerable similarity to those of the goat. These toes are of unequal size: the inner, which is both longer and thicker, being seven inches in length, including the claw; the other, which is without a claw, is four inches. It is the only bird that possesses eyelids, and these are fringed.

Though the ostrich be a bird known from the earliest ages, little comparatively is related of its history. In the scriptures we have many comparisons drawn from its manners: as an article of food, it was forbidden the Jews. It is mentioned by Aristotle as remarkable for its fecundity.

In the parched deserts of Africa, where it resides, and where it runs with precipitation on the approach of an invader, it can rarely become an object of close examination. The race of these birds, though extremely ancient, still remains pure, and almost solitary. Like the elephant among the quadrupeds, the ostrich constitutes a genus offering few or no varieties, and is perfectly distinguished by characters equally striking and permanent. It is peculiar to Africa, to the neighbouring islands, and to those parts of Asia that lie in the vicinity of the African continent. It is seldom found beyond the distance of thirty-five degrees from the equator; and, as it is incapable of flight, it must, like the quadrupeds of these latitudes, have always been confined to the ancient continent. It prefers for its residence those mountains and parched deserts that are never refreshed with rain, a circumstance which tends to corroborate the report of the Arabs, that these birds never drink. Vast flocks of them are seen in these barren and solitary regions. At a distance they are said to appear like an army of cavalry, and often alarm the caravans that are travelling through them.

Among some nations, the eggs, the blood, and the flesh, have been eagerly sought as articles of food. Whole people have obtained the appellation of *Struthophagi*, from their partiality for this food. The Romans considered the flesh of the ostrich as a delicacy; and the imperial beast and glutton *Heliogabalus*, is said to have had six hundred of them slaughtered in one day, in order that he might have the brains served up as a dish to pamper his appetite. At present, the inhabitants of *Numidia* tame and breed them, to live upon their flesh, and sell their feathers. Their eggs are said to contain as much food as thirty of those of a common hen. The beauty of the plumage of this bird, particularly of the long feathers that compose the wings and the tail, is the chief reason why man has been so active in pursuing him into the deserts, at so much expense and labour. The Arabs, who make a trade of killing these birds, formerly converted their skins into a kind of buckler. The ancients used their plumes as ornaments for their helmets. The ladies in the East make them still an ornament in their dress, and they are not unfrequently used in this country for the same purpose. In Turkey, the janizary who has signalized himself by some military achievement, is allowed to assume them as a decoration to his turban; and the sultan, in the *seraglio*, when meditating

conquests and feats of a more gentle nature, puts them on, as the most irresistible ornament of his person.

The spoils of the ostrich being thus valuable as articles of commerce, the hunting of that bird is one of the most serious employments of the Arabs, who train their fleetest horses for the purpose. Although the ostrich be far swifter than the best courser, yet by hunters on horseback he is commonly taken; and it is said, of all the varieties of the chase, this is the most difficult and laborious. The Arab, when mounted, still keeps the ostrich in view, but without pushing him so closely as to make his escape to the mountains, yet at the same time so as to prevent him from taking food. This is the more readily done, as the bird takes its course in a wavering and circuitous direction, which is greatly shortened by the hunters, who come up behind, and, relieving each other by turns, thus keep him still running. After two or three days of fatigue and famine, he becomes exhausted, and the hunters fall upon him by striking him upon the head with cudgels, that his blood may not tarnish the lustre of his white feathers. When all possibility of escape is cut off, the ostrich hides his head, in the vain expectation, that the whole body will then be concealed from his pursuers.

Ostriches, though inhabitants of the deserts, and possessed of prodigious strength, are, especially if taken young, neither so fierce, nor difficult to tame, as might be expected. The inhabitants of *Dara* and *Libya* render them domestic, like herds of cattle, with scarcely any other means than constantly accustoming them to the sight and society of man; to receive from him their food, and to be treated with gentleness. Besides the use of their feathers, ostriches, in their domestic state, are said to be mounted, and rode upon in the same manner as horses. It is asserted by *Adanson*, that at the factory of *Padore*, he had himself two ostriches, that ran faster than a race-horse, with a negro each on their backs. Though these birds may be so tamed, that they will suffer themselves to be driven in flocks to and from their stalls, and even to be mounted like horses, yet their stupidity is such, that they can never be taught to obey the hand of the rider, to comprehend the meaning of his commands, or to submit to his will. From this intractable disposition, there is reason to apprehend, that man will never be able to avail himself of the strength and swiftness of the ostrich, as he has availed himself of those qualities of the horse. The voracity of this bird far

exceeds that of any animal whatever; for it will devour every thing it meets with, stones, wood, brass, iron, or leather, as readily as it will grain and fruit, which, in its native wilds, are probably its principal food.

The season at which the ostrich lays her eggs varies very much with the temperature of the climate. Those north of the equator begin to lay their eggs in the beginning of July, while such as inhabit the south of Africa defer it till the end of December. Climate and situation have also a great influence on their manner of incubation. In the torrid zone, the ostrich is contented with depositing her eggs in a mass of sand, seemingly scraped together with her feet. There they are sufficiently heated by the warmth of the sun, and need no incubation of the female only for a little time during the night. But although the ostrich be but little engaged in hatching her eggs, she displays, by continually watching for the preservation of her progeny, all the solicitude of a tender mother. In proportion to the coldness of the climate, the ostrich hatches with more assiduity; and it is only in the warm regions, where there is no danger of her eggs being chilled, that she leaves them by day, a circumstance from which she very early incurred the reproach of being destitute of parental affection. So far, however, is this from being true, that she constantly watches for their preservation, so long as they remain in a helpless state, which is always a longer or shorter period, according to the climate. Neither the size of the eggs of these birds, nor the time necessary for hatching them, nor the number of the young, is exactly ascertained.

#### OPENING OF THE NILE.

THE sixteenth of August was the day fixed for the celebrated cutting of the bank of the Nile; a time of great rejoicing with the Egyptians, the inundation being now at its height. It is the custom for a vast number of people, of different nations, to assemble, and pass the night near the appointed spot. We resolved to go and mingle among them, not doubting that something highly interesting would occur. We arrived at the place about eight at night, it being distant a few miles from the city; there was firing of cannon, illuminations, in *their* way, and exhibitions of fireworks. The shores of the Nile, for a long way down from Boulac, were covered with groups of people, some seated beneath the large spreading sycamores, smoking; others gathered around parties of Arabs, who were dancing

with infinite gaiety and pleasure, and uttering loud exclamations of joy, affording an amusing contrast to the passionless demeanor, and tranquil features, of their Moslem oppressors.

After some time, we crossed to the opposite shore: the scene was here much more interesting; ranks of people were closely seated on the shelving banks of the Nile, and behind them was a long line of persons selling various articles of fruit and eatables. A little to the left, amidst widely scattered groups of trees, stood several tents, and temporary coffee-houses, canopied over, and lighted with lamps. Perpetually moving over this scene, which (both shores and river, and groups of palms) was illuminated by the most brilliant moonlight, were seen Albanian soldiers in their national costume, Nubians from the burning clime of farther Egypt, Mamelukes, Arabs, and Turks. At a number of small sheds, each of which had its light, or small fire, you might have meat, fish, &c. ready dressed. We entered one of the coffee-houses, or large tents, to the top of which a row of lamps was suspended; and, the front being open, we could sip the refreshing beverage, and still enjoy the animated spectacle around.

Being much fatigued, I wrapped my cloak round me, and slept for a couple of hours upon a rush mat on the floor, so soundly as to hear nothing of a loud and desperate quarrel between some Arabs and Albanians in the same tent; but there was little cause for uneasiness in any situation, while my faithful Michelle was near—he knew so well the manners of these people, and possessed such perfect presence of mind. The night was wearing fast away, and, leaving the tent, we again joined the various parties in the shade, or on the shore; some feasting and dancing, others buried in sleep. The other side of the beautiful river, which shone like glass in the splendid light, still presented a gay appearance; lights moving to and fro amidst the trees—boats pushing off with newcomers—and sounds of gaiety, with the firing of musketry, being still heard.

At last day broke, and soon after, the report of a cannon announced that the event so ardently wished for, was at hand. We proceeded to the spot, around which immense crowds were rapidly gathering. The high and shelving banks of the canal, into which the Nile was to be admitted, were crowded with spectators. We obtained an excellent situation for observing the ceremony, by fortunately meeting with Osmia, a Scotch renegade, but a highly respectable man, and the confidential

servant of Mr. Salt. The Kiaya Bey, the chief minister of the Pacha, soon arrived with his guards, and took his seat on the summit of the opposite bank. A number of Arabs now began to dig down the dyke which confined the Nile, the bosom of which was covered with a number of pleasure-boats full of people, waiting to sail down the canal through the city. Already the mound was only partly demolished, when the increasing dampness, and shaking of the earth, induced the workmen to leave off. Several Arabs then plunged into the stream, and, exerting all their strength to push down the remaining part, some openings were soon made, and the river broke through with irresistible violence. For some time it was like the rushing of a cataract.

According to custom, the Kiaya Bey distributed a good sum of money, throwing it into the bed of the canal below, where a great many men and boys scrambled for it. Several of them had a sort of net, fastened on the top of a pole, to catch the money as it fell. It was an amusing scene, as the water gathered fast round them, to see them struggling and groping amidst the waves for the coin; but the violence of the torrent soon bore them away; and there were some, who had lingered to the last, and now sought to save themselves by swimming, still buffeting the waves, and grasping at the money showered down, and diving after it as it disappeared. Unfortunately this sport every year costs a few lives, and one young man was drowned this morning. The different vessels, long ere the fall had subsided, rushed into the canal, and entered the city, their decks crowded with all ranks, uttering loud exclamations of joy. The overflowing of the Nile is the richest blessing of heaven to the Egyptians; as it finds its way gradually into the various parts of the city and neighbourhood, the inhabitants crowd to drink of, and wash in it, and rejoice in its progress.

The vast square, called the Birket, which on our arrival had presented a sad and dreary area, was now turned into a novel and beautiful scene, being covered with an expanse of water, out of the bosom of which arose the fine sycamore trees. On one side of this square is a palace of the Pacha; on the opposite side is the Coptic quarter: the palace of the chief of the Mamelukes, of a poor appearance, with some houses, fortifications, and ruins, forms the rest of this square. In walking round the city, and observing the many flat and naked parts, destitute of verdure, and encompassed with piles of ruins, one can

hardly conceive how the waters can ever reach them; but every day, after the cutting of the bank, it is interesting to see how silently and irresistibly space after space is changed from a dreary, useless desert, into a smiling bed of water, which brings health and abundance with it. The sounds of joy and festivity, of music and songs, are now heard all over the city, with cries of "Allah, Allah!" and thanks to the Divine bounty for so inestimable a blessing.—*Carne's Letters from the East, vol. i. p. 97.*

#### PHILO-JUDEAN SOCIETY.

AMONG the missionary anniversaries we were constrained to omit reporting in our Magazine for June last, was that of the Philo-Judean Society. This society was established several years since, in order to rescue the seed of Abraham from the irreligion and profanity which, alas! pervades that interesting nation, and to restore to them all the rights and privileges to which they are entitled, as our elder brethren in the Lord: "whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God, blessed for ever. Amen."

The means by which these important ends are sought to be achieved are, to teach from house to house, and otherwise, through the medium of missionaries and tracts, and to visit at their own habitations the indigent and distressed among this people, administering relief, and earnestly warning them (to flee from the wrath to come. As an auxiliary means of furthering the instruction of the Hebrew population in London, and to induce fraternity and brotherly affection, conferences are held between Jews and Christians, wherein the leading truths of Revelation are discussed dispassionately, and a portion of the sacred volume is read at the beginning and at the close of every meeting; from which great good has already resulted.

The anniversary of the Philo-Judean Society took place at the Crown and Anchor Tavern, in the Strand, on the 13th of May, 1828, the right hon. lord viscount Mandeville, vice-president, in the chair. After prayer, by the Rev. Hugh M'Neile, his lordship addressed the meeting: the report was then read; and also the report of the Ladies' Auxiliary Association, detailing the relief afforded to distressed Jewish females. A succession of ministers afterwards addressed the chair; and among many other excellent things, several made the following observations:

Rev. Dr. Holloway. "It is high time that Christians should manifest the genuine spirit of Christianity towards the descendants of Abraham; that those who are enemies to both Jews and Christians might behold this fraternity, and acknowledge Emmanuel, God with us, blessed for ever."

Rev. W. Way. "From the first moment I heard of this society, I resolved to become a member thereof; as I understand the object of it is the conversion of the Jews; a most laudable object, if there is any truth in the Bible."

Hon. I. I. Strutt, vice-president. "I account myself happy in being allowed to advocate the claims of God's ancient people Israel; and call upon all Christians to regard His declaration, "I will bless them that bless thee, and curse them that curse thee."

Rev. Mr. Hunt. "I bear the strongest feelings of affection for the Israel of God, and am deeply concerned for their welfare, as regards their present comfort and their eternal salvation, and pray their heavenly Father to restore them."

Rev. H. M'Neile. "I am happy in this opportunity of expressing anew my cordial support of the principles of the institution, and while I would not relax the energies of other societies, I affirm this to be pre-eminent."

Rev. J. Williams. "The banner of the kingdom of Christ will shortly be displayed, and the Jews, with every nation upon earth, and every church, will yield obedience to Jesus, whose light will illuminate the world."

Rev. Mr. Allen, rector of St. Paul's, Philadelphia. "It was with no ordinary emotion I listened, when in America, to the Gospel preached by a Jew, to the devotion with which he pronounced the name of Jesus, and to the attention and satisfaction with which those around him listened to his discourse; and I deem this a sign of the approach of the latter day's glory."

Rev. Mr. Reichardt. "If any object to the expediency of accomplishing the objects of this society, I would direct them to what the Lord is doing abroad, that the mouths of all who bring objections may be stopped. I am sure many Jews have been awakened, and are become pious Christians."

Rev. Mr. Clementson. "I rejoice in the success of this society, and hope they will go on from strength to strength, till they appear before God in Zion."

Rev. Mr. Orchard. "I entertain large hopes of the seed of Abraham, and I

believe that God will restore His people."

Rev. E. Pizey. "I confess I feel an earnest desire to visit my native place, in connexion with the committee of this society, to endeavour to bring the Gentiles to a proper feeling in reference to the Jews. I hope to have the happiness of seeing a Philo-Judean Ladies' Association formed at Bury St. Edmund's; and I trust I shall soon see a Philo-Judean Society formed in every town and county in these kingdoms; especially in those places where the Jews have been heretofore persecuted and distressed."

The Rev. W. Way then offered up the prayers of all present, that the God of Abraham, Isaac, and Jacob—the God and Father of our Lord and Saviour Jesus Christ—would make one, all the families of the earth, making no distinction between Jew and Gentile, but saving all mankind: and the meeting concluded.

#### THE PUBLIC AND STATE PRISONS AT PARAGUAY.

(From a Work called "The Reign of Dr. Francia.")

At Assumption there are two kinds of prisons, namely, the public prison and the state prison. The first, though it also contains some prisoners of state, is particularly appropriated to persons accused of, or condemned for, other crimes. The building is a hundred feet in length, and, like all the houses in Paraguay, has only a ground floor, which is divided into eight apartments. The court attached to it contains about twelve thousand square feet. In each apartment are huddled together from thirty to forty prisoners, many of whom, not being able to find room to lie on the floor, sleep in hammocks suspended one over the other. These forty persons remain shut up twelve hours out of the twenty-four, in a confined apartment, without windows or air-holes, and that in a country where the heat is, for three-quarters of the year, from 22 to 28 deg. of Reaumur, and under a roof which is heated by the sun, during the day, to more than 50 degrees. From these causes, the perspiration of the prisoners may be seen streaming from hammock to hammock until it reaches the floor. When to the effects arising from such a state as this, are joined those resulting from unwholesome food, and the filth and inaction of the prisoners, it will be evident that, were it not for the great salubrity of the climate of Paraguay, the most fatal diseases must have been generated in these dens. The court of the prison is covered with little huts, which

are occupied by prisoners awaiting their trials, those who have been condemned for minor offences, and a few state prisoners. They were allowed to construct these huts when the apartments became over crowded. Here, at least, they breathe the cool night air, but the filth is as great as in the interior of the prison. Some of the prisoners confined in the court are led forth every day to be employed in the public works, and have thus an opportunity of taking exercise.— Upon these occasions they are chained two by two, or else wear the *grilette*, which is a thick ring of iron round the foot. The great majority of the remaining prisoners wear other irons called *gulos*,\* which often weigh twenty-five pounds, and almost incapacitate them from walking. The state supplies the prisoners employed in the public works with a little food, and some articles of clothing; the others maintain themselves at their own expense, or by means of the alms which two or three of their body, accompanied by a soldier, are allowed to collect every day throughout the city. Relief is sometimes sent them by charitably-disposed persons, or in fulfilment of vows.

We frequently visited these frightful prisons, either to see some sick prisoner, or to give an opinion on some question of forensic medicine. There might be seen confounded, the Indian and the Mulatto, the white man and the negro, the master and the slave: there were mingled all ranks and ages; the guilty and the innocent; the convict and the accused; the highway robber and the debtor; in fine, the assassin and the patriot—and, in several instances, it happened that they were bound by the same chain. But what completes this frightful picture is, the ever increasing demoralization of the great majority of the prisoners, and the ferocious joy which they exhibit on the arrival of a new victim.

The female prisoners, of whom there are fortunately but few, occupy an apartment in an enclosure, divided from the principal court by a palisading. They have, however, more or less, an opportunity of communicating with the other prisoners.

Women of a respectable rank, who have drawn upon themselves the anger of the Dictator, are there confounded with prostitutes and criminals, and exposed to all the insults of the male prisoners. They are loaded with irons, an exemption from which is not granted even to those in a state of pregnancy.

I cannot here refrain from making honourable mention of the gaoler of these prisons, named Gomez. This good-hearted man has always sought, not only by the most humane conduct, but also by the sacrifice of a part of his scanty salary, to alleviate the sufferings to which he is witness, and that even at the risk of incurring the Dictator's resentment. It is true, that he had himself, though innocent, pined for several years in these dungeons, into which he had been thrown as a state prisoner. It was after releasing him, that the Dictator imposed upon him the office of gaoler, which he dared not refuse.

Those confined in the public prison being allowed to communicate with their friends, and receive assistance from them, still consider themselves fortunate, when they compare their fate with that of the unfortunate persons who occupy the state prisons. It is in the different barracks that these state prisoners are placed; they consist of cells or little dungeons, under ground, damp, and so low and contracted, that a man cannot stand upright except when he is under the middle of the vault. There the prisoners particularly marked out as objects of the Dictator's vengeance, undergo solitary confinement; others are shut up in cells, in parties of two and four. All are loaded with irons, and have a centinel continually in the same room with them. The door, which is left half open during the day, is closed at sun-set. They are not allowed to light candles, nor to pursue any kind of occupation whatsoever. One of these captives, whom I knew, having succeeded in taming some mice that visited his prison, the centinel one day pursued them, for the purpose of killing them. They are not allowed to shave, or cut their hair or nails. Their families are not permitted to send them food more than twice a day, and that food must be of what is considered in the country the coarsest kind—namely, flesh-meat and manioc roots. The soldiers, to whom the food is delivered at the gates of the barrack, thrust their bayonets into it, to ascertain that there are neither letters nor tools concealed in it, and frequently they appropriate it to themselves, or throw it away. When a prisoner falls sick, no one is allowed to visit him, unless at the last extremity, and even then only during the day. All night the door is closed, and the dying man is abandoned to his own sufferings. His irons are not taken off, even at the approach of death. I saw Dr. Sabals, whom I was allowed, by the special favour of the Dictator, to visit in the last days of his malady, die with the

\* These are two rings worn round the ankles, and united by a cross-bar. Two pair are frequently put upon a prisoner.

grillos on his feet; he was not even permitted to receive the sacraments.

The prisoners of state are often subjected to still more inhuman treatment by the commandants of the barracks, who hope by so doing to please their chief.

When we quitted Paraguay, the entire number of persons in confinement might amount to about 500, one tenth of whom, at least, are state prisoners. Besides these punishments, there is also that of confiscation of property, but which can be inflicted only by the Dictator himself. In general, all those who have been declared *traidores a la patria*, or traitors to the country, are visited with it; it is sometimes incurred for very trifling causes. A young merchant, who, having been unjustly imprisoned for having had a dispute with an officer of the customs, offered to pay to the state 3000 piastres for his liberty, but all his property was confiscated.

#### AFFECTING INCIDENT.

(From the New York Gazette of December 8.)

ONE serene evening, in the middle of August, 1775, Captain Warrens, the master of a Greenland whale-ship, found himself becalmed among an immense number of icebergs, in about 77 degrees north latitude. On one side, and within a mile of his vessel, these were of immense height, and closely wedged together, and a succession of snow-covered peaks appeared behind each other as far as the eye could reach, shewing that the ocean was completely blocked up in that quarter, and that it had probably been so for a long period of time. Capt. Warrens did not feel altogether satisfied with his situation; but there being no wind, he could not move either one way or another, and he therefore kept a strict watch, knowing that he would be safe as long as the surrounding icebergs continued in their respective places.

About midnight, the wind rose to a gale, accompanied by thick showers of snow, while a succession of tremendous thundering, grinding, and crashing noises, gave fearful evidence that the ice was in motion. The vessel received violent shocks every moment; for the haziness of the atmosphere prevented those on board from discovering in what direction the open water lay, or if there actually was any at all on either side of them. The night was spent in tacking as often as any cause of danger happened to present itself, and in the morning the storm abated, and Capt. Warrens found, to his great joy, that his

ship had not sustained any serious injury. He remarked with surprise, that the accumulated icebergs, which had on the preceding evening formed an impenetrable barrier, had been separated and disarranged by the wind, and that in one place a canal of open sea wound its course among them as far as the eye could discern.

It was two miles beyond the entrance of this canal that a ship made its appearance about noon. The sun shone brightly at the time, and a gentle breeze blew from the north. At first some intervening icebergs prevented Captain Warrens from distinctly seeing any thing but her masts; but he was struck with the strange manner in which her sails were disposed, and with the dismantled aspect of her yards and rigging. She continued to go before the wind for a few furlongs, and then grounding upon the low icebergs, remained motionless.

Captain Warrens' curiosity was so much excited, that he immediately leaped into his boat, with several seamen, and rowed towards her. On approaching, he observed that her hull was miserably weather-beaten, and not a soul appeared on the deck, which was covered with snow to a considerable depth. He hailed her crew several times, but no answer was returned. Previous to stepping on board, an open port-hole near the main-chains caught his eye, and on looking into it, he perceived a man reclining back in a chair, with writing materials on a small table before him, but the feebleness of the light made every thing very indistinct. The party, therefore, went upon the deck, and having removed the hatchway, which they found closed, they descended to the cabin. They first came to the apartment which Capt. Warrens viewed through the port-hole. A tremor seized him as he entered it. Its inmate retained his former position, and seemed to be insensible to strangers. He was found to be a corpse, and a green damp mould had covered his cheeks and forehead, and veiled his open eye-balls. He held a pen in his hand, and a log-book lay before him, the last sentence in whose unfinished page ran thus:—  
"11th November, 1762. We have now been enclosed in the ice seventeen days. The fire went out yesterday, and our master has been trying ever since to kindle it again, without success. His wife died this morning. There is no relief——."

Captain Warrens and his seamen hurried from the spot without uttering a word. On entering the principal cabin, the first object that attracted their attention was the dead body of a female reclining on a bed in an attitude of deep interest and attention.

Her countenance retained the freshness of life, and a contraction of the limbs alone shewed that her form was inanimate. Seated on the floor was the corpse of an apparently young man holding a steel in one hand and a flint in the other, as if in the act of striking fire upon some tinder which lay beside him.

In the fore-part of the vessel several sailors were found dead in the births, and the body of a dog was crouched at the bottom of the gangway stairs. Neither provisions nor fuel could be discovered any where; but Captain Warrens was prevented, by the superstitious prejudices of his seamen, from examining the vessel as minutely as he wished to have done. He therefore carried away the log-book already mentioned, and returned to his own ship, and immediately steered to the southward, deeply impressed with the awful example which he had just witnessed, of the danger of navigating the polar seas, in high northern latitudes.

On returning to England, he made various inquiries respecting vessels that had disappeared in an unknown way, and, by comparing the results of these with the information which was afforded by the written documents in his possession, he ascertained the name and history of the imprisoned ship, and of her unfortunate master, and found that she had been frozen up thirteen years previous to the time of his discovering her among the ice.

ESSAYS ON THE STRUCTURE AND MECHANISM OF THE OSSEOUS SYSTEM.

(Continued from col. 57.)

ESSAY V.

HAVING in our previous essay given a general sketch of the plan upon which the moveable articulations of the skeleton are constructed, we cannot pass from this part of our subject, without bringing before the reader a few examples which tend to illustrate the observations we have made. For this purpose, we shall attend to the very important articulations of the extremities; and of these, that we may not seem tedious, select four, as exhibiting striking specimens of variety of motion, as well as of conformation, beautifully adapted to answer the end to be attained.

First, then, let us turn to the hip-joint, a joint in which is exemplified that species of articulation, termed by anatomists, *enarthrosis*, consisting of a large spherical head fitted into a deep cavity, or socket, known by the name *acetabulum*. The

*acetabulum*, or cup of the pelvis, for the reception of the head of the thigh-bone, is deep, and encircled by an elevated ridge, which forms its margin. This conformation gives an evident security to the joint, which is increased by a strong ligamentous cord, arising from the bottom of the socket, and inserted into the ball so as to retain it closely in its place, without any impediment to its motion. Although this is the example of a ball-and-socket joint, and consequently endowed with great liberty of motion, yet being a joint destined to bear great muscular stress, and sustain the weight of the trunk, it is not so free as that of the shoulder, which, from the laxness of its construction, is in this respect pre-eminent. On the contrary, the hip-joint is braced tightly (if we may so express it) by powerful ligaments, and the head of the thigh-bone, or *femur*, is implanted deeply into its socket, while at the same time, to its restriction, the mechanism of that part of the femur (or thigh-bone) immediately below the articulation, contributes also. The head of the femur is not a simple rounding of one of its extremities, as we see in the *humerus*, or shoulder-bone, in which a straight line passes through its head and whole length; but a ball united by a distinct neck to the bone, and making a considerable angle with it. This neck arises from a rough protuberance, termed *trochanter major*, and on it, when we stand erect, the stress of the body bears; hence it is liable to fracture, especially in aged persons, in whom this is frequently occasioned by making a false step, so as to bring unawares the weight of the body suddenly upon it. In consequence of the relative angle which the head of the femur thus forms with the body of the bone, it must be evident that its freedom of motion must suffer restraint, the line of angle itself constituting the barrier.

Let us now turn to the knee:—We have an example of a simple hinge-like joint;—the thigh-bone, we observe, terminated by two condyles, and these are received into the articulating surfaces of the *tibia*, (or large bone of the leg,) which are but slightly depressed. The surfaces of these condyles of the femur are extensive, and so fashioned, that however great a flexure of the knee be made, these bony eminences are still in contact with the articulating depressions of the tibia. The knee-joint is secured by numerous strong ligaments—but not by ligaments alone—we behold, as if placed before the joint for its protection, a bone somewhat heart-shaped, but having its posterior surface regularly concave, the

external being convex; this is the *patella*, or knee-pan. It is secured to the tibia by a very strong ligament, attached to its apex or lower portion, while into its upper part are inserted the tendons of the *rectus femoris*, the *vastus internus*, and partially of the *vastus externus* and *cruræus*—muscles for extending the leg, and to which it serves the part of a pulley. But the more immediate use of the patella, is to prevent the leg from being bent forwards, in extension, or the upright position, and so giving way beneath the weight of the body, while, as the knee, from its situation, is liable to external injuries, it serves also as a shield for its safeguard. To look at the patella, we should fancy it impossible to fracture it; yet such is the power of the exterior muscles of the leg, the strength of their tendons, and of the ligament by which it is secured to the tibia, that it gives way before them all, and is frequently fractured by muscular exertion only.

The knee-joint enjoys but one species of motion—the simple hinge-like—and from its mechanism it is impossible that any other can be effected.—But let us now examine the elbow, a joint enjoying a twofold motion: the hinge-like, as the knee; and also a movement partially rotatory.

Three bones enter into the construction of the elbow-joint, viz. the *humerus*, or shoulder-bone, the *radius*, and the *ulna*, (the two bones of the fore-arm,) and it is by their arrangement and mechanism that the power of the twofold motion is produced.

The ulna is united to the *humerus*, conjoining with it to form a simple hinge-like articulation, endowed with a corresponding motion. To the *humerus* the *radius* is also united, but it forms in its mode of union an articulation, from which to a certain degree results the power of revolving on its own axis. For instance, when we raise the hand to the shoulder, or, in other words, bend the elbow, the articulations both of the ulna and radius are brought into employment, for the *radius* being bound to the *ulna* by ligaments, unites the hinge-like motion to that peculiarly its own; but when we turn around the hand without moving the elbow, the radius to which the hand is immediately attached, rotates, while the ulna remains perfectly stationary. Although the elbow is not provided, as the knee, with a moveable patella, yet it is not left destitute of what, to a great degree, answers the same end, namely, the *olecranon*, a process of ulna, plainly distinguishable when we bend the elbow, and constituting the point of pressure in the attitude

of leaning upon that articulation. The *olecranon* not only serves for the general strength and security of the joint, and the attachment of muscles, but, as the patella in the knee, prevents, by its resistance, the possibility of the articulation being bent backwards, contrary to its natural direction. When the arm is extended, the *olecranon* does not present a pointed appearance, nor is it so distinctly felt, as it then is received into a depression at the back of the *humerus*, to which it is precisely adapted.

Let us now pass on, in this slight and discursive review, to the notice of an articulation, which, in the perfection of its mechanism, is peculiar only to the human race, viz. that of the shoulder. The *humerus* we behold loosely connected to the articulating depression, or, as it is termed, *glenoid cavity* of the *scapula*. From the scapula arise two large processes, which overhang and protect the joint. To one of these processes the collar-bone, or *clavicle*, is attached, one end of it uniting also to the breast-bone, or *sternum*, so that it serves to keep the scapula sufficiently firm, and at proper distance from the *sternum*, as well as constitutes a "*point d'appui*," for the *humerus*, (or *os brachii*,) every impulse of which it receives. Indeed, its aid is absolutely necessary; for from its position and connexion, are derived the flexibility and power which the arm so fully enjoys; consequently the presence, relative perfection, or absence, of the clavicle in the lower animals, determines at once the arrangement of the limb, the structure of its termination, (as paw, or hoof,) and so bears an evident relation to the habits and manners of the individual.

The shoulder-joint may be termed that of enarthrosis, or a ball-and-socket articulation. The head of the *humerus* or *os brachii*, however, is not separated by a distinct neck from the body of the bone, but is rather its termination enlarged and rounded; nor does it fit into a deep cup, as in the instance of the hip-joint, for the depression of the glenoid cavity is very trifling, and although the cartilage with which it is naturally lined, (as are all articulating surfaces,) increases in thickness round its edge, thereby in some degree deepening the concavity, still at best it is but shallow, presenting rather a free space, adapted for the rotation of the head of the *humerus*, than constituting a socket for strength or security in the union. This laxity of construction is essential to the freedom with which it is necessary the arm should be endowed—which to *man* is so highly important, and which alone is suffi-

cient to give him an advantage over all that rank below him in the scale of creation.

The ape-tribe in this, as in other anatomical respects, approach the nearest to man:—we find here a perfect clavicle, an arm free and flexible, and a hand with fingers capable of retaining and examining. To the ape-tribe succeed the squirrel, and others of the order *rodentia*;—to these the cat and animals of the order *feræ*;—but here the clavicle is imperfect, or cartilaginous; the arm has but a limited freedom; and this is terminated by a paw, not elaborately constructed for examining objects around, and so ascertaining their qualities, but, at most, capable only of retaining, seizing, or lacerating.

To these succeed the whole race of quadrupeds; and it may be stated as a rule, that among these the articulation of the shoulder is barely analogous in its structure and design to that of man. In the first place, strength, and not freedom, is the principal end to be attained—hence, the motion is hinge-like; and in the next place, the scapula is not united by a clavicle to the sternum; for, with the arrangement of the skeleton, and the design of the whole, the clavicle here would not harmonize; therefore it is entirely absent.

If, however, we pass from the lower mammalia, to the feathered tribes possessing much vigour and freedom of wing, we again find the *clavicle* answering the same purpose, and as needful, as in man.

Having advanced thus far in our task, let us next proceed to take a general survey of the skeleton, as a whole. On a first glance at the curious framework of our bodies, we cannot but be struck with its mechanism, and the fitness and arrangement of its parts; out if we examine it more attentively, we shall find that the bones composing it are so arranged with respect to one another, that, when in their natural situation, scarcely one, if indeed one, is placed in a perpendicular bearing to another, although the fabric is so artfully constructed, that, in an erect position, “a line from their common centre of gravity falls in the middle of their common base.” The result of this wise and beautiful arrangement is, an increase in the freedom and flexibility of the fabric, so that we have much greater quickness, ease, and strength, in the general movements we execute; while at the same time we can support ourselves with as much firmness as if the axis of all the bones had been a straight line perpendicular to the horizon. It is true, indeed, that

whenever the bones on which any part of our body is sustained, decline from a straight line, the force required in the muscles, to counteract the gravity of that part, is greater than, under different circumstances, would be needed; but, on the other hand, we find provision made accordingly, by their number or strength. So long, therefore, as we remain in the same posture, a considerable number of muscles must be in a state of contraction, which, as we know both from reason and experience, soon creates an uneasy sensation of fatigue or weariness. This is equally the case in the erect position, and although in the erect position it would not have been experienced, had the bearing of the bones to each other been perpendicular, yet more than compensation is made by advantages of the utmost importance to the well-being of the animal; for not to man only, but to all furnished with an articulated skeleton, does the rule apply.

As this framework of the body consists of numerous distinct portions, we may very easily conceive, that a slight difference in their number, dimensions, or relative position, would, according to circumstances, alter the general figure and outline of the whole. Thus, for example, the external forms of various animals may be very dissimilar; and yet, it will be found that the portions composing their skeletons, every where coincide with one general and fundamental plan; for in all do we find the essential parts of the skeleton, and the articulations exhibit but little variety; and however one quadruped, one bird, or one fish, may be unlike that of another species, and however these classes may differ from each other, in each and all will the skeleton exhibit the same grand and essential characteristics.

Hammersmith.

W. MARTIN.

(To be continued.)

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ASTRONOMICAL OCCURRENCES FOR  
FEBRUARY, 1829.

THE admirer of the celestial orbs will notice on the evening of the 1st, the planet Mars a little to the west of the spot which he occupied at the commencement of the year, but considerably removed from his position at that period with respect to the fixed stars; he is situated nearly between  $\epsilon$  and  $e$  Piscium, and will pass them previous to his next appearance. The planet Saturn embellishes the eastern hemisphere; he is still observed receding from  $\gamma$  and  $\delta$  Cancri. At 27 minutes past 10, Mars descends below the horizon, and Saturn is

the only planet above, until 26 minutes past 3 in the morning of the 2d, when the noble planet Jupiter becomes apparent to these parts of the terraqueous globe, in the constellation Scorpio; he is situated between Antares and  $\eta$  Ophiuchus, nearest the former star. At 45 minutes past 4, the Moon and Venus are in conjunction, the Moon being considerably to the north: they are both risen at 15 minutes past 6, and are noticed in the constellation of the Archer. At 26 minutes past 7, the god of day arises on our horizon, and sheds his invigorating beams over our portion of the world.

At 31 minutes past 2 in the morning of the 4th, the Moon arrives at the 14th degree of Aquarius, being that part of her orbit which is between the Earth and Sun. She would in this case deprive the Earth of the light of the glorious luminary of the solar system, had she been situated in the plane of the Earth's orbit; but she is now between two and three degrees northward of it, consequently her shadow will not fall on any part of the Earth's surface. The time that has elapsed since she was in a similar situation, is 29 days, 22 hours, and 39 minutes. She is in perigee on this day, and in conjunction with Mercury at 30 minutes past 4. On the evening of the 5th, her wirelike crescent is noticed in the extreme west, and on the following evening, at a greater altitude at sun-set, gradually approaching the planet Mars, which is now noticed to the east of  $\rho$  Piscium. Venus crosses the ecliptic in her descending node on this day. On the 7th, the Moon crosses the ecliptic in her descending node, and in the evening is seen to the west of Mars. On the 8th, she is observed to the east of this planet; Mercury on the same day crosses the ecliptic in his ascending node. On the 10th, at 23 minutes past 7 in the evening, the lunar orb has described a quarter of her revolution; 6 days, 16 hours, and 52 minutes having elapsed since she was new, and 29 days, 12 hours, and 5 minutes, since she was in a similar part of her orbit; her situation in the zodiac is in the 21st degree of Taurus. She is noticed nightly to increase in splendour, and to direct her course through the constellations Taurus and Gemini, towards the planet Saturn.

The planet Mercury is in a favourable situation for observation on the evening of the 12th, as he arrives at his greatest eastern elongation on this day, when his distance from the Sun is 18 degrees; he is in perihelio, or at his nearest distance from the Sun, on the following day. At 27 minutes 15 seconds past 4 in the morning

of the 14th, the first satellite of Jupiter disappears in his shadow, the planet having removed about two degrees to the eastward of his position on the 1st. On the evening of the 15th, at sun-set, the Moon is noticed to the south of the planet Saturn, and is observed gradually to approach him during the night, and until 40 minutes past 4 on the following morning, when the conjunction between these bodies takes place. At 1 hour twenty minutes later, the planet Venus passes the Georgium Sidus.

At 15 minutes past 7 in the evening of the 18th, the Earth is situated between the Sun and Moon, the latter body appearing in the same part of the heavens as seen from the Sun and Earth, which is nearly the 30th degree of Leo; it is therefore evident that the inhabitants of our globe will behold its fair attendant with a full orb, but the smallest that has been noticed for some time past, as she is at her greatest distance from the Earth. The time that has elapsed since the change is 14 days, 16 hours, and 44 minutes; from her first quarter, 7 days, 23 hours, and 52 minutes; and since she was similarly situated, 29 days, 18 hours, and 58 minutes. At 24 minutes past 8 on the same evening, the Earth enters the sign Virgo, where the sun appears to enter the opposite sign Pisces; his declination at this time is 11 degrees 28 minutes south, his semidiameter 16 minutes and 12 seconds, which is 1 minute, 6 seconds, and 2 tenths, passing the meridian; and his motion through space during the period of one hour is 2 minutes, 31 seconds, and 1 tenth. Venus is visible for a short time before sun-rise on the following morning, her apparent diameter being 11 seconds, with 11 digits illuminated on her eastern circle. Mercury is stationary on this day, and Mars is observed considerably to have approached the constellation Aries, being noticed in a line with  $\beta$  and  $\gamma$  Arietis; he sets at 28 minutes past 10 in the evening.

On the 26th, at 20 minutes past 8 in the evening, the Moon enters her last quarter, in the 7th degree of Sagittarius. The time elapsed from the change is 22 days, 17 hours, and 49 minutes; from the first quarter, 16 days and 57 minutes; from the full, 8 days, 1 hour, and 5 minutes; and from a similar position, 29 days, 14 hours, and 59 minutes. From comparing the above data, we find the longest synodic period is from change to change, and the shortest between the first quarters; the difference being 10 hours and 34 minutes. On the following morning, she is observed considerably to the north of the noble

planet Jupiter, and passes him at 7 minutes past 6. Mercury passes the sun at his inferior conjunction, on the 28th, at 15 minutes past 3 in the afternoon.

#### A GLANCE AT THE SIGNS OF THE TIMES,

Being a farewell Address delivered to the Members of the Classical Society of the University of Edinburgh, at the close of the Session 1827—28.

By SAMUEL WARREN, of the Inner Temple.

[The political section of this address is entirely omitted, politics being an article in which we do not deal.—EDITOR.]

There cannot, Gentlemen, be a more interesting task, or one worthier the attention of men of thought, than, rising and shaking ourselves from the dust of ordinary occupations, to take a brief, though steady and comprehensive glance at this strange world in which we live. Such a view is usually taken by two distinct classes of persons: those who, like fishes leaping for an instant out of the ocean, lift their heads above the dull routine of existence, to cast merely a heavy, listless, and unprofitable stare at the great panorama of life, without an attempt at taking in the grand leading features of the scene; and those who gaze upon it with a calm and wise determination to gain some useful lesson, by comparing the past with the present aspect of things, and calculating from these the probable issues of the future, with their practical bearing on their own condition. Let us range ourselves in the latter class, and look for a moment at the stirring scenes on which we are about to enter.

I. The present may, without boasting, be called the Augustan age of literature. When we consider the variety, the depth, the brilliancy, and the power, to be found in the literature of the present age, mingled, nevertheless, with much that is worthless, we need not fear that our fire will grow dim before the glorious lights of antiquity. And possessed, indeed, of every concurrent advantage—the munificent patronage of royalty,—innumerable Mæcenases,—the world, as far as we are concerned, lying in the rich repose of peace—the co-operation and stimulating rivalry of foreign literature and science—it would be most discreditably to the character of the age, did not literature quicken into beauty and luxuriance.

Look for a moment at our poetry. There are none of nature's secret palaces, with their emerald and blossomed pillars, domes, and architraves, which have not been pictured in song, and lauded with all the lavish epithets of imaginative enthusiasm. There is no affection of the heart,

no mood of the mind, no conjunction of circumstances, no latent manifestation of character, which has not found its way into modern poetry. It is prodigious to think of the vast mass of not merely readable, but admirable poetry, which is now floating amid the great sea of literature. Once it was boldly said, "All men think, but none can write poetry." Now, however, we may well nigh say, "All who think poetry, can write it." Our hearts expand, to view the gorgeous array of Byron, Wordsworth, Southey, Campbell, Scott, Montgomery, Wilson, Moore, Crabbe, Rogers, Hemans, Coleridge, Landon—and hundreds of others. Our only fear need be, that we have too much poetry; that it may go on expanding and expanding till it burst, and extending till its substance perish through attenuation. No nobleman would have his thousand acres all laid out in flowery parterres. He must have the rough, frowning, and pathless forest, with its giant limbs, gnarled trunks, and far-extending roots,—as well as the plain, unadorned, but useful pasture-land. His garden is the scene for the blush and glitter of nature's more exquisite workmanship. So it is with poetry, feeling, and imagination; admirable in their place, and even useful, but no more calculated to form the staple commodity of life, than the light ornaments of a building are suitable for its foundation.

Modern poetry has certainly given a very decided bias to the spirit of the age. It would seem that we are forgetting strength, in beauty; the judgment, in the feelings and imagination. We carry a poetical spirit into business which can neither require nor endure it. We thrust its flaring bacchanalian torch into the cold groves of Academus,—the pensive solitudes of history, criticism, morals, and philosophy. To them it is no ornament, no handmaid,—but a mere superfluity, an expletive, a nuisance, an adulteration.

The immense encouragement given to what is not inaptly called *light* literature, has, besides, brought into being a world of morbid and unnatural excitement, has shed a dazzling but delusive glare over the common realities of life, and excited a craving appetite for pleasures which can never be enjoyed, and are, therefore, sought for in puling sentiment, and twaddling rodomontade. Yet do we dare to call the present the Augustan age, though accompanied with so many disadvantages; and was it not so in the Roman day?

We have, nevertheless, a distinguished band of those who have manfully struggled

against the tide of popular enthusiasm. We glory in our Southey, Sharon Turner, Hallam, Gifford, Jeffrey, Hazlitt, Blomfield, Sumner, St. David's, Stewart, Brougham, and allow me, sir, to add, the distinguished father of one who is present.\*

II. Conversing a few days ago with a very learned and distinguished foreigner, the question was put, "Pray, senor, what do our continental neighbours think of us as a philosophical people?" The answer was candid, but mortifying. "Britain does not at present stand high, on the continent, in philosophical repute. Your English philosophy is a mere nonentity. You have none that can be called, in the highest sense of the word, philosophers. The Scotch philosophy, now so popular, is laughed at abroad, as shallow and pretending. In literature, however, you reign paramount. You are envied, feared, and admired." This was doubtless a piece of very flattering intelligence; but if we dismiss our national prejudices, we cannot deny that the remark has some justice. To whom can the public now point as the great and eminent prop of science? Where are now our Newtons, our Bacons, our Lockes, our Clarkes, our Bentleys, Burnets, Halleys, Maclaurins? With whom are we now to confront La Place, La Grange, and the other numerous and illustrious continental philosophers? We have none worthy of such honours. Yet it may be asserted, that even though we should not have any very eminent individuals, in whom science is concentrated, yet can we fairly match the continent, in the extent to which philosophy is diffused over our nation. We have none, it is true, at present, who have reached the dazzling eminence of La Place, but we have thousands, (among others, I could name an Ivory, a Davy, a Home, a Herschell, a Leslie, a Gregory,) who have made, and are now making, rapid advances towards it. Had we not so great a number of accomplished scientific and philosophical men, there are those now alive, who, had they lived a century or two ago, without equalling those whose powers are above cited, would have passed as ten times greater men than they are now estimated. It would require almost superhuman powers to earn, in 1829, the fame of a Bacon or a Newton.

The principal object of modern science has been experimental philosophy. The last age was the time for the pure sciences. The great distinguishing feature of this present age, with regard to philosophy, may

be found in the laborious systematic reduction of knowledge to practice. Mechanics, hydrostatics, pneumatics, and chemistry, are no longer considered a subject of mere abstract speculation, but brought to bear on the practical business of life—are "brought home to men's businesses and bosoms."

Were the mighty Verulam to be suddenly waked from his tomb, to view the progress of science in the 19th century, he would be entranced at the amazing extent to which his inductive system had been carried,—at the triumphant, the uniform success which has attended its application. Yet a careful eye will not fail to detect one source of danger to which the present system of things is calculated to lead us; I mean, a spirit of high pride, and extravagant reliance on our own powers; and what can be in more direct contradiction than this, to the true spirit of philosophy, which sets out on a diametrically opposite principle? Several symptoms of the existence of this spirit might be named—as, the popular affectation now gaining ground, of contemning whatever is not capable of rigid, nay, sensible demonstration; the rejecting of whatever clashes with favourite and popular "general principles;" the fond idea that we, who have found out so much, can find out all that is discoverable. I allude especially to the phrenological nonsense which is so eagerly received, and the extensive prevalence of materialism. There are who tell us, forsooth, that mind is not essentially distinct from matter, because we "cannot conceive of it," with other equally wise things *ejusdem generis*. Truly, at the present juncture, there is need of a master spirit to sit at our helm, whose steady and commanding influence may regulate every stage of our venturesome career.

III. It is in this place, and before such a society, extremely difficult to speak suitably of the religious aspect of the times; it is a task requiring a tact and delicacy which I own I cannot command. I shall, therefore, be very brief and general. The first feature worthy of our attention is, the extraordinary and systematic enterprize with which Christianity is propagated among foreign nations. This interesting fact shews at least one thing, that religion possesses extensive power and influence in our country; a power exercised undeniably with charity and prudence. I spoke just now of the balance of power in Europe; and to this, I make bold to assert, that the preservation of religion is absolutely essential. This is a first principle, a moral element. With sorrow then is it to be stated, that not-

withstanding the honourable ardour of pious, missionary, and other religious institutions, there is a fearful apathy manifested towards it, in certain high quarters. I do not allude to the absurd and profane scurrillity of a certain individual, in a certain house, or to that of any of his lordship's caliber; but to a general covert disinclination to recognize the paramount value and dignity of religion. It is now resolved into political expediency. There are those who are incessantly struggling to disjoin it from the state, to thrust it into the shade, to pull down all its ramparts and bulwarks, and leave it absolutely defenceless; and all this accompanied, forsooth, with a mighty chattering about its innate power and truth, as needing no external safeguard and protection. Stupid and miserable sophistry! Looseness of religious sentiment is now, in a manner, fashionable; it is conceived to invest its possessor with an enviable *bel esprit*, with a certain air of lofty independence! But let us remember that we owe OUR ALL to religion. Great Britain is, as it were, bottomed on Christianity. Shake and destroy it, and our whole foundation is undermined, and the fabric of British glory tumbles into the dust. Before Christianity was introduced among us, we were painted savages!

Can the melancholy fact be denied or disguised, that we are overrun with scepticism and infidelity, and that it is this which discharges its shafts through the masked battery of Socinianism and free-thinking? Not that we are totally and incurably corrupted; to say so, would be unjust and untrue. But I do assert, that the "dangerous essence" is instilled into influential quarters, and the Scriptures inform us, that in time, a little leaven leavens the whole lump. May God preserve to me, and to each of you, a due reverence, a sacred and humble awe, for his own eternal truth, and the preservation of his worship pure in our nation.

Such, gentlemen, is the motley aspect of the world for which we are training; and we may be allowed, without undue assumption, to consider one subordinate part of that training, to be such societies as the present. Our meetings close this evening, and with them, a weekly fund of amusement and instruction. In my humble opinion, we have received both. We must, I am sure, have been *amused* at the many displays of genuine *character* which an observant eye must have traced throughout all our doings; the humour, the fancy, the irony, and sarcasm, which promiscuous debate has occasionally called

into exercise. We have had an opportunity of measuring ourselves with others. We have learned a very important lesson; namely, how much may be said on both sides of a question. Let this teach us to avoid rashness and prejudice. We have learned to bear with keen and sharp opposition; to bear the humiliation of a public conviction of error. Let this teach us a habit of liberal, manly, and patient inquiry. We have had our minds continually exercised, through the medium of our pens and our tongues; we have entered into the noble exercise of extemporaneous discussion; we have been compelled to use our powers and acquisitions. Surely all these advantages cannot be lost upon us—they *must not* be lost upon us. I am sure we shall each heartily forgive all one another's little heats and asperities; and thus, if we do not all meet again, be enabled to look back, in future life, through the long vista of cares, anxieties, and years, to the period of these weekly meetings of the Classical Society, with grateful retrospection. In conclusion, I beg to tender my personal thanks to all of you, for the consideration you have uniformly shewn me, and to state, that whatever be my lot in after life, be it high or low, I shall remember you and your society with feelings of lively interest and affection.

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#### THE MISERIES OF IRELAND, AND THEIR REMEDIES.

"Homo sum, nihil humani a me alienum puto."

It is a most affecting consideration to every patriotic and feeling mind, that whilst Great Britain has made such large and rapid advances in wealth, knowledge, and civilization, so important a part of the united kingdom as Ireland, should still exhibit, in the mass of its population, nearly all the degradation and barbarism of the dark ages. If it were by the judicial visitation of Providence that a country possessing so many of the elements of prosperity, is doomed to suffer a far more than average proportion of misery and wretchedness, we ought patiently to acquiesce in the will of the Divinity, and endure the evils we can neither alleviate nor remove. But if these effects can be traced to artificial causes; if the soil, whether in the natural or moral world, be barren of any thing but briars and thorns, only in consequence of devastation or neglect; and if the patient's malady be aggravated or perpetuated only for want of the appropriate remedy, it surely becomes the state physician carefully to examine the

case, and exert all his faculties in devising and administering efficient means of relief. And in entering upon the subject of Ireland and her sufferings, we are struck, at the very outset, with the extreme ignorance and prejudice which prevail on these important matters, amongst a large proportion of the people of England.

Intimately connected with us by political and social ties, that unhappy country has hitherto never been regarded and treated but as a conquered province, instead of fully participating the benefits of the British constitution. As if our sympathy for human calamity should be in the inverse ratio of its geographical or moral proximity to ourselves, British philanthropy has been liberally extended to the most distant regions of the globe, while the necessitous and miserable state of the sister island has been comparatively neglected and forgotten. The conquerors of Ireland found her possessed of a comparatively pure faith, and blessed with a considerable share of social and domestic comfort; but they were not satisfied till they had substituted the mummeries of popery for the one, and, by the aggressions of war, had despoiled her of the other.

When England embraced the Reformation, she would fain have made Ireland follow her example; but the latter had been too much irritated, to be again forced or cajoled into a compliance with the religion of her rulers: re-conversion was by no means so easy as the original change of the national faith; and notwithstanding the most richly endowed hierarchy in the world, (which we conceive has tended rather to favour than check the growth of popery,) the sister island is, to the present day, a monument of the folly and futility of attempting to eradicate error by coercion, or of expecting that men will suffer their judgment to be convinced, till we are disposed to redress their wrongs, and conciliate their affections by proofs of amity and good-will. But how fearfully prejudice has operated to the bane of Ireland, and even polluted the page of history, the following narratives attest:

As Dr. Curry, an eminent physician in Dublin, was passing through the Castle-yard, in the year 1746, on the anniversary day of the Irish rebellion, he met two young ladies with a child, who, stepping out before them, extended her hands in an attitude of horror, and inquired whether there were any of those blood-thirsty Irish in Dublin. The party were returning from Christ's church, and had heard the service and sermon appointed for the day. This

circumstance led Dr. C. to inquire into the truth of those details which were thus made, even in the house of God, the instruments of exciting horror and prejudice in the minds of the rising generation; and the result, derived not from Irish writers in their own cause, but from the admissions of their opponents, mostly English contemporaries,\* and were published in two volumes, abundantly proved that the unfortunate natives suffered far more cruelly than they inflicted on that occasion.†

The Irish being driven, in 1641, to form a league in their own defence, to preserve themselves and their religion from utter extinction, assembled at Kilkenny, and adopted for their seal—*Pro Deo, pro Rege, et pro Patriâ Hiberniâ*—solemnly took an oath of true allegiance to their sovereign lord King Charles, his heirs and successors; and declared they neither felt the least disloyalty, nor meditated any injury to his subjects.‡ They strictly kept their word up to the time of the Scotch landing in the island Magee, near Belfast, and massacring, in cold blood, 3000 unoffending Irish families, who were living there under a feeling of perfect security, when the confederates were not able to restrain the vengeance of an exasperated people.

But while some party writers, followed by Hume, who has omitted to notice the above atrocities of his countrymen, have magnified the number of English Protestants destroyed at that period, to 150,000, and others have rated them at 40,000; it was proved by an English clergyman, from the most careful examination of documents, that only 4028 perished in the first two years, and not more than 6062 during the whole ten years of the war, exclusive of 800 families that had disappeared from their homes:§ whereas, the English retaliated with cruelties too horrible to relate, butchering the old and decrepit in their beds, women with child, and children eight days old; burning houses with all their inhabitants; and even warring with, and burning, the bodies of the dead; so that during the same time, nearly the whole Irish population was extirpated, and the country reduced to a savage desert. And it is a remarkable fact, admitted by adverse historians, that notwithstanding the persecution and obloquy heaped upon the Irish Catholic priesthood, in the reign of Charles the 1st, notwithstanding they were hunted like wild

\* Cambrensis, Spencer, Campion, Morrison, Borlase, Temple, Carte, &c.

† O'Driscolli's History of Ireland. Eclectic Review January, 1828.

‡ Works cited, and Cavan County Remonstrance.

§ Warren's History of the Irish Rebellion.

beasts, and it was a capital crime for any person to receive a Catholic priest into his house, and every priest found was doomed to be hanged, and his bowels drawn and burnt, and that, among the rest, Oliver Plunkett, a man every where revered for meekness and piety,\* and who had been appointed titular primate, suffered an ignominious death; this body every where laboured to restrain the excesses of their own party, denounced excommunication upon all who should injure the person or property of any Protestant not against them; and the good bishop Bedell, (whose version of the bible, in the Irish language and character, is perhaps the best to be found at the present day,) though living in the midst of the rebellion, was so venerated by all parties, that whoever fled to his house, was perfectly safe; and his death, so universally lamented, that Catholics vied with Protestants in doing honour to his memory, attended his funeral in vast numbers, fired over his grave, while a Catholic priest present could not help exclaiming—"Oh sit anima mea cum Bedello." "O let my spirit be with Bedell."—And it is worthy of record as a fact, little if at all known in this country, and a very striking example of the christian integrity and benevolence exhibited by the Irish ecclesiastics at an early period, that at a synod held at Armah, in the year 1170, they effected what was perhaps the first formal abolition of the slave-trade in any part of the world. They unanimously resolved to prohibit the practice of buying English children for slaves, and to put an immediate end to the bondage already existing, as anti-christian, and as having incurred the just vengeance of God, in the invasion of their country by the British.† And it is probably as little known, that the Quakers of Ireland were the first to take the field in this glorious cause in modern times, and that at a general meeting in Dublin in 1727, they passed resolutions to that effect, and thus anticipated, by thirty years, a similar effort made in the metropolis of Great Britain. ‡

But to advert to the causes of the sufferings of Ireland, and the means which seem best adapted for their removal or relief:—And 1st, The most obvious cause, and that which demands immediate attention is—a *redundant population, in re-*

*science to the means of employment and subsistence.* It is, therefore, indispensably necessary, in the first place, either to devise some mode of abstracting superfluous population, or augmenting the means of employment. If Swift could say when the inhabitants of Ireland were reckoned only a million and a half, that "the wretchedness of the country, produced by the oppression of landlords; the impossibility of paying rent without money or trade; the want of common sustenance; with neither house nor clothes to cover them from the inclemencies of the weather; and, the most inevitable prospect of entailing the like or greater miseries upon their breed for ever; was such as existed only in this one kingdom of Ireland, and in no other that ever was, is, or I think ever can be, upon earth;" what are we to think of the state of society at this day, in which, out of a population of seven millions, the great body suffer a degree of misery which an Englishman can hardly form an idea of, and one million are believed "to obtain a livelihood by mendicity and plunder"?\*

In addition to other causes, the system which has long obtained, of subdividing estates amongst four or five times as many tenants as they can maintain either in comfort or decency, has wofully multiplied a pauper and starving population, whose condition humanity shudders to contemplate. Reckless of all prudential restraint, and of any thing beyond the lowest point of a bare animal existence, extreme poverty tends indefinitely to stimulate population, and to entail an additional degree of misery upon every succeeding generation.

Swift observed in his day, that Ireland was "the only Christian country where the blessing of 'increase and multiply' was by man converted into a curse," and the evidence of Fry and Gurney in their "report to the lord-lieutenant," and of the numerous witnesses before the emigration committee, abundantly shews to what an alarming crisis things have arrived in that devoted country. We find there an overflowing population, about half fed and employed, and very generally the wretched peasantry living altogether upon a very scanty supply of what in England we should often deem too vile for the brute creation—potatoes and cold water! But the miseries arising from the natural increase of a half-starving people, are wofully aggravated by the system now generally adopted by the Irish landlords as a remedy for the evils of subletting, of ejecting the

\* Burnet's Own Times.

† It seems that an infantile slave-trade had been carried on between the natives of Ireland and the English on the western coast: and that the latter had been in the habit of selling their children and relatives to the former. Cambrensis. Ware's Antiqu.

‡ Whitelaw, and Walsh's History of Dublin.

\* Report of Emigration Committee.

superfluous tenantry from the estates as the leases fall in, compelling some thousands of our hapless fellow-men and fellow-subjects, either to die of famine, or live by depredation and beggary, and thus making, what might at first have been a humane preventive, worse than the disease it is designed to remedy.

One gentleman, reputed for humanity, declared before the parliamentary committee, that a very extensive plan of improving estates was now going on in Ireland; that as his leases fell in, he had let an estate, formerly occupied by ten families, to two; and when asked what had become of the other eight, consisting of forty persons, he replied he did not know, but believed they were living amongst the neighbouring colliers; and he observed, that so tenaciously did these poor people cling to their huts, when ordered off the land, that he was obliged to pull down their cabins over their heads, and force them to retire!

Another witness stated, that he had known eleven hundred persons thus dispossessed of an estate, and the land relet to the larger tenants; that the ejected peasantry went upon the estates of adjoining proprietors, but that many of them, having no means of earning an honest livelihood, were necessitated to resort to thieving and vagabond habits for support.

From another estate, twenty-eight or thirty families out of forty were ejected; and as the men could get no employment, the women and children presented the affecting sight of being obliged to go begging on the highway. But the evidence farther proves, that in some parts of Ireland, as Tipperary, Cork, and Limerick, the system of compulsory ejection cannot be carried into effect without military force, and incurring extreme danger to the life of any tenant who should dare to take possession of the vacated lands; and that in many cases, murder and arson have been the consequence.\*

These are only a few out of the numerous similar examples adduced in the report of the emigration committee; but they forcibly shew the necessity of prompt legislative measures in behalf of the outcast tenantry. "Mr. Malthus would perhaps say, that in time the ejected population would become absorbed: but it is fearful to contemplate the process of absorption; and to think of two millions of human beings perishing for want, or hanged for violence and outrage, implies a state of

society which would not be endured any where but in Ireland."\*

To prevent, therefore, not merely the general spread of famine, disease, and pilage through the sister kingdom, but the emigration of the starving peasantry of Ireland into this country, the consequent depression of wages to the very lowest point at which animal life can be supported, and an inevitably large addition to our poor's rates, already enormously high, it is indispensably necessary to adopt some plan of emigration, or to furnish the people with some means of employment at home. With regard to the first expedient, it is much to be regretted, that the plan recommended by the parliamentary committee, of requiring the emigrants themselves to provide the expenses of the outfit and voyage, and giving them no assistance till located abroad, would only aggravate the mischief by expatriating those, whom, as possessing some capital, it were desirable to keep at home; while it would be altogether irrelevant to the poor outcast tenantry, to whom almost any change must be for the better, and emigration with proper facilities would be a vast and immediate benefit.

Indeed, the speedy adoption of such a measure seems absolutely necessary, in the first place, to relieve an immense weight of present misery, which must otherwise soon inundate both countries; but as it is computed that Ireland contains nearly 5,000,000 acres of waste land, why should not parliament provide means to enable the unfortunate beings who may hereafter suffer ejection from their homes, to convert the most reclaimable parts of the bogs into arable land? Many humane and intelligent persons believe that immediate recourse to such a plan, would altogether supersede the necessity of emigration; as "the first expense incurred in transporting a family abroad would build a cabin, enclose a farm, supply utensils, and, with little more assistance, enable them to reclaim many a waste, but fertile tract, in their own country. If poor labourers are sometimes known to pay thirty and forty shillings an acre for permission to build a hovel on the edge of a bog, and reclaim a certain portion of the surface at their own expense, only give the forlorn peasantry farms on the waste land, rent, tithe, and tax free for thirty years, with a little aid in draining, and the expense of emigration as a small capital to begin with, and it is probable there would not be a sterile tract, or a

\* Report of the Emigration Committee.

\* Eclectic Review, Jan. 1806.

starving man, in Ireland, at the end of their lease."\*

But in addition to these measures, we conceive the introduction of manufactures is essentially necessary for the future and permanent prosperity of the sister island. No country can now arrive at any considerable degree of wealth and civilization without them, as we may be convinced by a glance at those states whose population are nearly altogether employed in the cultivation of the soil. They are altogether indispensable to the formation of that middle class of society, the want of which is the very bane of Ireland, and which is, in every community where it obtains, the natural bond of union between the rich and poor, and the chief bulwark and depository of virtue, liberty, and public happiness. On the subject of manufactures, there neither can nor ought to prevail the slightest feeling of jealousy between the two countries, since the interests of both are inseparable, and whatever elevates or depresses the condition of Ireland, must equally tend to accelerate or retard the improvement of Great Britain at large.

2ndly. Absenteeism, another fertile source of the calamities of Ireland, it is calculated, "drains from the country a capital of four millions; and if this, which is now spent abroad, were poured back upon the nation, what an incalculable advantage it would be to a people, whose greatest evil is poverty and want of employment."\* And we conceive that while "the union," so called, has contributed nothing to alleviate the moral or political ills of Ireland,—by transferring her senators to this country, it has fearfully augmented the evils of non-residence.

That it would be expedient to repeal the act of union, we do not affirm; but we think it undeniable, that it ought to be followed up by every measure that is calculated to realize the views of its projector, and to make it an union of the feelings and interests, as well as of the legislatures, of the two countries. In particular, we think clerical residence might and ought to be enforced universally, and without exception, throughout Ireland,—that no such wound might be inflicted on religion, and the community, as they received from the conduct of the late lord Bristol, bishop of Derry, who, deriving an income of fifteen thousand pounds a year from his benefices, spent it in rambling over Italy, and was reported not to have entered his diocese for twenty-four years!—while a tax should be laid upon every lay proprietor whose ab-

sence is not necessitated by attendance in parliament.

3dly. A very principal cause of the degradation of Ireland is, the want of any community of feeling or interest between the higher and lower classes, and the inequality of civil rights. The former is the result of the latter, as well as of that system of misrule under which Ireland has groaned for seven hundred years. The landlord severely exacts a rack-rent from the labourer of the soil, while the health and comfort of the latter are generally far more neglected than are those of the slave in the West Indies. "Let any one attend a public meeting in London or Dublin for the spiritual improvement of the Irish peasantry, and he will hear my lord A—, or the hon. Mr. B—, or the rev. Mr. C—, harangue, with melancholy gratification, on the mental darkness and moral depravity of these people, and make a merit of declaring they have come from home to announce to the world the vice and wickedness of their own tenantry, from whose hard labour they extract their support, and who naturally look up to them for countenance in return."\*

If the Irish clergy and proprietors are really concerned for the spiritual improvement of the people; if they would convert their dependents from Popery to Protestantism, they must evince a paternal solicitude for their physical and temporal happiness, and for their elevation to the same rank on the scale of civil society as the other classes of the empire. It has been well observed, that superstition is the natural ally and refuge of misery and wretchedness, and that the surest method of conversion would be to alleviate the sufferings, and augment the personal and social comforts, of the population. And although Catholic emancipation would not of itself be a *panacea* for the miseries of Ireland, it would be a powerful means of removing "the assumption of superiority on the part of the few over the many; break down the wall of separation between the two classes; raise a proscribed and despised people to that consideration which they ought to hold in their native land; and give to the Catholic tenant that respect in the eye of his landlord, which his mere industry and activity cannot give him: for the tenant, notwithstanding he possesses the elective *franchise*, has been supposed to hold it only in trust for his Protestant landlord. So long as any civil disabilities remain, the Catholic will still be viewed and treated as a *helot*, his feelings

will be disregarded, and his comforts overlooked. The hog and the dog will be well fed and lodged, and the hovel of the starving tenant will still stand beside the gate of the demesne. And so far as the agitation of this question generates a considerable alarm in the country, and gives an impression of insecurity, it is one cause of the evil of absentees, and the removal of it would be a remedy. It surely is most desirable to take from the opulent any excuse for abandoning their country, and to induce them, by every means, to live at home, and so become the benefit, instead of the bane, of those who support them."

The settlement of the Catholic question would also have a most powerfully healing influence on the minds of the people, by allaying that irritation and prejudice which are most inimical to the spread of the reformed faith in Ireland. "We fear," continues the able writer just cited, "that the obstacles to its success lie deep in the present state of Ireland. The sacred cause of the Reformation ought not to rely on civil disabilities for its auxiliaries; and the word of God is both degraded and enfeebled, when we call in the aid of pains and penalties to support it. The Protestant faith has hitherto been rejected in Ireland, because it has been enforced by penal statutes; and it will be rejected as long as a penal statute remains. To argue the point fairly with its opponents, it should be done on equal terms. So long as admission to office is held out as a bribe to the rich, or food and raiment to the naked and starving poor, the argument is against us. Remove the disabilities of the one, and raise the degraded state of the other, then, and not till then, we argue on equal terms. As matters stand, such things are said of the means used, as we ought not to give a handle for; and if there be any foundation for the statements conveyed to us, we can only say—*Pudet hæc et opprobria dici, et non potuisse refelli.*"\*

As the American Indians refused to embrace the religion of their conquerors, lest they should go to heaven, and be tormented by the wretches who had despoiled them of their lives and property; so the Irish Catholics will reject Protestantism till it is presented to them in the endearing characters of humanity and justice. To adopt the language of a clergyman in reference to colonial slaves, but which, with a very slight variation, may be applied to the sister island; "We have five millions, not of a remote nation, not of individuals

with whom we have nothing to do, not of persons on whom we have never inflicted an injury; but, of persons as intimately bound to us, as we are to each other, our fellow-subjects, men knit to us by the closest bonds by which political and moral obligations can bind men together; to whom the gospel is presented, not with a diadem of love upon its head, and mercy in its hand, but arrayed in all the terrors of oppression and injustice."\* Under such circumstances, to think of convincing the judgment, or converting the heart, is in the highest degree chimerical and absurd. As well may you expect to persuade a man of your friendship and humanity by putting him to the torture, "to gather grapes of thorns, or figs of thistles."

August 8th, 1828. BRITANNICUS.

## POETRY.

(For the Imperial Magazine.)

STANZAS,

ADDRESSED TO DR. ADAM CLARKE,

*On finishing his Notes on the Bible.*

Thou hast done with thy work;—but say, what detained thee?

Could genius, how brilliant, thy mind so engage?

O, no! 'twas the AUTHOR whose grace has sustained thee,

That held thee so long, while entranced with his page;

The Author,—who gives to proud genius its birth;

The page,—of all pages the brightest on earth;

The first of His works, where His mind is reveal'd,

The last,—for He spake, and the vision was seal'd.

Thou hast done with thy work;—and sweet the reflection!

That doctrines erroneous flow'd not from thy pen;

For awful, when heresy meets with protection,

Where learning is seated—from talented men:

Like water-spouts bursting from clouds in the sky,

Or torrents descending from mountains on high,

The loftier their source, the more dreadful the woe,

For wide devastation is witnessed below.

Thou hast done with thy work;—and on it—while gazing—

May'st smile on the baby-bred triflers around,  
Whose volumes, like gardens, which mock them while raising,

Will class with the children's, which spangle the ground,

Where, stuck in abundance, and just for a day,

The flowers and the branches but bloom and decay;

For never by thee—well aware they would fade—

Were blossoms, or shadows, or fictions displayed.

And now it is finished,—alone thou appear'st;

For whom hath thy Maker permitted to close?

To those, in such works, as to thee have come nearest,

The grave, in their toil, hath imparted repose;

But thou, as full mellow with age, as in fame,

Distinguished in labour, as foremost in name,

Canst move as the ADAM, or towering canst stand

Sole heir of the Paradise reared by thy hand.

\* Speech of the Rev. J. W. Cunningham, at the anniversary meeting of the Antislavery Society.

Though numerous the authors from whom thou  
hast cited,

No thought thou hast taken, but soon hast  
thou shown,

With others, more bright, thou could'st pay,—and  
delighted

In princely profusion, to give of thine own :

And so, with the ocean, which drinks up the floods,  
But pays them in showers to the meads and the  
woods,

Nor less to the torrents, more bounteous and clear,  
Which swell as they roll, and roll on with the  
year.

Exuberant in thought, and as ceaselessly teeming,

With compass, minuteness, and energy joined,

And clear as the day, when the sun is aye beam-  
ing,—

The freshness and balm of the morning com-  
bined—

Thy mind, in its fulness, like soil in its strength,

Sends verdure and bloom to the uttermost length

Of twigs, and of foliage—of all it sustains,

Till thought, in her summer of majesty reigns.

When puny polemics with envy were burning ;—

Too noble to stoop to their baser employ,

Thine eye, while inspired in thy loveliness, turn-  
ing—

Looked downward in pity, on works to annoy :

But vain were thy efforts thy glory to shroud,

As vain as the skirts of a dark sailing cloud,

To tarnish the glory of stars of the night,

Which travel unsullied in beauty and light.

The hopes of thy friends were aye soaring before  
thee,

Like newly-fledged eagles to heaven they rose,

And stooping again, they were seen hovering o'er  
thee,

With palms, never worn by the brows of thy  
foes :

While glory, with trumpet seraphic and loud,

To deaten the foeman and gladden the crowd,

Was mounting and swelling thy fame in her flights,

Till echoes were heard over Zion's loved heights.

And now thou hast done, I would gaze on thy  
setting,—

As oft I have gazed on the sun in the west,

While clouds upon clouds with his gold he was  
fretting,

Till all was illumed like abodes of the blest ;

Whose beams, when his form was no more to the  
eye,

Still lingered behind on the earth and the sky,—

And lingered behind like the light thou hast  
given,

When setting below, thou shalt rise into hea-  
ven.

Let men to their fellows, when death shall divide  
them,

Pronounce the eulogium to give them a name,

And raise the proud marble, which, towering  
beside them,

Shall publish the virtues they never could  
claim :

Whilst living, thy praise is in records above,

And dying, thy page shall thy monument prove ;

And this shall survive, which thy hands thus have  
reared,

When marbles and columns have all disappeared.

Thy fame, for its height, like a mountain is tow-  
ering,

Unsullied in nature as new-driven snow,

And on it the smiles of the public are showering,

Like suns in their turns, and as warm in their  
glow ;

And these, as with thee, like the sun on the hill,

Descending but slowly—though beautiful still—

Unwilling that others his beamings should share,

Are lingering upon thee, as brilliant as fair.

## HADDON HALL.

### A FRAGMENT.

REMNANT of ancient grandeur! Once the pride  
Of feudal greatness! Once the honoured seat  
Of Peveril's noble race! How changed, how  
fallen!

Untenanted, deserted, thou art left

Without inhabitant. Centuries have elapsed

Since thy last lord was gathered to his fathers.

Yet proudly rising on thy rocky base,

Firm and unyielding, (as thy sons had left

Their spirit in thee,) scornful yet to bow

To Time's imperious mandate, which has long

Gone out against thee, standest sublime,

Great in decay, magnificent in ruin!

Oft hast thou borne the tempest's utmost rage,

And when the furious storm has dashed against

Thine adamantine front, and thunder deep

Reverberating, rolled awfully around,

While the blue lightnings flashing, seem'd to rend

The troubled skies, and wrapp'd the heavens in

flame.

Nor storm, nor thunder shook thee, thou remain'd'st

Firm in the dread commotion, and beheld'st,

Unmoved, the fierce contending elements!

So stood a *Hampden*, when the darkening flag

Of despotism o'er his country waved ;

Opposed th' inglorious standard, and undaunted,

Amidst contending factions, greatly dared

To assert and vindicate a Briton's rights.

And thou too, *Mina*, who indignant saw'st

Iberia's sons degenerate, meanly stoop

To kiss the rod which scourged them, crouching

low,

Beneath th' inglorious sceptre of a weak

Or superstitious monarch, grasp'd thy sword,

And stood the patriot of a sinking race!

Let not the thoughtless foot of giddy mirth

Profane this venerable mansion, nor the shout

Of vacant laughter rudely dare to insult

Th' unfortunate. With reverence I approach,

Awed by the dignity of age, each step

Demands a pause, and even the very wind

Sighs, as it sweeps the long-neglected pile.

I love these ancient ruins,—they inspire

A pleasing melancholy; not indeed

The ebullitions of a boisterous joy,

But soft as evening, mild as the moonbeam

On the still waters, alluring all the soul

To contemplation; call forth all her powers,

And make her conscious of her dignity ;

While wrapt in fancy she surveys the flight

Of by-gone years, marks their dependence in

The general scale of history, and as century rolls

Slow after century, her enraptured eye

Pierces the misty veil, and nobly dares

To "hold high converse with the mighty dead."

Reflection saddens as I slowly cross

The foot-worn entrance, and the spacious court,

Whose broad moss-covered pavement soft receives

The stranger's passing step, that it disturb not

The general silence. And mutilated forms

Start from the time-scathed walls, and widely

show

On their bared foreheads, deep impress the stamp,

The mouldering stamp of the broad seal of fate.

Nor yet would I forget the ancient dame,

Our sage conductress, through the lone

Untenanted apartments, whose short step

And antiquated presence suit full well

Her tale of other days. On her brow

Are scattered thin the gray-discoloured locks,

(Like the scant gleanings of a harvest field.)

Yet though her furrowed cheek betrays the lapse

Of more than sixty winters, her faint voice

Raises its feeble tone, while she recounts

The martial prowess, and the gallant deeds

Of Rutlands and of Vernons.

## THE PARTING LESSON.

(Addressed to Fidele.)

COME hither once again—one more farewell !  
I'm sure I've not said all I wish to say.  
I could an age on ev'ry sentence dwell,  
Yet I must hasten, ere thou go'st away.  
Then hear me. I a lesson have for thee,  
It is to teach thee when to think of me.

Whene'er thou see'st a rosebud somewhat pale,  
And hung about with many tears of dew,  
Then wilt thou read upon its leaves the tale  
Of how, since I return'd thy fond adieu,  
I have been often wearing tears for thee ;  
Because thou art so far away from me ?

When all around is sleeping—save some lone  
And pining bird, which sings in plaintive notes ;  
Listen to it awhile, and think upon  
Thy solitary one, who fondly dotes  
Upon thy dear and cherish'd memory,  
Grieving like him, in sorrow's tones for thee.

When the bright moon unto the night is true,  
And flings to ev'ry cloud that passeth by  
A ray of kindness : watch her silver hue.  
Compare thyself to night, and think that I,  
Like her, (tho' giving smiles to all) must be  
As she is true to midnight, true to thee.

When leaves look brightest—when the trees put  
on.

To hail the spring, their gayest lively,  
In gladness that the wintry hours are gone ;  
Mark them !—and know that thy return will be  
To me, as spring to a deserted isle,  
And welcom'd with affection's warmest smile.

M. E. S.

## PHRENOLOGY ; A PARODY.

"Credo quid impossibile est."

It must be so—Spurzheim, thou reasonest well,  
Else whence this sparkling wit, this depth of  
thought ?

The sure precursors of my future fame.  
Or why this groove uncouth, this strange protu-  
berance,

This facial angle so acutely cut !  
"Thy Fate himself has set his seal upon us,  
And destiny has made the impression plain.  
O ! destiny, thou pleasing dreadful power,  
Through what bewildering mazes must we pass !  
What doubtful systems search, of modern struc-  
ture,

And of ancient date, to ascertain thy fundamental  
law,  
For shadows, clouds, and darkness, rest upon it.  
Here will I hold. And if the powers above us  
O'er-rule the will with absolute control,  
(And that they do, Phrenologists assert in all their  
works.)

Let fools delight in virtue :  
For how can such attachments make us happy ?  
Or how, or where this system finds support,  
I'm weary of conjectures, who can end them ?  
Hail ! ye expounders of the mystic code,  
What plans have ye arranged, what schemes  
devised !

Since those dark days when Esculapius lived,  
The aspects of the stars have been observed,  
The cracks and crannies of the gaping earth,  
The flight of birds, the sitting clouds of heaven,  
But chiefly man tattooed by nature's hand.  
Here round his temples wit and humour shine,  
There lurk the living lineaments of love,  
And every part and particle express,  
The certain actions of his future life.  
And as the assassin pounces on his prey,  
To quiet conscience, and excuse himself,  
He daringly declares, " *It must be so ;*"  
For Spurzheim has explained the Book of Fate.

W. S.

Grove Lane, Ipswich, Dec. 19, 1826.

## AMERICAN POETRY.

"THIS WORLD IS ALL A FLEETING SHOW"

THERE is an hour of peaceful rest,  
To mourning wanderers given ;  
There is a tear for souls distress'd ;  
A balm for ev'ry wounded breast—  
'Tis found above—in heaven !

There is a soft, a downy bed,  
'Tis fair as breath of even ;  
A couch for weary mortals spread,  
Where they may rest the aching head,  
And find repose in heaven !

There is a home for weeping souls,  
By sin and sorrow driven ;  
When lost on life's tempestuous shoals,  
Where storms arise, and ocean rolls,  
And all is drear—but heaven !

There faith lifts up the tearful eye ;  
The heart with anguish riven ;  
And views the tempest passing by.  
The evening shadows quickly fly,  
And all serene—in heaven.

There fragrant flowers immortal bloom,  
And joys supreme are given ;  
There rays divine disperse the gloom ;  
Beyond the confines of the tomb,  
Appears the dawn of heaven !

## AN EPITAPH ON DR. FRANKLIN.

LIKE Newton, sublimely he soared  
To a summit before unattained,  
New regions of science explored,  
And the palm of philosophy gained.

By a spark which he caught from the skies,  
He display'd an unparalleled wonder,  
And he saw, with delight and surprise,  
That his rod would defend us from thunder.

Oh ! had he been wise to pursue  
The track for his talent designed,  
What a tribute of praise had been due,  
To the teacher and friend of mankind !

But to covet political fame,  
Was in him a degrading ambition,  
A spark which from Lucifer came,  
And kindled a blaze of sedition.

Let Candour then write on his urn—  
" Here lies the renowned inventor,  
Whose flame to the skies sought to burn,  
But inverted, descends to the centre."

## TO THE NIGHTINGALE.

LITTLE love-Jorn nightingale,  
Sweet is heard thy plaintive tale,  
When the moon is soaring high,  
On her journey thro' the sky ;  
Lovely songstress of the grove,  
Trill again that lay of love.

With thy breast against the thorn,  
Warbling till the break of morn,  
Pouring forth thy descant sweet,  
From thy wooded wild retreat ;  
Till the moon enamour'd bow'd,  
Her head beneath a fleecy cloud.

Ah ! thou lov'st to sing alone,  
When the night is all thine own,  
And each note from hawthorn spray,  
Has in silence died away :  
Then, oh ! then how sweet the tone,  
As thou pour'st thy plaint alone.

I. S. H.

REVIEW.—*Expository Letters on the Epistle to the Philippians, by the Rev. J. Acaster, Vicar of St. Helen's, York, and Domestic Chaplain to the Earl of Mexborough.*

WE cordially agree with the vicar of St. Helen's, that the mode of expounding the scriptures, recommended by him, has had a powerful influence in forming the morals, and in accumulating the religious knowledge, of our Scottish neighbours. By this method of public instruction, the analogy of scripture is better understood; the connexion between the Old and New Testaments, pointed out; the meaning of ancient types and ceremonies ascertained; the whole code of religious morals discussed; precepts and promises connected; and the beautiful harmony between the *credenda* and the *agenda* of the Christian system is presented to our view.

Expounding the sacred volume in public, is of ancient date. Ezra, the priest, expounded it in public to the Jews, after their return from Babylon; and the apostles, in their public discourses, frequently gave a running comment upon parallel passages of the Old Testament. The ancient fathers imitated the apostles, in giving the general analogy of scripture; though Mr. Robinson, in one of his notes on Claude's Essay, has asserted, without proof, that Ezra, our Lord, the apostles, and all the primitive fathers, preached from single texts. This assertion, like other dogmata of Robinson, is gratuitous. Preaching from single texts, in a systematic manner, is of recent custom. The texts used by divines in the times of Elizabeth, as well as those in France, till the reign of Lewis XIV. were mere mottoes. Their sermons have been formed after the model of the Roman orators. The technicalities of the school of Geneva were successfully superseded by the labours of Wilkins and Claude. But the modern simplicity of the British pulpit was first exemplified in the sermons of Tillotson, and afterwards taught in the rhetoric of Blair.

The expository mode used by the author is not new, though it may appear novel to some. Chrysostom, one of the most celebrated of the Greek fathers, expounded all the epistles of St. Paul in the same manner, and appended to each an *ἡθικόν*, or application. And it is recorded of Henry, that he preached the whole of his voluminous Exposition to his congregation before it was sent to the press, as Mr. Acaster has done the present.

The Church of England is, therefore,

under great obligations to the author, for his attempt to revive a mode of instruction which has been so useful in the church of Christ. And though the son of a non-conformist minister expounded in his meeting-house, it would be a most unreasonable prejudice to debar it from the Establishment on that account: "*Fas est ab hoste doceri.*"

The Lectures contained in this volume are twenty-six in number. Chrysostom divides the same epistle into fifteen portions, and on each he has an homily. Calvin makes nineteen sections of it. The author having in view utility, not praise; simplicity, and not elegance; the influencing of the heart, and not the gratifying of a restless curiosity; we must treat the work accordingly. The observation of Pliny,—"*De pictore, sculptore, fiftore nisi artifex judicare non potest,*" is as applicable to works of this description, as to those of elegance and art.

In the first Lecture we have a very probable account of the origin of episcopacy. "The churches being few, and chiefly confined to cities and towns, bishops and presbyters were the same with deacons under them. But when these were multiplied, the senior, or more eminent presbyter, was invested with episcopal dignity; and his authority extended not only over the church and ministers where he resided, but over all the churches and pastors within the limits of a certain district, converted to the christian faith by missionaries from the mother church."

Mosheim's account is much the same; except that the office of president among the presbyters was previous to that of bishop, and that the chorepiscopi who presided over country congregations, were an intermediate class between bishops and presbyters. Eccles. Hist. cen. i. p. 2. chap. ii. sec. 2. In the same Lecture, the author ought to have excepted the epistle to Philemon, as not having been written because the apostle could not revisit the church of which he was a member, but merely as a recommendatory letter on the behalf of Onesimus.

In the next Lecture, we think there must be some lapsus in the wording of the third reason on which the apostle founded his confidence of the perseverance of the Philippians, viz. "his uncommon affection and high regard for them." This is certainly a proof that he *wished* their perseverance, but not a reason why they *would* persevere. Should a second edition of the Lectures be called for, this might be rectified.

In the same Lecture, the author makes some judicious observations on the article of Perseverance, "The great doctrine of perseverance is to be proved by persevering. He that endureth to the end, the same shall be saved. But if we cease our exertions in the ways of the Lord, because of the rich and endearing promises and declarations of his holy word, we defeat the purpose for which they were given, and shall bring upon ourselves a double condemnation."

We quote a lesson for those who, when engaged in holy things, find more pleasure in throwing their ill-directed darts against other denominations of Christians, than against sin. "Well would it be for ourselves, well would it be for the cause and the gospel of the Redeemer, if all who assume the ministerial character were always actuated by the spirit of the apostle. Circumstanced as we are, and in a land of almost endless religious divisions, it will be in vain to expect, however we may wish it, a great and general union of all parties in one grand body. But surely much might be done towards this desirable object, if all who take the lead in every party, would renounce their sectarian spirit, cease to seek their own things, and have no other end in view in all their movements, than the glory of God, and the salvation of men. This being the case, we should hear of no more envious reflections upon others; no more of preaching Christ out of contention and strife; no more of exalting our own party, or of ourselves, above others; no more exclamations "Stand by, for I am holier than thou,"—which have no other tendency than to separate those who, above all things, ought to dwell together in unity and love."—*Lect.* 4th.

The note subjoined to this Lecture contains a plausible conjecture that the gospel was first introduced into this country through the instrumentality of some who had heard St. Paul preach at Rome.

There is some omission in the following sentence in the fifth Lecture, "But if their malignant purposes are defeated by the over-ruling providence of the Almighty; and if the cause of the Redeemer be in any measure advanced thereby, no events that may befall the people of God, however disagreeable and painful, shall hinder their spiritual prosperity." Some such words as "it is evident that" ought to have been placed before "no events," to complete the sense.

We think that the word "salvation" chap. i. 19, has no reference to the apostle's "happiness in the eternal world," but to

his anticipated deliverance from prison. The original word *σωτηρια* in Acts vii. 25, means a deliverance from temporary enemies, as in this passage. We have the authorities of Kypke, Parkhurst, Macknight, &c. in our favour. The reader may consult Macknight's note and paraphrase on the passage. In the same Lecture, the author justly expresses his fears that the present age, which is signalized by so much profusion, does not abound in the same degree in holiness. He, accordingly, urges the baptismal vows, as motives to holy obedience. Towards the conclusion, he holds up St. Paul's decision of character as an example worthy of imitation.

In the VIIth Lecture, the first and second heads would have been discussed more advantageously in one. More scope might have been given to the fourth, in which he treats of the awful responsibility which attaches to those who oppose the progress of divine truth.

The author, in his VIIIth Lecture, makes some just remarks upon ch. ii. 4. We wish he had extended them, and discussed the grace of christian benevolence more copiously, as being a distinguishing characteristic of the gospel.

We recommend those who profess Unitarianism, to read the IXth Lecture *verbatim et iterum* without any prejudice; and they will have cause to suspect their own creed. The author has acted judiciously in expounding his text by the analogy of scripture, instead of perplexing his hearers and readers with the various opinions of critics upon the words *μορφη* and *απραγμος*.

In the Xth Lecture we have clearly and practically pointed out the connexion between the believer's duty, and the work of God. Had the subject been always as judiciously handled, numerous volumes of controversy, between the Arminians and Calvinists, would have dropped dead from he press.

The XIIth Lecture exhibits a fine specimen of interrogative application, in p. 160. Many preachers would render their public ministrations much more useful, if they would copy the example. The passage reminds us of many of the animated applications of the celebrated Saurin. A bishop might spend a few minutes not unprofitably, before the solemn work of ordination, in reading part of page 164, and patrons might get some useful hints to regulate their privilege of presentations, by reading page 166.

The reciprocal love and esteem between faithfully laborious ministers, and conscientious hearers, are touched very feelingly in

the XIIIth Lecture, in which the character, disposition, and labours of Epaphratus are glowingly described. In the same Lecture, the sin of holding the persons or gifts of particular preachers in admiration, is faithfully pointed out.

The caution which the apostle gave the Philippians against a pharisaical spirit, and an itching after novelties, in ch. iii. 1, 3, is well illustrated by our author. "He who thinks lightly of repeated instruction from the same person, knows little of himself, and of the danger in which he stands. To this may be attributed, in the present day, that fondness for change, and that continued vacillation in the conduct of many professors of religion, who, having itching ears, are ever ready to hear strange preachers and strange things. With these they are pleased. Their pleasure increases upon them for a time. Their minds get perverted from the simplicity of the gospel, and they are prepared for any false doctrine, and for any heretical opinions that may fall in their way. Warning them of their danger, as the apostle did the Philippians, is instantly attributed to wrong motives, or perverted from the real intention, and is thus made by them the cause of their dissent. They are never prepared for any thing. And every bold pretender, that stands forward with any thing new, may easily calculate upon many disciples from among them." p. 201.

Should a cold-hearted formalist take up these Lectures, we recommend him to read the XVth, and after having perused it, let him solemnly ask himself, whether he has not blindly mistaken the means for the end.

We quote the author's observations in Lecture XVIII. on the latitudinarian principles of the bard of Twickenham. "It was not a matter of indifference to him, (St. Paul,) what and how he believed. He was deeply convinced that a faith formed according to the model of the gospel, could alone insure an interest in all its blessings, and excite that holiness of heart and conduct which Christianity demands. If we think differently from St. Paul, we deceive ourselves. We have no just conception either of the designs of God, in the dispensations of his mercy and grace towards us by Jesus Christ, or of the necessity of right principles, in order to produce such a correct practice as our religion demands. From this sad cause proceeded that flippant observation of one who has been so much admired, and quoted as an oracle of wisdom.

"For nodes of faith let angry bigots fight;  
His can't be wrong, whose life is in the right."

Those who maintain sentiments of this description, will generally be found to have no saving faith; and very little, if any, regard to that holiness of heart and character which the gospel enjoins. Their religion, if what they pretend to may be so called, is nearly, if not totally, a state of indifference." p. 253, 254.

We should have been glad, if the author had attacked the false conclusions which the Church of Rome draws from ch. iv. 2. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."

The respectable author has given a good exposé of the peculiar sentiments and dispositions which the gospel inspires, in his XXIIIrd Lecture. Indeed we would recommend the whole Lecture to be printed separately in a small tract, by some of the Tract Societies, and circulated; to which, we are sure, there would be no objections from Mr. Acaster.

The XXIVth may be read with much advantage by some congregations, which treat their ministers with supreme niggardliness. And to those professors who have always some excuse to keep their hands from their pockets, when called upon to aid in the support of our numerous and exclusively christian charities, we recommend an impartial reading of the XXVth, from p. 369.

We would willingly have given more extracts from this useful volume, had our limitations allowed. We can honestly affirm that the principles maintained in it are strictly in unison with those taught in our Liturgy, Articles, and Homilies.—Whenever we shall have access to the ears of patrons, we intend whispering, "Fill your churches with these lecturing men, and there will not be many cobwebbed pews in them."

REVIEW.—On the Knowledge of Christ Crucified, and other Divine Contemplations. By Sir Matthew Hale, Knt. With an Introductory Essay, by the Rev. David Young. 12mo. pp. 464. Whittaker, London, 1828.

WE have had several occasions to notice the various works published by Collins of Glasgow, and Oliphant of Edinburgh, under the general title of "Select Christian Authors," and to speak in terms of approbation of the service, which, by so doing, they have rendered to the Christian community. Another member of the same pious family now makes its appearance, selected from the writings of Sir Matthew Hale, a gentleman equally and deservedly

renowned for his piety, legal knowledge, and inflexible integrity in every department of life. On the bench, and at the bar, his authority is still held in veneration, and it is only when vital Christianity shall cease to be esteemed in the church of Christ, that his theological writings will sink into disrepute.

Prefixed to these selections from sir Matthew Hale, is an introductory essay by the rev. David Young, which we have perused with much attention, interest, and satisfaction. In this essay, he has taken a comprehensive survey of man, in his individual, social, relative, and moral capacity, and drawn from the whole some important conclusions, that are deeply interesting to the human race.

In reference to the systems of general education, now in full operation among the various orders of society, he expatiates in no niggardly terms on the advantages that may be expected to result from the diffusion of knowledge. Amidst all its expected benefits, he, however, contends that science cannot teach Christianity, and that in proportion as the duties, advantages, and awful sanctions of religion are omitted in any system of education, it must prove ultimately defective. He is not satisfied that religious knowledge should merely occupy a subordinate rank in education; its Author, its authority, its momentous concerns, the character of the human soul, its moral condition, and the tremendous consequences involved through eternity, demand for it a decided pre-eminence.

In making an application of these general principles, of which we have barely sketched the outline, the New London University cannot be concealed from our view; but the force and bearing of his reasonings on this institution, we shall place before the reader in his own words. After having stated, that Christianity alone can rescue man from the abyss of guilt and wretchedness; pardon, purify, and bless him for ever with heavenly felicity; that all its entreaties are made to bear, and all its radiance concentrated, on this one momentous point; that tremendous must be the peril of holding it secondary to any sublunary acquisition; that it is a capital delinquency, which poisons the root of every virtue, and bespeaks a power of infatuation for which nothing can compensate, he thus proceeds:—

“All this is bad enough, and the spiritual injury which it silently inflicts on all classes of society is deeply to be deplored. But when we see it emerging from obscurity, and appealing conspicuous on the high places of the earth; when we look at plans of education, matured or in pro-

gress, which are likely to concentrate the national intellect, and form the national taste, and engross the daily leisure of the peasant or artisan, on principles of virtual exclusion to every thing specifically christian; when we see this grievous and deadly deficiency attaching to schemes of benevolence which are otherwise pure and splendid, receiving the sanction of public recognition, countenanced or winked at by the mightiest of scholars and most illustrious of statesmen, and thus put in condition for traversing the land from the one end to the other, we do feel alarmed in no ordinary degree, at the effects which are likely to follow it; and could we influence the consultations in which the whole originates, we would entreat its projectors to pause and deliberate, lest they stir the elements of a latent impiety, instead of dispensing a national blessing. We dread not the light of science, nor any light of any kind, which emanates from God to man. On the contrary, we hail it as a precious acquisition, provided it be mingled and seasoned with that which is revealed, as ‘the true light which lighteth every man that cometh into the world; but in a state of separation from this better light, and unattenuated by its restoring influence, we are constrained to dread it, by all the concern we have ever felt for the eternal well-being of our human kindred.

“We are told the error is not new; but this is no solacement. It has been in the world for ages, and has done mischief for ages, but not half so much as it threatens to do now; for it has received a stimulus, and is sheltered by a patronage, and threatens an extent of dissemination, which never has been equalled since Britons were restored to the liberty of thought. But comparisons of this kind are foreign to the argument. Christianity is before us, in all its immaculate purity, unfolding the broad credentials of its heavenly origin; and the question is, what are we to make of it? Is it good for any thing, or is it good for nothing? Is it the best gift of God to man, or is it only secondary? Has it come to save us, or has it not? If it is the best gift, if its tidings are pregnant with life and salvation to the man who is ‘ready to perish;’ to form his mind to any thing which contains not its vital admixture, is morally to ruin man, and contravene the express mandate of its own Almighty Author, ‘Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you.’—p. xxviii.

In a strain strongly resembling the preceding paragraph, Mr. Young continues through nearly all the remaining portion of his essay, levelling the whole force of his artillery against such institutions as communicate knowledge, and cultivate the human intellect, without inculcating the fear of God, and the awful sanctions of his revealed will. Hence, he observes:—

“It is a maxim among us, that knowledge is power; but man is morally depraved, and if a species of knowledge be thrown into his mind, which incorporates with his depravity, instead of neutralizing it, his power of sinning is thereby increased. This one defect in the system of a general education, would leave us exposed to all the evils which they (the enemies of education) have so clamorously specified, together with evils yet more awful than they have had the sense to discern; for a nation of educated irreligion, is, perhaps, the nearest approximation, which our nature admits, to a nation of devils in human shape.”—p. xxxix.

From these extracts, the nature and character of this essay may be justly estimated, and from them the reader may also easily gather the light in which the author holds those systems of general education

from which the religion of Christ is studiously excluded.

Of the pious and learned Sir Matthew Hale, the following passage will fully convey Mr. Young's undisguised opinion:—

"Sir Matthew Hale was not an ecclesiastic, but a lawyer, involved in the business of life more than most of business-men, a master of human learning, and capable of relishing its exalted delights; cautious to a proverb in forming opinions, singularly correct in his practical judgments, and placed by Providence amidst strong inducements to disown the business of religion, or, at least, to hold it secondary to the more immediate cravings of ambition. Such, beyond all dispute, was Sir Matthew Hale, in the view of those who know his history—his mind was any thing but the soil where freak or fanaticism was likely to spring up; but taking his book, as an index of his heart, (and we know that he practised what he wrote,) it tells us that he rose from earth to heaven, in the warmest aspirations of his ambition, boldly adopting the Christian motto, without the blazonry of ostentation—'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'—p. XLV.

In this delineation of Sir Matthew Hale's character we most heartily concur, and trusting to its salutary influence on the reader's mind, dismiss this volume without any additional observations.

*REVIEW.—An Examination of Scripture Difficulties, elucidating nearly Seven Hundred Passages in the Old and New Testament, &c. By William Carpenter. 8vo. pp. 588. Wightman and Cramp, London, 1828.*

MR. CARPENTER is an indefatigable writer, who, if volumes of formidable magnitude, following each other in quick succession, could accomplish his purpose, would certainly take the public by storm. From several of his publications, however, which have lately passed under our review, we have been led to entertain a favourable opinion both of his talents, and his application of them. His exertions are uniformly in the cause of God, as exhibited in divine revelation, to many readers of which he has, no doubt, rendered some essential service. The volume now before us is a branch of the same family, and we flatter ourselves that it will not reflect any disgrace on either of its predecessors.

It ought to be known that, in his examination of scripture difficulties, Mr. Carpenter does not come before the world in the character of an original writer. His preface avows that he has collected his materials from various authors, and throughout the work he uniformly acknowledges to whom he has laid himself under obligations. In a volume thus constituted, much new matter is not to be expected, and for

this reason, the subjects elucidated furnish satisfactory reasons. Nearly all the difficulties now presented to our notice, have been long noticed by divines and commentators, who have exercised both their talents and learning in obviating their pressure, and throwing light on their obscurities. Of the luminous rays thus scattered through their voluminous pages, Mr. Carpenter has availed himself, and concentrated their united force in the volume now under inspection.

In his preliminary remarks, the author has given an outline of the plan he pursues, arranging the materials of his volume with an eye to the following general propositions. I. The character of the sacred writings. II. The sources and character of scripture difficulties. III. Methods of removing scripture difficulties. IV. The conduct of infidels relative to scripture difficulties. Having elucidated these propositions, he enters on his work, beginning with Genesis, and ending with the Apocalypse. In proceeding thus through the sacred canon, he gives the chapters in regular succession, as they occur in each book, if they contain any difficulty of importance, omitting altogether such as seem to require no illustration.

Of the various doctrines which have for ages divided the Christian world, he takes no notice, his object rather being to rescue revelation from the charges of absurdity, with which some parts have been reproached by infidels, than to reconcile contending parties among Christians; and to prove, that as a whole it is worthy of the divine Being, from whose Spirit it is presumed to have emanated. In this department he has acquitted himself in a manner highly creditable to the cause he has undertaken to defend, having removed many obstacles, which to the common reader, assailed by the sorceries of infidelity, would appear insurmountable. It is not, however, to be expected, that in all his efforts he has been alike successful, nor that he has touched on every point with which all his readers have been perplexed. An expression, or statement, which to one would appear involved in obscurity, would to another stand in need of no explanation. Such diversified views no writer can possibly meet. His attention has been directed to difficulties that have uniformly been felt and acknowledged by all; to remove these has been his principal care, and in this he has not exerted himself in vain.

It is not to be supposed that on all parts of the sacred writings the author has been equally copious. On some books and

chapters much time has been spent, while in others but little has occurred to require explanation. But after all that has been said and done to illustrate some dark and mysterious passages, it cannot be denied that "clouds and darkness" still rest upon them, and will probably remain unremoved, until the shadows of time shall be dispelled by the light of eternity.

But while we find in this volume *much* to admire and approve, we discover some few remarks, to which we cannot yield our assent. In his observations, for instance, on Genesis i. 4. "And God divided the light from the darkness," he doubts if darkness ought to be considered only as a mere *privation of light*. In support of this opinion, he takes shelter under some expressions of bishop Horne, and finally tells us that the truth seems to be this—"light is the celestial fluid in a certain condition, and a certain degree of motion; and *darkness* the same fluid, in a different condition, and without that degree of motion, or when such motion is interrupted by the interposition of an opaque body. A room, for example, is full of light: close the shutters, and that light instantly disappears. But what is become of it? It is not annihilated. No: the substance which occasioned the sensation of light to the eye is still present as before, but occasions that sensation no more." p. 14. This is going far to raise *tenebrosity* into a substance, but few we believe will be proselyted to the opinion.

In making his appeal to historical records to illustrate various expressions of scripture, Mr. Carpenter has manifested much industry, and displayed an equal degree of judgment, in the selections he has made. He has satisfactorily proved, that the language, customs, and modes of life and conduct, recorded in the Bible, though repugnant to the practice of modern times, were not solitary in those remote ages of the world to which they are ascribed; and that many of them may still be found existing among distant nations, that, unchanged by conquest and revolution, continue to tread in the footsteps of their distant ancestors. In this department he has rendered his work both instructive and entertaining; having provided, from foreign and domestic sources, for his readers a rich intellectual repast, that is at once inviting, grateful, and wholesome.

Of this work, the greater part is devoted to the elucidation of difficulties that occur in the New Testament. This being to us the more important portion of the

sacred volume, we feel a deeper interest in the explication of its obscurities, and here the author has displayed to great advantage the fruits of his diligence, and his undeviating adherence to his primary principles. On many passages we are furnished with an ample commentary; and what is still more desirable, every reader of candour will, we conceive, be pleased with the result of the author's researches.

We have already observed, that to the production of much original matter, Mr. Carpenter makes no pretensions; but, if unwearied diligence in collecting what others have advanced, and judiciousness in making appropriate selections from the general mass, together with clearness and order in arranging the materials, have any merit, he has an unquestionable right to expect public patronage and support. In these respects he has produced a work of considerable value, which being uncontaminated with the local badges of sect and party, extends its claims, like its utility, to the friends of Christianity among every denomination of professors.

REVIEW.—*Memoirs of the Life and Character of Mrs. Sarah Savage.* By J. B. Williams, Esq. F.S.A. To which are added *Memoirs of her Sister Mrs. Hulton.* 12mo. pp. 368. Holdsworth. London. 1828.

MRS. SARAH SAVAGE, the subject of this memoir, presents herself to us in an attitude that commands our respect, being the daughter of the well-known Philip Henry, and sister of the still more celebrated Matthew Henry, whose voluminous commentary will hand his name down to the latest posterity. From this family connexion it will be instantly seen, that this is not a biographical sketch of a modern individual, but of one who lived and died more than a century since, leaving behind her, preserved in this memorial, a character which will be always found worthy of imitation.

Prefixed to this memoir is a preface which runs through eighteen pages, written by the rev. William Jay, of Bath. This is a gentleman whom we highly respect, and we cannot but regret, that on the present occasion, he has been more ready to measure the expressions, and Christian experience, of Mrs. Savage, by the standard of Calvinism, than by that of the gospel of Jesus Christ. Even the tree of antinomianism is introduced to illustrate his positions, exhibiting different aspects during the four seasons of the year: "Winter

leading the sap down into the roots, while summer calls it up into the branches, and displays it in the blossoms and the fruit!" From pupils of the Plymouth school, we might have expected such ominous intimations, but we were not prepared to receive them from the rev. Mr. Jay, of Bath.

The memoir itself is that of a pious lady, of strong natural understanding, and a more than common share of learning derived from education. The materials of which this volume is composed, are taken chiefly from a diary, which she regularly kept during several years. In this diary, we find many expressions and peculiar turns of thought, that furnish strong indications of superior talent and intellectual vigour, accompanied and guided in all their movements by an exalted piety, and a genuine devotedness to God. The diary, we are informed in the advertisement, consists of many volumes, consequently the extracts transplanted into this memoir are comparatively few. In several instances also, the biographer has been obliged to seize the materials rather than the language, in order that distant parts might have some connecting links. By this means the whole appears unbroken and consistent, although many sentiments of Mrs. Savage are concealed from view.

Several other articles contained in this volume tend to increase the interest it is calculated to excite. A short sermon by Mr. Philip Henry, copied from the diary, will be perused with much pleasure. The Appendix is full of interesting matter, which has a bearing either upon the subject of this memoir, or her family connexions. At the conclusion, we have a brief sketch of the life and character of Mrs. Hulton, a younger sister of Mrs. Savage, written by her brother, the rev. Matthew Henry. It is a pleasing narrative, full of pious sentiments, expressed in plain and appropriate language.

This volume, taken as a whole, is a valuable piece of religious biography, which ought neither to be consigned to oblivion, nor suffered to slumber among the wrecks which time has left behind him in his march; and in thus bringing it before the public in its present form, Mr. Williams has conferred a favour on the truly pious of all denominations.

REVIEW.—*Conversations on Geology, comprising a familiar Explanation of the Huttonian and Wernerian Systems; the Mosaic Geology, as explained by Mr.*

*Granville Penn; and the late Discoveries of Professor Buckland, Humboldt, Dr. Macclough, and others.* 12mo. pp. 393. Maunder. London. 1828.

It is only of late years that geology has been honoured with a niche in the temple of science, or that a knowledge of its principles and outlines has been considered as a branch of ornamental education. Some crude and inconsistent conjectures blended themselves with the various theories of the earth, that have been published to the world; but not being founded on observation, experiment, and fact, the premises, which were hypothetical and uncertain, invariably led to conclusions that were erroneous and absurd. The dawn of scientific knowledge, however, which of late visited the civilized world, has extended its light to this department of useful investigation, and, as the natural result of unremitting inquiry, we have obtained an almost intimate acquaintance with the various strata that constitute the surface of our globe.

But while scientific knowledge has been thus extending her empire, it is to be regretted that some few, while tracing the connexion between cause and effect,

"—having found the instrument, forget,  
Or disregard, or, more presumptuous still,  
Deny the Power that wields it."

We are not aware that the study of geology has ever made either an atheist or an infidel; but there can be little doubt, that atheism and infidelity have led several to the study of geology, in order that they might find reasons to contradict the Mosaic account of creation, if not altogether to exclude God from all connexion with his works. It is with no better design than this, that—

"—some drill and bore  
The solid earth, and from the strata there,  
Extract a register, by which we learn  
That he who made it, and revealed its date  
To Moses, was mistaken in its age."  
COWPER.

But amidst these gloomy prostitutions of scientific acquirements, it is pleasing to observe, that a far greater number, blessed with superior acuteness of intellect, and far more extensive learning, have prosecuted their researches in these geological regions, under the influence of very different motives; and, as might naturally be expected, their inquiries have led to an opposite result. They have seen the finger of Deity, where others discovered nothing but chemical affinities, and found the memorials of Moses confirmed by an appeal to fact. Science, thus subserving the cause of Revelation, becomes doubly amiable;

we admire her intrinsic excellence, and rejoice in the alliance which she forms with the word of God.

Of this latter description is the volume now before us. It does not enter into the depths which others have explored, nor expatiate on propositions of doubtful import. It seizes on facts that are placed beyond the reach of dispute, and in pleasing and familiar language places them before the pupil who requires instruction. The whole is laid out in the form of dialogues, in which Mrs. R. instructs her children by giving replies to such questions as they are led to ask. The difficult terms of science are fully explained, and frequently accompanied with some historical remark, that is at once elucidative, and calculated to make an impression on the youthful mind.

In its import and character, this may be considered as an elementary book, without sustaining the formality of the designation. It is at once adapted to the capacity of youth, and will be found highly serviceable to those of more mature years, who wish to become acquainted with the science of geology, but scarcely know how and where to begin. Of the various theories of the earth, by Burnett, Woodward, Whiston, Descartes, Leibnitz, Buffon, and several others, it contains a general outline, and introduces the reader to the two rival systems of Hutton and Werner, whose disciples reproach each other with being the friends either of Vulcan or Neptune, from their respective appeals to the agency either of fire or water.

There are few articles connected with geology, on which this volume does not touch; but in most cases this is rather done with a design to communicate pleasing information, than to investigate the theories which are submitted to the reader's eye. The topics introduced into these conversations amount to nearly three hundred, which of course have rendered the author's observations both transient and superficial. This, however, can furnish no argument against the utility of the book. It is designed for learners, and in this station it supports its credit in a most respectable manner.

Scattered among its pages, we find twelve engravings, all of which are immediately connected with the subjects of the volume. Some of these are neatly coloured, to produce a more striking effect. The skeleton of a gigantic antediluvian beast of prey, in connexion with its history, is particularly interesting; and that of a human being found in the island of Guadaloupe,

embedded in yellow limestone; has in it something more solemnly attractive. On the whole, we think this book will form a valuable acquisition to the juvenile library, being every way calculated to impart rational amusement, and valuable instruction to the inquiring mind.

REVIEW.—*On the Mischiefs of Self-Ignorance, and the Benefits of Self-Acquaintance, by Richard Baxter; with an Introductory Essay, by the Rev. David Young.* 12mo. pp. 382. Whittaker, London, 1828.

THE name of Richard Baxter is too formidable for criticism; and the sacred halo which surrounds his writings, will always guard them from violation by sacrilegious hands. Both the man and his productions have long since passed the ordeal, and such is their character, that they command our reverence without exciting our animadversions.

In the introductory essay, Mr. Young enforces, by a variety of motives and considerations, the necessity of self-knowledge, without which nothing that is truly noble, and worthy the exalted dignity of man, can be attained. This knowledge extends to his moral relation to God, and to his interests in eternity. Connecting this world with that which is to come, this knowledge will lead him to see the necessity of a Saviour, and to value the rich provisions of the gospel. In short, it cannot be separated from the knowledge of the only true God, and Jesus Christ whom he hath sent. This essay is admirably adapted to introduce the treatise to which it is prefixed, and to prepare the reader for a profitable perusal of its contents.

The mischiefs of self-ignorance may be justly contrasted with the advantages of self-knowledge, the one implying on all occasions the reverse of the other. Ignorance is the parent of error, and when both are combined, such is the constitution of heaven, earth, moral agency, and the economy of God towards his creatures, that they cannot but lead to inevitable and perpetual misery. These momentous truths are strongly enforced both in the introduction and the treatise.

Of the work itself, Mr. Baxter has given us an epitome in the following sentences with which it commences. "He that is a stranger to himself, his sin, his misery, his necessity, &c., is a stranger to God. To have taken the true measure of our capacities, abilities, infirmities, and

necessities; and thereupon to perceive what is really best for us, and most agreeable to our case, is the first part of true, practical, saving knowledge." Throughout the whole, the same strong, nervous, and vigorous sentiment is every where perceptible. For this, indeed, all Mr. Baxter's writings are particularly remarkable. He never grows languid, and the resources of his mind appear to be inexhaustible. Many of his expressions embody incontrovertible axioms, which seem to flow spontaneously from his pen. It is the native element of his exalted spirit; always either soaring in a region, of which we scarcely know how to measure the elevation, or descending into depths, the profundity of which no common line can fathom.

The diligence of Mr. Baxter was equal to his mental vigour and exalted piety. The labours of his pen amounted to *one hundred and forty-five* treatises, of which *four* were folios; *seventy-three*, quartos; *forty-nine*, octavos; and others of a smaller size. Having stood the test of more than one hundred and fifty years, many of these works still retain their elevated rank among the theological writings of the Christian world. Several times have they been reprinted in various forms, and we rejoice to find that the publishers of "Select Christian Authors" have given to this treatise a place in that valuable collection of sterling volumes, with which they are both enriching and ornamenting every Christian library.

REVIEW.—*British Reformers. Treatises and Letters of Dr. Nicholas Ridley, John Philpot's Examination, Letters, &c.* 12mo. pp. 432. Religious Tract Society. London.

THE names of these veteran worthies that appear in the title-page, will carry sufficient evidence that nothing modern is to be expected in this volume; but they also give an assurance, that whatever may be wanting in novelty, will be amply supplied by sterling worth. Ridley and Philpot hold a conspicuous place in our list of martyrs, who counted their lives of less importance than the cause of God and truth. Their histories have been long before the world, and are therefore familiar to all who are conversant with the disastrous times in which they lived.

The Religious Tract Society, uniformly engaged in circulating useful treatises, have selected from among the productions of our venerable reformers, some of the

writings of these two eminent servants of God. Their intrinsic excellence will at all times render them acceptable, but, at this eventful period, they derive an additional importance from the peculiar aspect of the present times. Between our days, however, and those of Ridley and Philpot, we can trace but little more than a sympathetic resemblance. The Papal tiger was rampant, and at large; he is now couchant, because in chains. Yet we hear him growling in his den, and more than half mingling threats of vengeance with his entreaties for liberation. In some inauspicious moment, should he unfortunately burst his shackles, a virtual resurrection may be expected of the days of these venerable men, and Smithfield may be again applied to another purpose besides that of selling cattle.

The examinations which Mr. Philpot underwent, as recorded in this volume, are disgustingly interesting. Few memorials display in more striking colours the strange perversion of intellect, and depravity of the human heart, taking shelter under the name of religion, than the dialogues before us. The man who can read them without feeling indignant, must possess something more than stoic apathy. In giving publicity to such barefaced iniquity on the one hand, and suffering virtue on the other, the Tract Society is acting a noble part towards pushing aside the mask with which many are attempting to hide the deformity of a visage which is too hideous to be seen without horror and disgust. To these treatises, now bound up in one volume, every friend of Protestantism will earnestly wish an extensive circulation, and also do something to promote it among his neighbours and friends.

REVIEW.—*Serious Reflections on Time and Eternity.* By John Shower, and on the Consideration of our Latter End, and other Contemplations, by Sir Matthew Hale, Knt. With an Introductory Essay by Thomas Chalmers, D.D. 12mo. pp. 366. Whitaker. London. 1838.

REVIEWING in this number of the Imperial Magazine, another volume of "Select Christian Authors," we have briefly delineated, chiefly in the language of the Rev. David Young, the character and writings of Sir Matthew Hale. On this account it will be less necessary to enlarge on the work which is now before us, a considerable portion of which is derived

from the same source; and to both publications our previous observations are equally applicable.

To this volume is prefixed a valuable essay by the Rev. Dr. Chalmers,—a gentleman whose talents, learning, and ardent zeal in the cause of Christianity, have rendered his name familiar to almost every reader. In this Essay, his language is strong, fervent, and commanding, embodying sentiments of the utmost importance to man; and communicating a vigorous impulse to the reflections and, contemplations which he recommends; and perhaps, we cannot more effectually characterize these productions of Mr. Shower and Sir Matthew Hale than by adopting the words of Dr. Chalmers, especially as they will furnish a favourable specimen of his mental vigour and unaffected eloquence.

Adverting to the momentous truths of the gospel, and the necessity of realizing their influence on our hearts, Dr. Chalmers thus proceeds:—

“We cannot better enforce these solemn considerations on the minds of our readers, with the view of shutting them up to the faith that is in Christ, than by referring them to Shower’s ‘*Serious reflections on Time and Eternity*,’ and Sir Matthew Hale, ‘*On the Consideration of our Latter End*.’ In Shower’s excellent treatise, they will find the serious reflections of a mind, which, by the habit of solemn consideration, and the exercise of a vigorous faith, habitually felt the power and the reality of those important truths, respecting which, mankind in general maintain an obstinate, and almost incurable heedlessness. There is scarcely any form of words, or any mode of computation, or any point of contrast, which he has not employed, to give the reader a vivid and substantive impression of the littleness of Time, and the greatness of Eternity. The truths on which he insists, are truths of the plainest and most elementary kind; but, thoroughly aware that the practical consideration of them constitutes the essence of true wisdom, he endeavours, by the most forcible arguments, and the most touching appeals, and the most persuasive earnestness, to arrest mankind in their career of thoughtlessness and unconcern, and to turn their resolute and sustained attention to the consideration of their latter end, and so to number their days, that they may apply their hearts to that highest of all wisdom—a preparation for the coming eternity; and, with the real and tender solicitude of men in earnest, lay to heart those things that pertain to their everlasting peace, ere time be hid from their eyes.

“The Consideration of our Latter End,” and the other kindred pieces of Sir Matthew Hale, are not only marked by the same solemn earnestness, but possess all that graphic power of thought, and depth of experimental feeling, which characterise the writings of this extraordinary man. We have already adverted, in a former Essay, to the character and writings of this great and good man, which precludes the necessity of our entering into any farther exposition of them. But we cannot help observing, that if Sir Matthew Hale, whose genius and learning rendered him one of the most distinguished ornaments of his age, and whose character and wisdom still associate him, in England’s best remembrances, with the noblest of her worthies, counted it a wisdom superior to all human learning, to consider his latter end—and if, amidst the numerous and important avocations of that high official station

which he occupied, rendered still more arduous and difficult by the anarchy and confusion of that revolutionary period in which he lived, this good man was not unmindful to address those momentary lessons to his countrymen, which we now present anew, as salutary admonitions to the present generation,—then have we a testimony to the worth and surpassing excellence of the wisdom, above all the acquisitions of science and philosophy, which cannot be disregarded without incurring the imputation of folly. Science and human learning we hold in high estimation, and let them be diffused throughout every corner of our land; but what we affirm is, that they do not meet the necessities of man’s moral constitution. The man of science may be rich in all these acquisitions, and yet be destitute of that knowledge which forms a right preparation for the duties of time, or a sound preparation for the glories of eternity; while the humble peasant, whose mind has never been illumined with science, may be illustrious in wisdom of a far higher order, and, by turning the consideration of his latter end to its right and practical use, may have attained to that knowledge in which the apostle determined alone to glory, “the knowledge of Jesus Christ, and him crucified.”—p. xxiii—xxv.

REVIEW.—*Memoirs and Select Remains of the late Rev. John Cooke, forty-three years Pastor of the Independent Church, Maidenhead, Berks. By George Redford, M. A. 8vo. pp. 622. Hurst and Co. London. 1828.*

THE size of this volume, when we first took it in hand for serious examination, presented to our view a forbidding aspect. We have been so much accustomed to the art and mystery of book-making, that this was suspected to be one of the common family; and that the author, to fill his pages, had introduced an unnecessary accumulation of foreign matter, not much less remote from his subject, than if he had given the height of St. Paul’s, or enumerated the arches of Blackfriars’ bridge. A nearer inspection, however, speedily dissipated these unfounded prejudices, and from first engrossing our attention, soon interested us in its details.

The work comprises four grand divisions: namely, I. The Memoir of Mr. Cooke; II. Facts and Anecdotes connected with his public Life; III. Select Remains; and, IV. Letters written to Different Individuals.

The memoir, which includes the select remains, and occupies about one hundred and forty pages, is particularly interesting; the biographer having carefully avoided all prolixity in his narrative, and, while placing the character of Mr. Cooke in an amiable light, disdaining to insult his memory with extravagant praises, or fulsome panegyric. It is a clear and comprehensive memoir of a venerable and worthy minister, written by a gentleman who seems less attached to hyperbole than to truth. In no place is the picture over-

charged either with light that dazzles, or with shades that confound the reader. The delineation is such, that we are persuaded the friends of the deceased must approve, and such as the author, in any company, need not blush to own.

The second part is not less amusing than it is instructive. It abounds with incidents, anecdotes, spirited conversations, remarkable facts, brief narratives, and singular interviews, in which every reader will feel a lively interest, without wishing that a single circumstance had been omitted. Under the article Anecdotes of Antinomianism, Mr. Cooke has recorded the following facts.

"One of these characters, who never bridled his tongue, but deceived his own heart, observed to me, that he had not been troubled with a doubt of the safety of his state for fifteen years. Yet this man was in the habit of lying, charging his bills twice, and putting articles into them which his customers had never received. He was daily at the public house, railing against the best characters in the church, 'crucifying Christ afresh, and putting him to open shame.' He delighted in railing against practical religion, to which his conduct and conversation proved him a stranger.

"A second, who was intoxicated three or four times a week, was cruel to his wife, and neglected his children, was continually complaining that I did not preach *experimentally*; that is, I did not preach his experience, as consistent with the character of a Christian.

"A third left my ministry, as himself informed me, because he found *no encouragement to hope for mercy*. He lived in adultery with his wife's sister; and had read the Bible twice from Genesis to Revelation, in search of some passage to countenance his conduct. His last words to me were, 'The meeting is too hot for me, I cannot stand it.'

"A fourth left me, because, when I preached against extortionate charges, the indulgence of pride, passion, lying, and misrepresentation, swearing, and scandal; he said I was *personal* in preaching.

"A fifth complained that I was *personal*, because I remarked, that drinking to excess was worse in a woman than a man; charged me with *personality*, and added, 'I am sure you meant me.'

"A sixth was offended when I preached against *covetousness*, and illustrated its fatal effects in the conduct of Judas: he was sure I aimed at him."—p. 114.

When young in the ministry, Mr. Cooke formed an acquaintance with the late notorious William Huntington; but the disgusting dogmatism of the latter prevented it from either ripening into intimacy, or being of long continuance. The occasion of their separation is thus stated by his biographer.

"At length Mr. Cooke asked the dogmatical divine his opinion of the tenth commandment, particularly he meant as to its extensive application to the indulgence of desires and wishes for various things which the Providence of God had denied us. He especially asked Mr. Huntington, whether he did not think that Christians frequently violated this commandment, by wishing for what they did not possess, or by being discontented with their lot: Mr. H., who was a master of sarcasm, at these words of the inquiring youth, drew himself up in his seat, into that kind of stiff erect position, which the body assumes when it

wishes to act disdain, and, turning his head aside with a sneer, as unworthy of his pretension to superior knowledge, as it was of his ministerial character, he said, 'You fool, you fool, you know nothing at all about it—that commandment, sir—why, that, sir, is God the Father speaking to Christ the Son.'

"At this extraordinary discovery, Mr. C. could not refrain from expressing his astonishment, and begged to know how this infallible dogmatist could make this sense plausible. The explanation he received was this: 'I tell you it is God the Father speaking to Christ the Son:—thou shalt not covet,'—that is, none of the reprobate—thou shalt be satisfied with the elect.' This was quite sufficient for Mr. Cooke. He found it hopeless to argue with such an opponent; but as speedily as possible he wished his oracle good day."—p. 52.

In a subsequent page we have some judicious remarks on the death of Mr. Huntington, in which his excellencies and defects are fairly contrasted, though it cannot be denied, that the scale greatly preponderates in favour of the latter. His acquaintance with the scriptures was almost unparalleled, against which we find many heavy *buts*.

It is one great advantage to this work, that in the portion entitled "Facts and Anecdotes," and also in the "Select Remains," the sections are brief and greatly diversified; on which account, although the volume is large, the reader is not likely either to find it tedious, or to grow weary in passing through its pages. There is an enlivening spirit infused into its narrations, dialogues, and incidents, that will always prevent attention from growing languid, accompanied with a supply and promise of something new constantly following in regular succession. The "Select Remains" contain not less than one hundred and eighty-four articles, among which are many subjects that are at all times important, and on most occasions Mr. Cooke's thoughts on them are particularly weighty and interesting.

In the concluding part of the volume, about one hundred and fifty pages are occupied with letters. These, though excellent in themselves, might have been omitted without doing the work any injury. It must, however, be admitted, that they exhibit their author to great advantage, shewing at once the vigour of his intellectual powers, the predominant features of his mind, and the spirit of vivacious, yet placid dignity, which seems to have pervaded all his compositions. But, notwithstanding those excellencies, every one knows, that letters are always most interesting when in the hands of the person to whom they were written. Their spirit evaporates when they are transcribed, and in passing to a second or third person, they generally appear to a disadvantage.

But whatever opinion may be entertained respecting the insertion of these letters in a volume already swelled to a more than ordinary biographical bulk, of the other parts there can be scarcely any room for a diversity of opinion. It is a valuable memorial, enlivened with interesting details, which will retain their freshness when, the present generation having passed away, time shall transmit it to posterity.

REVIEW.—*Life and Adventures of Alexander Selkirk, containing the real Incidents upon which the Romance of Robinson Crusoe is founded.* By John Howell. 12mo. pp. 196. Whittaker. London. 1829.

No reader who is acquainted with the adventures of Robinson Crusoe, can be at a loss to comprehend the nature and character of this volume; but after having been so highly entertained with the romance of Daniel de Foe, it is not improbable that he will prefer the visions of fiction to the realities of truth.

In his introduction to this work, the author vindicates De Foe from the charges of dishonourably pilfering from Selkirk's papers, with which his reputation has been assailed. He thinks that nothing but the simple fact, namely, that Selkirk had been confined several years on an uninhabited island, suggested to De Foe the foundation on which he has contrived to erect an imperishable fabric.

Of Alexander Selkirk, the author, in this volume, traces the personal, and in some degree the family history, stating his reasons for going to sea, the occasion of his being left on the island of Juan Fernandez, his mode of living while there, his final rescue from this abode of solitude, his subsequent return to the land of his nativity, and the incidents which followed, to the conclusion of his days. In this detail, plain unvarnished truth, unadorned with the embellishments of fiction, seems to have dictated to the author's pen; and though it will probably be read with less interest than the history and adventures of Robinson Crusoe, the deficiency will be supplied by the additional confidence which a conviction of truth rarely fails to inspire.

#### BRIEF SURVEY OF BOOKS.

1. *The Monthly Bible Class Book, upon the American Plan; Part I. Vol I. Gospel* by John. 12mo., (Westley and Davis, London,) has, at first sight, a matu-

riety of thought belonging to it, which would seem to unfit it for general usefulness among the young. But when it is remembered that the author's aim is not so much to address himself to the minds of children, as to those of a class of young people about to enter on the great duties of life, the difficulty will at once vanish, and the solidity of the instruction administered will appear to be a great recommendation of the author's plan. The value of religious knowledge directly derived from the sacred oracles, must far surpass that which is acquired in any other way. For this reason alone we think our American brethren have set us a noble example, in so generally making the Bible the Class Book in almost all their catechetical exercises. We hope the example will be generally followed in this country. It is one susceptible of almost indefinite improvement. The worthy author of this part of a series of biblical instructions has entered upon a most acceptable service to the church, which we sincerely trust he will find himself encouraged to pursue. He has thrown a clear and steady light upon the word of God, so far as he has proceeded in his undertaking; and we would only remind him that *simplicity* and *fidelity* must be the objects of his uniform aim.

2. *West Indian Slavery traced to its Actual Source, &c., with an Appeal for Sympathy and Consideration*, (Westley and Davis, London,) is a brief but spirited appeal to the compassion of Britons, urging the propriety and duty of abstaining from the use of articles procured by slavery. The notes contain extracts from colonial advertisements, which no Englishman can read without disgust.

3. *A Pastoral Letter on the Subject of Revivals in Religion, &c., by John Angell James*, (Westley, London,) strongly recommends "a greater increase of true piety in those who are already sincere Christians, and in the number of those who are truly converted to God." The author, however, is not afraid to quote what the justly celebrated Jonathan Edwards has written on the sudden and surprising outpouring of the Spirit of God in New England, nor ashamed to advert to the days of Wesley and Whitefield, when such shaking among the dry bones was by no means uncommon. But these are not the revivals at which he aims. The tendency of this pastoral letter is, to inculcate an increase of sober heart-felt piety, and a consistent conduct among genuine Christians of all denominations, but more par-

ticularly so in those who are under his immediate care.

4. *The Child's Commentator on the Holy Scriptures*, by Ingram Cobbin, Vol. I. (Westley and Davis, London,) contains, within a narrow compass, a familiar exposition of the leading facts, both historical and practical, included in Genesis and Exodus, delivered in language suited to the infantile capacity. The illustrations are drawn from topics with which every child is well acquainted. It is a pleasing little commentary, adorned with wood-cuts; and from its perusal, children may derive both amusement and instruction.

5. *Memoir of James Wait, a pious Shepherd, &c.*, by Robert Maclaurin, (Hamilton, London,) is a simple narrative respecting a pious man, who, in the humble walks of life, and with very inadequate means of instruction, enjoyed much of the divine presence, and was rendered remarkably useful in his family, and to all around him. It is a pleasing diary of Christian experience, which will find a mirror in the hearts of all who are born of God.

6. *The Monthly Teacher*, edited by the Rev. T. Dury, for January, 1829, (Seeley, London,) is designed for children, to whom it will be both amusing and instructive. The price being only three halfpence per number, no great variety can be expected. In this that is before us, we have five articles, relating to travels, distant occurrences, and fragments of natural history, all of which have an immediate bearing on facts contained in the Bible, with which it is intended to make the pupil fully acquainted.

7. *Paternal Discipline and Self-Scrutiny*, by Henry Forster Burder, M.A., (Westley, London,) form a pamphlet which embodies the substance of three discourses, delivered at Hackney, in September and October, 1828. It contains many observations that are appropriate and striking, but nothing to command any particular attention.

8. *The Speeches of the Rev. Dr. Singer, and Rev. Messrs. M'Ghee and*

*Daly, at the Rotunda Meeting for Discussion, &c. Dublin, Nov. 26, 1828*, (Nisbet, London,) enter into the points at issue between the Roman Catholics and Protestants. In favour of the latter, they embody much solid argument, and make a powerful appeal to our reasoning faculties. Meeting, however, with no opposition, we cannot estimate their relative importance, as to what may be urged on the other side. This much is clear, that they place the Protestant cause on advantageous grounds, from which the enemy will not easily be able to dislodge it.

9. *Quarterly Extracts from the British Society for Promoting the Religious Principles of the Reformation*, (Nisbet, London,) contain several interesting documents, which shew that the Society has been productive of much benefit to the Protestant cause.

10. *The Ladies' Library, part I.* (Knight and Lacey, London,) has a pleasing aspect, and bids fair to be a useful publication. It is ornamented with a neatly executed engraving of her Royal Highness Princess Victoria, and consists of original articles, both in prose and verse, and of extracts from the Annuals, and some other pleasing productions; but having neither preface, advertisement, nor title, besides what we have given, we know nothing of its intended extent, or the course which the publishers design to steer.

11. *The Fatal Consequences of Licentiousness, a Sermon*, by John Scott, M.A., (Seeley, London,) was occasioned by the trial of a young woman for the alleged murder of her illegitimate child. This circumstance furnished the author with a fair opportunity of unfolding the frightful visage of iniquity in its various forms, but more particularly so in the case which thus presented itself immediately before him; and we cannot but acknowledge that he has turned it to a beneficial account. It is a sermon that will be read with such deep and lively interest, that the talents of the preacher will be forgotten amidst the momentous topics that every where pervade his discourse.

M. TALLEYRAND.

Few persons acquainted with the exploits of Buonapare can be ignorant, that to the splendid talents of this celebrated statesman, he was indebted in no small degree for the successes which marked his military career. The following is the Autograph of this extraordinary man.

ch. man. Talleyrand

## GLEANINGS.

*The Slave Trade.*—This country has paid, so far as can be ascertained, about £5,000,000 altogether, on account of the abolition of the Slave Trade. The government expenditure on this account for 1825 and 1826, averaged about £300,000 each year. And yet how little has been effected in our colonies towards the amelioration of the condition of the unhappy slaves; and how high the tone assumed by their tyrants, who talk about their *vested rights* and *acknowledged claims to property* in their fellow-men. A little efficient legislation, firmly enforced, is wanting to quarter humanity among them, and prevent their frequent harassing of missionaries, and incessantly cracking the whip.

*Ireland.*—Of this country, Swift has remarked, and we believe his observations will apply in some degree at the present day, that "two-thirds of its revenues are spent out of it—the nation not permitted to trade with the other third—and that the pride of the women will not suffer them to wear their own manufactures, even when they exceed what come from abroad." This is the true state of Ireland in very few words.

*Popish Protestantism.*—The following is from a form of common prayer, composed for the 30th of January, soon after the Restoration, published by his majesty's direction, and printed by John Bill, printer to the king, London, 1661. "And we beseech thee to give us all grace, to remember and provide for our latter end, by a careful, studious imitation of this thy blessed saint and martyr, (viz. Charles I.) and all other thy saints and martyrs that have gone before us; that we may be made worthy to receive benefit by their prayers, which they, in communion with thy Church catholic, offer up unto thee, for that part of it here militant."—In the evening collect.

*Beauty of the English Law.*—It is the character and the vice of the law of England to deal in specialties; it is shaped on no broad principles, but adapted to particular cases. The consequence is, that between the specialties there are amply wide gaps for the escape of offenders. Embezzlement is observed to be a frequent offence of clerks and servants: the legislature accordingly frame a law not comprehending embezzlement in all its forms, by whomsoever committed, but embezzlement by clerks and servants. Mr. Austin is indicted for embezzlement, and acquitted because he comes neither under the description of a clerk nor of a servant! This is the beauty of English law. Now another law will be made, comprehending the embezzlement of treasurers for trusts, or deputy-treasurers, agents, or others, and this will do till some undescribed character embezzles, when there will be another failure of justice, and another special law to fill the gap. Such is the perfection of wisdom, excellent in shutting the stable-door when the steed is stolen. Crime, like time, should be seized by the forelock. Our legislators, however, delight in setting justice to the pleasant and seemingly sport of securing the pig by the soaped tail; and there is a squeak—an evasion—the prey is gone, and Thémis floundering on her back in the mire of iniquity.

*Great Curiosity to Ornithologists.*—On Wednesday, Dec. 3, 1828, Mr. J. Symes, of Warminster, shot in his garden a singularly variegated cock sparrow; the head, neck, back, and wings, are beautifully spotted with a diversity of colours, white, red, black, brown, &c.; under the beak and part of the breast is a resemblance of the starling, and from the breast to the tail is perfectly white. The bird, in a preserved state, is now in the possession of Mr. Symes.

*A Sober Public House.*—At a public-house in the village of Coddendam, in Suffolk, a labourer is rarely allowed to drink more than a pint of beer; if he calls for more, the landlady will let him have but half-a-pint, and not often even that quantity, telling him, it is as much as he can afford to pay for. Drunkenness is, consequently, but little known in the house.

*Cost of the Redemption of all British Female Slaves.*—Were all the inhabitants of the United Kingdom to contribute a yearly payment of only sixpence each, all the female slaves, under forty years of age might be redeemed from bondage; and their children being born free, slavery might be extinguished in a single generation. If gold be an antidote for slavery, should we not give, for the ransom of our enslaved brethren, our jewels of silver and our jewels of gold, to hasten their deliverance? that they may go with their young and with their old, with their sons and with their daughters, and that their little ones may go with them? We cannot add, with their flocks and with their herds—for British slaves have none. The number of female slaves in all our colonies may be estimated at 360,000. Of these the number who are from one day to forty years of age, may be taken to be 300,000. The price of them, at fifty pounds each, which is a very high average, would be £15,000,000; which sum, reckoning the 3 per cents. at 90, would be completely liquidated by a perpetual annuity of half a million.

*Just Claims of British Slaves.*—What are the claims of British slaves on their fellow-subjects, in return for all the wrongs which they have hitherto endured? Common justice requires that they should be prepared for their freedom by the best means, and at the earliest possible period; and that liberty should be given them, as soon as it could be done with advantage to themselves. The question of compensation lies between the planters and the people of England. Petitions, it is true, have been sent to the legislature from all parts of the country, praying for the abolition of slavery; and yet little, or nothing, has been done for the relief of the oppressed.—*Missionary Register.*

*Antiquities.*—The house of Arrius Diomes was the first thing dug out at Pompeii. The remains of this edifice announced it to be one of the most beautiful and convenient buildings. Its interior consists of a large square yard, the portico of which is supported by columns of gypsum. In the middle of this was a small garden, with a railing. Eight rooms on the ground-floor look into the yard; most of them are painted red, the floors laid in with mosaics, and the ceilings flat. Several of them are beautifully decorated with figures and arabesques. On the ground-floor a skeleton was found, supposed to be that of the proprietor. He held in one hand a tray, and gold coins and decorations in the other. A slave behind him carried a bronze and a silver vase. These two individuals were overtaken and overwhelmed by the volcanic shower in the moment of flight. Below the portico which surrounds the garden, is a subterraneous apartment, perhaps a cellar, where many wine jars were found. Two staircases lead to the upper story, the right side of which only remains standing, which, like all the houses of Pompeii, is without covering. In the middle of the house is a covered yard, surrounded with fourteen columns lined with tiles and intaglio, forming a portico with mosaics. The ground-floor contains several apartments apparently destined for baths, dining-rooms, bed-rooms, &c.

*Bishopric of London.*—There are thirty manors, two palaces, £8000 a year, and the patronage of thirty-seven livings, attached to the see of London.

*The Pope v. Miracles.*—The Archbishops and Bishops of France had ordered a continuance of forty days' prayer throughout the kingdom, and calculated their ordinance so that the holy time should close on the 17th December, that day being the anniversary of the miraculous appearance of a luminous cross at Migne, in 1826. In order to sanctify the proceeding, the Pope was applied to for a Bull to declare the luminous cross to be a real miracle; but the Pope sent for the most skillful chemists and natural philosophers of Rome, and upon their proving that they could produce a similar cross by the aid of certain very common chemical powers, his Holiness is reported to have exclaimed, "As long as I fill the Holy Chair, not a line shall be published in favour of the juggling at Migne."

*Ancient New Year's Gift.*—(From the 'Percy Household Book.').—"Item. My Lorde useth ande accusomth to gyf yerly, when his Lordshipp is at home, to his Mynstrails that be daly in his Houshold, at his Tabret, Lute, ande Rebek, upon New Yeres Day in the mornynge, when they doo play at my Ladis Chambre doure for his Lordschipe and my Lady, xx. Viz. xiiij. lijd. for my Lorde, and vis. viijd. for my Lady, if she be at my Lords fynd-ynge, and not at her owen. And for playing at my Ladis sone and heir Chambre doure, the Lord Percy, ijs. And for playing at the Chambre doures of my Lords younger sonnes, my younge Maisters after, viijd. the pece for every of them—xxiij. lijd."

*Gravel Walks.*—The following cheap improvement is recommended in the construction of walks in gardens, lawns, &c. uniting the advantages of great hardness, durability, and freedom from worms and insects. When a new walk is made, or an old one reformed, take the necessary quantity of road-scraping, previously dried in the air, and reduced as fine as possible; mix with the heap enough coal-tar from a gas work, so that the whole shall be sufficiently saturated, and then add a quantity of gravel; with this lay rather a thick stratum as a foundation, and then cover it with a thin coating of gravel. In a short time the walk will be as hard as a rock, not affected by wet, or disfigured by worms.

*A Floating Farm Yard.*—The following sketch of a family floating down the Ohio on a raft is at once highly graphic and characteristic of inland migration in America:—"To-day we passed two large rafts lashed together, by which simple contrivance several families from New England were transporting themselves and their property to the lands of promise in the western woods. Each raft was 50 or 90 feet long, with a small house erected on it; and on each was a stack of hay, round which several horses and cows were feeding, while the paraphernalia of a farm-yard, the ploughs, waggons, pigs, children, and poultry, carelessly distributed, gave to the whole more the appearance of a permanent residence, than of a caravan of adventurers seeking a home. A respectable-looking old lady, with spectacles on her nose, was seated on a chair at the door of one of the cabins, employed in knitting; another female was at the wash-tub; the men were chewing their tobacco with as much complacency as if they had been in 'the land of steady habits,' and the various family avocations seemed to go on like clock-work. In this manner these people travel at a slight expense. They bring their own provisions; their raft floats with the current; and honest Jonathan, surrounded with his scolding, grunting, squalling, and neighing dependents, boats to the point proposed, without leaving his own fire-side, and on his arrival there, may step on shore with his house, and commence business, like a certain grave personage, who, on his marriage with a rich widow, said he had 'nothing to do but to walk in, and hang up his hat.'"—*Letters from the West.*

*Curious Invention.*—A mathematical instrument-maker at Paris, of the name of Conti, has conceived the notion of a portable instrument, which he calls a tachygraph, by means of which any person may write, or rather print, as fast as any other person can speak. If such an instrument can be brought to perfection, of what immense value will it be to parliamentary reporters! M. Conti, however, like many other ingenious men, is not rich. He calculates the expense of constructing a single instrument at 600 francs; and he has applied to the Academie des Sciences for pecuniary assistance. His request having been referred to the consideration of a committee, a very favourable report has been made upon it.

*New South Wales Cotton.*—(By Mr. Buchanan.) The sample of cotton from Dr. Hooker, said to be the produce of New South Wales, appears to me, as a cotton broker, to be a very beautiful article, and the first of the kind I have seen. In general appearance, it resembles the finer samples from the Dutch colonies, more than any thing else I am acquainted with, (say Demerara,) &c.

and is as valuable; it is a little more uneven in staple, but fully as fine in fibre, although rather inclined to *mat*; this, however, may in part proceed from the manner in which it has been handled in the cleaning; it is of a good colour, and free from stain.—I have prevailed upon Mr. Angus, the manager, and a partner in the Duke-street Twist Company here, to spin this sample of cotton into yarn, and he has been at much pains to do it justice. His experience of it in working, bears me out in the opinion I had formed both of its quality and value, for it has already produced No. 130 from Demerara cotton, and of this, No. 100, 106, 116, 126, and 136, and reports, that the coarser it is spun, the better is the quality of the yarn, as was to be expected. He is also of opinion, that it is *decidedly a better cotton than Egyptian*, and being much cleaner, more valuable.—As to the cultivation of this cotton, I think that it ought to be grown upon the richest soil to be met with in the island, and as much upon the sea-border as possible, for it is universally found, that the finest cottons in America are produced on the small islands and salt marshes: there are no directions necessary for cleaning it, for that they seem to understand completely already, the sample sent being as clean as can be wished, and the cotton very little injured in the operation. It may be proper, however, just to say, that the less it is handled the better, and that, provided it is clean, the nearer a state of nature, the more favourable for spinning.—You mentioned to me that this sample was grown from Sea-island seed, and the seeds remaining among the cotton prove that it was either Sea-island or West Indian seed, both of these being smooth on the surface, and perfectly black in colour. I observe, however, among the cotton, marks of deterioration, either from soil or climate, such as imperfect seeds, and the *green nap*, only known in the back-country of America, and among the up-land cottons."

*Mrs. Elizabeth Forster, Grand-daughter of Milton.*—The following particulars of this last relic of the immortal Milton, is from the Birch and Sloane MSS. In the hand-writing of Dr. Birch.—"1754, May 14, Tuesday, I attended the funeral, and performed the office of interring Mrs. Elizabeth Forster, grand-daughter of John Milton, and the last of his descendants. She died at her house, the sign of the Thatched House, in Islington, of an asthma and dropsy, on Thursday afternoon, May 9th. She was born in Ireland, in November 1688, and was about 15 years of age when she came to England, and married Mr. Forster in 1719. She was buried in a vault in Tindall's ground in Bunhill Fields." In addition to this is the following notice in the *Mirror*, No. 40, July 26, 1823:—"Mrs. Forster, grand-daughter to Milton, kept a chandler's shop at Lower Holloway, some years, and died at Islington May 9th, 1754, in the 66th year of her age, and by her death all Milton's family became extinct. She had lived many years in a low way, and was at last depressed with poverty, and the infirmities of old age. It does not appear that any of her grandfather's admirers took any notice of her till 1750, when, on the 5th of April that year, Comus was represented at Drury-lane Theatre, with a new Prologue by Johnson, and spoken by Garrick, for her benefit, which produced her about £130.

*Lines, supposed by Milton.*—The following Lines on a glass at the —, at Chalfort, in Bucks, are supposed to be written at the time of the plague in 1665:—

Fair mirror of foul times, whose fragile scene  
Shall as it blazeth, break, while Providence  
Hye watching o'er his saints, with Eve unseen,  
Spreads the red rod of angry Pestilence,  
To drive the wicked, and their counsels, hence.

Yes, all to break the Pride of Lustful Kings,  
Who Heaven's Love reject for British sense,  
As erst he scourg'd Jesside's sin of yore,  
For the fair Hittite, when on seraph's wings,  
He sent him War, or Plague, or Famine sore,

*Birch and Sloane MSS.*

**Thieves.**—Taking into the account the hulks, and the different prisons in and about the metropolis, there are calculated to be very little short of an average of 100 thieves per day let loose to their former occupations.

**Large Trees.**—In Needwood forest, in England, the oak tree, called the Swilcar lawn oak, contains by estimation a thousand feet of timber. The Rev. Mr. Snow says, this oak, the father of the forest, girths, at five feet high, 21 feet, the whole height 65 feet. In the county of Essex, a Lombardy poplar is described as a very fine and beautiful tree, 70 feet high, and seven feet three inches in circumference; and there is now standing in the garden of Mr. Jeremy Bentham, in St. James's Park, a poplar, which is nearly 80 feet in height. An ash on the lawn of Castle Menzies, in Scotland, was blown over during a violent snow-storm, and was then described as the largest ash in that country; it measured eighteen and a half feet in circumference. The Charter oak, in Connecticut, says a Hertford paper, is no less than 400 years old; it is 28 feet in circumference near the ground, and at the height of seven feet it is 17 feet in circumference; the height of the tree is about 70 feet; some of its branches extend 20 feet. Mr. Nelson, the botanist, who accompanied Captain Bligh to the South Seas, for the purpose of conveying the Bread-fruit-tree to the West Indies, when on Van Diemen's Land, found a tree in a thriving state, of the enormous size of thirty-three and a half feet in girth, and of a proportionate height.—The elm, in Hatfield, Massachusetts, is said to be the largest tree in New England. It measures in circumference 34 feet, at two feet from the ground at the height of five feet from the smallest place in the trunk, the circumference is 24 feet 6 inches. There is a cut in the tree, four feet from the ground, which tradition says was made by the Indians for the highest rise of the Connecticut river.—“The largest tree in Great Britain,” says Dr. Hunter, “that I have read of, is the one cited by Smellie, in his ‘Philosophy of Natural History,’ as growing at Cowthorpe, near Weatherby, upon the estate belonging to the Right Honourable Lady Stourton. The dimensions are almost incredible; it measures close by the ground 26 feet; its height, in its present ruinous state, (1776), is about 85 feet, and its principal limb extends 16 yards from the boll. When compared to this, all other trees are but children of the forests.” In Lewis and Clarke's expedition, they saw pine trees at the mouth of the Columbia river, of twelve feet diameter and 200 feet high.

## Literary Notices.

### Just Published.

**Fishers' Grand National Improvements; or, Picturesque Beauties of the British Empire in the Nineteenth Century.**—No. 1, of “England,” commencing with Lancashire—Nos. 1 and 2, of “Ireland,” commencing with Dublin.—Nos. 1 and 2, of “Scotland,” commencing with Edinburgh.

**The First Number of the Library of Religious Knowledge, containing Natural Theology.** Part I. To be continued every fortnight.

**Noon-Day Sunset.** A Sermon addressed chiefly to Young People at Broad street Meeting House, London, on the decease of Mrs. T. C. Everett, of Reading. By J. P. Dobson.

**The Necessity of the Anti-Pauper System, shewn in the oppression and misery produced by the Allowance System, which paralyzes the beneficial operation of Friendly Societies, Savings Banks, Select Vestries, well-managed Workhouses, and every other means of ameliorating the condition of the Poor.** By the Rev. J. Bosworth, M.A. F.A.S.

**Facts and Observations relative to the practice of Taxing Pilgrims in some part of India, and paying a premium to those who collect for the worship of Juggeraunt, at the great Temple in Orissa, respectfully submitted to the Court of Directors of the East India Company.** By J. Peggs, late Missionary in Orissa.

**A Gentleman's Guide to the English Language.** By Joseph Sutcliffe, M.A.

**A Treatise on Dyeing Silk Shawls, Garments, Bandanas, &c.** By H. Mc Kernan. Bro. With Plates and Wood-cuts.

**An Appeal to Britain, recommending the Abolition of the Practice of Burning Hindoo Widows.** By the Coventry Society for the Abolition of Human Sacrifices in India.

**The Child's Commentator on the Holy Scriptures.** By Ingram Cobbin, A.M.

**A Manual of Christian Instruction, &c.** By Wm. Sleigh.

**The Step-Mother; a Tragedy.** By Jacob Jones, Esq.

**The Communicant's Spiritual Companion, &c.** By the late Rev. T. Hawsell, L.L.B. M.D.

**Memoir of James Wait, a pious shepherd.** By Robert McClaurin.

**Poems, Lyric, Moral, and Humorous.** By Thomas Crossley.

**The Parental Discipline of Affliction.** By Henry Forster Burder, M.A.

**A New Version of the Psalms of David.** By James Usher.

**The Christian Souvenir; or, Reflections for every Day in the Year.**

**A Pastoral Letter on Revivals of Religion.** By John Angell James.

**Ghost Murders in India.** By J. Peggs.

**The Scripture Student's Assistant, to facilitate the Study of the Sacred Scriptures.** By Rev. John Farr.

**Report of the General Baptist Missionary Society, for the year ending June 30, 1838.**

**A Help to the Private and Domestic Reading of the Holy Scriptures.** By J. Leifchild.

**Twelve Moral Maxims of my Uncle Newbury.**

**A Defence of the Students of Prophecy, in Answer to the Attack of the Rev. Dr. Hamilton, of Strathblaine.**

**The Fatal Consequences of Licentiousness; a Sermon.** By John Scott, M.A.

**A Guide to Acquaintance with God.** By the Rev. James Sherman: third edition.

**Speeches delivered at a Meeting of the British Reformation Society.**

**The Ladies' Library. Part I.**

**The Triumph of Scriptural and Rational Truth displayed in a complete Refutation of the Doctrine of the Eternal Generation of the Divine Logos, and the Hypothetical Union of two Spiritual Natures in Jesus Christ, addressed to the President of the Wesleyan Methodist Conference; and an Expository Address to that Conference, as a body.** By Samuel Tucker, V.D.M.

**The Modern Martyr.** By the Author of the Evangelical Kumbler. 2 vols. 12mo.

**West Indian Slavery traced to its actual source; and an Appeal for sympathy and consideration.**

**The Monthly Bible Class Book, upon the American plan.** Vol. I. Gospel by John. By John Morrison.

**The Scripture Reader's Guide to the Devotional Use of the Holy Scriptures.** By Caroline Fry.

**An Inquiry—What is the one True Faith, and whether it is professed by all Christian Sects, &c.**

### In the Press.

**The New Testament; with a Key of Reference and Questions, Geographical, Historical, Doctrinal, Practical, and Experimental; designed to facilitate the Acquaintance of Scriptural Knowledge in Bible Classes, Sunday and other Schools, and Private Families.** By Henry Wilbur, A.M.

**Essays on Various Subjects.** By Jacob Stanley. 12mo.

**The Prize Essay on the Lever, (embracing its numerous modifications in the wheel and axle, and pulley.)** In this production of an Operative Mechanic, the errors of Gregory, Lardner, Nicholson, and other eminent professors of mechanical science, are proved and corrected. It is rendered quite plain to the meanest capacity. Numerous engravings.

**Mr. Edmeston has in the press, “The Woman of Shuenn;” a Dramatic Sketch, and other Sacred Poems.**

**The Portraiture of a Christian Gentleman.** By a Barrister.

**The Advantages and Deficiencies of the Protestant Reformation; a Sermon preached at Kimpton, before the Monthly Association of Congregational Ministers.** By J. P. Dobson.

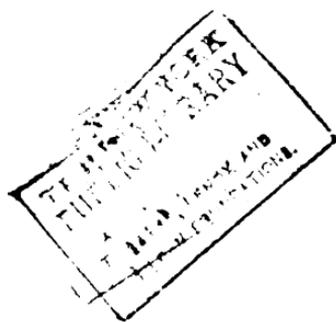
**“A Mother in Israel,”** being a Sketch of the Character of the late Mrs. Ewing, of Glasgow. 18mo.

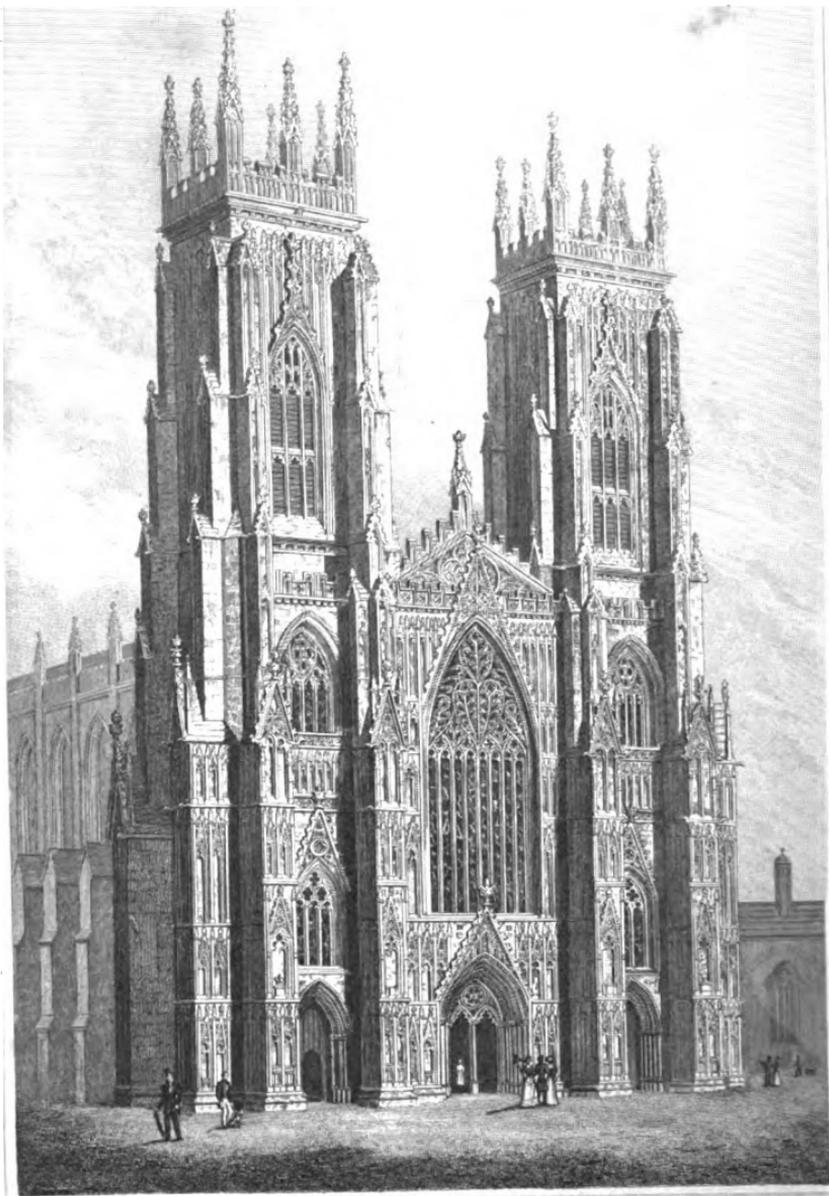
**By the Rev. E. Millar, A.M.**

**“Ministerial Perseverance;” a Charge delivered at the Settlement of the Rev. Arthur Tidman over the Church assembling in Barbican.** By the Rev. Andrew Read.

### Preparing for Publication.

**An Anglo-Saxon Dictionary, with Explanations in Latin and English; and a copious English Index.** In one thick volume octavo. By the Rev. J. Bosworth, M.A. F.A.S.





WEST FRONT OF REIMS CATHEDRAL FROM A DRAWING BY N. WHITTOCK.

# THE Imperial Magazine;

OR, COMPENDIUM OF,

RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.

MARCH.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.]

HISTORICAL NOTICES OF YORK AND ITS CATHEDRAL, WITH AUTHENTIC PARTICULARS RESPECTING THE LATE CONFLAGRATION.

(With an Engraving.)

THE Cathedral Church of York, around which the hoar of antiquity has been gathering for ages, and that was regarded with high veneration by the scholar and architect, has lately, by the wild enthusiasm of a disordered intellect, been reduced to a deplorable ruin.

The city of YORK owes its origin to the Romans, by whom it was named Eboracum; for before the time of the invasion by Julius Cæsar, this, and almost every other town in the island, consisted of miserable huts, in the midst of thick woods or morasses. The central position of this place occasioned it to be very early erected into a Roman station of considerable importance; and it was afterwards made the principal residence of the emperors and commanders during their protracted contest with the natives. The Romans adorned this city with temples, palaces, theatres, and other public buildings; but all traces of these works of antiquity have long since disappeared. The emperor Severus, whilst he was constructing the famous wall between the Tyne and the Eden, resided at Eboracum; and before the completion of the work, he died there. Excepting Verulamium, (St. Alban's) there was no Roman settlement in the kingdom, which possessed privileges at all similar to those of Eboracum. It was invested with the power of self-government, under magistrates of its own choosing. York, the modern name of the city, is a corruption of *Yevor-wyc*, an idiomatic alteration by the Saxons from *Cair-Effroc*, the British appellation.

The earliest notice respecting the recognized establishment of Christianity in York, bears date A. D. 314. About A. D. 628, Edwin, king of Northumberland, having married Ethelburga, sister of Ebald, the converted king of Kent, was, by her persuasion, aided by Paulinus, who attended her to York, induced to embrace the Christian religion. A few years after this,

he founded the cathedral, over which, Paulinus was appointed archbishop, being formally invested with the ensigns of his office by the pope Honorius. Such was the state of York in the first part of the ninth century, that it might very well be styled the Athens of that dark age. The library of the cathedral was exceedingly rich in valuable books, and scholars were sent from France for the purpose of transcribing some of the writings to be found only in "that noblest repository and cabinet of arts and sciences in the whole world."

York was captured in 867 by the Danes, the town laid in ruins, and most of the inhabitants put to the sword; though it does not appear that the cathedral and famous library suffered on this occasion. But the ravages of the Danes were mild in their effects, when compared with the barbarities and enormities of William the Conqueror. York, it seems, appeared to him to be the focus of rebellion, and he vented his anger against it by razing the city to the ground, and putting to death, not only the inhabitants of the town, but those also of the surrounding country. A Norman garrison, stationed in York, set fire to the suburbs, to prevent the houses being used for filling up the ditches by the Danes, who were besieging them. But the fire spreading, burnt a great part of the city, and the cathedral, with its library, perished in the conflagration. "It was shocking," says Simeon of Durham, "to see in the houses, the streets, and high-ways, human carcasses swarming with worms, dissolving in putridity, and yielding a horrible stench; nor were any left alive to cover them with earth, all having perished by sword or by famine, or, stimulated by hunger, had abandoned their native land. During the space of nine years, the country lay totally uncultivated, presenting to the view a vast and dreary solitude: between York and Durham not a house was inhabited, all was a lonely wilderness, the retreat of wild beasts and robbers, and the terror of travellers."

This celebrated city lay a long time buried in its ruins, and for half a century its name is not mentioned in history. But

in the reign of king Stephen it began to assume something of its former importance, till, by an accidental fire, the town and cathedral were again involved in one common destruction. This calamitous event happened on the 4th of June, 1137. Yet only forty-nine years after this terrible catastrophe, the cathedral rose again from its ruins, and the city was considered as bearing a half-proportion to London.

In 1251, the marriage of Henry the Third's daughter, with Alexander king of Scotland, was celebrated in this edifice, and scarcely ever had been seen a spectacle so extensive and splendid. In the reign of Edward the Second, the suburbs of the city were burnt by the Scots, under earl Murray. In 1328, the marriage ceremony of Edward the Third with Philippa of Hainault, was performed in the cathedral of York. In the year 1509, a printing press was established within the precincts of York cathedral, near the place where the royal presses were erected in 1642, while Charles resided in the city.

Of the building, as it existed previous to the late lamentable occurrence, it is to be noticed, that the oldest part is the south transept, which was built by archbishop Grey, in the reign of Henry the Third, *A. D.* 1228. The north transept was added in *A. D.* 1260, by John le Romain, who also raised a handsome steeple in the place which the lantern now occupies. In 1291, this same prelate laid the first stone of the nave, and ultimately finished the west end with the steeples as it remains to this day. The choir not corresponding with the elegance of the nave, was taken down, and the sum of £1810 expended in the erection of a new one.

As the cathedral of York is one of the largest structures of the kind in England, so it was also one of the most magnificent. In no edifice of the same nature was there to be found such a splendour of detail as in this. Its superb windows, delicate tracery, and rich tabernacle-work, made it a perfect study for the architectural student, and gave it a venerable interest in the estimation of every person of correct taste.

We have now to enter on the ungrateful task of narrating the circumstances connected with the late destructive fire.

On Monday, the 2d of February, 1829, at an early hour in the morning, it was discovered that the choir of this splendid cathedral was in flames, which, before they were subdued, destroyed all that part of the building. The roof from the tower to the great east window fell in, burying at once all those relics of piety, and beautiful specimens of art, which filled the space

below. In a few hours this venerable and elegant pile, which had been the pride and boast of the north of England, was become a mass of smoking ruins. And the evil is aggravated by the reflection that it was not produced by accident, but done deliberately, and with premeditation. That the unhappy man who has caused this lamentable mischief is insane, we readily believe, for surely none but a maniac could have committed such an act. Yet, how well soever the fact of his insanity be established, it can take nothing from the regret which must be felt for the loss that has been sustained.

On the Sunday evening divine service was performed as usual, and the building left apparently safe. About four o'clock on Monday morning, a man passing through the minster yard, observed a light in the cathedral; but supposing that it might proceed from workmen preparing a vault, or otherwise engaged, he made no inquiry. Between six and seven the discovery was made in a singular manner. A boy, named Swinbank, one of the choristers, walking through the precincts, accidentally stepped on a piece of ice, and was thrown on his back. Before he recovered himself sufficiently to rise, he noticed a quantity of smoke issuing from several parts of the roof. Alarmed at the sight, he went to the man who keeps the keys, and they returned together. On entering the building, the scene was beyond description. The beautiful wood work of the south side of the choir was extensively on fire, and columns of dense smoke were wreathing their dark colossal folds up to the roof of the building. The alarm was given, and the whole city quickly made acquainted with the distressing circumstance. Engines were procured, and workmen arrived about seven, when they found the interior of the vestry entirely consumed, and could easily trace the communication of the fire with the rest of the building.

“About eight o'clock the aspect was dreadful in the extreme. The whole of the west nave was filled with one suffocating mass of smoke, whilst the choir glared with flame. From the minster-yard the smoke was seen issuing from the base of the lantern tower, from the pinnacles to the south front, all along the roof of the nave to the western tower. The flames had made frightful progress at nine o'clock in the morning, and the minster bells were rung, to spread the alarm still farther, and shortly afterwards the roof of the choir began to fall in with crashes; at every fall, sending up showers of sparks and lighter pieces of

ignited wood, some of which were borne in the air, to a considerable distance. The flames now played uncontrolled on the exterior of the choir and chancel, rising several feet above the battlements, while the water from the engines mingled with the stream of melted lead from the roof.

“At this moment it was impossible to view the interior without emotions of the most painful kind. Every vestige of the exquisite tabernacle-work around the choir, and forming the prebends’ stalls, &c. was consumed; the pews, the cathedral, the pulpit, the beautiful altar screen, so justly admired for its elegant architecture, had all become one commingled mass of smouldering and blazing ruin, which strewed the pavement to the depth of three feet. The pillars, that once served to assist in dividing the choir from the two side aisles, now stood alone, the whole being one open space, with the roof burning on the ground, and nothing above but the light of heaven. The roofs of the side aisles were smoking. The organ had early fallen a sacrifice, and now, at intervals, were seen portions of the valuable music, falling from the relics of the loft, into the burning mass below.”

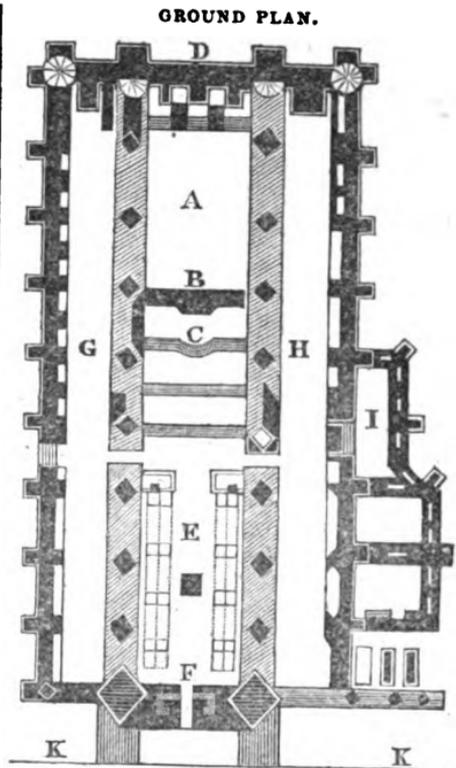
The fire was so far got under by noon, that all apprehensions of its spreading to the nave were removed. The stone fabric itself has sustained considerable injury; the pillars being of limestone, burnt with great violence to the height of the conflagration. The sight of the ruins is most melancholy. Scarcely any vestige whatever of the choir remains.

The fire engines in the city being found insufficient, expresses were sent to the barracks, and to Leeds and Tadcaster, for others. The 7th Dragoon Guards sent their engine, with two troops to guard the workmen and building from idle intruders. The Tadcaster engine arrived presently after this. About two o'clock two engines arrived from Leeds, and at four o'clock two others. The total number of engines employed was ten, and they continued playing all night.

The annexed ground-plan of the choir, and other parts of the cathedral, that have sustained the greatest injury, will enable the reader to form a more correct idea than mere description could give of the extent of the calamity.

The dimensions of this magnificent cathedral are as follows:—

Length from East to West, . . . . .	Feet 524½
Breadth of the East end, . . . . .	105
Breadth of the West end, . . . . .	109
Length of the cross aisles from North to South	222
Height of the two Western towers or steeples	196
Height of the nave, . . . . .	99
Height of the lantern tower or steeple	235



- REFERENCES.
- A. The Lady's Chapel filled with monuments.
  - B. The Ornamental Screen dividing the Chancel.
  - C. The Communion Table.
  - D. The Great East Window.
  - E. The Choir.
  - F. The Organ and Entrance to the Choir.
  - G. The North side Aisle.
  - H. The South side Aisle.
  - I. The Vestries, &c.
  - K. The Transepts, north and south.

That portion of the roof which has fallen in, extended from the screen F, where the organ stood, to the large stained window at the eastern extremity D. So that the space now exposed embraces that part of the choir used for divine service, and the chancel, and the interval behind the altar usually called the Lady's Chapel, A. Of the organ only a few worthless fragments remain. The communion table was removed before the fire had reached that portion of the building; but the plate was unfortunately exposed to the flames, which reduced it to a shapeless mass. Of the pews no traces whatever are left. Yet it is some consolation to learn, that the beautiful Gothic screen F, so much admired for its delicate tracery work, has sustained no material damage. The effigies of the monarchs of England, in the front of this screen, on the right and left of the choir door, remain perfect.

The roofing of the north and south

aisles, G and H, remains standing, though the lead is melted away, and it must be otherwise much injured, from its contiguity to the part where the fire raged so destructively. The monuments in these aisles are partially injured. The large pillars on each side of the choir have suffered greatly. These columns being composed of magnesian limestone, the fire has detached large pieces from them, particularly about the base. The east side, against which the flames raged with tremendous fury, has received no great damage, except where the roof of the choir extended. The progress of the flames was arrested by the lantern tower, when, indeed, nothing more that was combustible remained. The elegant stone screen B, separating the altar from the Lady's Chapel, has suffered less than might have been expected. It is impossible to estimate the mischief in the Lady's Chapel, A, the whole space being filled with monuments of great value, many of which must, at least, be greatly mutilated. Considerable interest is felt for the preservation of that to the memory of Sir George Saville.

The following are the principal monuments: A superb monumental shrine of Archbishop Bowet; also of Archbishops Scroope, Sterne, Savage, Frewen, Matthews, Sharp, Piers, Sewall, Lamplugh, Dolben, and Hutton; of Prince William de Hatfield, second son of Edward III., of Sir Thomas Davenport, and several others. Dr. Dealtry's monument has a beautiful figure of Health, bending over an urn, and dropping a faded wreath on his ashes. There is a full-length figure of Sir George Saville, six feet high, standing on a rich pedestal; he is resting on a column, and holding a scroll in his hand: over the inscription of the pedestal are emblematic figures of Wisdom, Fortitude, and Eternity.

The large East Window D, emphatically called, "The Glory of the Cathedral," from the exquisite beauty of the staining, and the delicacy of the tracery work, has suffered comparatively little. Nor have any of the stained windows received very serious damage. The transepts and nave of the building are entirely uninjured; and the exterior exhibits no appearance of a fire having taken place. The valuable documents deposited in this cathedral were early removed to the church of St. Michael-le-Belfrey. Many curiosities of great interest to the antiquarian have also been preserved. But what is of greater consequence than the latter, the valuable library has been saved, excepting some volumes of music, and other books, which had been left in the organ loft.

The following is a rough calculation of the expense which will attend the necessary repairs:—

Oak wood roofing . . . . .	£2,500
Grained ceiling . . . . .	2,000
Carved bosses or knots . . . . .	2,500
The large and intersecting ribs (oak wood)	2,500
Slatting the roof with the best Westmoreland slate, and copper nails	600
Lead for gutters, ridge, &c. of 8lb. to the foot	200
Iron work for the whole building	500
Plastering the ceiling, using oak laths	500
Repairing the windows	500
Repairing the stone work damaged by fire	5,000
Ditto the stone screen, stair-cases, &c. under the organ	1,000
Supporting the floor destroyed, renewing the same, the altar-steps, &c.	3,000
Repairing the side aisles, the roofing, gutters, &c.	2,000
Repairing the altar screen, glass, &c.	1,000
52 new Prebendal and other stalls, at 100l. each	5,200
The screens, doors, &c. from the stalls to the altar	3,000
The pulpit and Archbishop's throne	1,500
The galleries, robing-rooms, &c. each side	2,000
The pews, Litany desk, &c.	3,500
Scaffolding for the whole work	2,500
	£42,000

A new organ . . . . . 4,000

For extras, contingencies, &c. say . . . 2,000

Total expense . . . . . £50,000

But however great the loss may be in a pecuniary point of view, it is trifling when compared with the national injury that has been sustained. An edifice of olden times, noble in its architecture, splendid and grand in its decorations, and, above all, venerable for its age, has been, at once, stripped of its beauty, and reduced to a ruin. A talented architect may indeed engraft his renovations on what remains, so as to give no offence to the eye of taste, but he cannot throw around them the halo of antiquity, and invest them with the venerable glory of five hundred years.

During Monday night many rumours were afloat relative to the cause of this lamentable event, which, from certain circumstances that had transpired, was suspected to have been the work of an incendiary. A knotted rope had been found hanging on the outside of the building, from the north transept; and several threatening letters had been sent to the dignitaries of the church. One of these letters arrived on the Sunday preceding the fire, but was returned unopened to the office; however, when the building was in flames, this letter was brought back and read. It was found to contain something between a threat and a warning of what would follow. After some investigation, the fact of the building having been set on fire was pretty clearly established. It was discovered that a man had absconded from York, who had of late endeavoured to gain a livelihood by

selling a pamphlet, containing a history of his own life. This person had been known frequently to foretell, that York minster would be destroyed by fire; and, like many other prophets, was, it seems, determined to fulfil his own predictions. A shoemaker, with whom he lodged, identified as his property, a pair of pincers, which had been found on the ledge of the window, from whence the incendiary made his exit. It was further ascertained, that the individual on whom suspicion rested so strongly, had been twice in a lunatic asylum, and was at the present time believed to be insane. Police officers were immediately despatched in search of this wretched being.

On Friday the 6th, this person, whose name is Martin, was apprehended near Hexham, Northumberland, the place of his nativity, by a sheriff's officer of Hexham, named Stainthorpe, who lodged him in the House of Correction. Information of his capture being sent to York, a party set out shortly after in a post-chaise, to bring him thither. He arrived in York soon after three on Monday morning, and was taken to Peter prison. The magistrates shortly afterwards assembled, the witnesses were called out of bed, and about five o'clock the examination commenced, which continued till seven. Property belonging to the cathedral, worth several pounds, was found on him at the time of his apprehension. After the depositions of the witnesses had been taken, he made the following confession, in the coolest and most collected manner possible:

"I set fire to the minster in consequence of two remarkable dreams. I dreamed, that one stood by me with a bow and sheaf of arrows, and he shot one through the minster door. I said I wanted to try to shoot, and he presented me the bow. I took an arrow from the sheaf, and shot, but the arrow hit the flags, and I lost it. I also dreamed that a large thick cloud came down over the minster, and extended to my lodgings; and from these things I thought that I was to set fire to the minster. I took these things away with me, for fear somebody else should be blamed; I cut off the fringe and the tassels from the pulpit and the bishop's throne, or what you call it, and I do not know their names, as a witness against me, to shew that I had done it myself."—After signing this, and declaring it to be the truth, he was fully committed to the city gaol for trial, at the next assizes. Being re-conducted thither, he partook of some refreshment, went to bed, and slept soundly.

About a fortnight before his apprehension, it appears, Martin left York, stating that he

was going to reside at Leeds. On Saturday, (Jan. 31st.) he again arrived at York, and spent the day at the shoemaker's, in whose house he had before resided. On Sunday he went out about eleven o'clock, and was not seen in York any more up to the time of the fire. Martin was formerly a sailor, but has lived in Lincoln some few years as a journeyman tanner. He is well known among the religious sects as an enthusiast of extraordinary pretensions. The history he published of his life is full of visionary matter; in it he calls himself brother to the great painter of the Deluge, &c. He has a brother who lectures on the properties of the philosopher's stone. He has himself always been very furious against the established church, and lately he stuck up placards on Lincoln cathedral, with denunciations of the wrath to come.

To the sheriff's officer who apprehended him, Martin made the following disclosure:—"At four o'clock on Sunday afternoon I entered the minster, and stood against the prayer-house, (in the north aisle, watching an opportunity of getting over the gate. I got over, and concealed myself till after service, and then looked for the best place to begin the fire. I watched the ringers out of the church; and some time after struck my first light in the bell chamber. I had no dark lantern, but carried the naked candle about with me. I broke the window, and tied a knotted bell-rope to some wooden steps that were standing near it. I put out my light, and lay for some time singing hymns. After getting over the choir door, I made two heaps of books, &c. at the throne and the organ; but before setting fire to them, I cut off a quantity of gold lace and velvet from these places."

Among the rumours in circulation respecting this wretched man, it has been insinuated, that his animosity towards the establishment and its clergy was acquired from his connexion with the Wesleyan Methodists. The fact, however, is, that he was expelled their society for his enthusiasm and insanity.

We esteem ourselves very fortunate in being able to procure a limited number of copies, from an exquisitely engraved view of York Cathedral; one of a splendid series that has been got up to illustrate a complete History of York, by T. Allen, Esq. a work of considerable erudition, and of great worth to those who delight in monastic records. With this beautiful view of the West Front of the Cathedral before him, the reader will be enabled to form an idea of the general grandeur and sublime magnificence of the edifice.

## JOTHAM'S FABLE.

(Concluded from col. 112)

THE answer of the bramble was, "If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble and devour the cedars of Lebanon." This answer identifies the bramble with the crooked policy of terrestrial thrones, and forms a fine contrast to the meek answers of the sacred trees. Place your heads, it cries, beneath my shadows, bow down to me; and, if not, bickering flames shall ascend in instant fury from my seat, and consuming your exalted foliage, stretch your scorched trunks at my feet. The answers of the trees of righteousness were, We serve Jehovah, and in serving him, minister to men; serve ye him, and him alone; to him bow down, and hail him Lord of all; while the ambitious bramble cries, Bow down to me,—and names not the Lord Jehovah, who alone was and is King of Israel.

We proceed now to treat of the exalted scope of this sublime fable. Jotham was of the seed of Abraham, over which seed Jehovah then reigned sole Monarch, upon the mercy-seat in Shiloh, and by oracular responses governed Israel. A vile usurpation of his sovereignty was then attempted by Jotham's brother, Abimelech, who became sovereign upon the murder of seventy persons, the sons of that great and holy man Gideon, then recently deceased, who were all the brethren of Abimelech. He waded, therefore, through a sea of blood—his brethren's blood, to the throne: while he occupied the throne, his sole occupation appears to have been to shed blood—the blood of his own countrymen; and while thus impiously engaged, a woman, in retributive justice, shed his blood. The flames of discord, thus proceeding from the bramble, agreeable to its recorded answer, consumed the lofty cedars and the creeping bramble together—one common ruin swallowed up all.

Israel was selected from the nations, as we have already noted, to become a people, in the midst of whom Jehovah was to reign in perpetuity in person; his name was, therefore, put upon this people, and a state, in midst of the states of the earth, was erected, and became a beacon to all nations. While this people obeyed him, he exalted them; they were formidable to the surrounding nations, and dwelt in the midst of the land of promise in perfect security; but when they revolted from him,

they were shorn of their strength, and became a prey to their neighbours, who oppressed them sore; until, in humble contrition, they returned to him against whom they had revolted, and put away the strange gods which they had adopted, from among them: then did Jehovah return to them, and in his power they had peace and security.

A departure from the sovereignty of Jehovah took place in Israel, not only in the days of Jotham, but again in the days of Samuel; and on that occasion the Lord comforted Samuel in these memorable words, "The people have not rejected thee, but they have rejected me, that I should not reign over them." The disasters of Israel were heavier under the reign of Saul than under the vicereignty of Samuel, and although beneath the reign of David, who was named "a man after God's own heart," and in the first days of Solomon, they flourished, it is evident, from the subsequent history of this people, that the rejection of Jehovah was the ruin of Israel. Bramble succeeded bramble, each swayed in blood and rioted in the flames of discord and distraction, worshipping they knew not what, and casting the ordinances of Jehovah behind their backs, afflicting and being afflicted, until the wrath of God, which had for ages burnt against them, swept ten tribes from their land: because of their crimes, the famine, the pestilence, and the sword consumed them. A small remnant, indeed, were carried into captivity, and of these, age after age inquires, Where are these? But there is no voice, none to answer.

Of the two remaining tribes, the records of that people dwell with notes of wo, if not equal to the ten tribes, so similar that a mere shade of difference exists between them. Now a bramble and now a cedar swayed; the altars of Jehovah flamed with sacrifices, and the altar of demons, in awful alternations; innocent blood was shed by princes, and parents gave their innocents to Moloch; and wars, awful wars, were waged with their brethren. Often as a prince arose to purge the land, a tyrant followed at his heels, to recreate the loathsome filth of idolatry and blood. Jehovah was not in all their thoughts, and eventually his sovereignty was banished from Canaan. Then did his wrath arise, and he banished Israel from their land. The two remaining tribes, consumed by famine, the pestilence, and the sword, ceased to be a nation; and the miserable remnant of this people were cast out of the promised land, and became captives in Babylon. Alas, for Israel! How

awfully did he prove that "It is a fearful thing to fall into the hands of the living God," rather than to abide beneath "the shadow of his wings."

The Lord, mindful of his promises to the seed of Abraham, after a doleful captivity of seventy years, released the captives of the two tribes from Babylon, and restored them to the promised land. There they rebuilt Jerusalem, erected a second temple, restored the services of the sanctuary, and became again a nation. Amidst turbulent wars, internal as well as external, and sore oppressions from within and from without, now persecuted and now persecuting, faithful to Jehovah at one time, and apostate at another, they continued a nation in Canaan, possessed a temple, and enjoyed a priesthood, until He came of whom all the prophets witnessed, "Jesus, the Son of the Highest; unto whom the Lord God gave the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

But if the influence of impious rulers led astray the mass of the people, we have, during these periods, instances of individual piety and devotion almost innumerable. The host of prophets, who, in succession, arose through a period of eleven hundred years, testifying of and for God in the very teeth of idolatrous impiety, and at the hazard of their lives, the sublime effusions, which are recorded from their lips, and the exalted devotion of their individual characters, amidst multitudes who hated God, and worshipped the works of men's hands, before and during the captivity; and afterwards the hosts of martyrs who bled for the truth, and bare righteous witness for God beneath the domination of idolatry, when clothed with imperial power, bring out the character of the seed of Abraham, and shew it forth, worthy of His choice who searcheth the hearts of men, and errs not in his providential dealings with the works of his hands. These are they that "had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

Previous to the appearance of Emanuel—God with us, he who is called Jesus, because he saves his people from their sins, and at the moment of his coming to atone for man, high expectations were rife throughout the world, that a great Personage would arise in the east, who was destined to reign over all the earth; and at this moment the highest expectations reigned amongst the seed of Abraham, that this great Personage would be of themselves, the Son of David; and that he would restore the kingdom to Israel. This great Personage came; he was of the seed of Abraham, and the Son of David; and he came to restore the kingdom to Israel. But his was a spiritual kingdom; such a kingdom as Israel enjoyed when Jotham composed this fable; Jehovah himself, in the person of his Son, being Sovereign Lord. Although the multitude were ready to receive this kingdom, the rulers of Israel saw, that instead of leading them through conquests to universal dominion, it thwarted their carnal views, and that it would diminish, if not destroy, their power; they, therefore, did every thing they possibly could to harass and overthrow this spiritual kingdom: and to effect this, they slew this great Personage, and persecuted his followers even unto death. Once more, they preferred a murderer to the Prince of Life; and they chose almost every bramble, every false Messiah, that offered, (and many there did offer,) to be their king, to their utter ruin.

Emanuel, the son and heir of David, received back again that sovereignty which, during many ages, had been delegated to David and his seed; and being God and man, reigned over Israel. He therefore chose all his ministers from that people, perambulated and took possession of Canaan, declared, "I am not sent but to the lost sheep of the house of Israel," and in the commission given to his ministers to set up the kingdom of heaven upon earth, commands them to begin at Jerusalem. Accordingly, at Jerusalem the Holy Ghost was miraculously poured out upon these ministers, there they opened their commission, and from the seed of Abraham, devout men, of every nation under heaven, assembled there to keep the feast of Pentecost, were the first subjects of this kingdom gathered. Alas, then did the rulers in Israel rage against the Lord's anointed, against his ministers and his people, and having slain their Lord, they filled up the measure of their iniquities by persecuting, and slaying his ministers and people. "Then did the Lord send forth his ar-

mies, and destroyed those murderers, and burnt up their city." The remnant that escaped these slaughters were dispersed throughout all the earth, waiting until "the Redeemer shall come again to Zion, and unto them that turn from transgression in Jacob." Isa. lix.

It appears, therefore, that Abraham and his seed were the portion of Jehovah during the patriarchal dispensation, that of the law and also of the gospel; that they were fitly designated by the fig-tree, the olive, and the vine, in Jotham's fable; that they were, throughout all their generations, intended to be under the immediate sovereignty of Jehovah; and that their lust for dominion and terrestrial royalty has been their ruin, age after age, from the moment they yielded to its sway. Thus far my portfolio has yielded matter for these essays, and I beg now to add a few particulars of more recent occurrence.

Our elder brethren in Jehovah, "who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen," Rom. ix. are yet dispersed, without an altar and without a teaching priest; having no city of habitations, no land of fruitfulness, no concentration of strength, nor one to lead them, since they rejected the Lord of Life, who came unto them. Alas, they are yet dreaming of power, conquest, and dominion, as a nation, rather than turning to the Strong for strength, and individually laying hold on the hope set before them. As they stumbled originally at Christ crucified, they yet stumble; looking for a splendid deliverer, who shall lead them to Canaan, instead of calling upon the name of the Lord, and enjoying his salvation. Hence, when individuals of their nation are impressed with the evidences of Christianity, and begin to cry, "What must I do to be saved?" the whole Israelitish community take the alarm, and, like one man, set themselves in array against them. The way of the inquiring Israelite is thus instantly blocked up, and his means of sustenance destroyed: he is immediately in want of all things; and it must be through tribulation, which few Christians are aware of, that he enters the kingdom of heaven, if he enters it at all.

The Gentiles have received from the seed of Abraham blessings inestimable; and those blessings they permanently enjoy, in the possession of the sacred volume, the ordinances of the Redeemer, and the hope

they have in Him of eternal life; it is a small thing, therefore, with them to minister carnal things to these, their elder brethren, seeing they have ministered spiritual things to them.

Impressed with these truths, the two principal societies in London, which are exclusively employed in diffusing divine truth amongst the seed of Abraham, at home and abroad, are at this moment occupied in raising the means for forming asylums for the protection and instruction of inquiring and believing Hebrews. There all of these may be protected during a limited time, acquire a trade, whereby they may be enabled to obtain in future their own maintenance, and during their abode therein may receive Christian instruction and consolation, in the regular means of grace, without becoming proselytes to any sect or party bearing the Christian name; and of these inquirers there are numbers at this moment.

The asylum forming by the London Society is at Warsaw, the capital of Poland; and the asylum forming by the Philo-Judean Society is in London; an extract from whose address I subjoin:—"Relying on the mercies of a covenant God, the God of Abraham, of Isaac, and of Jacob, who has declared, that if his covenant of day and night should fail, then should the seed of Israel cease to be a nation before him for ever; and confident in the benevolent consideration of those who partake of the mercies of that covenant, as the children of promise; and in the full conviction, that 'the fig-tree of Judah is now putting forth its blossoms, and shewing signs that summer is nigh at hand,' the Philo-Judean Society, deeply impressed with a sense of the obligations they owe to the once despised and persecuted people of Israel, earnestly invite the sanction and co-operation of every believer in the Lord of glory—the compassionate Saviour of perishing and polluted sinners—and entreat that prayer may be unceasingly offered to the Most High, that he will "set his hand a second time to recover the remnant of his people—to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Small as such beginnings may be, the hope is indulged, that 'a little one may become a thousand, and a small one a strong nation.' May the Lord accomplish it; yea, may he hasten the time. 'Return, O Lord, unto the ten thousand thousands of Israel.'"

W. COLDWELL.

King-Square, London, Dec. 1, 1828.

## FINAL PERSEVERANCE VINDICATED.

MR. EDITOR,

SIR,—In a former number of your Magazine, col. 601, vol. x., I endeavoured to shew, in opposition to your correspondent W. P. B. col. 206, that Heb. vi. 4—6, does not refer to persons who had once been truly converted to God. What I then advanced has, however, been controverted by another correspondent, col. 992, who signs himself J. W. In replying to this writer, I hope to bear in mind the judicious hints you gave to correspondents on the cover of your last number.

I feel myself rather at a loss to know what J. W. precisely means by "Calvinian perseverance;" for the truth is, I am so little acquainted with the writings of Calvin, as not to know what his exact views were on the subject of perseverance. If your correspondent imagines that it is my intention to defend Calvin's views on the subject, he is certainly mistaken. My maxim, in matters of religion, is, to "call no man master upon earth." When I conceive the assertions and opinions of any uninspired man are opposed to the word of God, I feel myself at the most perfect liberty to reject them. But that J. W. may not mistake me, it is but fair to state, that I most firmly believe in the certain and eternal salvation of every saint. This, however, is not the point in hand. The only question is, Does the apostle, in Heb. vi. 4—6, refer to persons who had once been truly converted to God, or not? The object of my former communication was to establish the negative side of this question; but the passages I then quoted, and compared, J. W. asserts, and attempts to prove, were not applicable to the case in hand. That we may see how he succeeds in invalidating the force of those passages, allow me, Mr. Editor, candidly to follow him through his "animadversions."

To illustrate the clause, "who were once enlightened," I referred to the case of Balaam; but in reply J. W. asserts, that the illumination of Balaam "was at most only prophetic, and that the above clause is to be understood spiritually." Balaam was certainly a very extraordinary character, and by what criterion a considerable portion of the light he evidently possessed, is ascertained to be merely prophetic, I am quite at a loss to conceive. "If Balak," said he, "would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do less or more.—Let me die the death of the righteous, and let my last end be like unto

his.—God is not a man that he should lie, nor the son of man that he should repent," &c. Surely this looks more like the language of an enlightened judgment, than that of a mere prophetic impulse. In fact, he here apparently, but it is only apparently, speaks the language of a pious and holy man. And why, on the other hand, is the phrase, "once enlightened," to be understood purely in a spiritual sense, as meaning much the same thing, in fact, as regeneration? Why, simply, it would seem, because J. W. finds similar language made use of in the sacred scriptures to express a state of saving acquaintance with the grace of God. But surely your correspondent does not need being informed, that scripture terms and phrases are frequently made use of with such a latitude and variety of meaning, as to render it quite impossible to ascertain their intended import, without the most careful examination of the context. It is said, for instance, that the Philippian gaoler, and all his house, believed; and it is also said, that devils believe: but does believing in both these cases import just the same thing, neither more nor less? And while there is an illumination which amounts to a glorious reality, and of which our Lord affirms, "This is life eternal!" we are equally certain, that there is also an illumination, which only amounts to "the form of knowledge and of the truth," and which still leaves its deluded possessors under the dominion of sin and condemnation. Thus the very light that is in them may be darkness!

With a view of shewing that a person might "taste of the heavenly gift, and be a partaker of the Holy Spirit," and yet not be a truly converted character, I quoted the case of the traitor Judas; but to evade the force of this allusion, J. W. asks if I can "prove, that by tasting of the heavenly gift, and partaking of the Holy Ghost, we are to understand the gift of working miracles, and that exclusively?" It was never my intention, sir, to give this exclusive meaning to the language in question. But that Judas really possessed the gift of working miracles, will, I suppose, be denied by no unprejudiced mind. And then, does not my opponent believe, (and it is what I believe myself,) that thousands who sit under the ministry of the gospel, taste of the heavenly gift of grace, or receive into their minds a measure of divine influence, and yet never become genuine converts to the Lord Jesus Christ; but, on the contrary, give awful evidence that they are still in the gall of bitterness and the bonds of iniquity? And if these things be admitted as facts, then the

objection of J. W. to my former statement, amounts to just nothing at all but a mere quibble.

That it is possible for persons to "taste the good word of God," and yet not be genuine believers, I conceived to be quite evident from the case of the stony-ground hearers, who, it is said, "heard the word, and received it with joy; yet had they no root in themselves, and therefore soon withered away." But here J. W. remarks, that "the expression used (in the parable) is, not that they tasted the good word of God, but that they received the word with joy, and that these may not be of the very same import." Perhaps they may not; but has he proved that they are not? Most assuredly he has not, unless we are to regard the following most singular assertion in the light of a proof, viz. "that the words used by the apostle are evidently more expressive of the state of grace, than those used in the parable! That is, to *taste* the good work of God is more expressive of a state of grace, than to *receive it with joy!* But I should really like to know, by what magic touch the writer makes the word or act of *tasting* evidently signify more than that of *receiving*. I suppose, sir, that most of your readers, as well as myself, have been in the habit of thinking, till the appearance of this extraordinary assertion, that to *receive* a thing, whether corporally or mentally, whether into the body or the soul, was evidently expressive of something more than that of *tasting* it. And it would seem, that even the evangelists were old-fashioned enough to think so; for one of them tells us, that Jesus *tasted* of the vinegar mingled with gall, and another adds, "but he did not *receive* it." But *tasting*, we are reminded, "is sometimes expressive of a state of grace;" and so is *receiving*; "for as many as received him, to them gave he power to become the sons of God." But the truth is, that neither of the terms necessarily implies a saving reception of the gospel: that must be ascertained by the context. There is, for example, a numerous class of hearers, in most of our different places of worship, who not only evince a taste and relish for the good word of God, but are frequently, by the preaching of that word, melted into floods of tears; and yet, in the course of the week, they may have been seen in the pursuit of every folly, or practising the arts of fraud, or even rolling about our streets in paroxysms of drunkenness! And yet, after all, is it too much to say of such awful characters, that they *tasted* the good word of God? They did more: they received it with joy!

What J. W. says on "the powers of the world to come," requires no reply; for whether we regard this clause as expressive of the amazing and tremendous efficacy of the gospel dispensation, which is sometimes the savour of death unto death—or the overwhelming influences of eternity itself—it is but of little consequence to the present discussion; for most certain it is, that in relation to both, many a poor wretch has tasted, and trembled, and for ever sunk beneath the powers of the world to come.

But "there is a difference," we are told, "between one person being illuminated, another tasting the heavenly gift and partaking of the Holy Ghost, a third tasting of the good word of God, a fourth of the powers of the world to come, and the same person being the subject of all these." This is granted: but still, upon the supposition, (and the supposition has not yet been refuted,) that not any one of these particulars really amounts to a vital part of true religion, it will be of no material consequence, whether we suppose them all possessed by one individual, or distributed among many; for he who might possess them all would no more be a real Christian, than he who possessed but one of them; just the same as he who has four counterfeit sovereigns, is not a whit richer than he who has but one. There is, therefore, no necessity for producing an instance in which all the particulars specified are to be found in the same individual, and he undeniably a stranger to vital religion. But still, I do not think it at all difficult to produce instances, from the sacred writings, in which persons, to all appearance, went quite as far in the profession and experience of personal religion, as those specified in Heb. vi. 4-6. I will quote two instances. *When he slew them, then they sought him; and they returned, and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with him, neither were they steadfast in his covenant, Psalm lxxviii. 34-37. They seek me daily, says God, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice, they take delight in approaching to God! And yet this is the testimony of God: Behold, ye fast for strife and debate, and to smite with the fist of wickedness! Isa. lviii. 2, 4. If J. W. should think proper to object to these cases as inapplicable, by saying, that "the expression used is, not*

hat they were once enlightened, &c. but hat they daily seek me," &c. I shall deem it a waste of time to make any reply, judging that he intends, after all, nothing but a mere logomachy, or war of words, instead of sense.

Considerable stress is also laid on the phrase "to renew them *again* to repentance," as though it necessarily implied, that they had once been the subjects of genuine repentance. This objection, at first sight, appears somewhat plausible; but that plausibility will immediately vanish, if we consider, first, that similar phraseology is frequently made use of in the sacred writings, where a real repetition of the same thing is not implied. Let the following instance suffice:—"But now, after that ye have known God, or rather are known of God, how *turn ye again* (*επιστρέφετε παλιν*) to the weak and beggarly elements, whereunto ye desire *again* (*παλιν ανωθειν*) to be in bondage?" Gal. iv. 9. Now it is quite evident, that by these weak and beggarly elements, we are to understand the Jewish ceremonies, to which these gentile converts had never before been subject; and yet they are represented as turning *again* to these ceremonies, and as desiring *again* to be in bondage unto them. In the second place, let it be observed, that, (according to our great Parkhurst,) the Greek adverb, *παλιν*, signifies not only *again*, but "also, likewise, then, afterwards, in consequence." Let us, then, substitute the word *then* for that of *again*, and see how the passage will read: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, and have fallen away, *then* to renew them to repentance." It appears to me, sir, that this reading throws considerable light on the passage, by placing the emphasis where it ought to be, and where it is placed by the original—*παλιν ανακαινιζειν εις μετανοιαν*. If I am mistaken, I shall most cheerfully submit to the decision of those who are much better qualified to judge on this subject than myself.

J. W. asserts, that if my views of the passage be correct, it is not easy to perceive wherein the condition of these persons was worse after their apostacy than it was before. If my views of the passage are correct, the case, sir, will stand precisely thus: Before their apostacy their sin was great; but afterwards it was awfully aggravated. Before their apostacy there *was* room for genuine repentance; but afterwards there *was none!*

It is amazing that your correspondent, who is such an adept in making distinctions where there is no difference, should endeavour to confound a partial falling into sin and error, for a time, with an open and total apostacy from the cause and faithful servants of Christ. That 1 John ii. 19, alludes to such characters as never did in truth belong to Jesus Christ, but to Antichrist, is a position which I imagined no one, whatever might be his creed, would feel disposed to deny, and that their "going out" from the true servants of Christ was only the natural result and development of that fact. "Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they were not all of us," verses 18, 19. This language is too explicit to need comment. And I must still be allowed to say, that to me it is quite clear that the characters described in Heb. vi. 4—6, never were the genuine disciples of Jesus Christ; for in the first place, they are compared by the inspired writer, in ver. 8, to that barren kind of earth, which, after all the culture bestowed upon it, produces nothing but thorns and briars, and is therefore rejected. And we are conducted to the same melancholy conclusion, in the second place, by the peculiar manner in which the same writer addresses those whom he considered as genuine believers: "But, beloved, we are persuaded *better things* of you, even things that *accompany salvation*, though we thus speak." ver. 9. Real believers, then, do possess *better things* than wretched apostates ever did; even things which do accompany the salvation of the soul; and are, therefore, to be distinguished from all that knowledge, and tasting, and partaking, which left their possessors, first in a state of unfruitfulness, then of apostacy, and finally, of eternal impenitency and wo!—I believe, sir, that these wretched characters had, among other sins, committed that of blasphemy against the Divine Spirit, the peculiar capacity for which, according to our best writers of every party, consists of knowledge in the head, and malice in the heart; a sufficient quantity of which, it appears, was possessed by these unhappy men! They had once been enlightened, &c. but had fallen from their profession; and then, as if they had discovered the imposture, with horrid malice, they, in their own hearts, crucified a

second time the Son of God, and did all that was in their power to hold him up to public infamy and contempt! And hence their fearful doom—*It is impossible to renew them to repentance!* May each reader pray, "Lord, let my heart be sound in thy statutes, that I be not ashamed!"—Yours truly,

Dec. 16, 1828.

J. J.

#### THE INJUSTICE OF SLAVERY ASSERTED.

THE planters are in possession of every thing. The slaves are not in possession of any thing. Governors, judges, magistrates, officers, and jurors, all are under the control of the European. Not more are the brute creation at the mercy of their owners, than are the slaves at the mercy of the Europeans in the West Indies. The value of the life of a slave is, the pounds, shillings, and pence estimated as the loss to his or her master. That the colonists should wish to perpetuate this state of things, and that the British government should hesitate about, or delay its interference, is as paradoxical, as would be the question, "Shall we put an end to the system of smuggling, or shall we perpetuate it?" Smuggling has been of long continuance. It affords support to many families; and to prevent it is of vast expense to government.

Were an attempt to be made to put an end to the depredations committed under cover of darkness, might not our guardians of the night remonstrate against a measure calculated to deprive them of their legitimate office and support? Do away with prostitution, and you will have some thousands of females to provide for by other means. It is begging the question, to plead for the continuance of an evil, because some good results therefrom. When the necessity of keeping 800,000 human beings in bondage and imprisonment is demonstrated, when slavery is proved to be the fair result of civilization and justice, then shall a blush veil my face, and my supposed maturity of seventy-three shall be construed into a second state of childhood.

"Before I go hence, to be no more seen," not any thing would afford me more pleasure than to see the British legislature free itself from every charge of injustice or oppression. Not a nation in Europe stands more independent of other nations, than does the nation of Great Britain. The revenue of the sovereign of the British empire, in all probability, exceeds the revenue of every other sovereign in Europe. When usurpation had nearly sub-

jugated all other nations, England remained unsubdued. She fought, she conquered, she adjusted. Now that she holds the balance in her own hand, what has she to do but to be just? She has been generous to other nations; she ought to be just to herself. If she conquer to make slaves, it is unjust. If she conquer to make subjects, it is heroic. If she mend the condition of the aborigines of her conquered territory, it is praiseworthy. May her power increase; but never retrograde. May her acquisitions never incur Heaven's displeasure. I am a subject; but not a slave. If I am injured, I have a right to complain. He is not a British subject who has not a right to complain. There is a reciprocity between the sovereign and the subject of Great Britain, which is hardly equalled in any other European nation. Colonists protected, ought not to be impertinent. The magistrate is not upon an equality with the judge; nor the judge with the legislature. The population of Great Britain supplicate the executive government to extend justice to the enslaved Africans in the British colonies. They implore the legislature to exercise its authority over those colonists, who have arrogated to themselves such unlimited power over these African fellow-men. The British public lament to find, that amongst the legislative representatives of the British empire, men are found, who participate in this appalling traffic. Were not the present state of West India self-evident, it would be hardly believed that such a state of things existed within the British empire. It has been veiled. It is now uncovered. The Atlantic ocean no longer hides this monster of deformity. It wants but to be known, to be abhorred.

That the offspring of Africa have been held for such a lapse of time in West India as beasts, and that the planters in West India wish still to hold them as beasts; and, moreover, that the planters represent the Africans as wishing to continue as beasts, is truly paradoxical. That the planters never have, nor ever intended them, to rise above the state of beasts, is clear to a demonstration. Religious instruction was permitted by the planters, chiefly to render the slaves more beneficial to the owners; but it does not appear to have been designed as a preparatory step to the future manumission of the slaves; but merely for self-interest.

It would be rebellious in British subjects to demand of the British legislature the abolition of the enslaved Africans. But to remonstrate and to petition against it, is a

just right, and a humane procedure. Were slavery to be immediately abolished, or were it acknowledged by the British legislature as having no legitimate right of existence, what, or wherein, would be the evil?

Against the British government, or against the colonists, a most awful charge is laid. Against the slaves, not any just complaint is preferred. Nor can any complaint be justly laid to their charge, as an aggregate body. They have been taken by force. They have been held by power. Were these prisoners in the island of Great Britain, every prisoner would not only be entitled to his acquittal, but to remuneration for the injury sustained. To take any description of property in Europe, (as men, women, and children are taken in Africa, and transported to West India,) would subject the offender to severe punishment. To want the labour of Africans originally, or now to want their labours, may be perfectly in accordance with established usage; but, for the planters of West India to claim a legitimate right to the African, to require the African to purchase his manumission, or to prohibit his return to Africa under a severe penalty, is an assumption of colonial authority, that exceeds every anterior claim of any part of the human family, over any other portion of our species. W.

#### MARINE WONDERS.

"These see the works of the Lord, and his wonders in the deep."—Psaln cvii. 24.

THAT the water of the sea conceals from our view objects of the most interesting nature, cannot be doubted. The watery world, as it has most significantly been termed, contains probably productions of almost every class peculiar to itself. An intimation of this is perhaps given us, when Elihu speaks of God as *covering the bottom of the sea*, or, as in the marginal reading, *the roots*, Job xxxvi. 30. The Red sea is, literally, the weedy sea. Mr. Bruce says, that it contains large trees or plants of coral, perfectly in imitation of plants on land. He saw one, which, from a root nearly central, threw out ramifications in an almost circular form, measuring about twenty-six feet diameter every way. To explore the recesses of the ocean, is impossible. Our acquaintance with them must, therefore, be very partial and limited. In the following extract it appears, that new scenes were opened, and new enjoyments produced, to an adventurous voyager in the northern seas.

"Nothing can be more surprising and

beautiful than the singular clearness of the water of the northern seas. As we passed slowly over the surface, the bottom, which here was in general a white sand, was clearly visible, with its minutest objects, where the depth was from twenty to twenty-five fathoms. During the whole course of the tour I made, nothing appeared to me so extraordinary as the inmost recesses of the deep thus unveiled to the eye. The surface of the ocean was unruffled by the slightest breeze, and the gentle splashing of the oars scarcely disturbed it. Hanging over the gunwale of the boat, with wonder and delight I gazed on the slowly moving scene below. Where the bottom was sandy, the different kinds of asteriæ, echini, and even the smallest shells, appeared at that great depth conspicuous to the eye; and the water seemed in some measure to have the effect of a magnifier, by enlarging the objects like a telescope, and bringing them seemingly nearer. Now creeping along, we saw far beneath, the rugged sides of a mountain rising towards our boat, the base of which, perhaps, was hidden some miles in the great deep below. Though moving on a level surface, it seemed almost as if we were ascending the height under us, and when we passed over its summit, which rose in appearance to within a few feet of our boat, and came again to the descent, which on this side was suddenly perpendicular, and overlooking a watery gulf, as we pushed gently over the last point of it, it seemed almost as if we had thrown ourselves down this precipice: the illusion, from the crystal clearness of the deep, actually producing a sudden start.

"Now we came again to a plain, and passed slowly over the submarine forests and meadows which appeared in the expanse below, inhabited, doubtless, by thousands of animals, to which they afford both food and shelter,—animals unknown to man: and I could sometimes observe large fishes of singular shape, gliding softly through the watery thickets, unconscious of what was moving above them. As we proceeded, the bottom became no longer visible; its fairy scenes gradually faded to the view, and were lost in the dark green depths of the ocean."—*Travels through Sweden, Norway, and Finmark, to the North Cape, in the summer of 1820, by A. de Capell Brooke, A.M.* 4to. p. 195.

In these profound depths is found the remarkable *gorgonia lepadifera* of Linnaeus, "considered rare by the inhabitants of these parts, who, when they accidentally meet with it, hang it up as a curiosity. This extraordinary zoöphyte grows in the

form of a tree or branch; and its similarity is such, that few indeed, even after a minute investigation, would suppose it possessed life, or imagine it was any thing but what it has hitherto been considered, a vegetable. This idea, which long prevailed with respect to the class of zoophytes in general, has been gradually exploded, as the attention of naturalists has been directed to marine productions.

“On a final inspection of this gorgon, we behold nothing but a mere branch, singular indeed in appearance, and covered over with whitish scales, which seem like seeds hanging on every part of it: how extraordinary then does it appear, when we are told that it is an animal, with not only bone and flesh, but even possessed of minute muscles and tendons. The stem of the branch, which is the inward support or bone of the animal, appears to be formed of different distinct layers or circles of a hard calcareous matter, and in the living state is surrounded by a fleshy substance. This is thickly covered with small whitish tubercles, which appear like barnacles hanging on it, and are the cells that contain the numberless animals of which the gorgonia consists, protecting their delicate parts from injury. These they have the power of contracting and opening; and from them the tentacula of the polypus extend themselves, to procure nourishment, which is afterwards conducted to the main stem or body.

“The manner in which the gorgon is accidentally removed from the great depths of the ocean, is singular. The uër, or red fish, (*perca marina*), is seldom met with but in the fiords, and where the depth is from 150 to 300 fathoms. The fishermen generally remark, that this fish is found in the greater plenty in these parts, and more particularly where the sea-trees most abound; delighting, as they informed me, in sporting about the branches of the gorgon, or animal-tree; but possibly they feed on the heads of the polypi, when they stretch out their tentacula for nourishment. It sometimes happens, that the lines, when set at these great depths, are let down between the arms of the gorgon itself, and the red fish, when it takes the bait, on finding itself hooked, runs away with the line, and entangles itself among the branches of the animal. When this is the case, the fishermen endeavour to release the line by pulling it; and if the gorgon be of a very large size, the branch round which it is fast resists all their endeavours, and the line is lost. If, however, it happen to have caught hold only of

the upper and slighter parts, these give way, and are drawn to the surface along with the line. They are hung up by the fishermen in their huts, who suppose them to be a kind of charm or protection against storms. They arrive at a very extraordinary size, if we may believe the accounts of the fishermen, who have most frequent opportunities of seeing them, attaining dimensions even equal to those of our largest forest trees.”—*Ibid.* p. 321.

#### A BURNING AND A SHINING LIGHT.

(From Clarke's Commentary—John v. verse 35.)

“THE expression of *lamp*, our Lord took from the ordinary custom of the Jews, who termed their eminent doctors, *the lamps of Israel*. A lighted candle is a proper emblem of a minister of God; and *alteri serviens consumor*—“In serving others, I myself destroy,”—a proper motto. There are few, who preach the gospel faithfully, that do not lose their lives by it. *Burning* may refer to the *zeal* with which John executed his message; and *shining* may refer to the *clearness* of the testimony which he bore concerning Christ. Only to *shine*, is but vanity; and to *burn* without *shining*, will never edify the church of God. Some *shine*, and some *burn*, but few both *shine* and *burn*; and many there are who are denominated pastors, who neither *shine* nor *burn*. He who wishes to save souls, must both *burn* and *shine*: the *clear light* of the *knowledge* of the *sacred records* must fill his understanding; and the *holy flame* of loving *zeal* must occupy his heart. *Zeal* without *knowledge* is continually *blundering*; and *knowledge* without *zeal* makes no converts to Christ.”

#### OBSERVATIONS OCCASIONED BY THE REV. R. W. HAMILTON'S LETTER ON CATHOLIC EMANCIPATION.

THIS letter, it seems, is considered by some of the advocates of what, in the vocabulary of the day, is called “Catholic Emancipation,” an able and masterly production; in which they evidently agree in opinion with the author himself, whose estimate of its merits, and of his own talents, is so high, that in its conclusion, he says, “It will not be an unknown or common antagonist who will tempt” him to reply.

Why he should entertain so high an opinion of this production, I know not, unless it be that it is his own offspring, and bears his image. Had I not known the author to have passed the spring-time of life, I

should have supposed him to have been some school-boy, whose taste had been vitiated by reading the pompous nothings of the minor French writers, or the vile and turgid bombast of the Irish orators. He aims at prettiness, and endeavours to present his readers with a nosegay, which may possibly please some of the juvenile minds of the age. The letter is neither distinguished by profoundness of research, extent of information, nor cogency of argument; but by pompous declamation, clothed in a style which is neither prose nor verse, and which, perhaps, cannot better be described than by saying, it borders on the ridiculous.

He writes as if he were the representative of the whole body of the dissenters, and employed as their champion on this occasion. But I know the dissenters too well to believe that, were their views universally coincident with his own, which they are not, they would employ him as their advocate. Whilst they have "OLIVE TREES," and "FIG TREES," and VINES among them, they would never place their cause under the shade, I will not say of the BRAMBLE, for I believe the writer is a good-natured kind of gentleman, but of the DAISY, or even the POLYANTHUS. Whilst they have a *Hall*, they would never employ a Hamilton; and whilst they could have a Wellington for their leader, they would never place themselves under the command of a Whitlock. The principles advocated by Mr. H., are held in reprobation by some of the ablest dissenting ministers of the present day.

Mr. H. considers the Papists, (whom he calls Catholics, thereby unchurching himself and his people,) a most deeply injured and persecuted people. One would suppose from his mournful "quailing," that the Protestants of Great Britain and Ireland had established an inquisition, in which the *thumb screws*, and *racks*, and *brass pans*, and all the other instruments used in that house of mercy, are employed; or that, remembering the pious zeal of their queen Mary, of blessed memory, they had kindled their fires in Smithfield, and Oxford, and Gloucester, and Hadley, and elsewhere, and were burning bishops and mechanics now, as Papists burnt Protestants then. But we have not heard either in England or Ireland, of either fires or inquisitions; nor are either to be apprehended from Protestants, for these are not the progeny of Protestantism, but of popery, of poor, innocent, pious, tolerant, and tender-hearted Popery.

What then is the amount of the suffer-

ings of this persecuted people? Are they hindered from making a public profession of Popery? Are they forbidden the public celebration of mass? Are they not allowed to make secret confession to their priests? Are they excluded from the advantages of trade and commerce? May they not plead in our courts of justice, and rise to stations of honour in our armies and fleets? Why then all this feminine "quailing"? Why! Because, forsooth, they are not eligible to become either our legislators or our kings. And this is persecution! And this is the Egyptian bondage from which they must be emancipated!

A man's religion, Mr. H. contends, should hinder no one from ascending to the highest offices in the state. Certainly not, if there be nothing in his religion prejudicial to the liberty and happiness of the community among whom he lives. Does Mr. H. mean to say that religion, whether true or false, whether according to godliness, or against it, whether beneficial or prejudicial to society, renders its subjects alike eligible to the highest and most influential situations in the state? Suppose the Hindoos, for example, were as numerous in Great Britain and Ireland, as Papists are said to be, and suppose these were as clamorous for seats in parliament as Papists are, and suppose it were known that they are as much attached to the dogmas of their superstition as the Papists are, and that should they ever be able, they would overturn Christianity, and introduce the car of Juggernaut, and infanticide, and the burning of widows, with all the obscene and sanguinary rites of their idolatrous system; just as the Papists, should they ever have the power, would overthrow Protestantism, and interdict the reading of the scriptures, and proscribe and persecute Protestants, as their predecessors persecuted our fathers. Suppose all this to be known, would Mr. H. plead their eligibility to become legislators in a Christian nation?

Would he say in such a case, where the *germ* of ruin and misery obviously exists, that such persons are perfectly eligible to the highest and most influential offices of the state; that with their religion we have nothing to do, for that is a thing between God and themselves; that to withhold from such men the power to injure others, is persecution; and that it is our duty to put power into their hands, and, should they abuse it, then punish them, but not till then, for no man should be deprived of any honour because of his religious opinions. Either Mr. H. would or would not put such power into the hands of Hindoos.

If not, then he gives up the principle, that religious opinions cannot disqualify for the highest offices of a state. But if, in defiance of the natural and well-known connection subsisting between *cause* and *effect*, *principle* and *consequence*, he would put power into the hands of such men, what are we to think of his prudence? Was it of such men Solomon said, "A prudent man foreseeth the evil, and hideth himself?" Or rather, did he not describe them when he added, "The simple pass on, and are punished."

If Mr. H. mean any thing but to "quail" and declaim, he means to establish this position, that whatever evil may be foreseen, if that evil be coupled with the name of religion, we must do nothing to prevent it; that such interference would be persecution; and that the long approved adage, "It is better to prevent evil than to cure it," is false. He reminds me of olden times, when the Popish king James the Second, and his Jesuit associates, gulled the simple ones of those days, by their fair speeches and fair promises. Happily for this country, there were some men of discernment, whom he could not deceive. They were ardent lovers of liberty, both civil and religious, and that she might continue to dwell in our land, they detected and exposed the sophisms with which men of feebler minds and inferior discernment were carried away, and at once prevented the introduction of Popery, and banished into exile a Popish king. There was mighty *quailing* about the good Papists being disfranchised, and the Hamiltons of that day published their letters and their pamphlets in favour of liberty of conscience, and against bigotry, in which our predecessors were told they had nothing to fear from the Papists then, for though they had shed much Protestant blood formerly, they had become a very peaceable and kind-hearted people, and would not for the world persecute any man for his religion. The priests laughed in their sleeves, as Popish priests now do, at the credulity of the simple ones. But still they could not accomplish their object, for the master minds of the age, like the celebrated John Locke, the zealous friend and able advocate of toleration, pronounced the principles of Popery to be *essentially intolerant*, and not fit to be tolerated. Let them into parliament, said the simple ones, for they will do you no harm; to which one not less wisely than wittily replied,

"I hear a lion in the lobby roar,  
Say, Mr. Speaker, shall I shut the door,  
And keep him out; or let him in, and then  
Try whether we can turn him out again."

Happy for this country, he was kept out when he was out, where I trust he will ever remain.

That "Catholic Emancipation," so called, which, rightly translated, means *Protestant captivity*, will tranquillize Ireland, is the most perfect humbug with which honest John Bull was ever gulled. How in the name of common sense is it to tranquillize Ireland? Some twenty or thirty Papists may by that measure possibly obtain a seat in parliament, and two or three barristers might perchance be raised to the bench. But what has the tranquillity of Ireland to do with this? To tranquillize Ireland you must give the Irish employment and bread. But will this give employment to a numerous unemployed population? Will this give bread to a starving people? Will this satisfy the Popish priests, who exercise an almost absolute dominion over an uneducated multitude? No, the great mass of the Irish population care not a rush about emancipation. It is a question in which they feel no interest, neither do the priests, if considered as an ulterior object. As a preliminary measure, indeed, a mere stepping stone to that on which their hearts have long been intensely fixed—the overthrow of Protestantism in Ireland, and the possession of all the church livings, &c.—they are not unfriendly.

Mr. H.'s eulogy of the Irish priests is truly poetical and amusing. From his description one would imagine them to be a most holy and devoted race of men. Does Mr. H. believe one word of all this bombast! Does he not know that the very men he thus panegyricizes are, with all their attention to the superstitious mummeries of a semi-heathenish Christianity, decided enemies to the gospel of Christ, and that in some instances they have even advised their people to burn their Bibles? Does he not know that, whilst they enforce abstinence from flesh on certain days, they permit, and directly sanction, by their own example, the grossest violation of the Christian sabbath? Did he never hear of these very men, after the celebration of mass, meeting their deluded devotees at a whisky shop on a Sunday afternoon, where they had both the fiddle and the dance? And are these the men who are held up to admiration? Are these the men who, on the *ipse dixit* of Mr. H., are wholly "absorbed in their duties?"

That the priests have influence—a mighty influence—over the Papists of Ireland, is admitted; but that this influence is the effect of transcendent merit in the priests,

is denied. It is the influence, not of love, but fear. In this, as in many other particulars, Popery bears a strong resemblance to paganism. The pagan presents his offering to the malignant objects of his worship, that they may not injure him; and the Papist obeys his priest, lest he should refuse him absolution, and extreme unction, and other rites of his church. To destroy this influence, and to rescue the people from this worst of all despotisms, is the true Catholic Emancipation, which every patriot and every Christian should labour to accomplish. But popish legislators and judges will never accomplish this. As far as their power extends, it will be exerted in riveting the chain, and perpetuating the spiritual bondage, of the people. Give the population of Ireland education, and let the scriptures be read in every school; and suffer not the priests in any case to hinder the children of Papists from attending those schools, and that mighty influence will, in one or two generations, have no existence.

Mr. H. thinks that Papists may with perfect safety be admitted to the highest and most commanding stations in the state, for two reasons.

First, Because "they will give every pledge and guarantee for their obedience." So Mr. H. says. But do the Irish Papists say so? the O'Connells and M'Donalds, and other leading men in the Irish parliament? They say the direct contrary, and quarrel with the duke of Norfolk, and other English Catholics, for so much as hinting at securities. Besides, I should be very glad to know what securities those can give who hold the impious decree of the council of Constance, that "no faith is to be kept with heretics—that the Pope has the power to dispense with the obligation of an oath—and that every Popish priest has power to forgive sin, whether perjury, or rebellion, or any other sin." Can you bind these people with an oath? No, their oaths in such a case are mere cobwebs, which priestly absolution can sweep away in a moment. And,

Secondly, Mr. H. argues from the Papists in Ireland and England being only the spiritual subjects of the Pope, that they may with great safety be admitted to power. Alas for his simplicity! He is their spiritual ruler; and, in all things which this infallible head of the church commands for the good of this church, they are bound implicitly to obey, on pain of excommunication from its bosom. Suppose our present most gracious king to fall under the displeasure of his holiness, and

that he should send a bull to his spiritual subjects, commanding them, on pain of papal excommunication, which with the Papist is the same as eternal damnation, immediately to withdraw their allegiance from their lawful sovereign; will Mr. H. say that in such a case there is no evil to be apprehended, because the Pope is not a temporal potentate? What would Papists in power do in such circumstances? Their oath of allegiance obliges them to obey their temporal sovereign; but their religion, all the terrors of their system of superstition, compel them to yield obedience to the Pope, their spiritual ruler. Which of these shall they obey? A mere earthly sovereign, who has power only to destroy the body; or a spiritual potentate, the representative and vicar of Christ, who has power to destroy both body and soul for ever. Would a thorough-bred Papist, especially if urged by a jesuitical confessor, long hesitate whether to obey the temporal or the spiritual ruler?

It is indeed true that Popes have not in our times attempted to put nations under their curse, and to absolve subjects from their allegiance to their lawful sovereigns. But it is equally true that they have done so in days gone by; and as Popery is the same as it ever was, "unchanged and unchangeable," should they ever possess their former power, we have not, nor can we have, any security against a repetition of such absolutions and interdicts. Popery, in its spirit and principles, is what it ever was,—but its strength is enfeebled; and he who would do any thing to renew its strength, is, in this particular, the friend of Antichrist, and the enemy of God.

Mr. H. declaims with great warmth on the "shameless outrage on all good and honourable feeling," in doubting whether Papists will keep faith with Protestants. But why all this declamation? Does not Mr. H. know the history of Huss, and the decree of the council of Constance? Has this decree ever been repealed? When, and by whom? But if unrepealed to this day, then it remains to this day the doctrine of the Papists. In the ordinary affairs of life, we may place the same confidence in them as in others. Were they in these to prove themselves unworthy of confidence, they would be shamed and excommunicated. As to their "trust-worthiness," founded upon their refusing to take oaths which require their abjuration of Popery, and which Mr. H. thinks triumphantly proves that they greatly reverence an oath, and therefore would never violate it, there

is nothing in this. They know that for a man, professing himself to be a Papist, to take such oaths would be the sure way to infamy, and would expose him to universal execration as a perjured hypocrite.

To place the Moravians on the same level with Papists, because they are subject to a foreign synod, is perfectly ridiculous, and is certainly any thing but a compliment to that "beautiful flock," which, he says, are the most excellent Christians he had ever known. Between the Moravian and the Papist there is no resemblance. The Moravian acknowledges no power in a foreign, or any other synod, to control his conscience, or to doom him to perdition. By no synod has he at any time been taught the innocency of violating faith with one of another sect; nor has any synod assumed to itself the power of dissolving the relation between kings and their subjects. Neither have such synods erected an inquisition, or butchered thousands, both male and female, because they would not bow to an image, or subscribe to opinions which are alike at variance with reason and revelation. No, in their principles there is nothing inconsistent with the liberty and the happiness of society. To represent these as alike innocent and trust-worthy, is not less absurd than it would be to present a virtuous female and a courtesan as equally eligible candidates for the situation of governess in a virtuous family. Between the one and the other there is no resemblance.

That Papists and infidels should exert themselves to prepare the way for the ultimate overthrow of scriptural Christianity, is perfectly in character, and cannot be matter of surprise to any one; but that Protestants should advocate a cause which is intended to put fresh life and vigour into the Apocalyptic beast, a beast whose cruelty has generally been in proportion to its power, and which the voice of inspiration has doomed to destruction, is a thing so strange, that, to account for it, we must suppose them either to be ignorant of the history of Popery, or to believe that its character is changed. We trace their conduct to the latter. But, on what authority do they build their opinion? Not on the authority of papal councils, not papal bulls. Not on the authority of Dr. Troy and Dr. Milner, both papal bishops, for they both affirmed, that the "principles of their church are unchanged and unchangeable." Nor on the authority of Mr. Plowden, an eminent popish layman, for he explicitly asserts, that modern Roman Catholics differ not in *one iota* from their ancestors; and

that if any person insinuates the contrary, he either deceives himself, or wishes to deceive others.

Is Mr. H. then deceived, or is he a deceiver? According to Mr. Plowden, he is either the one or the other. I believe him to be the former, and ascribe his zeal in this bad cause to a benevolent nature, unhappily, in this instance, uncontrolled by a sound judgment. As a friend to civil and religious liberty, I protest against putting power into the hands of men, of whom there is a moral certainty that they will greatly abridge, if not entirely destroy, both.

If ever there was a time since the days of James the Second, when it was impolitic to give power to Papists, this is the time. Their zeal within the last twenty years has increased ten-fold. And those pests of society, the Jesuits, who for their manifold villainies were banished even from papal kingdoms, have been restored to power, and permitted to establish themselves in Protestant Britain. And shall we raise those to the dignity of legislators, whose consciences are in the keeping and under the guidance of such men? Men who are under the most sacred obligations, implicitly in all things to obey the successor of Hildebrand. Is this acting in accordance with the divine command—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?" "He that honoureth me, him will I also honour; but whoso despiseth me shall be lightly esteemed."

Jun. 10th, 1829.

NEHEMIAH.

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ESSAYS ON THE STRUCTURE AND MECHANISM OF THE OSSEOUS SYSTEM.

(Continued from col. 138.)

ESSAY VI.

In a previous portion of our essays, we have stated the parts of the skeleton of red-blooded animals, which may be considered as *strictly essential*, to consist of the *skull* and *vertebral column*; and this latter we have described as formed by a succession of short thick bones, united, rather than jointed together, and differing in number in different species of animals.

Nor is this difference confined to number only; for in their general figure and arrangement, they exhibit variety also.—Among fishes, for example, we find the *vertebral column*, either *cylindrical*, *angular*, or *compressed*; and if we examine each vertebra singly, we shall observe, that instead of

presenting a flat surface, as in mammalia, the body is hollowed into a funnel-shaped depression at each end, so that, by the union of one vertebra with another, a cavity is formed, consisting of two cones joined at the base; and so on, throughout the whole column. These cones, however, are not hollow, but filled with a cartilaginous substance very elastic, the structure of which appears to consist of concentric fibres, those next the centre being the softest and most pulpy. It is by means of this cartilage that the vertebræ are united, and upon it they perform all their movements; for, in another respect also, unlike those of mammalia, articular processes are wanting. This method of conjunction by intermediate cartilage, occurs only among those fishes whose skeleton is properly *osseous*; but in the *cartilaginous order* the bones of the vertebral column are so consolidated together, that they cannot be separately distinguished, except by the spinous processes.

Among *osseous fishes*, the cervical vertebræ are generally wanting,—in some species however they do exist, as in the herring, to the number of four. In the *cartilaginous order* we find them consolidated into one. The dorsal vertebræ are in general furnished with transverse processes, to which the ribs are attached, at least in the *osseous order*; for it is to be observed, that true ribs are wanting in the *cartilaginous*. Fishes have no vertebræ answering to the *lumbar* in mammalia; the caudal vertebræ, however, exist, to the last of which are articulated the delicate bones of the fin at its extremity.—Among reptiles, the vertebral column presents very great varieties and differences.

In serpents, the skeleton itself consists of little besides the vertebræ, all of a figure nearly similar; their union is, however, very singular. The *posterior* articular surface of each vertebra is so constructed as to form a rounded eminence or ball, and this is received into a corresponding depression in the anterior surface of that which succeeds; thus constituting throughout the whole column a series of ball-and-socket articulations, from which the greatest flexibility is derived. The ribs are also united in a similar way to the vertebræ; that is, by means of a limited ball-and-socket articulation, the dorsal extremity of each rib having a depression, into which is received a rounded protuberance of the vertebra. The ribs in some species amount to nearly three hundred pairs. They terminate by a cartilaginous union to the scales of the belly; and according to the Count de la Cèpede, in the tiger, boa, and rattlesnake, to each abdominal shield there are uni-

formly corresponding two ribs and one vertebra.

In the tortoise and turtle we find the vertebræ and ribs amalgamating with the *back plate*. In the lizard family, however, the vertebral column is complete, so as to admit of motion. The ribs are united to a sternum, and by their motions assist respiration. In the frog, and others of the same order, the vertebræ are cup-shaped.

Birds also depart considerably from the general plan, as we find it in mammalia. It is true, that all the vertebræ are here perfectly distinct, but all are not moveable; as for instance, the *lumbar* vertebræ, which are all ossified into one piece with the haunch-bones. The ribs differ also from those of mammalia. At their vertebral extremity they are bifurcated; the sternal extremity is furnished with an osseous appendix; and from the middle, a flat process projects obliquely backwards over the succeeding rib.

Before, however, we mention the ribs of animals, we ought to observe, that with the *sternum* (breastbone) they constitute the necessary parts of the trunk. The ribs in figure are like an arch, one extremity being united to the vertebral column, and the other attached by the cartilaginous elongations to the sternum, and thus forming in mammalia and birds the cavity of the *thorax*, or chest.—In some animals the ribs are wanting; in others again, as we noticed with regard to serpents, they are extremely numerous.

In the human species their number is twenty-four—twelve on each side;—but of these, seven only on each side are united to the sternum by cartilages; the remainder are short, and from the circumstance of their not uniting as the others, are termed *false* ribs. The *sternum* in man is flat and long, and forms the anterior wall of the cavity of the chest. It is connected, as we have previously stated, to the *clavicles*, and to *fourteen* of the *ribs*.

Its form, however, in many or most of the lower animals, exhibits considerable variety. In birds, it is of great proportionate magnitude. The internal surface is concave, while externally it is divided by a deep longitudinal ridge or crest, so that altogether it bears a rough resemblance to a boat, having a keel unusually deep. In some animals, as for instance in serpents, the sternum is wanting.

The limbs or extremities next require our consideration. In many *red-blooded animals*, as in serpents for instance, they are wanting: in the majority, however, of this grand division, they constitute a requi-

site part of the structure; and the number when perfect is four. In all animals which possess them, they constitute the instruments of progression; and in many, of defence, or of obtaining the food which the God of nature has appointed for them.

In man, the inferior extremities alone are used in progression; these comprehend the legs and feet; the anterior extremities, viz. the arms and hands, at once place man at the head of the animal kingdom. Man uses the hand not merely for grasping or retaining, but for examining many of the properties of the natural objects around him, thus making it an agent to intellect—an apparatus for increasing knowledge—of adding to the stock of ideas—of informing or correcting the judgment.

In *quadrupeds*, the extremities are not distinguished by the terms which are appropriate only to those of man,—but are divided into *fore* and *hind* legs. In *birds*, the extremities are wings and legs; in *fishes*, pectoral and ventral fins. In the *whale* the posterior extremities cannot be distinguished from the tail, which serves as an organ of progression and defence.

If we examine the limbs of all animals, we find that they are not only adapted to the wants of the species, but that they correspond naturally with the design and mechanism of the system. There is, as we have before observed, a mutual relationship, an harmonious coincidence, between all parts of the organic frame; and this concordance is beautifully exemplified in the relation which obtains between the formation of the extremities, and the construction and arrangement of the teeth, involving consequently the structure and power of the stomach and digestive apparatus, the relative perfection or development of various muscles,—in short, the total mechanism of the whole machine; while, in like manner, the construction of any part of the system reciprocally manifests that of the limbs also.

For example, to elucidate our meaning, let us take a carnivorous animal, (say the tiger,) and examine the structure and mechanism of the paw. Fashioned as it is, and armed with tremendous claws, we see at a glance its fitness for striking down and lacerating the stag or ox, on whose flesh it preys. This fact being then ascertained, another in connexion immediately presents itself, namely, that the teeth must also be adapted for cutting and dividing it. This construction of the teeth supposes a relative figure and strength of jaw, and muscles of a certain power for moving it. The condyles, or articulating eminences, must also be con-

structed accordingly, and the hollows or depressions of the bones of the skull, in which the muscles of the jaws are situated, will have their peculiar depth and character. The organization of the stomach will also be in accordance; and every part of the system will harmonize; we shall see a power of frame for pursuing and overcoming the prey, and organs of sense modified for discovering it even at a distance; while in the brain nature has placed that instinct which impels it to lie in ambush, and watch patiently the moment to dart upon its victim. Now, *vice versa*, a tooth, or the condyle of the jaw, will give in like manner the form of the paw or foot, the figure of the scapula, the nature of the food, and the general plan of the whole.

Such are the general conditions. But subordinate to these, there are others having a relation not only to the nature of the food, but the manner of obtaining it; determined for instance, by the size, the species, or the haunts of the animals upon which the individual is adapted to prey, and hence result modifications of detail in the forms, the grand outline of which arises from these general conditions. Thus the class, the order, the genus, and species, have each their diagnostics in an equally harmonious concordance, so that to the comparative anatomist, a tooth, or the scapula, or the foot, is a key to the certain determination of the order and genus, and even the species, to which the fragment shall have belonged.

This harmony, not only of the bones of the skeleton, but of the whole organic economy, according to the broad view thus stated, is simple; and the fitness and design of this relationship of parts are at once obvious. There are, however, relations of forms, of which, from their constant and unvarying concurrence, experience and observation alone inform us, but for which we are unable to assign an adequate reason, although we may be well assured, that wisdom has not planned them in vain. Thus, for example, we may well conceive that hoofed animals must necessarily be all herbivorous, since they have no means of seizing upon prey; and reasoning onwards, we may expect to find the teeth flattened, and adapted for grinding or bruising herbs, or seeds; we may also expect a relative form of the condyle of the jaw, and its articulating cavity, permitting the requisite freedom of lateral motion. We may likewise suppose, that the muscles of the jaws will not need such bold depressions—that the shoulder-blades, instead of being expanded and strong for powerful muscles,

will be narrow—that the articulation of the radius will be hinge-like, and not a ball-and-socket, there being no occasion to turn the fore-arm. In general also, we may conceive the necessity of a more complicated system of digestive organs; but it is by observation alone, that we ascertain the fact, that animals *only* which ruminates have true cloven hoofs, and that *all* ruminating animals have them; that in this class alone there are horns on the forehead—except where the canine teeth are developed—and that where this is the case, the feet manifest a greater relationship to those of non-ruminant animals, having the number of bones in the feet increased, the *fibula* (*small bone of the leg,*) more distinct from the *tibia*; or both circumstances conjoined. If we examine the *camel* and the *musk deer*, we see examples at once in point. In the latter, in which the canine teeth are greatly developed, the *fibula* and *tibia* are perfectly distinct; whereas in other cloven-footed animals the *fibula* is wanting, there being merely a small bone articulated at the lower end of the *tibia*. In the *camel*, which has canine teeth, as well as two or four incisor teeth in the *upper jaw*, there is an additional bone in the *tarsus*, with small hoofs and phalanges. In the *cow*, on the other hand, and in the *sheep* and *deer*, there are no incisors in the *upper jaw*, the *gum* being merely indurated, the two *metacarpal* and *metatarsal* bones are united, to form what are called the *canon bones*, and the *forehead* (in the *males*, at least in a *state of nature*,) is furnished with horns.

In this part of our subject, which our readers may in strictness deem something of a digression, interesting as it is, we must not linger, but pass on to an explanation, which will place what we have advanced in a clearer light to the general view. It remains for us, then, to examine the structure and economy of the limbs or extremities in man.

The bones of the anterior extremity consist of the *clavicle* and *scapula* which form the *shoulder*—the *humerus* (or *arm bone*), the *ulna* and *radius* (bones of the *fore-arm*), all of which we have noticed before,—and the bones of the *hand*. The *hand* is united to the *radius*, by which it gains the two motions, *pronation* and *supination*; and its bones are divided into the *carpal*, the *metacarpal*, and the *phalanges*. The *carpal* bones in each hand are eight in number, and their shape is irregular; in their natural arrangement they present externally, that is, on the outer side of the hand, a surface convex, even, and regular, but internally a concavity more rugged, having

eminences at the corners. These bones may be divided into two distinct rows, the first adjacent to the *fore-arm*, the second to the bones of the *metacarpus*; each row will consist of four bones; but the fourth of the first row seems in a manner out of its rank. On each bone there are several cartilaginous surfaces for their mutual articulations, and on some for articulating with the *radius*, the bones of the *metacarpus*, and first *bone of the thumb*.

The names of the bones of the *carpus* are as follows: In the first row, the first is the *os scaphoides* or *naviculare*, the second the *os lunare*, the third the *os cuneiforme*, (from its occupying the situation of a *wedge*,) the fourth the *os orbiculare* or *pisiforme*, and which may be easily felt on the outer edge, next the *fore-arm* on the concave side. In the second row, the first is the *os trapezium*, the second the *trapezoides*, the third the *os magnum*, the fourth the *os unciforme*. The bones of the *carpus* support those of the *metacarpus*; these consist of four long bones in each hand, upon which rest the *fingers*; externally they are slightly convex, but the internal surface is flattened and concave. They are not in contact throughout their whole length, but only at the extremities, where an enlargement takes place, and where they are knit together by ligaments. The bones of the *thumb* and *fingers*, which in man are all perfectly distinct and elaborately fashioned, are termed by anatomists the *phalanges*, from a fancied similarity in arrangement to the Greek  $\phi\alpha\lambda\alpha\gamma\acute{\epsilon}$ ; the number in each hand is fifteen. Of these, the first row of the *fingers* is attached to the extremities of the four *metacarpal bones*; but the first bone of the *thumb* is attached to the *carpus*, and the mechanism is such as to enable the *thumb* to exert an opposing action to that of the *fingers*, thus producing that facility of grasping or retaining, which forms an important characteristic.

Hammersmith.

W. MARTIN.

(To be continued.)

ASTRONOMICAL OCCURRENCES FOR  
MARCH, 1829.

MARS is still a conspicuous object in the western hemisphere; he is observed in the evening of the 1st under the three first stars of the Ram, approaching a line drawn from  $\alpha$  Arietis to Menkar, in the head of the Whale. At the same instant Saturn is noticed in the constellation Cancer, which is situated in the eastern hemisphere; he is very slowly approaching a line drawn from Castor through Pollux, and produced.

At 31 minutes past 10 on the same evening, the former planet sinks beneath, and at 58 minutes past one in the morning of the 2d the noble planet Jupiter appears above our horizon; his situation is but slightly altered since the commencement of last month, being noticed a little to the east of a line drawn from Antares to  $\eta$  Ophiuchui.

At 19 minutes past four, the waning crescent of the Moon rises; her situation is in the constellation Sagittarius, and she is observed during the morning to approach  $\alpha$  and  $\beta$  Capricorni. The Sun rises at 33 minutes past six, and sets at 27 minutes past five. On the following morning the Moon is observed to have passed the two first stars of the Goat, and her decreased crescent announces that her change is not far distant. At three in the morning of the 4th she is in conjunction with Venus; she is also in perigee on this day, and in conjunction with Mercury at 7 minutes past 10 in the evening. The Sun and Jupiter are in quadrature about half an hour previous.

At 36 minutes past 12 at noon on the 5th, the moon changes, her situation being in the 14th degree of Pisces; her distance from the ecliptic is less than at her last change, but still too great to deprive the Earth of any portion of the Sun's light: the time that has passed since she was new, is 29 days 10 hours and 5 minutes, making a difference from her last synodical revolution, with respect to her change, of 34 minutes less. On the evening of the 6th her slender crescent is noticed under and a little to the east of the two eastern of the four stars forming a square, she is directing her course to Mars, who is observed a considerable distance to the east of her, and nearly midway between the first of the Ram and Mencar. On the following evening she is noticed to have receded from the four stars in square, and to have approached Mars, being now observed to the south of the ecliptic. Having crossed it in her descending node on the previous morning, her recess from the four stars in square, and approach to Mars, is more conspicuous on the evening of the 8th, when she is noticed so near Mars as evidently to pass him before her next appearance. At 35 minutes 48 seconds past four in the morning of the 9th, the shadow of Jupiter eclipses his first satellite, he is still noticed near the same spot: the Moon is seen on the evening of this day to the east of the planet Mars, her recess from it, with the passage under the Pleiades, and near Aldebaran, in her course towards the planet Saturn, and her nightly increase of splendour, are interesting objects to the attentive observer.

At 49 minutes past nine in the morning of the 12th she is dichotomized, or appears as a half-moon; her situation in the ecliptic is in the 21st degree of Gemini; the time elapsed from her change is 6 days 21 hours and 13 minutes, which is 4 hours 41 minutes more than in the preceding; her synodical revolution up to the same period, is 29 days 14 hours and 26 minutes, which is 2 hours 21 minutes more than the preceding revolution between the same periods. The lines of the apsides and syzygies nearly coincide, and as she is now receding from the Earth, her motion is consequently retarded. On the 13th the planet Mercury is stationary, having just described his inferior semicircle: the planet Venus is in apheho on this day; she was in the same part of her orbit on the 30th of July, 1828, from which period has elapsed 226 days, which is one more than the preceding revolution, the planet having been in the same situation on the 18th of December, 1827. The Moon is observed to approach Saturn as she increases in magnitude. On the evening of the 14th she is noticed considerably to the south of the planet, and is in conjunction with him at 15 minutes past eight on the following morning; he is scarcely removed from his position at the commencement of the month.

The Moon is in apogee on the 17th, and arrives at that part of her orbit that is opposite the sun at 51 minutes past one in the afternoon of the 20th, when she passes through the Earth's shadow, and a space equal to 4 digits, 29 minutes, on her northern limb, is deprived of the sun's light; this eclipse is invisible in London, in consequence of the Moon not being above the horizon. The time that has elapsed since the change, is 15 days, 1 hour, and 15 minutes, which is 8 hours 31 minutes more than the same period in February; this difference is occasioned by the shifting of the line of the syzygies, with respect to the line of the apside, and will be explained in a future paper. The time from the first quarter is 8 days, 4 hours, and 2 minutes, which is 4 hours, and 10 minutes more than the same period in the last month, and 1 day, six hours, and 49 minutes greater than from the change to first quarter; this difference arises from her motion in an elliptical orbit, and will also be reserved for future illustration. The synodical revolution is completed in 29 days, 18 hours, and 36 minutes, which is 22 minutes less than the preceding: shortly after becoming full, she crosses the ecliptic in her ascending node.

At 37 minutes past 8 in the evening of

the same day, the sun completes his journey through the constellations and signs of the zodiac, as he enters the equinoctial sign Aries at this time, after a lapse of 365 days, 5 hours, and 50 minutes. This is consequently the commencement of the spring quarter, and on this day the duration of the Sun above our horizon, and also of every other on the surface of the globe, is exactly 12 hours: the Sun has no declination on this day, in consequence of his being vertical to the equinoctial line; his semi-diameter is 16 minutes, 4 seconds, and 5 tenths, and it passes the meridian in 1 minute, 4 seconds, and 3-tenths; his hourly motion in space is 2 minutes, 28 seconds, and 8-tenths. The Moon is noticed after passing the syzygy to approach the noble planet Jupiter, now considerably to the east of her; the first satellite of this vast orb disappears in his shadow, on the morning of the 25th, at 51 minutes 10 seconds past 2. On the following morning the Moon is noticed considerably nearer this planet, and will pass him before her next appearance, the conjunction taking place at 45 minutes past 3 in the afternoon. On the 27th, Mercury arrives at his greatest western elongation, and may probably be noticed by the skilful observer in the morning, a little before sun-rise, as his distance from the great luminary of the solar system is upwards of 27 degrees; the time that has elapsed since his eastern elongation is 43 days, and since his western 116 days; from this statement, it appears that the planet has been longer travelling from his western to eastern elongation, than from his eastern to western, which is a decisive proof of the ellipticity of his orbit. Saturn is stationary on the 28th, in 27 degrees 24 minutes of Cancer: he now commences a direct motion, after moving retrograde for the space of 133 days.

At 19 minutes past 7 in the morning of this day, the Moon enters her last quarter in the 7th degree of Aries; the time elapsed from the full is 7 days, 17 hours, and 28 minutes, which is 7 hours, 37 minutes less than the same period in February, and is occasioned by the line of the apside forming a greater angle with that of the syzygies; the period from the first quarter, being half of the orbit, is 15 days, 21 hours, and 30 minutes, which is 3 hours 27 minutes less than the preceding period between the same points of her orbit, and 2 days, 8 hours, and 1 minute more than her motion from her last quarter to her first; or, in other words, she is longer by the above period in describing the higher part of

her orbit: her synodical revolution from this point is completed in 29 days, 16 hours, and 59 minutes, which is 4 hours less than her preceding one. Mercury is in aphelio on the following day, 88 days having elapsed since he was in a similar position. On the 31st, Jupiter is stationary in 15 degrees 16 minutes of Sagittarius; he now commences a retrograde motion, after moving direct during a period of 262 days.

P. 8. The following statement in the last Occurrences are erroneous.

Col. 139, line 27, for "22" read "10".—Col. 140, line 6 from bottom, for "longest," read "shortest."—Line 4, for "shortest," read "longest."—Ditto for "first quarters," read "full Moons."—Line 3, for "10 and 34," read "8 and 19."

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#### LIFE INSURANCE.

THIS science is nearly perfected, though its principles and facts are not generally known, even among subscribers. A mutual insurance may be instituted thirty per cent under the public offices, and without capital. It is sufficient that a banker is employed to receive the yearly premium, and pay the money insured, receiving certificates of health and death.

The just scale is this: A person in health, aged twenty years, engaging not to leave Europe, or enter Italy, Greece, or Turkey, should pay thirty shillings a year, to have the power of bequeathing one hundred pounds, to be paid at his death. A scale for other ages from ten to sixty years is made by the rule of proportion, founded on the probable duration of life, ascertained by tables and registers of insurance. The person twenty years old is likely to live thirty-three years, that is, half the difference between his age and EIGHTY-SIX (this eighty-six is a number found by data or documents.) A man of forty is calculated to live, perhaps, twenty-three years, on the same foundation,  $86 - 40 = 46$  half 23. A child of ten may be accounted to have *thirty-eight* years further life. Thus, ten from eighty-six leaves seventy-six, the half of which is *thirty-eight*. The profession should be considered, some being doubly hazardous—colliers, miners, copper smelters, &c.

A prudential society will not insure very large sums to individuals, because it is ascertained, that insurance spread over a large surface, does not fluctuate in risk more than one-seventh the number of deaths, one year more or less than another. There is no use in limiting insurance to those who have an interest depending. It is enough that a man insures his own life, or the life of one who consents to it.

Frauds may occur by insuring diseased persons. The company should have their own surgeon's certificate, founded on inquiries in the place of residence, as well as personal examination. A prudent mutual life insurance, should have nothing to do with house or ship insurance. The company are in fact the insured persons, whose committee preside over the bank account, and surgeon's conduct.

The average age of insurances that have been made, is forty-six years old, and the average deaths are six in one thousand each year, if the thousand began all at twenty years of age. The receipts of the company are to be vested at interest, and the probable accumulation will meet all the demands, until in about eighty years the chance is, that one thousand insurers, of twenty years old each, would exhaust the profits.

The society should not insure less than one hundred, nor more than one thousand pounds; less than ten years, or more than sixty. There should be no insurance for seven years of a life, or for two children jointly, on the plan which evades the usury laws.

The object of a prudent mutual insurance is intended for the advantage of widows and orphans of the church, army, navy, bar, medical tradesmen, working artisans, and all whose families are dependent on the life-interest of the head of the family. Those who must insure very large sums on particular circumstances, may resort to the public offices, and pay thirty per cent extra for their object; but a society which takes the smallest remunerating premium, should not risk it.

The Equitable Co. takes at the rate of forty-three shillings for seventy years old, and has laid up in eighty years a surplus of twelve millions of pounds.

The disposal of a surplus is not equitably attainable, it is so long to be deferred, and therefore the lowest premium is the best principle. A small growing surplus is always useful to meet peculiar adverse currents of mortality; and if they occur in the infancy of the society, it is necessary to postpone payments until they are practicable; but this is no longer than a year or two.

The progress of a rise and fall in the funds of the society, to its final close in the payment of all demands, leaving probably nothing behind, is this: one thousand persons of twenty years pay thirty shillings every year, to bequeath one hundred pounds payable at death. At the end of the first year, the premiums and interest on them may amount to one thousand four

hundred and sixty-eight pounds, and six deaths deducted six hundred pounds, leave eight hundred and sixty-eight pounds. The second year begins by receiving nine hundred and ninety-four premiums, which, with the balance of last year, is two thousand three hundred and thirty-four pounds, and interest to the end of the second year is two thousand four hundred and four pounds, subtract six deaths six hundred pounds; which leaves one thousand eight hundred and four pounds. Then at the end of the third year, there is in hand two thousand seven hundred and fifty-nine pounds. After forty years' increase of profit, there must be a decrease to meet increased demand, until in seventy or eighty years all is gone to the subscribers' families.

This calculation differs from the fact, as every day may produce new subscribers, and of every age; but it serves to shew the progress of the system. R. Y.

#### VISIT TO THE DEAD SEA.

"At last we reached the brink of the precipices which hang over the Dead Sea. The dawn was now appearing; and in the gray and cold light, the lake was seen far beneath, stretched out to an interminable length, while the high mountains of Arabia Petraea, opposite, were shrouded in darkness. The descent of the heights was long and difficult; and ere we reached the bottom, the ruddy glow of morning was on the precipices over our heads. The line of shore at the bottom was about two hundred yards wide, and we hastened to the edge of the lake; but for several yards from it the foot sank in a black mud, and its surface was every where covered with a grayish scurf, which we were obliged to remove before tasting it. There was not a breath of wind, and the waters lay like lead on the shore. Whoever has seen the Dead Sea will ever after have its aspect impressed on his memory; it is, in truth, a gloomy and fearful spectacle. The precipices, in general, descend abruptly into the lake, and on account of their height, it is seldom agitated by the winds. Its shores are not visited by any footstep, save that of the wild Arab, and he holds it in superstitious dread. On some parts of the rocks there is a thick sulphureous incrustation, which appears foreign to their substance; and in their steep ascents, there are several deep caverns, where the benighted Bedouin sometimes finds a home. No unpleasant effluvia are perceptible around it, and birds are seen occasionally flying across. For a considerable distance from

the bank, the water appeared very shallow: this, with the soft slime of the bottom, and the fatigue we had undergone, prevented our trying its buoyant properties by bathing. A few inches beneath the surface of the mud are found those black sulphureous stones, out of which crosses are made, and sold to the pilgrims. The water has an abominable taste, in which that of salt predominates; and we observed incrustations of salt on the surface of some of the rocks.

"The mountains of the Judæan side are lower than those of the Arabian, and also of a lighter colour: the latter chain at its southern extremity is said to consist of dark granite, and is of various colours. The hills which branch off from the western end are composed entirely of white chalk: bitumen abounds most on the opposite shore. There is no outlet to this lake, though the Jordan flows into it, as did formerly the Kedron, and the Arnon to the south. It is not known that there has ever been any visible increase or decrease of its waters. Some have supposed that it finds a subterraneous passage to the Mediterranean, or that there is a considerable suction in the plain which forms its western boundary. But this plain, confined by the opposing mountains, is partially cultivated, and produces trees, and a rude pasture used by the camels of the Bedouins; although in some parts sandy. It has never been navigated since the cities were ingulfed: and it is strange that no traveller should have thought of launching a boat to explore it, the only way that promises any success. Mr. H. travelled completely round it, but the journey was a very tedious and expensive one, as it occupied several weeks, and he was obliged to take a strong guard. He made no discovery.

"The superior of St. Laba related that the people of the country, who had crossed it on camels, in the shallower parts near the southern extremity, had declared to him that they had seen the remains of walls, and other parts of buildings, beneath the water: this is an old tale, although the waters have the property of incrusting and preserving most substances. Some stunted shrubs and patches of grass, a mere mockery of verdure, were scattered on the withered soil near the rocks. The golden and treacherous apples will be sought for in vain, as well as fish in the lake, which have also been asserted to exist. Its length is probably about sixty miles, and the general breadth eight: it might be six miles over, where we stood. The sun had now risen above the eastern barrier of mountains, and

shone full on the bosom of the lake, which had the appearance of a plain of burnished gold. But the sadness of the grave was on it, and around it, and the silence also. However vivid the feelings are on arriving on its shores, they subside after a time into languor and uneasiness, and you long, if it were possible, to see a tempest wake on its bosom, to give sound and life to the scene.

"We had now passed some hours at the lake, much to the discontent of Ibrahim, who, pacing up and down the shore, and gazing at the caverns, and the summits of the cliffs, was incessantly talking of the probable approach of the Arabs, or their espying us from above. The passage over the wilderness of Ziph had given us a more complete and intimate view of the lake than the usual route—to Jericho, which conducts only to its commencement, at the embouchure of the Jordan. The narrow beach terminated about two hundred yards below where the cliffs sank abruptly into the sea. We had now to walk to its extremity along the shores, and over the plain beyond to Jericho, in a sultry day; and we took a last look at this famous spot, to which, earth perhaps can furnish no parallel. The precipices around Sinai are savage and shelterless, but not like these, which looks as if the finger of an avenging God had passed over their blasted fronts and recesses, and the deep at their feet, and caused them to remain for ever as when they first covered the guilty cities."—*Carne's Letters from the East*, vol. 2, p. 11.

#### ON THE ANTIQUITY, ORIGIN, AND NAME OF LONDON.

(Transcribed verbatim, from an old volume printed in the year 1681.)

OUR famous antiquaries generally agree, that the Britains, whose posterity now inhabit the dominion of Wales, and are called Welsh, were the founders of the renowned city of London. They were in the old times, known by the name of Aborigines, because they first inhabited the country.

1. Some derive the name *London* (which is the greatest probability) from the British word *Llhong*, which signifies a ship, and *Dinun*, a town, that is, a Town of Ships, this city being in all ages, since its foundation, very renowned for shipping and navigation.

2. Others from *Llhwindian*, because (as Cæsar in his Commentaries, and Strabo, mention) the ancient Britains called their fortified woods *Llhw*, which is equivalent

to a fenced town; and that where St. Paul's church now stands, there was in old times a wood, where a temple was built for *Diana*; it being the custom of those pagan times to build their fanes or temples to *Diana*, in woods or groves; and so it signifies *Diana's* town.

3. Some derive it from *Lhandian*; the Britains still calling *Llan* a church, and so may signify *Diana's* church or temple; for there have been frequently digged up oxen's heads and bones, which have been offered as victims or sacrifices there, viz. in *Camera Diane*. So that this word came in tract of time to be pronounced *London*.

*Cæsar* (*Comment.* lib. 5.) called it *Civitas Trinobantum*, viz. the City of the Trinobants, (some would have it translated the state of Trinobants,) for *Troja Nova*, or *Troy Novant*, *New Troy*; which appellation was in old times by many ascribed to *London*, as *Geoffery of Monmouth*, the Welsh historian, affirms.

It is said by the same author, that King *Lud* repaired this city, and much augmented it with fair buildings, calling it *Caire-Lud*, that is, *Lud's* Town, and from him *Ludgate* takes its name.

This city was built 2789 years ago, that is, 1108 years before the birth of Christ, and (by the exactest computation) in the time of Samuel the prophet, and 350 years before the building of Rome. Of all historians, *Cornelius Tacitus*, who first called it *Londinum*, says, that it was in his time, (which is about 1655 years ago,) *Copia Negotiatorum & Commeatu valde celebre*; that is, very famous for multitude of merchants and traffick, (or commerce.) *Herodian*, in the Life of the Emperor *Severus*, says it was *urbs magna & opulenta*, that is, a great and rich city. *Marcellinus* says, that in his time (which is 1200 and odd years ago) it was *vetustum oppidum*, an ancient town. *Fitz-Stephens* tells us, that *hæc civitas urbe Roma, secundum chronicorum fidem, satis antiquior est, &c.* viz. This city, according to the credit of chronologers, is far more ancient than Rome.

In the flourishing estate of *London* it was called *Augusta*, a name denoting dignity and majesty; for the great *Octavian*, successor to *Julius Cæsar*, took to himself the name of *Augustus*, as a title most sacred and honourable. This, *Marcellinus* witnesses, in his 27th and 28th books, calling it *Augusta*, and that in old times it was called *London*. It was very famous by that appellation under the emperor *Valentinian*. And in *Constantine's* time there was a mint appointed there, and money stamped with this impression, *P. Lon. S.*

that is, *Pecunia Londinus Signata*, money stamped in London; and the overseer or master of the mint was called *Prepositus Theaurorum Augustensium*, that is, provost of the treasures of *Augusta* in Britain.

*Preston Brook, Jan. 9, 1829. S. X.*

#### THE ORIGIN OF DOOMS-DAY BOOK.

(Extracted verbatim from an old volume printed in the year 1681.)

THE Dooms-day Book was six years in making by William the Conqueror, and is a cense or compute of all England as it was then, viz. all the lands, with the value and owners, and account of all cities, towns, villages, families, men, souldiers, husbandmen, servants, cattle; how much money, rents, meadow, pasture, woods, tillage, common, marsh, heath, every one possessed. So that in disputes about taxes, this determined it without further controversie, as the Book of the great Day of Dooms will then, (and therefore so called.) It is kept under three locks, and not to be looked into under 6s. 8d. And for every line transcribed, is to be paid 4d.

*Preston Brook, Jan. 9, 1829. S. X.*

#### DRUIDICAL CIRCLE IN THE PARISH OF BEECHING STOKE, IN THE HUNDRED OF SWANBOROUGH, WILTS.

ON the road from the village of Beeching Stoke to Marden, the remains of a Druidical circle, exactly similar to that of Avebury, are clearly perceptible, though the mound is not so high, nor the ditch so deep, as at that magnificent monument. When we say that it resembles Avebury, the remark must be understood as referring to the manner in which the ditch is placed in the interior of the mound, evidently denoting that it could have been used for no purpose of protection, but merely to enclose some consecrated spot, the exact use of which is still a subject of dispute among antiquaries. This circular entrenchment has no stones, nor can any marks be perceived where they have stood. The situation, moreover, resembles that of Avebury, which stands on a gentle slope of a hill, with its aspect to the south-west.

We are informed by a gentleman, who has long resided in the neighbourhood, that it originally displayed a lofty tumulus in the centre; but this was levelled some years ago by a farmer, who then occupied the soil. In the course of its demolition, he discovered what is usually met with in British barrows, some human bones, and

over them two horns of deer. There is also, near the south-east quarter of this circle, a small tumulus surrounded by a trench, and around it a small mound. What was the purpose of it, is a question of great perplexity. Some one has suggested, that it might have been the seat of the arch-druid, when he came there once in every year to pronounce summary judgment in civil and ecclesiastical causes, there referred to him. This, however, is no more than the merest conjecture.

Crossing the road from hence, it may be traced under the brow of the hill; it is then lost for about sixty yards, when we again recover it, and follow the outline as far as the water-meadows, which it originally embraced, extending, as may be supposed, nearly down to the little river Avon. All this portion is now levelled, and we leave the meadows, and ascend to the cultivated fields above them. Notwithstanding so much levelling for the purposes of agriculture, its form is in some parts very decided, and nothing is left for imagination or invention, so far as relates to the circular plan and design of the entrenchment. The pretended tumulus on the summit is a hopeless subject for conjecture.—*Crypt*, Nov. 1828, No. 20.

#### BURNING CLIFF AT HOLWORTH.

THE interesting subject of Holworth cliff has now, for more than a year and a half, occupied no inconsiderable share of public notice; to some it may seem like an old garment, "worn threadbare;" but in the mind of the naturalist and geologist, its living and active agencies cannot fail of still exciting particular and urgent motives for further information.

The varying appearances of the cliff have been so minutely detailed, that little can now be said, without partially repeating what has been already described, the effects of which, as a "twice-told tale," would be lessened on repetition.

The additional feature, so remarkably apparent in April last, of the vapour issuing out in irregular and occasionally interrupted streams, has again become a prominent trait of this phenomenon. The fissures in its craggy side, now "belch out clouds of rolling smoke," but humid and earthy, impregnated with most nauseous effluvia, from eight orifices, accompanied with those characteristics incident to such an extraordinary occurrence. It is deserving notice, that as this novel feature happened on the former occasion about the vernal equinox, so the recurrence now falls

about the autumnal equinox, and as the gusts or belching out of the vapour regularly follow the ingress of each succeeding wave, it is certainly corroborative of the opinion formerly hazarded, of the influence of salt water on, and connexion with, the interior of the cliff.

The latter end of August, several of the fissures exhibited masses of ignited rock, of a bright red, such as the fire of a glass-house appears when seen from a distant place, and occasionally since, during the night, similar vivid indications have been visible; but the continued clear sky, and powerful effect of the sun's rays, have lately prevented the appearance of fire during daylight.

The dry and disordered surface of the cliff yet presents all those important and variegated exterior features, which have from time to time induced the inquisitive and natural observations of the casual visitor; it is variously coloured, particularly in the neighbourhood of the apertures, principally with red and yellow materials, visibly excoriated. The original slope of the side, no longer preserved, is entirely broken and deranged in furrowed cliffs and crevices, the strata so contorted, as to present the most decisive demonstration of recent and pretty deep convulsion.

The singularity of this phenomenon cannot but excite the liveliest emotions in the most indifferent spectator; what then must be the sensations of the more refined philosopher, contemplating this burning mass of mixed substances, forming, as it were, barely a speck or point, among the inscrutable secrets of nature, which leave the most extreme energies of human intellect and ingenuity, at an immeasurable distance.—*Dorset County Chronicle*.

#### MASSACRE OF THE MAMALUKES.

GRAND Cairo is encompassed by a wall, which is about ten miles in circumference, and of great antiquity. Mount Mokotam stands near the city, of which, and the whole country, it commands a most extensive prospect. This mountain is of a yellow colour, and perfectly barren. Beneath, and in a very elevated position, is the citadel, which is of great extent, and in many parts very ruinous. This fortress is now more famous for the massacre of the Mameluke Beys, than for any other event. The Mameluke force in Cairo consisted of from five to ten thousand choice troops, commanded by their various Beys. It was a novel and splendid spectacle to a stranger, to view the exercises, the rich accoutrements, and can-

tal horsemanship of the Mamalukes, which were exhibited every day in the great square of the city.

The chiefs and Mahmoud were constantly jealous of each other: he longed to curtail or destroy their power, and they dreaded his unprincipled ambition. After this state of affairs had lasted a good while, sometimes in open hostility, sometimes under a hollow friendship, the pacha professed the most entire and cordial reconciliation, terms of amity were agreed on, and he invited the Beys to a splendid banquet in the citadel. The infatuation of these unfortunate men, was singular, in trusting to the protestations of a man whose faithless character they knew so well. It was a beautiful day, and the three hundred chiefs, on their most superb coursers, and in their costliest robes, entered the long and winding pass that conducts towards the citadel. This pass was so narrow as to oblige each horseman to proceed singly; and broken and precipitous rocks rose on each side. The massy gate of entrance to the pass was closed on the last Mamaluke, and the long file of chiefs, in their pride and splendour, yet broken by the windings of the defile, proceeded slowly to the gate of the citadel, which was fast shut. From behind the rocks above, opened at once a fire of musketry so close and murderous, that the unhappy chiefs gazed around in despair; they drew their sabres, and, as the coursers pranced wildly beneath their wounds, each Bey was heard to utter a wild shriek as he sank on the ground,—and in a short time all was hushed. Mahmoud heard from his apartment in the citadel, the tumult and outcries; and never were sounds more welcome to his ear. This massacre completely broke the power of the Mamalukes; on the loss of their chiefs, the troops fled from Cairo.—*Carmé's Letters from the East*, vol. i. p. 106.

### POETRY.

(For the Imperial Magazine.)

#### THE MISSIONARY'S RETREAT; OR, FAREWELL TO NEW ZEALAND.

LAND of my once endearing hopes, farewell!  
Ye bleak, inhospitable shores, adieu!  
I leave you. Deep conflicting feelings swell  
My anxious bosom, as I pensive view  
Our friendly bark her steady course pursue,  
And yonder less'ning, hostile hills recede.  
The savage hordes, delighting to imbrue  
Their hands in blood, are ready for the deed;  
But from the threat'ned doom the Mission, now is freed.

Hark! 'tis the warwhoop blundering from afar,  
See the armed natives thicken all the shore!  
Those death-charged quivers and dread shafts of war,  
Doubtless proclaim our Mission task is o'er;  
And, lo! with hurried steps and wild uproar,  
Prompt at their dying chieftain's fell command,  
They go, to stain with Missionary gore,  
The oft-polluted sanguinary strand,  
And re-assert the barbarous manners of the land.

The gathering bands surround our former station,  
And clouds of smoke, in dark'ning columns rise:  
Yon bursting flames announce the preparation,  
To offer up a human sacrifice.  
They pause, and silence reigns. Now solemn cries

Of disappointment, on the stillness pour:  
'Tis known the feast-devoted, victim-prize,  
Which they, elate, assembled to devour,  
Has fled beyond the bounds of their terrific power.

Now on the sea intent they seem to gaze,  
And in the distance view our fleeing sail;  
Now 'mong the rocks disperse in various ways,  
And to the ocean tell their mournful tale,  
Hoping they still may reach us, and prevail.  
Fleets of canoes, in martial ranks combined,  
Start from the shore—but all their efforts fail.  
Our vessel onward glides before the wind,  
Quick o'er the billow deep, and leaves them far behind.

Dim in th' horizon land and sea appear;  
And now, thank Heaven! the appalling danger's past:

No sound disturbs the anxious list'ning ear,  
Save the wild weltering of the watery waste.  
Anon—as vapour-waves yon hill invest,  
A lambent light its living crown illumines:  
The ruby sun, now sailing down the west,  
Withdraws his flame, and all the scene deplores,  
And in another clime his radiant course resumes.

Where skies, reclining on the darkling wave  
That laves the shores of cannibal renown,  
Blush on that stranger's awe-inspiring grave,  
Or changeful lowering wear an angry frown,  
I pensive gaze regretful: I have known  
A brighter prospect cheer our arduous toil.  
Ah! is the sun of heavenly truth gone down?  
Set in dread darkness, or eclips'd awhile?  
Oh! may it soon relume the guilt-benighted isle!

As the lone moon, emerging from the food,  
Holds her pale lamp, to light us on her way—  
While kindling gems the vault of heaven bestud,  
As silent Eve puts on her mantle gray—  
Scenes more sublime my mental eyes survey.  
Yes, recollection still returns to thee,  
Land of hopes blighted! and recalls the day,  
When thy glad natives bow'd the willing knee,  
And hail'd the eternal standard of the Deity.

Success awhile unwearied labours crown'd,  
And in bright colours expectation drew  
The future. To the gospel's joyful sound,  
The rude unletter'd race, of sombre hue,  
List'ned attentive, and submissive grew.  
Around the Mission-house, at even-tide,  
Assembling oft, in peaceful order due,  
They own'd their teachers as a heaven-sent guide,  
And to our guardian care did many a youth confide.

Their chieftain's favouring smiles we then possess'd,  
And halcyon peace resumed her cheering reign;  
Numbers Jehovah's sacred name confess'd,  
And, taught by us to raise the pious strain,  
To Him who for the heathen race was slain,  
Ecstatic notes in uncouth accents flow.  
They wish'd us oft to tell them o'er again,  
How Jesus came sojourning here below,  
To save th' apostate world from everlasting woe.

Hail! scene divine, deep graven on the mind,  
Which long, to memory dear, will joys afford,  
When distant tribes, in seeming love combined,  
Beneath the shade, the Christian's God adored:

And when we cried, "Now let us praise the  
Lord,"  
Such lofty peans shook the ambient air,  
'That echo, answering, distant caves explored,  
And far around th' exulting anthems bear ;  
Thus conquering truth divine rode on in high  
career.

When nature, smiling, clad the groves in green,  
And bade the flow'rets scent the breath of morn,  
Oft have I stray'd, romantic hills between,  
Calm as the skies soft slumbering in the bourn ;  
And on the heights that sylvan scenes adorn,  
Pleased, oft reclined, to list the voice of Spring,  
From the glad vales, by jocund sephyr's borne,  
While warbling wild birds wanton on the wing,  
And hail the uprising orb of day's resplendent  
King.

And as the dulcet chime of deep cascade,  
Slow on the ear in undulations stole,  
Unearthly sounds, "a still small voice," convey'd  
By volant seraphs, roused my inmost soul—  
And urged me to invoke the Sire of all :  
"Omnific Lord, triumphant march along,  
'Thro' the dark islands of this earthly ball  
Banish far hence idolatry and wrong,  
And may thy wondrous love resound from every  
tongue."

But, ah ! when last I went my wonted round,  
On my return a sudden change I saw ;  
Th' assembled crowds, in sullen anger frown'd,  
And warlike arm announced impending wo.  
Mournful reverse ! yet struck with seeming awe  
At our request they peacefully retired.  
Alas ! ere long unmask'd, the grimly foe  
Our death in flames inhumanly conspired,  
And thirst of Mission gore each savage bosom fired.

As this reverse foreboding thoughts employ'd,  
My wand'ring steps, unconscious, reach'd the  
plain,  
Where the lost crew of the devoted Boyd  
Were, by dark Indian wiles, decoy'd and slain :  
Where blanching 'round still human bones re-  
main.  
Struck with the sight, deep tremor seized my  
frame ;  
Imagination view'd the bleeding train,  
In mangled fragments, quivering in the flame,  
And reeking limbs pass round—and deeds I cannot  
name.

Pondering I paused, as pass'd the moaning gale  
Dim o'er my eyes, as passively I sate,  
The starting tear-drop spread a watery veil.  
"Shades of the dead," I cried, "whose hapless  
fate  
These mould'ring relics mournfully relate,  
(If on the wing ye listening hover near.)  
Say, shall we fall, or see th' ensanguined state ?  
Methought a voice, descending on the ear,  
Said, "Rise ! you ! yet may 'scape the threat'ning  
doom severe."

While the mad throng intestine wars attend,  
We unobserved, retreated from the shore ;  
Our timely flight the rolling waves befriended,  
And urge us forward with a plaintive roar.  
Heaven as our guide, we ocean wilds explore,  
And seek a refuge in a kindlier clime :  
Far from the coast by death-seuds crimson'd  
o'er,  
The dark abode of treachery and crime ;  
O may we teach lost man celestial truths sublime.

For thy fierce sons, O Zealand ! still I mourn,  
And feel the glow of unabated zeal ;  
Fain to thy blood-stain'd shores I would return,  
Could I promote thy everlasting weal.  
O Thou ! whose Majesty thy works reveal,  
God of all worlds ! who rules creation wide,  
In kind forbearance with the nations deal,  
Who now Thy servants, and Thy word deride ;  
And thro' the storms of life be our unerring guide.

Tho' deeds demoniac drove us from our post,  
Yet hope, still buoyant, spreads her seraph wings ;  
And, whispering, "Mission labours are not lost,"  
O'er shades adverse, transporting radiance flings.  
As 'neath the vernal sun the dower springs,  
In Zealand youth may truth divine expand ;  
And, O ! send forth again, great King of kings !  
Full many a heav'n-taught Missionary band,  
T' illumine the mental gloom in every heathen land.

Keighley, Nov. 10, 1828.

J. J.

### DEATH'S FINAL CONFLICT.

LONG has the tyrant on his gloomy throne  
'Mid clouds and darkness sway'd this lower  
world ;

All that are mortal must his empire own ;  
O'er man his sable banner is unfurl'd.

How'er we seek to drive him from the soul,  
He still appears upon the music scene ;  
All nature bows beneath his stern control,  
Though mask'd in festive blandishments his  
mien.

How short the rainbow-smile of youthful joy,  
That glids the transitory stream of time ;  
Still death will mingle with each loved employ,  
Blast every bliss, and poison every clime.

And if we trife all the live-long day,  
Twining life's blossoms in a festive wreath,  
Though we forget him in our childish play,  
Night shall remind us of the reign of death.

Where now are all the slowly-pacing hours  
We lately sought so rapidly to speed,  
That mock'd with tardy steps our utmost powers,  
As each to each in lagging train succeed.

In sleep's still moments, who can mark their flight,  
What can arrest time's renovated wing ;  
Who can control the shapeless dreams of night,  
That unknown worlds to human senses bring ?

The fairy forms of fancy's wild domain,  
Then rule with mystic spell the subject mind ;  
Then joy and sorrow lead a shadowy train,  
And a new world appears to wait mankind.

Say, does Death reign ? and is the present scene  
The far-famed Hades of the poet's pen ;  
Is it the awful gulf that yawns between  
The world of spirits, and the world of men ?

Ah, no ! for still the crimson current flows  
Fresh from life's fountain, through the slum-  
bering frame,

The downy cheek with mantling blushes glows ;  
Man now knows dissolution but by name.

But soon the tyrant shall exert his power,  
And as the king of terrors claim his prey ;  
Who can avert th' inevitable hour,  
Or who can bribe him to a kind delay ?

The conflict comes—Time stops his rapid flight,  
Thick clouds and darkness gather on the scene,  
Vanish'd are all the brilliant dreams of night,  
And day's bright beams no longer intervene.

Life's crimson current now has ceased to flow,  
Reason deserts her desolated throne ;  
Where now are all the sympathies below ?  
What now remains, that man can call his own ?

Death triumphs now o'er all of earthly mould ;  
The trembling frame has yielded in the strife,  
Its fountain now is silent, still, and cold ;  
And man has forfeited his claim on life.

But what is life ?—Is it to act and move,  
A thinking centre of Creation's plan ;  
That God's pure mercy, and transcendent love,  
Has deign'd to honour with the name of man ?

Ah, no ! the thinking animating soul,  
The emanation of th' Almighty breath,  
Disdains the narrow bounds of Time's control,  
And bids defiance to the arm of Death.

The tyrant may exult o'er all his spoil  
Of beauty, wealth, and honour, now no more ;  
But here his triumph ends, 'tis fruitless toil  
To stretch his conquests to th' Eternal shore.

There man still lives in his congenial home,  
But with new senses fitted to the scene ;  
Death's reign is bounded by the earthly tomb,  
Nor dares he pass the awful gulf between.

E. G. B.

### THE CHRISTIAN'S ENTRANCE INTO HEAVEN.

HAIL, world of bliss ! for ever hail !  
Adieu ! ye earthly woes,  
I rise from death's dark gloomy vale,  
To undisturb'd repose.

Hail, dear Redeemer ! all the praise  
Of all my bliss be thine,  
My grateful voice, in ceaseless lays,  
Shall bless thy love divine.

Hail, all ye happy saints of God !  
I join with you to sing  
The merits of the sacred blood,  
Of heaven's Eternal King.

Hail, happy land ! with pure delight  
Thy glories I survey,  
Still glorious to the enraptur'd sight,  
Through all th' eternal day.

Hail, blissful regions ! now my own  
The Christian's blest retreat,  
Mine be the lowest, humblest throne,  
But near my Saviour's feet.

Winchester.

HENRY.

### PARENTAL BREATHINGS.

How sweet when spring discloses,  
On her maternal breast,  
Her earliest embryo roses,  
By every gale caress'd.

See them when morn appearing,  
With dewy moisture wet,  
Like infant princes, wearing  
Their pearly coronet.

To see them meekly bowing,  
Beneath their leafy shade ;  
When noontide suns are glowing,  
Or storms their beds invade.

When evening o'er creation  
Breathes her expiring gale ;  
Shook into soft vibration,  
Their balmy sweets exhale.

Till from each crystal censer,  
The fragrant incense rise ;  
To God, the kind dispenser  
Of all that earth enjoys.

As welcome, cherub stranger  
Art thou to this low sphere ;  
Unconscious of the danger,  
That waits thy sojourn here.

As sweet when o'er his slumbers,  
The light gay visions stream ;  
Light as the myriad numbers,  
That dance the solar beam.

To catch the faintest breathings,  
That scarce the mirror soil ;  
And watch the sunny wreathings,  
Of his first waking smile.

To mark the moonlight traces,  
Of mental agency ;  
A thousand nameless graces,  
Each moment multiply.

No other sound can ever,  
Such powerful sweetness claim,  
As his first weak endeavour,  
To lisp a parent's name.

Not all the adoration  
That angel worship pays,  
In mighty congregation,  
Of universal praise,

More grateful has ascended,  
To God's indulgent ear,  
Than when the knee is bended  
By infancy in prayer.

When nature's loveliest roses  
Shall strew th' autumnal sod,  
And when this head reposes  
Beneath the valley's clod,

Mayst thou, all good possessing,  
In peace and honour live,  
Enjoying every blessing,  
That God himself can give.

Till grown in virtue hoary,  
At length thou shalt lay down,  
That diadem of glory,  
For an immortal crown. C. J. WESS.

### THE FOLLY OF DELAY.

Do pluck me a nosegay, dear sister, I pray,  
For this in my bosom is withering away,  
Go, pillage the garden, and strip ev'ry bed,  
Till you bring me a large one, as big as my head.

Ah ! sister, I'm sorry that summer is gone,  
And autumn and winter are hastening on ;  
This ghost of a rose, and 'twas all that I found,  
When I touched it, threw all its pale bloom to the ground.

I could not help thinking how often 'twas so,  
When we let the fair season of usefulness go,  
We run, and arrive just the moment to find,  
That though time has a forelock, he's nothing behind ;

And the hand that is stretch'd for the blessing, re-  
ceives,  
For the flow'r of enjoyment, the mock'ry of leaves,  
O ne'er may such folly my spirit control,  
In the weightier matters, the things of my soul.

"Seek ye first," is the strong, but inviting com-  
mand,

"The kingdom of heaven," that kingdom's at hand,  
All other possessions compared to this,  
Are but dreams of enjoyment, and shadows of  
bliss. C. J. WESS.

REVIEW.—*An Inquiry, What is the one true Faith; and whether it is professed by all Christian Sects; with an Exposition of the whole scheme of the Christian Covenant, in a Scriptural Examination of the most important of their several Doctrines.* 8vo. pp. 463. Whitaker. London. 1829.

THIS is a very singular work, in which orthodoxy and heterodoxy are strangely blended together. There is scarcely any one, among the sects into which the Christian world is divided, that may not find something in these pages to approve, as coinciding with their respective systems; and many things to condemn, as being utterly inconsistent with their doctrines and fundamental principles. Viewing what the author has advanced on the favourable side, his readers will not withhold their

admiration; but on referring to the portions which bear a hostile aspect, he will find himself somewhat like Ishmael, "his hand against every man's, and every man's hand against him."

It has been remarked, that "the hand which cannot erect a hovel may demolish a palace;" and in few instances has this been more strikingly exemplified, than in the volume before us. The author, with a degree of temerity we have not often witnessed, enters the sanctorum of religious communities, assails their first principles, and in a moment pulls the fabric about their ears. This is also done with an apparent consciousness of superiority, the reality of which we have not been so fortunate as to discover, and a promise of erecting on the wreck of demolished theories, an enlarged and more consistent view of Christianity than any which he has overthrown with the hand of violence. But on these outlines, his own language will best convey his sentiments.

"Although, probably, little or nothing new will be achieved in the interpretation of particular passages, much may, and no doubt will, be done by greater attention to consistency, and the general tenor and spirit of the sacred text. Were these neglected, the doctrine that man in his original state was naturally immortal; that he was to have lived for ever on earth, or have been translated in the natural body to heaven, death in his world being the consequence of Adam's transgression, and that although men still die, the effect of Adam's sin was "done away" in Christ; or, that man having been born, not to immortality in earth, nor exemption from death in this world, but to subsequent perpetual life, lost that inheritance, lost that immortality, through Adam, and nevertheless, that all mankind will have an everlasting existence, although "death reigns over all," and all will not be saved from the consequences of Adam's crime; that through Adam's fall from innocence, all are born guilty of sin, and objects of God's wrath, yet that Christ has expiated, has "done away" that sin, the sin of the world, and accomplished the reconciliation of God with mankind; that Christianity is a covenant between God and mankind for man's future safety in several practical conditions, and nevertheless, that man cannot "work out his own salvation;" that the right of baptism is necessary for salvation, and efficacious for the forgiveness of sin, yet that man can of himself do nothing to promote his future welfare; that God can be moved by nothing which man can do; that repentance and devout prayer are not certainly availing, but nevertheless, that God is merciful, just, and appeasable; that the good and wicked pass immediately after death to heaven or hell, and that it is at the day of general resurrection every individual of the human race shall be judged and sentenced to happiness or misery: these and other inconsistent tenets, would never, if the scriptures were studied with an attention so regulated, be entertained, as at present by the same individuals."—Preface, p. ix. xl.

Where the author has found "the same individuals" who embrace the grouping he has thus set before the reader, we have no knowledge. We are acquainted with many, who incorporate in their creeds several topics which he has enumerated; but stand-

ing in other connexions from which they are now broken, they are as remote from the absurdities with which they are charged, as the author was from fairness when he made the association. We can hardly avoid suspecting that several of the above topics have no other combination than what they find in his own imagination, and that in him we discover the same individual in which the alleged inconsistencies meet.

But "whatever may be the defects of this work," the author assures us, that, "respecting the future state in particular, he may confidently say, that it will, better than any other yet published, enable the reader to judge what the scriptural doctrines really are, to know more correctly how far the destiny of mankind has been revealed; how far left in obscurity," &c.—Preface, p. xx.

Elated with the hopes which the above promise was calculated to inspire, we turned with solicitude to that portion of the volume in which this momentous subject is described. Here, however, we found disappointment waiting to mock our hopes, in passages like the following:—

"Although Adam would certainly, if he had not transgressed, have enjoyed in the next world an everlasting life, he was not, strictly speaking, created immortal: of this, that he was subject for his offence to the sentence, 'In the day that thou eatest thereof thou shalt surely die,' is an unquestionable proof; for had he really been immortal, how could he have lost immortality? A perfectly immortal being could not have become by any means subject to death, the death of the soul, to which that sentence appointed him. He must, therefore, have been made only so far in the likeness of God (as possessing a soul independent of the body for life) to have been capable or susceptible of immortality: his attainment to which was contingent on an observance of certain conditions. On these conditions made with Adam as the representative of mankind, immortality was offered to him, for himself and his posterity; and when he broke them by eating of the forbidden fruit, the offer of immortality was of course annulled; and with regard, consequently, to them as well as to him."—p. 163.

Having thus discarded immortality from the soul as well as the body, through Adam's fall, both as it respected himself and his posterity, our author goes on to argue, that to all believers in Christ, and to none besides, immortality shall be restored. He views man in his redeemed state, as regaining the condition Adam was in before the fall, his immortality, like Adam's, being conditional. "If man," he observes, "were not now restored to exactly the same state in respect of immortality, which Adam was in before he fell, he would not have been completely redeemed from God's wrath, and the consequent condemnation: for he certainly has not obtained a more perfect immortality;" (p. 169.) and that our attainment of immortality is, as Adam's was, conditional, he strangely brings such passages as the following to prove. "He that believeth and

is baptized shall be saved; but he that believeth not shall be damned." "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." "That which is born of the flesh is flesh, (and will consequently perish,) and that which is born of the Spirit is spirit," (and will consequently live.)—p. 170.

To the finally impenitent, our author has assigned an abode in the regions of annihilation, and, in accordance with this view, he has interpreted every passage that either asserts, or seems to assert, perpetual misery. In thus extorting from such portions of scripture, a language which no impartial reader can ever imagine they were intended to express, he has trodden in the steps of the universalists, though to serve a very different purpose. The latter detach eternity from punishment, to make way for universal restoration; but the former adopts their reasonings, arguments, and scheme, that he may provide for annihilation.

The divinity of this volume bears a strong resemblance to its philosophical disquisitions; but of this also the reader shall judge from the author's own words.

"In the foregoing part of this inquiry, we found reason to conclude that the only belief required is belief in Jesus Christ; and here we are assured, that we shall be saved, if we have a belief of future life; the instilling of which was the only purpose of St. Paul's thus preaching, that Jesus 'rose again the third day;' for after immediately mentioning to (by) whom Christ was seen subsequently to his resurrection, he proceeds to declare that mankind shall be raised also; and to give an account of the order in which the resurrection will take place; the whole drift of his reasoning being to establish in their minds that persuasion. Unless then, the belief of future life, and belief in Jesus, are the same belief, unless these persuasions call our faith to the same object, the scriptures teach us that there are two rules of faith for salvation, inconsistently with the declaration made by St. Paul, that there is only 'one Lord, one faith, one baptism.' But in fact, the belief that mankind may have a future everlasting life through Christ, is the essential belief in him."—p. 40.

It is melancholy to reflect, that the true faith of the gospel, which works by love, and purifies the heart, should be thus robbed of its spirituality, and reduced to a mere ethical assent of the mind to a given proposition, or an historical fact. Nor is it to this alone that the author's investigations are confined. The question whether Christ in his death made an atonement for mankind, he considers quite immaterial to our faith and future welfare; and so far as his opinion is expressed on this momentous doctrine, he disbelieves and denies the fact. He also roundly asserts, that "it is possible for every man, rich or poor, to obtain, through God's mercy, salvation by works."—p. 256.

From the specimens thus given of the

author's views respecting the gospel dispensation, the economy of God towards mankind, and the design and end of Christ's coming into the world, the reader must be well aware of the character and tendency of this book.

In glancing along its pages, the numerous passages quoted from scripture would seem to give it a formidable aspect; but when we proceed to examine their import, and the original connexion from which they have been torn by the hand of disingenuousness, to bear an application which their authors never anticipated, they only serve to expose the weakness of the cause they were intended to support. It is a volume in which important truths, and the most palpable errors, are strangely blended together. The author pities the advocates of other systems, because they involve themselves in inconsistencies, and combat error with error. To such purblind polemics, he professes to point out a more excellent way; and yet, perhaps, it may be more than doubted if he can find within the compass of his researches any one book more abounding in theological absurdities than his own.

That the author is not the slave of any sect, we feel fully persuaded; the boldness of his expressions, and the fearlessness of his tone, forbid such a belief. Yet we cannot avoid suspecting, that in the exuberance of his freethinking, he has erected his standard on that side of Sociianism which lies nearest to infidelity.

As a composition, the style is in general argumentative; but the sentences are greatly involved, and the language wants perspicuity. It is nevertheless a work of considerable research, and much time has been spent in collecting from other authors, passages which are supposed to favour the doctrines inculcated, and the topics which the writer wishes to establish. Throughout the whole, he has displayed more courage than prudence, more energy than judgment, more resolution than modesty. With talents, which, under proper discipline, might have produced a standard work, without any additional exertions,—he has toiled through six hundred pages, to merit reprehension, and to excite a regret that both learning and abilities have not been more usefully employed.

REVIEW.—*The Modern Martyr. By the author of the Evangelical Rambler In Two Vols. 12mo. pp. 318—318. Westley and Davis. London. 1829.*

THE Modern Martyr, the author observes in his preface, is not a religious novel, but

a tale founded on facts which have fallen under his own observation. He does not, however, mean to assert, that the facts recorded in these volumes have ever been exemplified under his own eye in any one individual. He has perceived some portion in one, an additional feature in a second, and a continuation in a third. These fragments he has transplanted into his pages, and, concentrating the whole in one character, given existence to his *Modern Martyr*.

The early part of this narrative we distinctly recollect to have seen in the "*Spirit and Manners of the Age*;" and so well were we pleased with the interest it excited, and its promise of entertainment and usefulness, that we regretted it should have been left unfinished. In these volumes the tale is again begun, and carried on to its conclusion, without any such interruption.

The story commences with a survey of an old Baronial mansion, once inhabited by a hospitable family now gone down to the dust, but on whose virtues, the parish-clerk, becoming the faithful historian, descants to the author, who happens to visit the place. On the extinction of the Baronial family, the mansion was purchased by a Mr. Lester, a wealthy tradesman who had retired from business, but had scarcely brought with him a single virtue to adorn his name. The striking contrast between these two opposite characters is nicely discriminated, and finely preserved; the former being generous, hospitable, compassionate to all around him, and beloved by all; and the latter mean, proud, and selfish, a stranger to benevolence and every noble feeling of the heart.

The Lesters had two children; one a young lady, amiable in her disposition, and truly pious, devoting her time and talents to the necessities of the sick and indigent, administering to their temporal wants, and instructing them in the things which made for their everlasting peace. In almost every respect she was the contrast of her churlish parents. This conduct exposed her to much unkind treatment from them, to which they were stimulated by the worthless rector of the parish. To rescue this young lady from the fangs of Methodism, fanaticism, piety, and enthusiasm, both artifice and threatening exerted their influence, but finding her incorrigible, she was at length banished from home, and compelled to seek an asylum in Wales, where, after remaining some time, she was taken ill, and brought

to the margin of the grave. On her departure, the father relented, but the mother remained inexorable, from an apprehension that by countenancing the conduct of the daughter, they should lose all their respectability in the eyes of the genteel profligates, whose society they courted, and wished to secure. But, unfortunately, scarcely had she been sent into exile, before they found themselves abandoned by the persons whom they meant to please, and traduced as unfeeling wretches, by the miserable rector who had advised the measure. In consequence of these complicated disasters, old Mr. Lester became insane, but his wife remained inflexible. Recovering his understanding, and repenting of his rashness, a letter was despatched to recall the daughter, but being detained, apparently by the unnatural mother, its object was defeated. The daughter, however, returned exceedingly ill, and shortly died, leaving her father a prey to remorse and mental aberration, and the mother the victim of unyielding insensibility.

This general outline is filled up with numerous characters, events, and occurrences, that naturally arise as we pass along. Some of these are remarkably pleasing, while others derive their interest from the disgust which they excite. The conversations to which we are introduced are in general sprightly and vigorous, in which each individual creditably sustains his allotted character. There are many letters, which, though excellent in themselves, lose much of their importance, by interrupting the history, of which every reader is solicitous to see the catastrophe. So far as progressive narrative, and diversity of incident, can attract attention, the former part of the first volume, and the concluding half of the second, will be found the most interesting. The intermediate portions either branch off into some needless digressions which might well be spared, or furnish a convenient vehicle to convey religious peculiarities, though without being contaminated with sectarian bigotry.

Throughout these volumes, many topics of general and permanent interest become the subjects of examination and discussion, such as the Sunday-schools instructing the lower orders of society, the progress of dissentism, and the sin of attending conventicles. Against all these, Miss Fripp, Miss Grig, and the whole tribe of Fribbles, Gads, and Dancers, with the angry rector at their head, set their faces; denouncing them as the means of disturb-

ing village repose, and as calculated to teach those to think, whose duty is only to obey. Through these scenes of domestic intricacy the author well knows how to conduct his readers, whom he convinces more by the results of his statements, than by the force of argument which he puts into the mouth of his speakers. Among the episodal characters, several are admirably drawn; whether we view them as designed to excite our abhorrence, or to urge us to imitation. As a whole, it is a work replete with valuable instruction, invariably inculcating all that is praiseworthy, and directing its shafts against the fashionable vices, prevailing follies, and vacillating principles, of the day.

REVIEW.—*Twenty-one Sermons. By the late Rev. Thomas Spencer, of Liverpool. 12mo. pp. 324. Religious Tract Society, London. 1829.*

The melancholy fate of this amiable young man created in Liverpool a sensation among all ranks, that will not speedily be forgotten. Of his history and death the following account is given in the preface to this volume.

“The Rev. Thomas Spencer was born at Hertford, January 21, 1792. Even when a child, preachers and preaching seemed to occupy nearly all his thoughts. The manuscript of a sermon, written when he was about twelve years old, is still preserved, which shews the early bias of his mind, and indicates his future superiority. In 1806, when he was about fifteen, he was placed by Thomas Wilson, Esq. under the care of the Rev. William Hordle, of Harwich, to enter on his preparatory studies. In January 1807, he was admitted into Hoxton college. During the vacation in the following midsummer, he preached his first sermon in public, at Collier's End, a small village near Hertford. This sermon is the first in the present volume, and was preached July 5th, 1807: the two following sermons were also delivered in the same month. The dates affixed to the ensuing discourses, will shew the time when they were preached, and will account for the early popularity which Mr. Spencer acquired.

“In the midsummer vacation of 1810, he was appointed to preach to a congregation at Liverpool. His sermons excited extraordinary attention, and he was invited to the pastoral office.

“On Sunday the 3d of February, 1811, Mr. Spencer commenced his stated engagements at Liverpool, just after he had attained his twentieth year. His preaching attracted such overflowing congregations, that in a few months it was found absolutely necessary to erect a much larger chapel, of which the first stone was laid on the 15th of April, 1811, and in which the Rev. Dr. Raffles now successfully labours. But it pleased Him whose designs are inscrutable to man, though always wise and good in themselves, to cut short the days of this most promising and devoted young minister, after he had been settled about six months at Liverpool.

“On Monday morning August 5th, he resolved to bathe in the river Mersey, thinking it might brace his nerves after the exertions of the preceding Sabbath, and prepare him for the duties to which he intended to devote the day. He had folded his paper, and prepared his pen, in order to

compose a sermon to be preached in the ensuing week, on behalf of the Religious Tract Society. Mr. Spencer left his paper and pen prepared for this purpose, and proceeded to the river Mersey to bathe. While undressing himself, he was engaged in humming a hymn tune. He entered the river, was borne out by the current, sunk in the deep water, and was drowned: thus suddenly was he called from early labours on earth, to an early and eternal reward in heaven.” Preface.

The sermons which fill this volume, are in perfect unison with what might be expected from the preceding character of their author, which is but an epitome of an enlarged and admirably written memoir of this eminent but youthful servant of God, published not long after the time of his unexpected death, by the Rev. Dr. Raffles. These sermons, written on some important passages selected both from the *Old Testament* and the *New*, do not appear to have been chosen to furnish the preacher with an opportunity of displaying his talents on particular topics which he had rendered familiar to his mind, but to enable him, in the fulness of a pious spirit, through the medium of a vigorous understanding, to inculcate such awful truths of revelation, as should influence the hearts and lives of his hearers. To accomplish this purpose they are admirably adapted, and we cannot but wonder that they had not long since been sent into the world. In giving them publicity at present, the Religious Tract Society have acted in a manner worthy of their character; and the honour they confer on the name of the deceased, will in due proportion be reflected on themselves.

Young as Mr. Spencer was when called from time into eternity, his sermons evince a mind imbued with genuine piety, accompanied with talents which must every where command respect. The lapse of time would have enlarged his sphere of knowledge in divine things, and, as a natural consequence, have increased his usefulness. He had already attained a maturity of judgment far beyond the number of his years; and had that life, which, through a mysterious dispensation of Providence, was suddenly brought to a termination, been prolonged to the common longevity of man, we might at this day have hailed him as an honour to the pulpit, and viewed him inheriting an exalted rank among the celebrated divines of the present age.

REVIEW.—*The Scripture Reader's Guide to the Devotional Use of the Holy Scriptures. By Caroline Fry. 12mo. pp. 170. Nisbet. London.*

The first section of this little work contains some appropriate and pointed

ervations on the importance of reading the Holy Scriptures, and exposes to public view many unworthy motives from which it is to be feared, a vast number engage in this solemn duty. This is accompanied with suitable directions as to the spirit in which it should be performed, and the object that should always be kept in view. Throughout the following sections, the whole being eleven in number, no deviation in principle, no laxity in its application, is perceptible. The fair writer, on the contrary, enters fully into the spiritual import of the sacred word, and uniformly inculcates the necessity of its influence on our hearts and lives.—Under this impression, she places man's moral inability to turn to God, in a scriptural light, and hence infers the aid of the Holy Spirit as essential to a saving acquaintance with Him.

It must not, however, be inferred from the preceding observations, that this is a book of profound research, or one that deviates from the common track of devotional compositions. The ground on which the writer takes her stand, has been occupied by thousands, and is open to every eye; but being the high road to salvation, the charms of novelty are rendered wholly unnecessary, to attract "the weary and the heavy laden." It is a book designed for young persons who are anxious to profit by reading the scriptures, and to such it is likely to prove useful. The advice given, though derived from simple sources, is always judicious, and easy to be understood. It recommends piety of heart and life as essential to future happiness, and with an eye to this, seriously inculcates "the devotional use of the Holy Scriptures."

REVIEW.—*Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry.* By J. B. Williams, F.S.A. 8vo. pp. 355. Holdsworth. London. 1828.

ALTHOUGH more than a century and a half have elapsed since this great and good man flourished, his writings are in as high repute as ever, and his name is still familiar to every student of the Bible. Generations have passed away since it was enrolled in the archives of immortality, and his fame can neither acquire nor lose anything from a biography written in the nineteenth century.

Bringing him, however, fairly before the reader, may have an important influence on the latter, even though the former is too

high and too distant to be affected by the voice either of friend or foe. In this view, though dead he may be considered as yet speaking, through the medium of his exalted character and bright example, which cannot be contemplated without profound veneration.

Shortly after Mr. Henry's decease, a memoir of his life was published by Mr. Tong, which at that time was in much request. But the lapse of years having thrown it somewhat on the back ground of religious biography, it is at present but little known, and seldom read. In addition to the scarcity of the above work, its phraseology bears an antiquated cast, and the arrangement of the materials is not altogether adapted to our modern taste. These causes conspiring to threaten it with oblivion, induced Mr. Williams to undertake the present work, especially, as in addition to what Mr. Tong's volume contains, he could have access to many valuable documents, which appear necessary to set Mr. Henry's life and character in a deserving light.

After passing through the details immediately connected with Mr. Henry's personal and family history, Mr. Williams proceeds, in subsequent chapters and sections, to delineate his private character, his strong attachment to truth, his extended benevolence, his patience under trials, and his devotedness to God. To the preceding is added an account of his various writings, which though neither so voluminous nor so diversified as those of his friend Mr. Richard Baxter, will appear gigantic, when we compare with them the pigmy productions of modern days.

Interspersed throughout various parts of this volume, we find many characteristics of the times in which Mr. Henry lived. They were days of trouble and perplexity, of injustice taking shelter under the name and form of law, and of persecution reigning throughout the land with an almost unmolested triumph. The vengeful spirit of popery had not then been hushed into repose; it had even assumed a Protestant garb: and many thought that "they did God service," by inflicting misery upon others, who hesitated to swallow the dogmas which power had sanctioned. A spurious liberality may cause these evil days again to return, and succeeding generations may mourn over disasters which they will have no power to remedy.

The notes which are subjoined form an interesting appendage to this volume. They are of various kinds, occasionally referring to individuals, to incidental occurrences, to

historical facts, in the arrangement of ministerial labours, to subjects of theological discussion, and to local memoranda. A copious Index, referring to every topic of note which this work contains, closes its pages, and gives completion to the whole.

Many letters written by Mr. Henry to his friends, and several specimens of his mode of preaching, have found their way into this memoir, from a perusal of which we cannot but infer, that he was "always serious in a serious cause;"—that the importance of the office which he filled lay near his heart;—and that his great aim was to benefit those whom divine providence had committed to his care. In this he seems to have been eminently successful, and, as an honoured instrument in the hands of God in turning many to righteousness, his name is not less deserving of remembrance than for his voluminous commentary, and his various publications.

The life, the writings, the character, the trials, and the labours of this eminent man, his present biographer has placed in an amiable light; but we feel convinced, that the picture he has drawn owes nothing to flattery, and but little to friendship. It is not more pleasing than it is just. In the memoir itself there are no incidents particularly remarkable; yet the biographer has contrived to keep alive the attention of the reader while passing through his pages. It is a work which embraces the memory of a laborious and faithful minister of God, whose name can never be forgotten, nor erased from the annals of the church of Christ.

By revising, remodelling, enlarging, and reprinting this memoir, Mr. Williams has rescued from obscurity a valuable piece of biography that ought not to be lost, and placed it in a light in which it never before appeared. It is now brought forward from departed years, and set afloat on the stream of time flowing through the nineteenth century. In almost any hands, the name of Matthew Henry would have rendered it buoyant for a season, but the advantages it has derived from the researches, the talents, and the pen of Mr. Williams, will tend to prolong its existence, while he will have the satisfaction to

"Pursue the triumph, and partake the gale."

**REVIEW**—*The Christian Souvenir; or, Reflections for every Day in the Year, selected from the Writings of approved Authors.* 18mo. pp. 490. Oliphant, Edinburgh. 1829.

THERE is nothing new in the construction of this book, and scarcely any thing original

in any of the materials of which it is composed. To compensate, however, for this defiance to the dictates of novelty, the compiler has had recourse to the writings of eminent divines, and enriched his pages with the fruits and flowers he has culled from their compositions. By these means nearly two hundred authors are laid under contributions, and in this volume he presents to his reader the concentrated excellencies he has selected from their works. Among these writers we find the names of celebrated men, who in their day supported hostile denominations; and, although by far the greater part are of the Calvinistic school, and some few are of no contemptible celebrity in the realm of Antinomianism, it is pleasing to observe how all can unite their testimony in favour of experimental and practical godliness, when the scalping knives of controversy give place to the calumets of peace.

An article being appropriated to each day throughout the year, no one is extended to any unreasonable length. Some passage of scripture is prefixed as a kind of text or motto, and the reflections which follow are generally in unison with its contents. About three or four minutes will be sufficient time for the perusal of the longest in the volume, and this, nothing but a suitable disposition is required, to enable every reader to spare. With the character and tendency of the sentiments inculcated, we have, on the whole, been much pleased, though about some there is a smell and tincture which bespeak their origin, and which, on a work like this, can confer no real excellence. To the pious reader, however, these peculiarities will appear too diminutive to arrest his attention: he will read what is laid before him for each day's meditation with better motives, nor will his hopes be cut off, or his expectations be disappointed.

**REVIEW**.—*Protestant Remarks on Transubstantiation, and other Tenets of the Church of Rome; with an Appendix, containing Observations on Purgatory, and the Duration of Future Punishments.* By the Rev. W. Cowley, A.M. 12mo. Houlston. London.

THE establishment of the Inquisition, and a belief in Purgatory and Transubstantiation, were perhaps three of the greatest triumphs that imposition and insolence ever achieved in their march along the stream of time; and in no instances on record, has the human intellect to mourn a more deplorable state of degradation.

The Roman Catholics, who contend for transubstantiation, readily admit that the evidence of our senses is hostile to the fact; but this they conceive, instead of militating against its certainty, furnishes a stronger ground for the operation of faith. Against sophistry so palpable, all argument must be useless; and if, in defiance of such evidence as the dictates of our understandings, the testimony of our senses, and the result of philosophical experiments, afford, we can believe that to be a fact which every legitimate means of information attests to be a falsehood, there can be no ground of certainty within the empire of existence. By many able writers, this monstrous absurdity, with others of the papal church, has been repeatedly exposed; but while this dogma, "The more repugnant to sense, the stronger is our faith in embracing it," retains its hold on the minds of the deluded devotees, the reasoning powers of an archangel would be exerted in vain.

In this volume Mr. Cowley has brought his formidable artillery to bear upon these hideous edifices which superstition has raised, and to the force of his cannonade nothing but a papal understanding can be invulnerable. Many of his arguments have been long in use during the ancient, protracted, and now revived papal controversy. These still remain unrefuted, and while the dogmatism of that antichristian church supplies the place of reasoning, it would be both unnecessary and unwise for its learned doctors to risk the issue of a contention on these points, in the field of doubtful controversy.

The interpretations also which Mr. Cowley has given to the passages of scripture by which these disgusting propositions are presumed to be supported, have but little claim to originality. He has, however, given concentration both to the argument and authority which he has produced, and condensed within a narrow compass, the substance of many voluminous publications.

To the Protestant reader this book will operate as an antidote against the sorceries of popery; and such as are wavering in a state of indecision, its reasonings and arguments will enable to determine on the side of scripture and of truth. To the genuine sons, however, of old mother church, though long afflicted with one of the plagues of Egypt, all that he has collected and advanced will be of no avail. To them it would be much the same, whether the horse had eaten the millstone, or the millstone had eaten the horse. The declarations of the church, and the dictates of a council grown mouldy with age, would have been

the determining point, and simple credulity would as readily swallow the one as the other.

REVIEW.—*A Gentleman's Guide to the English Language; to which is added, a Cratylus of Primitive Words, and Essays on Language, Composition, &c. By Joseph Sutcliffe, A.M. Second Edition. 12mo. pp. 312. Baldwin, London, 1828.*

THOUGH called a second edition, this is in fact an almost entirely new work, and must have been, what it professes to be, the labour and study of the author for many years. We heartily wish that he had received more encouragement; but suspect the cause to be, that, falling from the press almost dead-born, he has failed in making it known to the public.

In this work, Mr. Sutcliffe has collated modern grammar with the most ancient sources of Gothic, Scandinavian, and Saxon lore; and largely so with Latin, German, and French grammars. This has led him, in some places, to launch out too much into universal grammar. But, at the same time, it rewards the reader by amplitude of ideas; for on collating it with Mr. Murray's, we find, almost at every page, an accession of rich and instructive remarks.

In the declension of the noun, we have the true distinction between the Gothic *or off*, and the Latin preposition *de*, as written in the words Davidoff, Peteroff, &c. as also the more frequent form of the genitive case, *Davides son*. To this a note is added, of the declensions of the noun in the Saponic grammar by Fjellstrom, by which it appears that they have nine variations of case. These are collated with the older forms of the Latin, as in the ancient Roman tables, and with the Greek.

On the definitive article *the*, Mr. S. accounts for the want of it among the Romans, and the paucity of its use among the Goths, on the ground of the numerous and luminous character of their declensions. Ex. *Toga mulieris*, a robe of the woman; *Toga muliebris*, the robe of the woman: by them no article was wanted. In the Gothic gospels of Ulphilus, we find in but a few places *sa* for the masculine, and only in three places *so* for the feminine. We sometimes find *thai* for the plural, and latterly *tha*. On this head Mr. S. presumes that we have left the longer sound of the plural article behind, which the French have preserved in *le* and *les*, and the Germans in *der* and *die*. This is a capital defect in the English language. The ex-

amples he adduces are, "The righteous shall flourish as the palm-tree." "The just shall live by faith." Both these examples we understand in the plural, as the wise—the brave—the good; whereas, on reference to the Hebrew and Greek, we find the words in the singular, *tzadick* and *dicaioi*. On the contrary, Matt. xiii. 43, "The righteous shall shine as the sun," *dicaioi*, the righteous in the plural number. All this confusion might be avoided by a recurrence to the longer and shorter article, and if not admitted in the colloquial, we might at least write *thē* and *thē* or *thēi*.

On the verb, nine pages are bestowed in the illustration of the modes and tenses, and of the auxiliaries. We find also a copious note of the primitive form of certain verbs in the Gothic, the Swedish, and the Saxon tongues; and in the appendices, three tables of the time of the verb by our Harris, by the Abbe Girard, and by Beauzée. He declines the term "second future tense," for "the future relative tense." Ex. "When this corruption shall have put on incorruption;" the future here having relation to the precise time of the resurrection. He complains, p. 46, that by leaving behind the termination of the verb in *n*, *an*, *en*, *o*, *er*, *or*, *ere*, though we have gained a shade of uniformity in orthography, we have at the same time lost the primitive distinction between the infinitive and active structure of the verb. Ex. *Bitā nagot litel i sonder*, "to bite any little (thing) asunder;" *lag biter*, "I bite." Thus, in the haste of excision, we have left many excellencies.

On the subject of adverbs, conjunctions, and prepositions, very many difficulties occur in the classifications. The fact is, in the earliest traces of ancient grammar there existed but three divisions of words, the noun, the verb, and the particle or indeclinable parts of speech. By consequence, many words were used as adjectives, as adverbs, and as prepositions. Some of those difficulties remain to the present day. However, on collating the illustrations of our author, with other English grammars, the reader will find much light thrown upon the particles, which he seems to have gleaned in a vast course of reading, and long protracted studies.

The syntax of this grammar is the most interesting part. It opens with many preparatory hints to study and understand the rules. The principles of concord, propriety, and government, are illustrated by phrases and simple sentences, which cannot be misunderstood.

In Rule xviii, he enters at some length on a defence of the subjunctive mood, and vindicates the example in Dr. Lowth, "We shall overtake him, though he *run*," and the phrase in Dr. Blair, "It must be the preacher's own fault, if he *transgress* in unity." We cannot say here, "will run," because we cannot foretell, nor can we say, "shall run," because we cannot command; therefore, "should run," must be the auxiliary understood. He objects in the second example, to *transgresses*, because it fills the language with a superabundance of sibilancy, of which the French is happily relieved. Ex. *Si Mentor me quit*, "If Mentor *quit* me."

After supporting this doctrine with twenty examples, down from the Saxon age to the present time, he concludes by accounting for the disregard of the subjunctive form, in most writers, in the following manner:—

"Dr. John Wallis, Savilian professor of geometry in the University of Oxford, an elegant Latin writer on English Grammar, Logic, &c., having denied the existence of the subjunctive mood, and by consequence the influence of the conjunction, induced many of his pupils, and others who became great writers during the reign of queen Anne, to follow his example. Before his time we scarcely find any who had ventured to take that liberty with the language."—p. 268.

The Cratylus of primitive words contains many amusing remarks, with seven specimens of the changes induced on the English tongue; to which is added, an essay on composition. The Cratylus, (the name of Plato's master, to whom he dedicates his book on names) though brief, is very interesting in Swedish antiquities, and in proofs that all the languages of the present world have emanated from the family of Noah. The proofs he adduces are from professor Ihve of Sweden, who, according to Dupin, has demonstrated that the Gothic, the Hebrew, and the ancient Persian, are sister languages. The next testimony is from sir William Jones, who asserts, [Disc. vi.] that all the languages of India have proceeded from a common language spoken in the ancient empire of Iran. Mr. Sutcliffe conceives that this Iran is the Erak of the French writers, and derived from the Erech of Moses, Gen. xi. one of the first four cities of Noah's family.

REVIEW.—*The Stepmother, a Tragedy in five Acts, by Jacob Jones, Esq. of the Inner Temple. Hurst, London, 1829.*

OUR dramatic compositions have of late been so polluted with profaneness but ill concealed, with licentiousness scarcely disguised, and with pernicious principles that are almost recommended by the polite manner in which they are reprobated,

that we have been led to view productions of this description, as belonging to a suspicious family. In the theatre, we too frequently perceive experiments made on the depraved taste of the auditors, to ascertain how much vice may be thrown into the composition without exciting expressions of disapprobation, and how far its grossness may be exposed, without shocking their nervous and moral sensibilities. The observations made on the last representation, frequently furnish a guide to those which follow; and the more nearly an author can approach the confines of iniquity without actually plunging into the vortex, the greater is the probability that he will be rewarded with success, and crowned with applause.

The tragedy which now presents itself to our notice, the author avows, takes its stand on fictitious ground. The plan is laid in the region of fancy, and the various characters which furnish out the scenery, exist as such only in the writer's imagination. They are, nevertheless, in their radical principles, true to nature, though coloured too highly to be generally perceived in active life.

The Stepmother, who is the principal figure, is what may be called a paragon of every thing that is wicked; or, if she find a rival in her ascent to this bad pre-eminence, it can only be found in the Prior and Monk, through whose instrumentality she contrives to execute the diabolical purposes of her heart. In her movements through these regions of villany, murder marks her steps; but on many occasions when the object of her iniquitous solicitude seems within her grasp, some unforeseen event defeats her intentions, and finally unravels all her horrid machinations. At length, overtaken by the pursuits of long insulted justice, in a moment of attempted suicide, she is struck dead by the lightnings of Heaven, and the Prior dies by the hands of the executioner.

The plot contains several interesting episodes; among which, her contrivance to confine in a dungeon her husband's first wife, who is supposed to be dead, and her efforts to transfer the wealth and titles which the former children would inherit, to her own son, are particularly prominent. To accomplish this latter purpose, she stimulates him to murder his rival brother-in-law; but his failure in the attempt, finally discloses the wickedness of her soul. The Prior, and his confederate Monk, appear, through all their transactions, in their genuine hypocritical character, and ultimately retire from public view, the victims of superstition, cowardice, and despair;

surveyed by the reader with the mingled emotions of disgust, contempt, and indignation.

Some branches of these episodes seem involved in clouds of obscurity, which nothing but conjecture will enable us to pierce; and the major characters occasionally display appearances which might have been rendered more luminous without any disadvantage. One general feature, however, prevails throughout the whole: Vice, though it prospers for a season, is uniformly overtaken by justice; while Virtue, though severely depressed, is ultimately triumphant.

The language of this tragedy is bold and energetic, but less impassioned than might have been expected. With exalted sentiments it does not abound: but this deficiency is somewhat supplied by the local incidents that are numerous introduced. The author is no stranger to Parnassus, and the favours he receives from the Muses, are fully sufficient to encourage the repetition of his visits to the hallowed mount.

REVIEW.—*My Grandfather's Farm; or Pictures of Rural Life.* 12mo. pp. 335. Whittaker, London. 1829.

THIS is a book of amusement, made up of various tales which have their chief foundation in rural life. It is designed principally for the young, to whom the stories will prove entertaining, but we cannot find any remarkable incidents, any striking development of character, and but little display of intellectual energy. The scenes, however, placed before the reader, are considerably varied; and this circumstance, by imparting the charms of novelty to the whole, excites an interest which rarely fails to banish languor, while it keeps attention generally on the alert.

The tales, which are twenty-two in number, exhibit different degrees of merit, which seem to arise more from the region which the author explores, than from any peculiar power of invention, or facility of elucidation. In their character and tendency, they are strictly moral, and simplicity distinguishes the style in which they are written. It is a book which may be read and understood with the utmost facility, no depth of thought or vastness of comprehension being necessary to catch the ideas which run along the pages. This to many readers will most probably operate as a strong recommendation, and the number of those who are strangers to mental energy is by no means contemptible.

In a work of this description, where no

thing could reasonably be expected besides what floats on the surface, it is no mean proof of the writer's talents, that he can allure his readers to persevere to the end. Difficult as this task is, it is one which we think the author of "My Grandfather's Farm," has fully accomplished, as few who peruse books for amusement, will be inclined to lay it aside, until the conclusion of the last story is known.

In addition to the entertainment which this volume affords, several of the tales furnish wholesome lessons, and the instruction they convey, improvement may render extensively valuable. It is not always that the amusements of literature are associated with innocence, much less with moral utility; but whenever we find these combined, as in the case before us, we always think such books entitled to recommendation.

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REVIEW.—*Poems, Lyric, Moral, and Humorous.* By Thomas Crosley. 12mo. pp. 140. Hunt. London.

IF our young ladies were favoured with as many admirers as the Muses, it is not unlikely that they would be equally haughty, disdainful, and regardless of the prayers of their numerous petitioners. To a favoured votary they might, perhaps, occasionally extend a smile, but by far the greater number would be compelled to sigh and court in vain.

So far as the Nine are concerned, Mr. Crosley has no reason to complain of being treated with disrespect, although they have not condescended to admit him into the more splendid or more elevated apartments of the Parnassian mansion. In the present volume he has knocked at their habitation about sixty different ways and times, and in most of his calls has received a friendly nod, although he may perhaps be inclined to think—

"They squeeze my hand, and beg me come to-morrow."

There is a prettiness in these little effusions, on which we cannot look without being pleased; but this pleasure never rises into astonishment, and it is but rarely that we pause to explore the real source of our approbation. As flowers, these compositions may be compared to daisies, primroses, and violets, cheerful to the eye, and fragrant to the smell, though destitute of that vivifying aroma, for which the moss-rose and the carnation will always be distinguished.

In those parts which may be termed Lyric, we find many excellent lines, and

some exalted sentiments, that correspond in vigour with the language in which they are expressed. The moral pieces always sustain their character; but the author, travelling in general a beaten path, they derive but little assistance from the charms of novelty. The humorous compositions never transgress the rules of decorum, or range beyond the boundaries which the smiles of innocence and chastity prescribe.

Although these poems contain no profundity of research, no brilliant conceptions of thought, no elevated flights of imagination, they possess a nameless charm, which seems to captivate, while it remains unseen, and please, we hardly know why. To this, the ease, simplicity, and harmony of the numbers may in part contribute, but we think the greater portion must arise from a degree of poetical merit, which, though latent in itself, is seen in its emanations, and for which, at present, we are at a loss to find an adequate name.

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REVIEW.—*Stories from Scripture, on an improved plan.* 2 vols. 12mo. pp. 200—200. Harris, London.

THE first of these volumes is devoted to events and incidents recorded in the Old Testament, and the second to such as are furnished in the New; and whether we view them as detached from their sacred character, or invested with it, they appear both amusing and instructive. The volume on the Old Testament contains twenty-four narratives, each of which is illustrated with a neat copper-plate. The language in which these stories are told is simple and familiar, but on all occasions the author has observed a strict adherence to the materials which the sacred text supplies. To young persons they will be found particularly interesting as detached narratives, while in their combined effect they can hardly fail to impart a general knowledge of many leading events recorded in the Bible; and it is not improbable that many readers will be induced, from a perusal of them, to seek after an acquaintance with the general history with which they stood connected in the inspired pages.

The volume, founded on events selected from the New Testament, is also ornamented with twenty-four neatly executed engravings, thus corresponding with the preceding, but the stories are extended to thirty, to which is appended a brief sketch of the evidences in favour of divine revelation. To these narratives, the plates will give an additional interest, from their having a light and elegant appearance, with which nearly

every reader will be pleased. It can be scarcely needful to say, that the sacred writings abound with incidents and materials for such sketches and graphic illustrations more than any other work extant; and the difficulty lies, not in finding subjects for the pencil and the pen, but in making a selection from the abounding profusion.

In the work before us, the author has judiciously fixed on those incidents and events that are, perhaps, more pathetic and interesting in themselves than many others, and more susceptible of graphic embellishments. In both respects it assumes a pleasing appearance; and as a present to a young friend of either sex, or a reward for a Sunday scholar or other pupil, it would be considered as a valuable prize. Publications of this description cannot be too extensively circulated.

#### BRIEF SURVEY OF BOOKS.

1. *A Guide to Acquaintance with God, by the Rev. J. Sherman*, (Nisbit, London,) having passed through three editions, must already be tolerably well known throughout an extensive circle. The substance of this little volume, as we are informed in the preface, was first delivered in three discourses to a congregation in Reading, of which the author is the minister, and published at their request. It is now divided into six chapters, in which this important subject is examined in various lights. It is not a philosophical acquaintance with the Divine Being which the author recommends, but that which is experimental and practical. To this all his observations tend, and, if perused in the same spirit and with the same views with which it appears to have been written, the reader will not complain that he has wasted his time in looking through its pages.

2. *The Scripture Student's Assistant, being an Index and Dictionary to the Holy Bible, by the Rev. John Barr*, (Simpkin, London,) is thus described in the preface. "Every difficult word is here briefly explained, figurative language is illustrated, allusions to Eastern customs shortly noticed, the situation of cities, countries, &c. mentioned, and the symbolical style of prophecy expounded." Great and numerous as these pretensions are, all that they promise may be found in this volume, though on a diminutive scale. It is a Dictionary of the Bible in miniature, and will be found of great service to those who have not any larger work of a similar nature, to which they can refer.

3. *On Completeness of Ministerial*

*Qualification, by John Howard Hinton*, (Holdsworth, London,) is a sermon, preached in London in June 1826, and, with considerable variations, at the anniversary of the Baptist Academy at Bradford, Yorkshire, and now first published. In his preface, the author distinctly avows his belief in the ability of man to do good under the present Gospel dispensation, and his decided conviction that Christ died for all mankind. Without the former, he contends, responsibility must be done away; and without the latter, there can be no good faith in universal invitations. In his catalogue of excellencies belonging to the ministerial character, he has given an extensive enumeration; the whole resulting in these points, that in personal piety, a minister should be a bright example to others; and in general knowledge, a workman that need not be ashamed. Young ministers may peruse it with much advantage.

4. *Report of the Proceedings at a Dinner to Commemorate the Abolition of the Sacramental Test, June 18th, 1829, Frecmason's Hall, H. R. H. The Duke of Sussex in the chair*, (Wightman, London,) might at first sight seem a strange subject either for publication or review. The speeches, however, which were delivered on this occasion, give to the proceedings quite a new aspect. Animated by this memorable event, the repeal of the test and corporation act, the speakers, among whom were many of our most distinguished national characters, entered into an investigation of the principles of ecclesiastical liberty, which they advocated as an unalienable right of man. Among these, we find the Duke of Sussex, Lord John Russell, Lord Holland, Mr. John Abel Smith, Mr. William Smith, Lord Althorp, the Rev. Dr. Cox, the Rev. Robert Aspland, Mr. Weymouth, Sir John Newport, Mr. Brougham, Earl of Carnarvon, Mr. Denman, Lord Nugent, Sir Francis Burdett, Mr. Spring Rice, and Dr. Brown. The speeches of the above noblemen and gentlemen, warmed with the triumphs of religious liberty, are followed by several interesting letters, which form an Appendix, all advocating the rights of conscience, over which no human authority can exercise a just control.

5. *A New Version of the Psalms of David, from their original Text, by James Usher, Part I*, (Stephens, London,) appears before us in a promising form. There are in several parts manifest departures from the versions we have been accustomed to read, but we find no deviations which do not bring their own sanctions. The variations, however, are not important.

They consist more in terms of expression, than in a change of ideas. The versification is smooth, but not elevated, the author's aim being fidelity rather than splendour, and to exalt the real sentiments of the sacred writer, rather than to display his own abilities.

6. *Scripture Questions concerning the Life, Death, Resurrection, and Ascension of our Lord*, by the Rev. Albert Judson of America, (Religious Tract Society, London,) will be found useful in schools, and among the younger branches of private families. The questions, which are very numerous, are divided into two classes. The first is followed by a reference to the passages which give the answer; but the replies to the second class can only be obtained from a previous acquaintance with the Scriptures on which they are founded. To meet all these questions fully, will require a degree of memory which few children can be expected to possess; but even a partial progress, which all may make, will be an advancement in religious knowledge.

7. *The Catechism of Scripture Biography, No. I.*, (Religious Tract Society, London,) will be found both amusing and instructive to children, the style being familiar, and the pages adorned with several wood cuts. In this, the answers follow the questions, and a knowledge of both may be acquired without exhausting the patience of the little pupil.

8. *Hints designed to promote a profitable Attendance on an Evangelical Ministry*, by the Rev. W. Davis, (Hatchard, London,) appear in a decent pamphlet, that contains much useful matter. The design of the author is, to inculcate the religion of the heart and the religion of the life. The imperative duty of attending public worship is enforced by many powerful arguments, and the advantages of attending an evangelical ministry are pointed out with conclusive perspicuity. Against the rocks of Legality, and the whirlpool of Antinomianism, an equal guard is placed; and the hearer is directed to look for pardon and regeneration from Christ alone, through that faith which worketh by love.

9. *The Communicant's Spiritual Companion, or an Evangelical Preparation for the Lord's Supper*, by the late Rev. T. Haweis, LL. B., M. D., (Hamilton, London,) is a reprint of a small treatise, which, having been long in circulation, has passed through numerous editions, and received the sanction of general approbation. The author's principal aim is, not to enter into doubtful disputation on the nature of the ordinance, but to render it

subservient to the spiritual welfare of all to whom it is administered.

10. *The Christian Recorder, Nos. I. II. and III.* (Cowie, London,) is a new publication, issued in weekly numbers, at three-pence each. Its professed design is to furnish occasional essays on biblical criticism, to give sketches from the discourses of celebrated preachers, with other articles of a more miscellaneous and incidental nature. From the specimens before us, we should be inclined to think it will be a useful work.

11. *An Essay on the Lever, containing a Mathematical Investigation of its Properties, &c. &c.* by G. G. Ward, (Steill, London,) is a pamphlet to which was awarded a prize by the London Mechanics' Institution, in December, 1828, as being the best that had appeared on this subject, among the competitors for fame. "Taken as a whole," Dr. Birkbeck observed, when distributing the prizes, "as an historical, mathematical, and practical dissertation on the lever, I will venture to assert that it stands unrivalled." After such a testimony, coming from such an authority, all additional remarks would be superfluous.

12. *Microscopic Amusements, exhibiting at one view a full Description of West's Improved Pocket Compound Microscope, &c. &c.* by E. G. Ballard, (West, London,) is a little work replete with useful philosophical information, on subjects of microscopic inspection. It contains two copper-plates, the first exhibiting the microscope in its various parts, and the second displaying such objects as are nearly invisible to the naked eye, in the dimensions they assume when enlarged by a strong magnifying power. To each article on these plates there is a reference on the subjoined pages, which cannot fail to render the whole perfectly intelligible to every reader. In the book itself, we have, first, a general description of vegetables and their parts, particularly flowers; and in the second, of insects, and their various limbs and members. From these the author proceeds to distinguish the varieties, observing what is peculiar and surprising in each species, as it respects their formation, their dissection, and the exhibition of their parts. It is a pleasing little book, which will be perused with advantage by every inquiring youth, who wishes to explore these hidden departments of nature.

13. *Infant Education, or Practical Remarks on the Importance of Educating the Infant Poor, from the age of eighteen months to seven years*, by S. Wilderspin, (Simpkin, London,) is a work which we reviewed about two years since. It has now

reached the fourth edition, which includes all the improvements that experience and observation have enabled the author to supply. The establishment of infant schools is at present becoming very general in large towns, and much benefit may be expected to result from them. For this the community will be in no small degree indebted to the talents, industry, and perseverance of the author. In his first chapter he has furnished several instances, which prove that at a very early age children have been taught to steal, from which he very naturally infers, that the same talents, if properly directed, might be applied to what is useful and praiseworthy. This volume will be found not less entertaining than useful. It is interspersed with many incidents and anecdotes, that cannot be read without exciting much interest. In his remarks on the increase of juvenile delinquency, Mr. W. drags many causes into light, and fully exposes their fearful tendency. Among these, the *gin-shop* and its drunken customers hold a conspicuous place. The effects which follow from this source of depravity baffle all calculation; and he recommends infant instruction, as the most effectual means of arresting the progress of this prevailing evil. It is a book, with the perusal of which we have been much pleased; and although it has already passed through four editions, we shall rejoice to hear of its still more extensive circulation.

14. *Early Impressions, or Moral and Instructive Entertainment for Children, in Prose and Verse*, (Hatchard, London,) is a neatly printed volume, adorned with twelve attractive engravings, illustrative of some subject which is introduced. The tales are simple, and always brought to bear on some useful topic, but nearly every sentence being formed into a distinct paragraph, occasions a great waste of paper. This method, however, has been adopted for the accommodation of children, for whose instruction it is both intended and adapted.

15. *Redemption; a Poem, by the late Rev. Joseph Swain*, (Palmer, London,) contains a respectable portion of poetical excellence, but the form in which it appears is rather unfavourable to its acquirement of publicity. Prefixed is a life of the author, copied in a great measure from his own diary. From the memoir we learn, that Mr. Swain was a pious minister, of the high Calvinistic persuasion, cut down in the prime of life, and called to his reward in his thirty-sixth year. His poem is in many places strongly tinged with the peculiarities of his creed, which though it may pro-

mote its circulation among a certain class, will, with others, very much retard its sale. It is, however, a composition which contains much internal evidence that the muses were propitious to his wooing, and that they have rewarded his application for favour with success.

16. *A Charge delivered at the Settlement of the Rev. Arthur Tidman over the Church assembling in Barbican, January 18, 1829, by Andrew Reed*, (Westley, London,) embodies the common routine of topics generally introduced on such occasions. Many branches, however, are placed in a new and commanding light. They connect themselves with every department of a faithful minister's life, and extend their influence over all who are committed to his care. The survey which Mr. Reed has taken of the ministerial character, duties, and responsibility, is very comprehensive, terminating in one point, that the whole man should be entirely devoted to God. The language is both energetic and perspicuous, and the address must have been received with peculiar interest by all who heard it, particularly so by the Rev. Mr. Tidman, to whom, and on whose account it was delivered.

17. *An Appeal to Britain, recommending the Abolition of the Practice of Burning Hindoo Widows, &c. by the Rev. James Peggs, late Missionary in Orissa*, (Wightman, London,) is chiefly extracted from the Sutte's Cry to Britain, by the same author, which we reviewed in col. 671, vol. ix. of this magazine. This epitome has been published by the Coventry society, formed for the abolition of human sacrifices in India. The account is one of mournful interest. Numerous instances of these human sacrifices are given, and during every year some hundreds perish in the flames. It contains many testimonies from unquestionable authority, that the horrid practice might easily be abolished, without endangering the peace of society. A legislative enactment would extinguish this detestable fire for ever.

18. *Report of the General Baptist Missionary Society, for the year ending June 30, 1828*, furnishes a heart-rending picture of idolatry in India, and of the horrid rites attendant on the abominable worship which it enjoins. Notwithstanding the various and unremitting exertions of all the missionaries who have endeavoured to spread Christianity, paganism still almost universally prevails. One correspondent observes,—“When attending missionary meetings, &c. in England, and favourable reports are brought forward, one is apt to

feel as if the darkness had already yielded to the light, and every difficulty vanished before the proclamation of the gospel; but how differently a missionary feels, who is labouring in the fire. While he hails with delight every favourable appearance, and is encouraged by every pleasing token, yet he is constrained to feel that all his success, and the success of his brethren put together, compared with what is yet undone, is no more than the glimmering of the fire-fly in midnight darkness."

19. *Achmed and Athene, or the Loves of a Turkish Youth and a Greek Maiden*, (Bennet, London,) is a title which has a pretty sound, and we doubt not will captivate many. The narrative to which it refers runs through about half the little volume, and is chiefly remarkable for the struggle between the pride of dominion, the influence of hereditary superstition, and personal love, on the part of Achmet; and between patriotic duty and genuine affection on that of Athene. The story contains scarcely any incidents, and the versification is much enfeebled by the number of expletives which the author has introduced. The other compositions have but little besides simplicity to recommend them. It is one of those volumes that—

"Along the cool sequester'd vale of life"  
seems destined to

"Pursue the noiseless tenor of its way."

20. *A Review of the last Sermon preached in Scotland by the Rev. Edward Irving, July 1, 1828, by the Author of Criticisms on Mr. Irving's Lectures*, (Booksellers, Edinburgh,) presents to the reader, in thirty-two pages, an argumentative exposure of the strange peculiarities of this Scottish divine. There was a time when Mr. Irving was deservedly popular, but, in the eyes of nearly all, excepting those who have been taught to receive his dogmas, he has of late sunk into a mere object of pulpit curiosity. To this his fulminations, his hyper-calvinism, his arrogant pretensions to unravel unfulfilled prophecy, and his wild notions respecting the Millennium and the reign of Christ, have mainly contributed. In this pamphlet the author exposes many of his extravagances to the animadversions they so justly merit.

#### IMPROVED CASTERS FOR BEDS. &c.

It has frequently been remarked, that the Casters at present in use for beds, sofas, &c. are on a very exceptionable principle, inasmuch, as the chief pressure falls not on the body of the caster, but on the shaft; hence the shaft is soon broken, or the

caster becomes strained and useless. The following engraving offers to the public a simple improvement in the form of this little appendage to our most useful furniture; and we think that any person connected with the upholsterer's trade, will at once perceive the advantage arising from it. We may remark, that the runner A is a brass ball, moving freely on an axis in the same direction with the runner B, of a wheel-like shape. Now the runner B being farther from the centre of motion than A, and adhering more firmly to the floor, in consequence of its flat surface, the improved caster will have every advantage of turning with that at present in use; whilst in the article of sustaining the pressure it must be decidedly superior.



PROCESS OF OBTAINING GOLD DUST IN COLUMBIA.

From the Appendix to the Columbian Company's Report.)

THE work consists of a shed, under the cover of which a dozen of labourers can work. In the middle, a circular hole is opened, about six feet deep and ten feet in diameter; the women occupied in grinding the pyrites, are ranged about this excavation or reservoir, each one having a stone of porphyry, elevated about two feet above the ground, and inclined towards the reservoir. The muller which they ordinarily use is a piece of pyrites, containing quartz. The minerals to be ground, consisting of pieces of pyrites of the size of an egg, are placed near them; they put one of the pieces on the most elevated part of their stone, and reduce it to a small size by blows of the muller; afterwards they grind it with the muller, adding a little water to facilitate the process: the ground pyrites runs, under the form of a liquid paste, into the reservoir. When, by the continued labour of the negroes, the reservoir

becomes filled with ground pyrites, a current of water is permitted to flow into it for a week, during which the whole mass is frequently stirred up. The pyrites being thus separated from all earthy matter, they proceed next to the process of washing them.

The washing is carried on in a wooden bowl, called a 'boteja,' having the form of a very flat cone, the base of which is from 15 to 18 inches in diameter, and the depth from 3 to 4 inches.

Some of the negroes manage this washing process with considerable dexterity. They put about 20lbs. of the ground pyrites into the boteja, and then plunge it into the water, whilst standing in the puddle or reservoir, with the water half way up their legs; after having diluted the pyrites with their hands, they give to the boteja a very rapid circular movement, taking care, from time to time, to increase its inclination, in order to facilitate the separation of the substances suspended in the water. After having continued this motion for some minutes, they pour the water out of the boteja, and holding it with one hand, under an inclination of 45 deg. they take out with the other a large portion of the pyrites, which are spread on the inclined surface formed by the position of the boteja; they operate on the residue in the manner above described, until there remains

in the boteja a very small quantity of pyrites, very rich in gold; then they redouble their attention, and conclude by obtaining the gold almost pure, which they deposit in the "eacho:" this is a bullock's horn, made in the form of a shell. When they have in this manner collected a certain quantity of gold, they again wash it in the boteja; after which, they dry it in a little iron stove, called "secca-deta."

After this operation, the pyrites, which have been successively separated, are washed a second and a third time, and they constantly furnish gold. After three washings, the remaining pyrites are placed in heaps, and being partially decomposed by exposure to the atmosphere during eight or ten months, they are again ground as new minerals, when they yield a quantity of gold, almost equal to that obtained by their first treatment; the residue is again thrown together in heaps, and washed, and thus the pyrites are successively operated on, until they entirely disappear in repeated washings. The negroes of Marmato, in order to express that the pyrites constantly yield gold, say, that "the marnaja" give gold until it disappears in the water.

The water flowing from these works in its course deposits pyrites finely pulverized, which are washed by the labourers called "masamoreros," who still obtain gold from them also.

#### LA FAYETTE.

THE name of LA FAYETTE is well known throughout the whole civilized world. He first rendered himself conspicuous during the revolution which terminated in the independence of the United States of America. At the termination of the war, when about to embark for France, the following memorable words occur in his farewell speech before the Congress:—"For a nation to love liberty, it is sufficient that she knows it: for a nation to be free, it is sufficient that she wills it." A few years afterwards, when the flame of liberty broke out in France, La Fayette took the command of one of the armies; but being disgusted with the atrocities which marked the early stages of this revolution, he resigned his command, and retired into privacy. About three years since he visited America, and was received and entertained as a national guest. After remaining some months, and receiving all the honours and marks of distinguishing regard which the Americans could bestow, he returned to France, and still lives in his accustomed retirement. Our readers will be pleased to see his Autograph.

*and from the Honors*

*to be with much regard*

*Jean Lafayette*

## GLEANINGS.

*Introduction of Vegetables, &c. into England.*—

One of the principal advantages resulting to Europe from exploring distant regions, has been the introduction of some of the most useful plants and fruits that are now cultivated with so much success. From the discovery of America, one of the most important benefits, perhaps, that we received, was the potato. The pear, the peach, the apricot, and the quince, were respectively brought from Epirus, Carthage, Armenia, and Syria. They were first transplanted into Italy, and thence disseminated by the Romans, through the northern and western parts of Europe.—Fruit seems to have been very scarce in England in the time of Henry VII. In an original MS. signed by himself, and kept in the Remembrance Office, it appears that apples were then paid for at the high price of one and two shillings apiece; that a man and woman received 8s. 6d. in the coin of that time for a few strawberries. It was not till the latter end of the reign of Henry VIII. that any salads, carrots, cabbage, or other such edibles, were purchased in England. The little of these vegetables that was used, was formerly imported from Holland and Flanders. Queen Catharine (Henry's first consort,) when she wanted a salad, was obliged to despatch a messenger thither on purpose. Sundry other kinds of fruits and plants were also first cultivated in England during this reign, particularly apricots, artichokes, pippins, and gooseberries. The currant tree was conveyed from Zante by the Venetians, and planted in England in the year 1533.

Asparagus, cauliflowers, beans, and pease, were introduced about the time of the restoration of Charles II. The delightful ornaments of our garden (flowers) are also foreign productions. The jessamine came from the East Indies; the tulip, the lily, and several others, from the Levant; the tuberoses from Java and Ceylon; the carnation and pink from Italy; and the auricula from Switzerland. Nuts, acorns, crabs, and a few wild berries, were certainly the only vegetable food indigenous to our island; and the meanest labourer is now fed with more wholesome and delicate aliments than the petty kings of the country could obtain in its uncultivated state.

*More than five per cent. not always unlawful interest.*—A daring theft was on Thursday, Feb. 12th, perpetrated in one of the streets of Glasgow. A carter who had unyoked his horse from the cart, for the purpose of cleaning him, and who incautiously left the cart standing out of his view, found, on his return to the place, that it had been taken away. After a little inquiry, he learned that three fellows had been seen drawing a cart in the direction of the Bromielaw, whither he immediately followed. He had not been long in that quarter, when he saw the three men driving a horse and cart, in which were deposited a pair of cart-wheels, with the axle and body of a cart. He instantly darted forward, and seized the horse by the bridle, to get the cart examined, when the party, conscious of their guilt, instantly made off, leaving in his possession his own cart, with the addition of the horse and cart they had been driving.

*Population of China.*—The population of this vast empire is found to have been much overrated by the Europeans. On the authority of the statement delivered to lord Macartney, on his embassy to China, it was believed that the Celestial Empire comprised 333,000,000 inhabitants: but according to Signor Martucci, who is recently returned from Canton, where he resided nearly three years, the result of the last census, in 1790, gave the population at only 143,124,734 inhabitants, which agrees with the report of our countryman, Mr. Thomas, who stated the whole population, including the army, and two millions of persons who live on the water, at 146,270,163. This is not half as many more as the number of our own fellow-subjects in Hindoostan, and somewhat lowers the dignity of his Celestial Majesty, the brother to the sun.

*Proving of Wills.*—Exchequer subpoenas were served lately upon three respectable individuals in Worcester, for possessing themselves of the personal estates of deceased persons, without proving their wills, or taking out letters of administration within six months, as prescribed by law. The penalty sought to be recovered in each case is one hundred pounds in each case.

*Translation of the Inscription on Bishop Heber's Monument at Calcutta.*—"Sacred to the memory of the Right Rev. Father in Christ, Ronald Heber, Minister of the Gospel, Member, &c. of Brazenose College, in the University of Oxford and subsequently Fellow of All-Souls; Rector of the Parish of Hodnet, in Salop, his native county; Preacher to the Honourable Society of Lincoln's Inn, and afterwards Bishop of Calcutta; adorned even in the bloom of youth, with brilliant talents, refined urbanity, and universal acquirements; and devoting all to the common interest of the Church, humbly dedicated both himself and his abilities to the service of God. Admitted to the holy episcopal dignity, with the approbation of all good men, he exerted himself to promote, cherish, and uphold the infant establishment of the English Church in India, not merely with all his abilities, but even beyond its utmost strength, and to the sacrifice of his life. By his admirable singleness of mind, his fascinating simplicity of manners, and his heavenly benevolence of disposition, he had endeared himself to all, that in his death, while the Catholic Church had to regret the loss of a father, even those who were without its pale had to lament a valued friend. He was born April 21, A.D. 1783, and, being cut off by a sudden and premature death, near the city of Trichinopoly, he laid aside those remains which were doomed to mortality on the 3d of April, in the year of our Salvation, 1826, the 43d of his age, and the third of his episcopacy.—To the erection of this marble the inhabitants of Madras, Heathen as well as Christian, the great, the powerful, and the poor, without distinction, contributed their unanimous aid."

*Catholic Intolerance.*—All the copies (amounting to some hundreds) of the Douay version of Scriptures, Bibles as well as Testaments, which had lately been distributed by the Rev. William Digby, to his Roman Catholic parishioners, have been returned by order of the liberal and enlightened priest of the parish!!!—*Longford Journal.*

*Hereditary Attachment.*—When the Jews are in the act of prayer, they turn their eyes towards Jerusalem; and such is their veneration for the soil of Judea, that many of them in different countries procure from Jerusalem portions of earth, which is sprinkled over the eyes of the deceased before interment. Many who can afford the expense, retire there to die, that their bodies may mingle with the bodies of their ancestors. At Copenhagen, Jews are buried upright, or standing in their coffins.

*Welsh Judicature.*—The number of attorneys in Wales is incredible. Lord Cawdor mentions, that in nine years 13,936 pleas were entered in the County and Baronial Courts of Caermarthen; being about 10,000 more than were entered in Monmouthshire in the same period. "I must, (says his Lordship) insert, as a curiosity, a County-Court notice to a labouring man, to procure payment of one shilling due for the mending of a pair of shoes—'Sir, having been directed by A. B. to apply to you for one shilling due to him, I have to request that you will pay me that sum, together with my charge of five shillings, on or before Saturday next, as I shall otherwise be obliged to commence an action against you for the recovery thereof, without further notice!!!"—This miserable state of things is ascribed to the defective state of the Welsh Judicature, which appears to require a total reformation.

*York Minter.*—In removing the rubbish occasioned by the late fire, a number of curious ancient Roman coins have been found imbedded in sand and oak saw-dust beneath the seats of the choir. Some antiquated thimbles, and pieces of glass, have also been brought to light.

**Effects of Sudden Emotions of the Mind.**—Barthas relates the case of a female, who, having let her infant fall from her arm, was suddenly struck with paralysis of one of the upper extremities. Mr. Hellis, of the Hotel Dieu at Rouen, has lately witnessed some similar cases. A girl, about twelve years of age, being present at an execution, was so terrified at the moment when the criminal's head fell, that one of her arms suddenly became paralyzed. She was brought to the Hotel Dieu, where she remained during three months, but without receiving any benefit, though her general health was undisturbed. In another case, a girl of nine years, being attacked by a dog, was so frightened, that she fell down in a senseless state. When examined at the Hotel Dieu, the pulse was found quiet, the skin perfectly sensible, the countenance indicative of excitement, and the eye staring. She had fully recovered her senses, but had no power of motion, the muscles being in a state of rigidity, and deglutition was very difficult. An emetic, and the application of leeches to the neck, were without any effect, and she died suddenly on the fourth day.

**Haytorian Collection of Minerals.**—We hear that the Haytorian collection of minerals has lately been completed at Exeter, as no more are to be found, the mine being exhausted of them; and it appears, that these extraordinary and novel productions of the natural curiosities of this island, would have been inevitably lost to the scientific world, but for the unremitting attention of Shirley Woolmer, Esq. who for nearly two years has spared no time or expense in procuring a fine specimen of every article contained in the Haytorian mine, and has amply succeeded; his intention being greatly forwarded by encouraging and rewarding the miners to collect them. It seems, from the concurring testimonies of several mineralogists, that no museum in Europe can exhibit so curious and singular an assemblage of chalcodites collected from one mine; for of this beautiful mineral he has obtained more than five hundred varieties, and the collection contains more than a thousand choice specimens of different minerals, and presents a jewellery of splendid appearance. It is, however, remarkable, that most of the varieties of chalcodites as recorded by Jameson, Kirwan, and others, that have been formerly collected from all parts of the globe, were discovered concentrated in this British mine, including also in this collection upwards of forty specimens and varieties of a new species called the 'Haytorite,' not heretofore described in any English or foreign general treatise on Mineralogy.

**Waterloo, the Day after the Battle.**—The dead required no help; but thousands of wounded, who could not help themselves, were in want of every thing; their features, swollen by the sun and rain, looked livid and bloated. One poor fellow had a ghastly wound on the lower lip, which gaped wide, and shewed his teeth and gums, as though a second and unnatural mouth had opened below his first. Another, quite blind from a gash across the eyes, sat upright, gaping for breath, and murmuring "De l'eau! de l'eau!" The anxiety for water was indeed most distressing. The German "Vaser! vaser!" and the "De l'eau! de l'eau!" still seem sounding in my ears. I am convinced that hundreds must have perished from thirst alone, and they had no hope of assistance, for even humane persons were afraid of approaching the scene of blood, lest they should be taken in requisition to bury the dead; almost every one who came near being pressed into that most disgusting and painful service.

**Catholics in England.**—The number of Catholics in England and Wales is computed to exceed 300,000. The principal Roman Catholic counties are—Lancashire, Staffordshire, Warwickshire, and Northumberland. These, with Durham, Cheshire, Norfolk, Suffolk, Kent, and Worcestershire, the next in number, contain about 200,000. London, and its suburbs, with Surrey and Middlesex, are rated at 50,000. The remaining 50,000 are thinly scattered throughout the other counties and cities; but chiefly in Bristol, Bath, Portsmouth, Plymouth, Southampton, Exeter, and a few watering places.

The principal names which have dropped off latterly, either by death or conformity, have been the late Duke of Norfolk (restored in the present Duke); Browne, Lord Montague; Roper, Lord Teynham; Vavasor, Curzon, Acton, Mamock, Gascoigne, Fleetwode, Promburne—all peers or baronets. Wales contains but few Catholics.

**Gastronomy.**—The people of Yariba, in Africa, are not very delicate in the choice of their food; they eat frogs, monkeys, dogs, cats, rats, mice, and various other kinds of vermin. A fat dog will always fetch a better price than a goat. Locusts and black ants, just as they are able to take wing, are a great luxury. Caterpillars are also held in very high estimation. The caterpillars are stewed, and ate with yams and tuab. Ants and locusts are fried in butter, and are said to be delicious. I could never make up my mind to taste any of these rich insects. Pascoe, however, is particularly fond of them, and calls them land shrimps. It is a custom in Katunga, when the king dies, for his eldest son, first wife, and all the head men of the kingdom, to drink poison over his grave, and to be afterwards buried with him. None of the king's sons ever come to the throne. After the king's death, his successor is chosen from among the wisest persons of the country; an elderly man is generally preferred.—Clapperton.

**Population.**—Father Peters, the Jesuit, calculated, that in 260 years four men might have 268,719,000,000 of descendants. Enough to people many such worlds as ours! Sir W. Blackstone shows, that in twenty generations every man has actually 1,048,576 ancestors. Thus, the provisions of nature are made against every contingency. In the animal world 342,144 eggs have been found in a carp only 18 inches long; and 600,000 have been reckoned in the roe of a salmon.

**Wealeyan Missionary Society.**—The receipts of the Wesleyan Methodist Missionary Society for the year ending 1828, are upwards of fifty thousand pounds, being an advance on the previous year's income of nearly seven thousand pounds.

**Royal Society of Literature.**—The king has directed that a site shall be assigned to this society on the crown lands, where the improvements of the metropolis are being carried into effect at Charing-Cross; and already have members voluntarily subscribed several thousand pounds towards the erection of a house for the Institution, which, it is believed, will be commenced forthwith.

**Manuscript Bible.**—M. de Speyer, a magistrate of Maste, in Switzerland, has recently brought to Paris a manuscript Bible, which is one of the most valuable productions of paleography in existence. One of the miniatures with which it is embellished represents Alcuin presenting this manuscript to Charlemagne, when king, and before he became emperor. This work is invaluable on account of its seals and Tyronian characters, and is the only one that contains the complete text of Alcuin's epigrams. A short time since M. de Speyer had the honour to submit this Bible to the inspection of the king and royal family. He has also been admitted to a sitting of the Academy of Inscriptions and Belles Lettres, which learned body expressed a strong desire that his manuscript should not be taken out of France.

**Monastic Discipline.**—There are in Paris, it is said, two convents, in which religious discipline is regularly administered on every Tuesday and Friday. In the first, the females are divided into parties of four, who flog each other naked in a corner; in the second, from sixty to eighty females are placed in a line in the middle of a large hall, in presence of the abbess; these persons then flog each other, and the abbess, from time to time, exhorts them to lay on good blows.—*Journal des Voyages.*

**Death of a Climbing Boy.**—Early in February a poor unfortunate climbing-boy was burnt to death at Dumfries. The fues of two fires communicated in one near the top, and the fire had not been put out in both: the boy ascended one of the fues, and, mistaking his way, descended the other, and fell into the fire, after having previously been scorched by the flame that was produced by the falling of the soot. He died in about three hours.

**On the Importance of Destroying Rats and other Vermin.**—Suppose a rat consumes half a peck of wheat in a week, which at the present price of wheat is 15d., and that a man has only two score of them quartered upon him, their board will stand him in fifty shillings a week. To destroy these expensive vermin every farm should be provided with a competent number of ferrets, and of true vermin-bred curs, such as are commonly kept by rat-catchers and labourers. The ferrets and dogs should be in the care of him, among the servants, either the best skilled or most attached to the sport. The holes and haunts of the vermin, in and around the premises, should be diligently sought out. No respite to be allowed to the delinquents, but a war of extermination to be constantly carried on from January to December. If by these brisk measures you do not entirely destroy your rats, you will not fail in time to drive the major part of them to the steading of your next neighbour, by which you will have the additional satisfaction of doing him an unspeakable kindness, if he be an indolent man.—*Farmer's Register.*

**To Prevent Damage to Woollen Goods by the Moth.**—For the purpose of preventing moths attacking woollen cloths or blankets, when not in use, a few inferior hops should be spread between them; and the moth can never injure stuffed birds or animals, if the hops form a part of the process of stuffing.

**State of General Officers.**—On the 1st of Jan. 1829, there were in the army, field-marsbals, 6; generals, 92; lieutenant-generals, 213; and major-generals, 220—total, 531. Of the field marshals, three are princes of the blood-royal, one a foreign prince, one a duke and prime minister of England, and one an earl. All (six) are colonels of corps, and knights of the bath; five have foreign orders of knighthood. Of the generals, 62 are colonels of corps, 27 are knights of the bath, 15 have foreign orders of knighthood, 18 are peers, and 6 are members of parliament. Of the lieutenant-generals, 58 are colonels of corps, 44 are knights of the bath, 24 have foreign orders of knighthood, 13 are peers, and 11 are members of parliament. Of the major-generals, 9 are colonels of corps, 38 are knights of the bath, 17 have foreign orders, 8 are peers, and 5 are members of parliament. Summary—Colonels of corps, 135; knights of the bath, 115; knights of foreign orders, 61; peers, 44; members of parliament, 22. The number of deaths were, from 1st July to 1st January, generals, 3; lieutenant-generals, 5; and major generals 4.—*United Service Journal.*

**Proportion of Soldiers, &c. to general Population.**—In Great Britain there is one soldier for every 229 inhabitants, France 138, United States 1977, Russia 77, Prussia 80, Austria 118, Netherlands 142. The relation of the fleet to the population is—Great Britain one ship of the line or frigate to every 82,979 inhabitants, France 290,909, United States 316,000, Russia 686,250, Austria 2,909,091, Netherlands 170,556.

## Literary Notices.

### Just Published.

**Serious Essays on the Truths of the glorious Gospel, and the various branches of Vital Experience, for the use of true Christians.** By the late John Ryland, D.D. of Bristol. 1 vol. 18mo. 3d edition.

**The Domestic Chaplain;** containing fifty-two Lectures, with appropriate Hymns and Prayers, for Families. By John Stanford, M.A. of New York. The third edition. 1 vol. 8vo.

**Achued and Athene, or the Loves of a Turkish Youth and a Greek Maid; with other Poems.** By a Lady. 1 vol. Royal 18mo.

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**Errata.** col. 99. first words in lines 19. 20. 21. read "that," "classical," "learned," and "—"

Col. 164. title, for "Letters" read "Lectures."





*Engraved by Schieman from a portrait by Boreau*

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# Imperial Magazine;

OR, COMPENDIUM OF

**RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.**

APRIL.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.

## Biographical Sketch of

SIR ASTLEY PASTON COOPER, BART. F. R. S.

(With a Portrait.)

MEDICINE, surgery, and pharmacy, were not originally distinct professions, but united in the same person. It was not necessary to subdivide the healing art into separate classes, till knowledge became extended, and the occupations of men multiplied.—Celsus says, and there is every probability in favour of his assertion, that surgery is the most ancient branch of medical science; for which a good reason may be assigned, in the simplicity of primeval manners: and it has ever been observed, that savages are generally dexterous in treating wounds and other casualties, while they are perfectly ignorant of remedies for inward disorders.

To say nothing of other accidents which require the assistance of surgery, men were very early engaged in quarrels; and, therefore, as soon as battles were fought, it became necessary to study the art of extracting arrows, stanching blood, reducing dislocations, setting broken bones, and healing wounds and bruises. These things, however, require such a degree of experience and dexterity, as can only be acquired by long practice. It was consequently requisite that some persons should devote themselves to the study; and it is even likely that the first physicians owed the honours of that name to their skill in surgical operations.

We have no account of the manner of healing wounds in the early ages of the world, but it was doubtless very simple. Bandages must have been the first means used for stopping blood, and defending the injured part from the air. In process of time, the juice of roots or simples, either pounded or steeped in wine or water, would be adopted for the same purpose. The wood and bark of certain trees, oil, and resin, were also used. These were the only remedies originally known. The composition and virtue of ointments and plasters must have been of posterior date.

With respect to operations, we may well believe, that they were for a long period

very imperfect, owing to the low state of the mechanical arts, and the general ignorance of the structure of the human frame. We cannot, at present, conceive how any operations could be performed on so complicated a body, without an exact knowledge of the arrangement and connexion of its parts. Anatomy is undoubtedly the foundation both of medicine and surgery; since without some skill in this science, it is impossible to ascertain either the seat or the cause of several diseases. It would, therefore, appear natural to suppose, that anatomy must have been at least as ancient as medicine or surgery. But history contradicts this idea.

Anatomy is at present that branch of art which requires the deepest study and penetration, the most various and extensive knowledge, and the most delicate operations, conducted with great care, and good instruments. Anatomy, therefore, considered in this point of view, must have been unknown in the first ages of the world. Notwithstanding this, men might have some imperfect knowledge, even then, of the internal structure of their bodies, particularly from opening those of the animals made use of for their food; besides which, some useful hints must also have been furnished by the frequent recurrence of wounds, fractures, and other accidents. Yet even with the light thus afforded, the curative art necessarily made a slow progress; a striking proof of which is, the fact, that the study of anatomy was quite abandoned for many years, and was not resumed till the sixteenth century.

At that period, the first surgeons in Europe were blind followers of the Arabian practitioners, and, neglecting operations, endeavoured to supply their want of dexterity by increasing the number of cataplasms. A few of the more expert occasionally attempted difficult cases, but their learned brethren could not be easily convinced of the advantage of operative practice. The Gothic taste still prevailed in the construction of chirological instruments, which were so complicated and clumsy, as rather calculated to aggravate than diminish the evils they were designed to remove.

Innumerable instances might be adduced, from which it would appear, that the most skilful surgeons of this age very seldom undertook difficult operations; and that these were generally intrusted to ignorant barbers or itinerant pretenders.

One history is very remarkable. When Mathias, king of Hungary, was wounded in a battle against the Moldavians, in 1464, the arrow remained so closely fastened in the wound, that none of the royal surgeons would venture to extract it. The monarch, therefore, issued a proclamation, in which he offered great riches and high honours to the person who would repair to his court, and heal the wound. Notwithstanding the powerful excitement thus held out, four years elapsed before any adventurer appeared. At length, however, John of Dockenburg, a surgeon of Alsatia, ventured to undertake the task, and saved the king, who loaded him with extraordinary rewards.

It merits observation, that all evils are, in some degree, productive of good. Thus the madness of the crusaders, in which millions perished, extended commercial intercourse, and introduced various scientific improvements hitherto unknown among the European nations. In like manner, the invention of gunpowder, and its application to warlike purposes, gave a new and beneficial turn to the practice of surgery.

As the treatment of gun-shot wounds could neither be learnt from the writings of the ancients, nor from the methods of the Arabians and Saracens, the surgeons were now under the necessity of studying the structure of the parts, and of adopting a bolder method of practice, for the extraction of balls, the reduction of fractures, and the amputation of limbs. The number of practitioners therefore multiplied, particularly in those countries which were much exposed to war; and with that increase, medical science rose to distinction. No century, indeed, was ever so productive of great and interesting discoveries, nor in any did the knowledge of the human frame advance so rapidly, as in the period of which we are speaking, and which formed a new era in the history of mankind, by the junction of the two hemispheres, the invention of printing, and the wide diffusion of scriptural knowledge. The concurrence of these important events, about the very point of time most favourable to the production of general and continued improvement, cannot be ascribed to blind chance, but is resolvable only into the design of infinite wisdom.

Though England cannot be said to have made so early or quick a progress in me-

dical science as the continental states, she did not neglect it in any of its branches. The foundation of the Royal College of Physicians, and of St. Bartholomew's and St. Thomas's hospitals, at the beginning of the Reformation, gave an impetus to study, by dignifying the profession, and checking empiricism. The incorporation of the body of surgeons, at the same time, was another step in the advancement of the healing art, but unfortunately the art was degraded by uniting this fraternity with the worshipful society of barbers; and what is more extraordinary, near three centuries were suffered to pass before the unnatural alliance was legally dissolved. One consequence of this preposterous connection was, the depression of science; and though the discovery of the circulation of the blood conferred immortality on Harvey, the practice of surgery received comparatively but little improvement, till the noble establishment of Guy's Hospital, and its union with the neighbouring one of St. Thomas's, by which means England at length obtained a medical school of the first reputation. Before this took place, students who were desirous of acquiring a thorough knowledge of anatomy and of operative surgery, found it expedient to visit the continent, and to profit by the lectures and practice of foreign professors, particularly those of Paris.

The case is now altered; and though much has been said of the impediments to medical study, by the want of subjects for anatomical purposes, the alleged deficiency has not had the effect which might have been expected, of deteriorating the profession, or preventing improvement. On the contrary, the number of practitioners has rapidly increased of late years, and England may boast of operators, who in skill and knowledge are not surpassed, if, indeed, equalled, by any in Europe.

Among these distinguished persons, without disparagement to others, the name of SIR ASTLEY PASTON COOPER stands pre-eminent, both as an operative surgeon and teacher of anatomy.

This celebrated practitioner was born on the 23d of August, 1768. His father, the reverend Samuel Cooper, D. D. who then resided at Great Yarmouth, in Norfolk, was rector of Yelverton and of Morley, in that county; and his mother was the daughter and heiress of James Barnsby, Esq. of Spottisham, also in Norfolk.

The subject of this memoir, who was a younger son, obtained his baptismal names from his two godfathers, Sir Jacob Astley and Mr. Paston, both gentlemen of the first distinction in the county. After receiving

a private education, he was, at his own desire, articled to Mr. Henry Cline, principal surgeon of Guy's and St. Thomas's hospitals. Under such an able instructor, and with the advantage derived from the practice of two great medical establishments, an enterprising and intelligent young man, who was bent upon excelling in his profession, could not fail to acquire distinction. The diligence, attention, and acuteness of Mr. Cooper, added to a suavity of disposition, and a commendable degree of patience, rendered him no less a favourite with the patients and students, than with his worthy preceptor. So well satisfied, indeed, was Mr. Cline with the steadiness and ability of his pupil, that he entrusted him with a large share of hospital practice, even in cases of the most intricate nature. The curators also were equally confident in him, and as a testimony of their approbation, appointed him, while yet very young, demonstrator of anatomy at St. Thomas's, and assistant surgeon at Guy's hospital. Mr. Cline being thus, in a great measure, relieved from the weight of labour, gradually relinquished the task of lecturing to Mr. Cooper; and this, instead of lessening, considerably increased the number of pupils at the hospital, as well as auditors in the theatre.

In the year 1800, Mr. Cooper appeared before the public in the character of a discoverer in anatomy. This was in a communication to the Royal Society, of an important paper, stating the effects produced on the organ of hearing, by a perforation of the membrana tympani, commonly called the drum of the ear. It had hitherto been generally imagined, that such an accident must be unavoidably attended with deafness, but several cases were adduced, all concurring in the proof, that the loss of this faculty is but partial, and sometimes so little, as to produce very slight inconvenience. A perforation of the membrane is indicated when air or smoke can be drawn from the mouth through the external ear.

Other communications, wholly of an experimental nature, free from hypothesis, and drawn up with commendable simplicity, were made to the same learned body; in consequence of which, on the 18th of February, 1802, Mr. Cooper was unanimously elected a member of the Royal Society.

In the same year he imparted to the editors of the London Medical and Physical Journal, some interesting and important cases, accompanied with a descriptive plate, exemplifying an improved treatment of popliteal aneurism. The celebrated surgeon, John Hunter, first con-

trived a plan of securing the arteries; but his method sometimes failed in practice, on which account that skilful operator, Mr. Abernethy, directed his attention to the subject, and suggested the application of two ligatures instead of one, and afterwards dividing the vessel, thereby lessening the danger of hæmorrhage. Great as this improvement was, some danger still attended it, particularly from the effusion of blood. Mr. Cooper, therefore, contrived a more facile method of fastening the wounded artery, by an eyed probe with a double ligature, which happily answered the purpose, and that in some very desperate cases.

In 1804, Mr. Cooper published, in one volume, folio, and dedicated to Mr. Cline, a work entitled "The Anatomy and Surgical Treatment of Inguinal and Congenital Hernia, illustrated by Plates."—Though the world in general is not quite aware of the extreme frequency of hernia, every medical practitioner knows that the disease is one of common occurrence in every rank of life. But notwithstanding the obligation under which the faculty lie, of studying this complaint in all its varieties, there was still wanting a clear and accurate treatise, exhibiting all that minute anatomy has been able to discover, and skilful surgery to practise, in the knowledge and treatment of hernia. This deficiency was now in a great degree supplied by our author, who in his preface says, "I have almost uniformly avoided quoting the opinions of authors on this part of surgery. This I have done, certainly not from any wish to slight or undervalue the labours of some of the most excellent physiologists and practitioners that have adorned our profession, but because it did not form a part of my plan to give a history of this branch of surgery, and because I wanted to confine myself to the very wide scene of observation afforded by the two noble institutions of St. Thomas's and Guy's Hospitals, and to that portion of the practice of this metropolis which I have been personally enabled to authenticate. I have therefore, related no cure, and given no remark, to the truth of which I cannot vouch; and for the same reason, the subjects of all the plates annexed to this volume, are from preparations either in my own possession, or in the Anatomical Museum at St. Thomas's Hospital."

The style of this performance, as also that of all the author's productions, is a simple communication of facts, clear and unaffected. Almost every thing relating

to the history of opinions and discoveries in the disease, is omitted: the author has appeared desirous of incurring a personal responsibility for the accuracy of every case and assertion; and to confine himself to the results of a multitude of dissections, of which actual demonstration exists in one or two cabinets of anatomy, or to the records of numerous operations, of which living witnesses remained at the time when he published the respective cures to the world. Under a plan thus circumscribed, to have made so valuable an accession to the kindred arts of anatomy and surgery, displays a brilliant testimony of extensive knowledge, professional skill, unsparing industry, and scrupulous integrity in the author.

In 1807, our indefatigable observer completed his design by publishing, in the same splendid form, a treatise on "Crural and Umbilical Hernia." These two works have been since concentrated in one volume, with additional cases, and edited by the author's pupil and coadjutor, Mr. Key of Guy's Hospital.

In 1805, Mr. Cooper co-operated with some of the most eminent London practitioners, in founding a social institution for reciprocal information and public improvement. The first-fruits of this "Medical and Chirurgical Society," appeared in 1809, when a volume of its Transactions was published. In their preface, the editors give a modest account of the plan on which the institution was founded: "The varied forms of disease, whether medical or surgical, and the modes of treatment which may be found adequate to their removal, are subjects concerning which the Society necessarily feels the highest interest. Cases having a fatal issue are often not less instructive than such as terminate favourably. They frequently tend to point out more accurately the plan to be pursued in the treatment of similar complaints; they afford valuable information relative to the probable causes of failure, and, when dissection is permitted, they throw light on the more intimate nature and modification of the disease."

This volume contains "two cases of Aneurism of the Carotid Artery," by Mr. Cooper; the first of which terminated fatally, and the second fortunately. The subsequent volumes of the transactions were also enriched with valuable papers from the same source. Other publications devoted to the extension of science and professional improvement, have also been

enriched with valuable communications from this indefatigable practitioner; and among the rest, may be mentioned "The Edinburgh Medical and Surgical Journal," to which he voluntarily transmitted, at the very commencement of the work, some curious cases.

In 1811, Mr. Cooper, favoured the profession and the public with a series of experiments instituted by him, in order to ascertain the resources with which nature is provided for distributing the vital fluid throughout the bodies of animals, when the principal trunks of arteries are destroyed. To determine this point, Mr. C. tied the *aorta descendens* of dogs, very near to the heart, in such a way as to stop the current of blood from passing by that vessel, to all the lower parts of the frame. The animals seemed to sustain no great inconvenience by this treatment; the wounds soon healed, the health was not impaired, the secretions proceeded as usual, and the creatures even remained active and lively. When they were destroyed, after some weeks or months, in order to ascertain what changes had happened from the destruction of a part presumed to be so essential to life as the *aorta*, it was found obliterated where the *aorta* was fixed, and that the blood had been transmitted by anastomosing branches.

On the resignation of Mr. Cline, there could be no hesitation in regard to the choice of a successor; and Mr. Cooper from this period may be considered as standing unrivalled in the double situation of surgical operator and anatomical preceptor.

To the acquisition of wealth, distinctions of the most flattering description were soon added. He was nominated surgeon to his Majesty; and in 1821, he had the satisfaction of relieving the august personage from a very uneasy excrescence which had formed on the top of his head. The operation was painful, but the King bore it without evincing any emotion; and when complimented by Mr. Cooper for his fortitude, he replied, "None of our family was ever known to want courage." For his skilful performance of this service, the dignity of a baronet was conferred upon the surgeon, the 27th of July, in the same year, with remainder, in default of male issue, to his nephew Astley Paston Cooper, Esq. the third son of the late reverend Samuel Lovic Cooper, A. M. rector of Ingoldsthorpe and Barton, in the county of Norfolk.

On the 11th August, 1828, Sir Astley was gazetted as sergeant-surgeon to the King,

which may be said to complete his professional honours. His fame, however, rests upon a more stable foundation than such adventitious distinctions: and as long as the two noble establishments to which he is attached shall adorn the metropolis, the name of Cooper will be venerated, by the public, no less than by the faculty, whose history it gives so brilliant a lustre.

It remains only to observe, that though passed the meridian of life, the powers of this celebrated practitioner continue to be employed for the general benefit of mankind, and the particular instruction of surgical students.

Sir Astley Cooper has been twice married: first in 1791, to Anne, daughter of Thomas Cock, Esq., an eminent London merchant. This lady died at Gadesbridge Park, Hertfordshire, on the 19th of June, 1827, aged 53, having never had any issue. On the 5th of July, in the following year, Sir Astley married at St. George's Church, Hanover Square, Catherine, daughter of the late John Jones, Esq., of Derry Ormond, in the county of Cardigan.—Mr. Bransby Cooper, the brother of Sir Astley, and member of parliament for Gloucester, has distinguished himself by his zealous defence of the Protestant establishment, and opposition to what is called Catholic Emancipation. W.

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#### ON TRUST IN GOD.

THE faith of Christianity, when it is vital and practical, penetrates the heart, and determines the conduct of life, is the great prompter of devotional feelings, and the inspirer of holy aspirations. It then exists, not in name only, but in reality; is not the fortuitous creature of imagination, but the constant indwelling inhabitant of the breast.

He who is deeply imbued with the spirit of religion, and possesses the graces of a renovated mind in full exercise, will be humble and submissive to the appointments of Providence, however severe; under privations the most painful, sorrows the most piercing, and sufferings the most pungent. The grand principles of his religion, all conspire to teach him to surrender himself unreservedly to his Maker; to confide with undissembled sincerity in his wisdom, to provide for his temporal necessities, and to replenish his spiritual wants. That divine principle of religion implanted by God himself, and rendered fruitful by the influences of the blessed Spirit, sustains and upholds when the world forsakes him; amid the thickening damp which adversity

dispenses with unsparing hand; in the rudest storm with which persecution can assail him, or the world's "loud laugh" terrify and annoy. Its influences are not unproductive or inoperative—they mitigate anxiety, and abolish fear;—they dispel dejection, and disavow ambition's airy good. They encourage and animate him under whatever misfortunes and unforeseen distresses may arise, however inclement his sky, or impervious the clouds which obstruct his vision, that "his God will supply all his need, according to his riches in glory by Christ Jesus."

Complete resignation, and entire dependence upon God, is all that he requires to confirm and establish the compact entered into, at the time we renounced the vanities of the present world, and dedicated ourselves entirely to his service; and he will assuredly and invariably produce, from the darkest scenes of human life, light, comfort, and joy. Trust in him, is a duty at once imperative, obligatory, and enjoined on all his followers, in consideration of past favours, present benefits, and future mercies. Whom can we solicit better, or to what being can we appeal higher, than He, who is the author of "every good and perfect gift;" to direct our erring footsteps, lest they slip, and we perish irrecoverably? It is an unspeakable privilege, an inexpressible source of satisfaction, to have him for our guide and comforter, protector and friend.

They who place their whole security in prosperity and temporal advantages, trust to an object that is weak and fluctuating, uncertain and variable. Common enjoyments will not always satisfy, nor vastness of possessions always afford security. We may be deprived of them by accident, for they are insecure; robbed by invasion, or vitiated by envy and neglect. All human things are in incessant motion, and unceasing activity; they vary, they alter, and decay. Those exalted and quenchless spirits whom we have been accustomed to reverence, and by habit taught to venerate, in political or moral science; who, by their mighty schemes and noble plans of improvement for the diffusion of knowledge, were the wonder of nations, and the flower of their species,—they too, depart,—they too, disappear from sight like those of infamous character and dishonourable name. The subject of conversation, and the theme of discussion, are succeeded by others, which equally engage the attention, and awaken the ardour of curiosity. As time advances, the scenes change, and events in succession follow each other. Principles, systems, and opinions, which were once

esteemed as infallible, and regarded as sacred, are now exploded; some being almost obliterated from the page of history, and others scarcely to be discerned by the twilight of tradition. We often hear of men, who were installed in power, suddenly degraded; who were attended with the pomp of title and the pride of royalty, abased and dethroned. We read of the rumour of war, and the convulsions of empire,—of intolerance on the part of those who govern,—of conspiracy and democratic bigotry on the part of those who are governed—succeeded by other commotions, followed by other plots and intrigues.

The human mind is equally exposed to mutation, with the transitory condition of all external objects. It is intimately associated, both in its nature and the casual alliances it may accidentally form, or with which it may be brought into contact. Our ideas and sentiments undergo many changes in the progress of life. The difference betwixt the buoyancy of youth and the depression of age is perceptible, is great. The gay vigour of imagination, the pleasing illusions which the pencil of hope had delineated in animating perspective, have vanished; and the sober, and chastened dictates of judgment, and prudential caution, have succeeded; thus the condition of internal, as well as external things, materially varies their appearance with unceasing rapidity.

Since the fall of man, the world itself bears ample evidence that it has been convulsed and disordered to its very centre, by some posterior cause, that has penetrated its structure, and disfigured its formation. It is composed of perishable materials, and is perpetually, though silently, tending towards its dissolution. It is continually changing its aspect, and presenting signals of mutability and decay. Its perpetuity cannot be ascertained, nor its duration decided. The Christian is an inhabitant of a world where every thing is rapidly receding from him, where every thing is hourly varying its appearance, and unstable in its condition. But what a blessed consolation, what a certain satisfaction, to know that the object of his affections, the reality of his reward, God and heaven, remain the same, permanent and unchangeable, a "dwelling-place in all generations, a refuge in all storms."

Trust in God, is the good man's support while in this inconstant, this mutable state. Prosperity does not immoderately elate him, nor adversity deeply depress him. He is weaned from an undue love of the world, and its fallacious vanities. Religion at

once fortifies and prepares him for whatever station in life he may be destined to occupy. When placed in the most dark and cheerless state, he enjoys an elevation of mind which is only the concomitant of conscious virtue. It goes far to annihilate human misery, and to alleviate its sorrows and calamities. He has learnt to regulate his passions, and moderate his desires, and by so doing, to increase his peace and happiness. Infinite goodness often uses the evils of the present life, to produce good effects, to execute its righteous purposes, and complete its beneficent plans. The discipline of adversity, and the constraints of poverty, are intended to advance salutary improvements, and to impart necessary instruction. This has rectified many dangerous errors of the mind, suppressed the overflowing volatility of the animal spirit, and subdued many irregular passions, which gave a bent and direction to its movements. This has enforced humility, and strengthened dependence;—has implanted true wisdom, and its indispensable accompaniment, self-knowledge. This inculcates the practical lessons of patience and self-denial, in the most unfavourable situations possible for the active virtues to flourish and luxuriate. From prosperous and adverse circumstances, the Most High can cause them to conduce to their ultimate good, and extract from them the most beneficial results; but especially the latter, he uses to train his adopted and sanctified children for a better world, an enduring home. The pressure of adversity teaches them the feebleness of their nature, and the weakness of their most boasted powers, when destitute of the smiles of Providence and the favour of Heaven.

One cause, and a powerful one it should be, to induce the Christian to place unlimited confidence in his divine protector, arises from previous mercies, and antecedent benefits. The motives for trust in God are cogent, and the incentives binding and imperative. He, in common with mankind in general, receives the bounties of nature, the enjoyments of health, and the other nameless concomitants of pleasurable existence, which proceed from an interchange of kind sentiment, and the reciprocal obligations of social life. The joys and assistances, those amiable qualities of true friendship, are his, equally so with the high-born sons of fortune, and remain lovely and unimpaired in every emergency. His divine Benefactor is continually giving him fresh manifestations of his uninterrupted protection and care; and laying him under larger contributions for gratitude and trust. It is

he who implanted the first principles of life, and the first impulse of activity and motion; who imparted vigour to the limbs, elasticity to the muscles, and growth to every member of his body; who watched and guarded him through the imbecility of infancy, the dangers which surround his childhood, and his providence is mysteriously superintending him through the years of manhood, to the final close of his mortal course, in direct subserviency to his vast designs and intricate plans. It is he who first actuates the thinking principle, and inspires it with an energy that is divine, deathless, and immortal; who bestows on man his intellectual activities, mind and thought, and embellishes, some partially, some liberally, with those shining qualities of genius and talents.

It is the same bounteous hand which dispenses health and prosperity, contentment and peace, to some individuals of the human family; that permits to others disease and adversity, dissatisfaction and envy. It is he, who has said, "the hairs of your head are all numbered, and not a sparrow falleth to the ground without his knowledge," that manages and directs, to the most beneficial issue, our temporal interests and worldly affairs, to the best possible advantage. What an irresistible motive is this to the afflicted Christian! who weeps in secret at the losses he has sustained, and the embarrassments that have unexpectedly happened to frustrate his schemes, and disconcert his intentions, to acquiesce in his providential dispensations, to submit to his authoritative appointments, which are ultimately propitious, benign, and just, without murmuring or repining. This is the product of that peace, and the offspring of that faith, which the world and its illusive phantoms "can neither give nor take away," and which, with humble prostration of soul, causes him to exclaim, in the language of his divine Lord and Master, on another occasion, "Not my will, O God, but thine be done." Knowing, and remembering the promise, "what he knows not now, he shall know hereafter," he is persuaded, that if he were to decide for himself, though it might be more consonant to his present feelings, it would be less conducive to his ultimate happiness. In consequence of the dimming and obscuring influence of sin upon the faculties of his soul, from his inaptitude to understand, to their utmost extent, the connecting links of that interminable chain of causes, which in some measure associates time with eternity,

his probationary with his triumphant state; he feels an assurance that he here sees but the surface of a fathomless depth. He here, can only give a doubtful estimate, when viewing a material mountain, of the number of particles of which it is composed, from a specimen of its qualities, or a description of its geological peculiarities. "He here sees but in part; but when that which is perfect is come, then that which is in part shall be done away."

The grandeur of religion appears more conspicuous, it attains a sublimer attitude, and shines with a surpassing majesty all its own, when employed in solacing and sustaining the Christian under distress and personal bereavement. When his family are torn from him by the cold rude hand of death, or a valued friend drops into the grave without any intimation of the change; and deprives him of all he loved below, he appears a wanderer, a sort of solitary detachment of humanity, to himself, — disconsolate, — unknown, — were it not for that blissful assurance, that the separation is only temporary, and that there is a time coming, which will usher in a resurrection of the just, by Him, who on earth declared, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Religion, which abounds with precepts for his entire trust in God, enables him also to bear with patience and pious resignation, the troubles and perplexities of life. While it inculcates adherence to duty, constancy in virtue, and dependence upon God, it no less frequently expresses, in animating strains, the immortality of reasonable natures, and the future inheritance of the righteous. This has been the joy and solace of good men in every age, their constant light in darkness, their unflinching comfort in adversity, their perpetual support under persecution. The most apparently insurmountable obstacles, and formidable difficulties, have dwindled into insignificance and empty shadow, equally mean, equally unsubstantial, when brought into competition with everlasting life, and the promised crown. The hope of a future state, and the cheering certainty of its near approach, have in every land, and in every period of time, when this celestial beam of consolation had dissipated the horrible darkness by which reason is enveloped, and through which it ineffectually essays to pierce and penetrate beyond, made captivity freedom, slavery liberty, and thrown around the

exile the attractions and endearments of domestic life. This untroubled lustre, this distant brightness, has guided with intrepidity the martyr to the stake, and the christian hero to crucifixion, and death in every shape. In the present day, this is the humble Christian's steadfast succour, his exhaustless fount of consolation, when distressed and forlorn, when deprived of his dearest relations, and nearest ties of affection and consanguinity, for what else can strengthen and revive him.

"When friends have vanished to their viewless home,

And he is left companionless to roam,  
O! what can cheer his melancholy way,  
But hopes of union in the land of day?"

When surrounded by complicated difficulties, and encompassed by dangers, while traversing this "vale of tears," the thorny wilderness of time, the pious Christian is assured in the word of God, "that all things work together for good, to them that love God, and are the called according to his purpose."

J. Ro—CE.

#### GENERAL REMARKS ON THE CREATION OF MAN.

(Extracted from the Writings of the late Rev. Michael Arthur, Edinburgh, and published about the year 1788.)

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. i. 26, 27.

WITH special solemnity is the account of man's creation introduced here. It was the joint work of the co-eternal Three. With what unanimity do they concur in it! In relation to it, they speak thus, "Let us make man in our image, and after our likeness."

Self-knowledge ever has been esteemed most necessary, not only among Jews and Christians, but even among Pagans. Most necessary is it that we know what man was, and what he is now. Let us go as far as Eden, and view man coming out of his Divine Maker's hand. Happy man! But how precarious is sublunary bliss! "The crown is fallen from man's head." "He has sinned."

The answer goes upon the supposition, that the creation of man was the peculiar work of God. The notion that a human being could be produced by the influence of the heavenly bodies, or by the accidental combination of atoms, is absurd in

the extreme. It is also understood here, that Adam was the first man, and the original progenitor of the human race. The supposition of pre-Adamites, or a race of human beings existing prior to Adam, is not only without foundation in the sacred scriptures, but contrary to them. That there could not be an unbeginning and infinite succession of generations of mankind, might be demonstrated from reason itself. That Adam was the first man, from whom all other individuals of the human family descend, the scripture plainly declares.

It has, indeed, been pretended, that the common opinion that Adam was the first man, goes upon a false interpretation of the Mosaic history, Gen. chapters i. and ii. It is alleged, that the design of that history is not to inform us of the origin of mankind in general, but of the progenitors of the Jews. Accordingly it has been pretended, that Moses mentions a twofold creation, one of mankind in general, chap. i. 27. and another of the sacred race in particular, chap. ii. 7. That, in both places, there is mention of the creation of man is certain. But may not the same thing be intended in both? Such repetitions in the scriptures are not either unnecessary or improper. Is it not, to every unprejudiced mind, manifest, that, till the sixth and last day of the creation, not one human being existed? Does not the beginning of the Mosaic history plainly inform us of the origin of all mankind? Is it not in the sequel of that history that the father of the sacred race makes his first appearance?

The supposition of a race of human beings prior to Adam, has been thought to have countenance from the great number of the inhabitants of the world at the time of the martyrdom of Abel, in Gen. iv. 14, 16, 17. But the supposition, that mankind were multiplied and numerous when that unnatural murder was committed, is not at all incompatible with the received doctrine, that Adam was the common parent of all mankind. For Seth, who was given in place of Abel, whom Cain slew, was not born till the hundred and thirtieth year of the world; and, as he was given in lieu of Abel, it is natural to think, that the death of that martyr might happen in the year immediately preceding. Now, as it is highly probable that in the first ages of the world mankind were uncommonly fruitful, it is reasonable to suppose, that they thus might be multiplied to many thousands. It is a prevailing opinion, that, at that period, there were not fewer than a hundred thousand of Adam's descendants in the world. Is it any wonder, then, though at that

early period, that we find human beings in distant places, and unknown to one another?

The opinion of the existence of pre-Adamites, has also been supposed to receive strength from the knowledge and cultivation of the arts in the days of Adam, of which we have intimations in Gen. iv. 20, 21. But, when we recollect that the world had existed for about an hundred and thirty years at the period to which the quotation from Genesis refers, we cannot be surprised to find, that such inventions and arts as are more essential and necessary to human society, in the several stages of it, were, even at so early a period, known, and, to a considerable degree, cultivated.

In opposition to the received doctrine, that all the nations and individuals of mankind, spread over the face of the whole earth, are the descendants of one man, as their common parent, certain writers have pleaded the visible diversity, between one part of them and another. One circumstance especially has been urged; the great diversity of complexion by which one part of mankind is distinguished from another. That mankind are visibly distinguished by their white and black complexion, is well known. But will this prove that they are two different species of beings, or that they must have descended from different original parents? Can we not trace the diversity of complexion to other causes, and account for it, in a full consistency with our received principles?

To trace the history of that part of mankind called Negroes, and to account for their peculiar complexion, would lead into disquisitions and speculations foreign to my present design. How whimsical and ludicrous is the reason which the Mahometans assign for the diversity of complexion among mankind! They pretend that the first man, after the manner of certain irrational animals, was made spotted, partly white and partly black; and that this is the cause of the different colours which obtain among his posterity. But, may not the different complexions of the human species be accounted for in a manner far more rational and satisfactory?

Now there are, in the general, too ways in which writers have explained this point. It has been pretended, that the black complexion of part of the human species is preternatural, and that the reason of it is this:—It was inflicted as a signal judgment on Ham, for the unbecoming act of uncovering his father's nakedness; all the negroes are the posterity of that unnatural son, and their black complexion is communicated from

him to them. But it has been accounted for from natural causes, and in a way still more rational.

The complexions of mankind are known to differ according to the climates which they inhabit. Every person acquainted with the world, knows that the negroes are natives of Africa; they inhabit a vast continent, not cooled by refreshing breezes from the sea; their air is incessantly heated by sweeping along vast fiery sands; they have the sun vertical, and his beams reflected with great violence from their high mountains.

The heavenly bodies had been adjusted and arranged; the sea and the land separated the one from the other; the sea stocked with fish; the earth with a variety of vegetables and animals for the benefit and comfort of man; and now he was created, and had assigned to him, in the world, a place that rendered him far superior to all the other inhabitants of it. He was appointed the vice-regent of the great God, in this part of his vast universe.

#### REMARKABLE INSCRIPTION.

(From Clarke's Commentary: Luke i. ver. 68.)

“How astonishing is the following Invocation of the Supreme Being (translated from the original *Sanscreeet*, by Dr. C. Williams) still existing on a stone, in a cave near the ancient city of *Gya*, in the East Indies.

“The Deity, who is the Lord, the possessor of all, appeared in this ocean of natural beings, at the beginning of the *Kalee Yoog*, (the age of contention and baseness.) He who is omnipresent, and everlastingly to be contemplated, the Supreme Being, the Eternal One, the Divinity worthy to be adored—APPEARED here with a PORTION of his DIVINE NATURE. Reverence be unto thee in the form of *Bood-dha*!\* Reverence be unto thee, an INCARNATION of the Deity, and the Eternal One! Reverence be unto thee, O God, in the form of the *God of Mercy*: the dispeller of pain and trouble, the Lord of all things, the Deity who overcometh the sins of *Kalee Yoog*; the guardian of the universe, the emblem of mercy towards those who serve thee.—O'MI† The possessor of all things in VITAL FORM! Thou art *Brahma, Veesh-*

\* *Bood-dha*. The name of the Deity, as author of happiness.

† O'M. A mystic emblem of the Deity, forbidden to be pronounced but in silence. It is a syllable formed of the *Sanscreeet* letters *a, oo*, which in composition coalesce, and make *o*, and the usual consonant *m*. The first letter stands for the *Creator*, the second for the *Preserver*, and the third for the *Destroyer*. It is the same among the *Hindoos*, as *יהוה* *Yehovah*, is among the *Hebrews*.

noo, and Mahesa.\* Thou art Lord of the universe! Thou art under the form of all things, moveable and immoveable, the possessor of the whole! and thus I adore thee. Reverence be unto the BESTOWER OF SALVATION, and Ruler of the faculties! Reverence be unto thee, the DESTROYER of the EVIL SPIRIT! O *Damordada*,† shew me favour! I adore thee, who art celebrated by a thousand names, and under various forms, in the shape of *Bood-dha*, the God of MERCY! Be propitious, O Most High God!—*Asiatic Researches*, vol. 1. p. 284, 285.

THE WITCH OF ENDOR.

WITCH of Endor, in *Biblical History*, is a woman who had a familiar spirit, and who was employed by Saul to consult the deceased Samuel concerning the issue of his contest with the Philistines. See 1 Sam. xxviii.

The explication of this part of sacred history has greatly perplexed commentators and critics. Some, in deference to the authority of the ancient fathers of the Christian church, who ascribed to magicians and necromancers the power of calling up the souls of the dead, have given a literal interpretation of this history, and supposed that Samuel actually appeared to Saul. But to this opinion it has been justly objected, that it is repugnant to the order of the natural world, and to the doctrines of revelation respecting the state of the dead. It cannot be supposed consistent with a just reverence of God, to believe that he has subjected the souls of the departed, not excepting those of the most eminent saints and prophets, to be remanded back from their distinct abodes, by the practice of the most execrable rites; and at the call of some of the vilest of mortals, and compelled to reveal what he has seen fit to conceal. Natural reason confirms the suffrage of scripture, when it brands the whole magic art, to which evocations of the dead, and all necromantic divinations, appertain, as founded in imposture.

Others, who cannot admit that witches are able to disturb the souls of good men, much less of prophets, are nevertheless of opinion, that these wretched women can cause the devil to counterfeit the

souls of the dead; and that, in the case before us, an evil spirit appeared before Saul in the likeness of Samuel. (See Patrick on 1 Sam. xxviii. 12.) But this opinion gives an unwarrantable advantage for the support of idolatry, to those impostures that were practised by heathen sorcerers and diviners. Besides, the very apparition of a spiritual and incorporeal being, and the gift of prophecy, are real miracles, and cannot take place but by divine appointment; and lastly, the historian calls the appearance to Saul, Samuel, which he could not do with truth, if it were no other than the devil, who here appears, not as a tempter, but as a very severe reprover of impiety and wickedness.

Many learned men have, therefore, maintained, that it was neither Samuel, nor an evil spirit, who here appeared to Saul; but that the whole was the work of human imposture. In support of this opinion, it may be pleaded, that the woman to whom Saul applied to call up Samuel, was merely a ventriloquist, possessing an art very serviceable to those who counterfeited the answers of the dead. This opinion, however, like the foregoing one, contradicts the sacred historian, who not only represents the pythoness as affirming, but himself affirms, that she saw Samuel, and that Samuel spoke to Saul: nor has he dropped the least hint that it was not the real Samuel of whom he was speaking.

Others have supposed, that the appearance of Samuel to Saul was a divine miracle: though whether the miracle consisted in raising Samuel, or in presenting an image or representation of him before Saul, it is not necessary to determine. Accordingly, the apparition must be ascribed, not to the power of enchantment, but to the immediate appointment of God, as a rebuke and punishment to Saul. This opinion is maintained by Dr. Waterland, in his *Sermons*, vol. ii. p. 267, and defended by Dr. Delany in his life of David; but combated by Dr. Chandler, with objections which, as far as they affect the scripture history of the matter, are answered or obviated by Mr. Farmer, in his *Dissertation on Miracles*, p. 486.

THE INJUSTICE OF SLAVERY REPREHENDED.

SLAVERY was, slavery is, and slavery ever will be, a curse to every slave-holding nation. The capturer of Africans is a robber,

\* Brahma, the Deity in his creative quality. Veeshnoo, he who filleth all space, the Deity in his preserving quality. Mahesa, the Deity in his destroying quality. This is properly the Hindoo Trinity: for these three names belong to the same Being. See the notes to the *Bhagvat-Geeta*.

† *Damordada*, or *Darmadevi*, the Indian god of virtue.

and the purchaser of Africans, is a buyer of stolen property. The might, and not the right, of European governments, only, can legalize this traffic. Civilization was designed to moralize, and not to brutalize mankind. Horse-stealing, sheep-stealing, and house-breaking, are all of anterior date to negro stealing, and yet, notwithstanding their antiquity, each is accounted a capital offence, and subjects the perpetrator to death. The slaves in the West Indies are condemned to perpetual servitude, for the crime of having been taken in Africa; or, for having been born in West India; and the European who steals or murders the African escapes with impunity.

Can Europeans look at the true portraiture of this exhibition without a blush. It is beyond the reach of exaggeration to over-colour this picture. It would not be unjust to take from a plunderer that for which he has hazarded his life. European robberies are heroic, when contrasted with the robberies perpetrated in Africa. To rob a man of his property, is a minor offence, when compared with the taking away his liberty or his life.

Are Africans human beings? or does their sable skin exclude them from the rank of civil society? This is a question of the highest importance. That any one European nation should delay the administration of justice to the imprisoned and enslaved African, until all are agreed, is truly paradoxical. Injustice and cruelty admit not of an apology. Gradual emancipation of the enslaved African, is as defensible as would be the gradual restoration of stolen property to its rightful owner. If Africans, taken by force from Africa, or born in a state of slavery in West India, are to suffer procrastinated imprisonment, as a punishment for such offence, justice would ask—What punishment is due to the perpetrators of such African robbery, or to the holders of the parents and children of West Indian slaves? Policy opposed to right bears a very suspicious character. That the African has an indefeasible right to his liberty, can never be successfully controverted. When and where power usurps the dominion of right, a father may become a slave to his son.

That the European never had a right to take and enslave the African, admits not of controversy. I have sought, but I have sought in vain, for an excuse for the holder of a slave. To create crime, and then to justify crime, is making bad worse. European nations have involved themselves in a labyrinth, out of which they never can extricate themselves.

The blood of the slain, and the sighs of the living, record the chains of insulted justice, and withheld humanity. The pause of silence is succeeded by the important inquiry—What is to be done? What atonement is to be made, for the long continuance of so foul a deed? Who shall prefer the best and most worthy claim to remuneration—the planter, or the slave? The most clamorous are generally the least deserving. The planters, to deafen inquiry and investigation, proclaim themselves as the only sufferers. A perpetuity of right is claimed by them to the African race; they have interwoven the slave with common chattels, and they brand him or her with the initials of their own name. Justice is inverted in slave-holding colonies: colonial laws are made to give the lie both to humanity and truth. Slaves bear the names of their different masters, as a bill of exchange its different endorsements. The branded slave exhibits the cruelty and injustice of his pretended owner. To the yet unborn European, the yet unborn African is doomed to be a slave. Disembowelled Africa laments the loss of her legitimate offspring.

That the abolition of slavery should have ever needed advocacy, and that this advocacy should plead in vain, is most unaccountable. Should slavery cease, will it not astonish future generations, to think how an evil of such magnitude could have continued so long?—that an evil must exist before a remedy can be applied, is granted; but, after all the means hitherto applied, that it should yet remain in its full vigour, will half imply that European governments have not a legislative control over European colonies.

That British America should justify her rebellion against Great Britain, and continue to hold the Africans in chains, demonstrates a genuine spirit of selfishness, which will entail a blot upon that people, never to be obliterated.

“He, who alone, for his own freedom craves,  
Will not object to see a world of slaves;  
Freedom my own, 'tis only that I want;  
All, all beside is patriotic cant.”

Some European governments seem not to be aware of the sad consequences of slave-holding; nay, there are, in some of the legislative bodies, individuals who are themselves holders of slaves. Is it to be expected, that such men will promote justice to the oppressed African? To the British House of Commons, the slave question has been more like a trial of skill in debate, than a question of life and death to the slave. Eight hundred thousand human

beings, groaning beneath accumulated oppression, hardly excites so much animation, as whether there should be two or three commissioners of excise; or whether the lord chancellor shall have assistance, or work himself into the grave.

Were the sufferings of West India seen, instead of only being heard, there is scarcely a senator, save and except a proprietor of slaves, who would not come forward to advocate the abolition of slavery. The whole population of slaves in West India are linked together in one common political chain; they are placed as sentinels over each other; it is at their peril to quit their station; and at the peril of all the rest, to connive at such escape. The slaves are imprisoned, and bound with every tie, save and except that which would prevent their labour.

To allow the slave a right to purchase his own freedom, or that of his wife or children, is such a right as a pauper in Britain has, to purchase an estate, or to commence a stock-jobber.

The only charge which can be laid against the African is, the want of a capability of self-defence. And the glory of the European is, that he has taken the advantage of his superior knowledge, to make the African his slave.

Power is the fundamental law of nature; it is the universal law of the whole animal creation; the only authority amongst beasts is superior strength and superior instinct. Man is the only animal which appears to have arisen above natural instinct; he alone possesses the prerogative of reason; he is the only creature which is elevated above the law of nature. Nations are a part of mankind, governed by laws, and by a concentrated power. Laws are the development of nature, founded upon revelation, reason, and justice. Civilization has abrogated the government of barbarism, and substituted in its place the law of revelation and reason. European nations are strong, by the concentration of power; Africa is weak, from the want of it. If Africa had possessed the advantage of a concentrated power, and a disposition to act as European nations have done, the latter might now have been in the very state in which the former actually is. I appeal to all slaveholding nations in Europe, whether their conduct towards Africa has been that of civilized justice, or of barbarized power? However civilization may have operated internally in European nations, European nations have acted barbarously towards Africa. They have availed themselves of the unprotected state of Africa, and have plun-

dered her of millions of her natural-born subjects. Europeans have demoralized Africans in Africa, and brutalized Africans in West India. The only charge that can be brought against Africa is, that she has been guilty of the crime of not being able to repel European invaders.

Every other kind of robbery falls infinitely short of African robbery. Africa has been robbed of the very vitals of existence; —the very beings to whom she gave birth, and whom she was destined to support. An excuse for slavery is only to be found in animal human nature; its perpetuity is only to be justified by the ancient law of unabrogated human power. All the lions, tigers, elephants, wolves, and other beasts of prey, with all the wars in Africa, not occasioned by European interference, have not produced so much waste of men, and shedding of human blood, to Africa, as has European plunderers.

European plunderers in Africa are a disgrace to human nature; and the more so, under the character of civilized human beings. With no better grace, or stronger claims on justice, can the dealers in slaves justify that merchandise, than can the man, who possesses stolen property, urge his claim to what he knows had been stolen.

Never was a slave exhibited for sale in West India, without both buyer and seller knowing that such slave was the *bona fide* property of himself. Never was a cargo of Africans landed in West India, without the colonists knowing that such Africans had been brought to West India by force. Not any expedience can apologize for slavery. Since the laws of civilization, slavery is an outlaw; slavery belongeth not to the code of civilization. Municipal rights belong to the great family of civilized mankind.

The slave may be deprived of the physical power of escape; but never can be deprived of his moral right to liberty. That the African has a black skin, that he is lazy and refractory, is but a mere European libel upon the African, and an insult to Deity. So far as he is what the Almighty made him, he stands upon an equality with the European. W.

#### DESCRIPTION OF THE LEPROSY, AND ELEPHANTIASIS.

THE LEPROSY derives its name from the Greek term *λεπρα* (lepra) from *λεπρος* (lepros) a scale, the body, in this dreadful disease, being covered with thin white scales, or smooth shining patches, so as to give it, in some instances, the appearance of snow. Nosologists class some species of this ma-

lady under the order *Squame*, or scaly diseases, and other species of it under the order *Tubercule*, or tubercular affections. That kind of leprosy which is described by Moses in Leviticus xiii. appears to have been what was termed by the Greeks, *Leuce*, (*λευκη*), and by the Arabians *Albaras*, or more correctly *Baras*. In some instances it has been considered as assuming the form of *Elephantiasis*; and in others, not appearing very dissimilar from the *Frambasia*, or *Yaws*, of the West Indies.\*

The *Leuce*, or White Leprosy, is thus described by Mr. Robinson, a medical practitioner of India:—"One or two circumscribed patches appear upon the skin, (generally the feet or hands, but sometimes the trunk or face,) rather lighter-coloured than the neighbouring skin, neither raised nor depressed, shining and wrinkled, the furrows not coinciding with the lines of the contiguous sound cuticle. The skin thus circumscribed is so entirely insensible, that you may with hot irons burn to the muscle, before the patient feels any pain. These patches spread slowly until the skin of the whole of the legs, arms, and gradually often of the whole body, becomes alike devoid of sense: wherever it is so affected, there is no perspiration; no itching, no pain, and very seldom any swelling. Until this singular apathy has occupied the greater part of the skin, it may rather be considered a blemish than a disease: nevertheless, it is most important to mark well these appearances, for they are the invariable commencement of the most gigantic and incurable diseases that have succeeded the fall of man; and it is in this state chiefly (though not exclusively) that we are most able to be the means of cure.

"The next symptoms are the first which denote internal disease, or derangement of any functions. The pulse becomes very slow, not small, but heavy, as if moving through mud:—the toes and fingers numb, as with frost, glazed and rather swelled, and nearly inflexible. The mind is at this time sluggish and slow in apprehension, and the patient appears always half asleep. The soles of the feet and the palms of the hands then crack into fissures, dry, and hard as the parched soil of the country; and the extremities of the toes and fingers under the nails are incrustated with a furfuraceous substance, and the nails are gradually lifted up, until absorption and ulceration occur. Still there is little or no pain; the legs and fore-arms swell, and the skin is every where

cracked and rough. Contemporary with the last symptoms, or very soon afterwards, ulcers appear at the inside of the joints of the toes and fingers, directly under the last joint of the metatarsal or metacarpal bones, or they corrode the thick sole under the joint of the os calcis, or os cuboides. There is no previous tumour, suppuration, or pain, but apparently a simple absorption of the integuments, which slough off in successive layers of half an inch in diameter. A sanious discharge comes on; the muscle, pale and flabby, is in turn destroyed; and the joint being penetrated as by an auger, the extremity droops, and at length falls a victim to the cruel, tardy, but certain poison. The wounds then heal, and other joints are attacked in succession, whilst every revolving year bears with it a trophy of this slow march of death. Thus are the limbs deprived one by one of their extremities, till at last they become altogether useless. Even now, death comes not to the relief of, nor is desired by, the patient, who dying by inches, and a spectacle of horror to all besides, still cherishes fondly the spark of life remaining, and eats voraciously all he can procure; he will often crawl about with little but his trunk remaining, until old age comes on, and at last he is carried off by diarrhoea or dysentery, which the enfeebled constitution has no stamina to resist."

In the *Elephantiasis*, to which the *Leuce* or *Baras* may be considered as having an affinity, and probably sometimes terminating in it, the tubercles, when the malady has for some time proceeded, begin to crack, and at length to ulcerate: ulcerations also appear in the throat, and in the nose, which sometimes destroy the palate and the cartilaginous septum; the nose falls, and the breath is intolerably offensive: the thickened and tuberculated skin of the extremities becomes divided by fissures, and ulcerates, or is corroded under dry sordid scales, so that the fingers and toes gangrene and separate, joint after joint. Aretæus, and the ancients in general, consider *Elephantiasis* as an universal cancer of the body, and speak of it with terror. According to Dr. John Mason Good, this disease is called by the Arabians *juzam* and *juzamlyk*, though more generally *judam* and *judamlyk*, from an Arabian root which imports erosion, truncation, excision. From Arabia the term *juzam* has passed into India, and is the common name for the same disease among the *Cabirajas*, or Hindoo physicians, who accordingly denominate it *fisadi khun*, from its being supposed to infect the entire mass of blood; but more generally, *khora*.

\* See Dr. T. Bateman's Practical Synopsis of Cutaneous Diseases: Order ii. p. 25, and Order vii. p. 273. London, 1819, 8vo. fifth edition.

"Maunderell, in a letter appended to his *Travels*, tells us, that at *Sichem*, (now *Naplosa*,) he saw several Lepers, who came begging to him all at the same time: 'The distempers,' says he, 'as I saw it on *them*, was quite different from what I have seen in England; for it not only defiles the whole surface of the body with a foul scurf, but also deforms the joints of the body, particularly those of the wrists and ankles, making them swell with a gouty scrofulous substance, very loathsome to look upon. I thought their legs like those of old battered horses, such as are often seen in drays in England. The whole distemper indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave; and, certainly, the inspired penmen could not have found out a fitter emblem whereby to express the uncleanness and odiousness of vice.'"

"*Michaelis*, in his *Commentaries on the Laws of Moses*, (C. iv. Part. ii. Art. 207, 208, 209, 210, 211.) has entered at large into a discussion of the nature of the Jewish leprosy, and also shewn with much force of reasoning the wisdom of the Mosaic regulations for the prevention of contagion, and reducing the virulence of the disease itself. He states that M. Peyssonnel, a physician, was sent to Guadaloupe to inquire into the nature of the leprosy that broke out in that island about 1730; and details from him an account of the disease, very similar to what has been already given; to which M. Peyssonnel adds—"It has been remarked, that this horrible disorder has, besides, some very lamentable properties; as, in the *first* place, that it is *hereditary*; and hence some families are more affected with it than others: *secondly*, that it is *infectious*: *thirdly*, that it is *incurable*, or at least no means of cure have hitherto been discovered."†

"After the lapse of several thousand years, leprosy is still a common disease throughout all Syria: it was, of course, endemic in Palestine, the country into which Moses conducted the Israelites. In Egypt, where they had previously dwelt, it is said to be still more frequent and virulent. To this the climate, no doubt, contributed in some degree. But other causes beside this may have tended to increase its influence among the Israelites. They were poor, and had been oppressed; and cutaneous diseases, and indeed almost all kinds of infectious disorders, prevail most

among the poor, because they cannot keep themselves cleanly, and at a distance from infected persons. They had also partly dwelt in the damp and marshy parts of Egypt, and facts have proved that a very damp situation will produce, if not leprosy itself, at least a disease very similar to it. It is likewise material to notice, that their residence along the Nile and the marshy districts, rendered it easy for them to procure different kinds of fish, than which nothing, it is said, more effectually spreads and aggravates cutaneous disorders, if constantly or even frequently used as the entire or principal diet; thus we find at this day, in Norway and Iceland, a disorder, which, if not leprosy, comes very near it in similarity of symptoms, and which is ascribed to their eating great quantities of fish.‡

"During the *Crusades*, numbers of the pilgrims and soldiers who visited the East, were affected with severe cutaneous diseases; by whom the leprosy is said to have been imported into Europe, and to have become extensively prevalent. It is certain that every country abounded with hospitals, established for the exclusive relief of that disease, from the tenth to the sixteenth century; and that an order of knighthood, dedicated to St. Lazarus, was instituted, the members of which had the care of lepers, and the control of the lazarettoes assigned to them, and ultimately accumulated immense wealth.§ In 1179, the general council of Lateran condemned certain of the clergy for preventing lepers erecting churches for themselves, notwithstanding they were prohibited from entering all other churches; and a decree was passed, ordaining, that wherever a sufficient number of lepers were living together, they should be allowed a church, a cemetery, and a priest, and should be exempted from paying tithes of the fruits of their gardens, or of the cattle which they fed.|| But we must not suppose that the immense numbers who were admitted into the lazarettoes during the latter ages, were all afflicted with real leprosy, since almost every person affected with any severe eruption, or ulceration of the skin, was deemed *leprous*, and received into those institutions. 'Indeed, there is little doubt,' says Dr. Bateman, 'that every species of cachectic disease, accompanied with ulceration, gangrene, or any superficial derangement, was deemed *leprous*; and hence that, in the dark ages, when the

† *Michaelis*, *Ibid.* p. 273—277.

§ *Bateman's Practical Synopsis of Cutaneous Diseases*, p. 305, 306.

|| *Fleury, Histoire Ecclesiastique*, tom. xv. p. 412.

\* Dr. A. Clarke's Comment on Levit. xiii. 2.

† *Michaelis's Commentaries on the Laws of Moses*, Vol. iii. Art. 208. p. 258—260.

desolation of repeated wars, and the imperfect state of agriculture, subjected Europe to almost constant scarcity of food, the numerous modifications of scurvy and ignis sacer, which were epidemic during periods of famine, and endemic wherever there was a local death, were in all probability classed among the varieties of leprosy; more especially as the last stage of the ignis sacer was marked by the occurrence of ulceration, and gangrene of the extremities, by which the parts were mutilated, or entirely separated." — *Townley's Laws of Moses*, p. 102—111.

THE CAVERN OF CASTLETOWN,  
DERBYSHIRE.

Narrative of a Tourist.

I WAS seventy miles distant from London, had traversed several mountains and valleys; when, at length, I perceived myself near the end of my journey, on arriving in that part of England called Derbyshire.

The hills I had yet to encounter became more rugged and steep; behind which I observed others still higher, whose bases, divested of trees, are only covered with thorns and turf; so that, at a considerable distance, I beheld flocks of cattle, which were grazing on their declivities.

From the summit of one of these hills, I instantly saw, beneath my view, a charming vale, intersected by rivulets, and enclosed on all sides by elevated grounds. At the extremity of this vale stands Castletown, a small village, the houses of which seemed to announce wretchedness. A narrow way, winding to the brow of the hill, led me to the bottom of the vale approaching one of the streets of Castletown. I remained a short time at an inn, to have some refreshment, and then took the road to the cavern, guided towards its entrance by a small stream which borders it in its course, after passing the village.

I occasionally slackened my pace, the more to contemplate upon the singularity of the scene which so forcibly struck me. Between two groves of the finest verdure, I beheld a stupendous rock pointing to the clouds, bearing on its pinnacle the turrets, in ruins, of an ancient castle. A vast cavern opened at its feet, which presented a gulf of darkness, by casting the eye on one enlightened part, where the sun shone from the south.

In this opening a man appeared, who asked me if I wished to descend.—I followed him.—The way inclined by a gentle sloping; and the day-light, which was visible at the entrance, was gradually lost

in a darksome glimmering, resembling the twilight of an evening in autumn.

When we were some paces advanced, I was greatly surprised to behold, at my right, under the immense vaulting of the rock, a subterranean village.—It was a festival-day. The joyous inhabitants were reposing after their labours, seated with their children before the doors of their huts. At the sight of spinning wheels, dispersed on all sides, I judged of their occupations. By the manufacture of ropes or rigging, these people of darkness gain their wretched subsistence.

In proportion as we proceeded, the opening, which allowed the feeble light of day to approach us, seemed more and more to diminish. It soon assumed but the shape of a large chink or crevice, and the rays which crossed it displayed the musky colours of the smoke which I still saw far behind me, and which appeared to elevate the cabins of the village. At each step the darkness gained rapidly, and at length the vault of the rock lowered almost entirely around us.

My guide, who preceded me, then opened a small door of a cell, hollowed in the rock, from whence came an old woman with torches, which she presented to us. Each took one; we continued our way, obliged to hold ourselves in a stooping posture during a pretty long distance. But what was my astonishment, when, at the end of this straitened passage, I suddenly beheld the cavern enlarge around me, and the vault extend to a height to which our lights could not reach. In silence I crossed this vast domain, like a strayed traveller under a blackened sky,—I then arrived at the brink of a small lake, whose murmuring waves, glistening with our pale lights, caused a reverberation even more frightful than the darkness. A small skiff was fastened to the brink. My guide placed me in it, and, plunging himself into the water, took the rope, which held the boat, under his shoulder, and drew it after him.

The calm of the empire of the dead reigned around us. As we advanced, I saw, by degrees, the rock before me lower itself, as a dark cloud slowly descending to the earth; my guide cried to me to lie on my back. I was but a moment in this posture, when I found myself under a part of the vault so very low, that, stretched as I was at the bottom of the skiff, I could scarcely hold the light level with my side. Buried under such a tomb, I confess that the ideas, formed of Ache-

ron, and of the fatal rock, appeared to me less fabulous. It seemed to me, as a dream, that I was about to land on the dark abode of Tartarus, condemned, by a new destiny, to bear my funeral torch along with me. Happily, however, these gloomy illusions were of no long continuance, the strait was soon passed, and I was going to disembark in life and health upon the opposite shore.

As we continued, the vault, suspended over our heads, still shewed the same irregularities; at one time raising itself to a prodigious height; and at another, suddenly falling, as if to close up our way. All around me, I perceived a quantity of plants and small petrified animals; but the fear of using our lights made me lose the desire I should have had in any other circumstance, of leisurely considering them.

The appearance of another small lake, just before us, gave me hopes that we had come to the end of our journey; besides, I saw no boat wherein to cross it. It was a smaller lake than the former, and from one brink we could readily discover the other. My guide took me upon his shoulders, and carried me over without any accident.

A little further we perceived a small rivulet, whose current ran in the same direction which we were to follow. The path was damp, slippery and sometimes so narrow, that we scarcely had room to place one foot before the other. Notwithstanding these obstacles, I gladly pursued the course of the subterraneous stream. Every object which I could discern, in this region of darkness, appeared marvellous. My mind wandered in a maze of pleasing reveries, when, instantly, a harmonious murmur, as if from afar, resounded in my ear.

I stopped my guide to ask him from whence these sounds came, which had so agreeably roused my imagination. He replied, that I should soon be informed of it. At each alternate step this sound, which, at a distance, was confused and indistinct, became gentle and regular; and the noise it occasioned might be compared to drops of rain. It was a small cascade, whose waters, divided in their fall, fell in a thick foam, and whose sound, lengthened by the echoes under the silent vault, produced a delightful combination of modulated harmony. I already beheld these drops sparkle as diamonds by the light of our torches, but for fear of extinguishing them, I dared not approach too closely, lest we should

be reduced to the necessity of seeking, perhaps in vain, our way through most profound darkness.

As we still advanced, I remarked large openings in the rock, which, doubtless, led to new caverns. For a moment I viewed them, regretting that I could not explore them. To create an agreeable surprise, my guide desired me to shut my eyes, and allow myself to be conducted by him. I gave him my light, and followed him, blind-folded, holding him by the skirt of his coat. He suddenly stopped me, and, on opening my eyes, I found myself in a stately temple, the nave of which, irregularly suspended on huge pillars, had all the imposing beauty of the finest works of nature. I could not forbear kneeling, in this subterraneous temple, to adore the Eternal Majesty, by whose almighty power it seemed to have been raised.

With regret I parted from this place, to continue our route, which I supposed could not be much longer. The faithful stream conducted us to the extremity of the cavern, where the rock completely closes. The vault unites with the water, and so tightly locks up the passage, that the most intrepid traveller cannot pass the boundary which nature has here opposed to his curiosity.

We had begun to retrace our former steps, and I imagined that we should have to return by the way we came; but I soon saw my guide turn to the left through one of the side-openings of the rock. I foresaw that I should experience much fatigue in this new march, and that it was requisite to creep, for a certain extent, under a rock which almost united with the ground. As my guide found me firm in the resolution to follow him, he warned me to take great care of my light.

For a considerable time, we were obliged to move on hands and feet, over a humid sand; and, at times, the passage was so very narrow that we could hardly force our bodies through. Rising, at length, from this painful attitude, I perceived a very steep hill, whose summit seemed, at last, as a cloud among the dark shelvings of rocks which surmount it. The side of this hill was so slippery by its humidity, that I was driven backwards at every step I made to ascend. My guide, more expert, took me by the hand, and by his assistance I gained the summit. I shuddered at the terrific appearance of the depths which surrounded me on all sides.—He desired me to sit down,

and wait his return. He instantly disappeared, leaving me in this solitude, and, descending rapidly, was entirely lost to my view. On a sudden he re-appeared; yet not he, but his light, which shone as a spark in a dark abyss.

Leaving me to enjoy, for a moment, this *coup d'œil*, my guide returned. I descended with him into that depth where he had so lately shrunk from my sight. He remounted the hill, and, through a fissure of the rock thrust his light, whilst I placed mine at a distance. The scene seemed to me as a very dark night; I saw, as though it were a single star sparkle through a small aperture between two dark clouds.

This place affording no more objects of curiosity, we resumed our creeping journey, in order to gain the rivulet, and return by the way we had first come. I again beheld, with the same emotion, the grand temple; heard, with the same delight, the harmonious murmur of the cascade; and was less terrified in repassing under the vault, which I had before supposed as my tomb. I fancied myself as Theseus returning victorious from his infernal expedition; and, what was my joy when, after restoring to the ancient Sybil the remnants of her lights, which she extinguished, I at length perceived the feeble light of day, which I blessed after so long an obscurity.

I joyfully advanced through an imposing mixture of light and shade, and, at each step saw the veil of darkness brighten. The approach to the mouth of the cavern, enlarging, represented Aurora opening the brilliant doors of the morning. I arrived upon the horizon, as in a new world, where the sun delayed on the borders of the west, surrounded by clouds of purple and gold, to contrast, by a pompous spectacle, the dismal scenes which still were present to my memory. D.

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#### RUINS OF BALBEC.

“ON the summit of the mountains we stopped to take a farewell view of the celebrated plain at our feet, and then advanced over a barren tract, till we came to a spot watered by one or two rivers, and shaded with trees. These luxurious retreats are often resorted to by the inhabitants of the city. The road afterwards wound through wild and rocky defiles in the mountains, and by the steep side of a rapid torrent that flowed over its course beneath, till, towards evening, we

came into a plain, and passed the night in the cottage of a peasant. The next day was uncommonly fine, and we pursued our way in good spirits. The aspect of the country was more agreeable than on the preceding day, and the cottages were more numerous scattered.

“Soon after sunset we came to Ziholané, a large village, finely situated, and surrounded with groves; and a river ran through the middle of it. The habitation of one of the villages was again our home; they spread their best mat on the floor, in the midst of which the fire burned bright and cheerfully, and prepared a good supper of fowls and eggs, followed by coffee and the chibouque; and we found the luxuries of Damascus had not spoiled our relish of this simple and friendly reception.

“Demetrie, the servant of Mr. G., was a bigoted Greek, and true to his country, though not a little of a rogue, and a great gourmand. Every evening he said his prayers to the Virgin, accompanied with crossings, which, after the Greek fashion, were drawn from his chin to his middle; and the constant subject of his prayers was, that the Virgin would give him plenty to eat and drink, and send him home safe to his family.

“On the third day we came to the ruins of Balbec, which, being approached from Damascus, are not seen till you are almost close on them. The village adjoining is very mean, and contains a few hundred inhabitants: it has a mosque and minaret. This place was situated just between the limits of the rival pachas, and was under the jurisdiction of neither. We made our way to the wretched residence of a Greek priest, who looked the picture of squalidness and poverty, and resides in this lonely spot, to minister to two or three score of Christians. He drew a key out of his pocket, and unlocked, with great care, a waste and dark apartment, a few yards from his own.

“We soon sallied out, to visit the temple; but were encountered, about half way, by the governor, or sheik, of the village, who, with much clamour, refused to allow us to proceed, till he understood who we were. We accordingly walked back; and in a short time he made his appearance at the priests', accompanied by an armed soldier, and a number of the villagers gathered round. The sheik demanded money, for permission to see the ruins; and, after much altercation, and violent threats, on his side, the sum was reduced to twenty-seven piasters; on

receiving which, he went away, and troubled us no more.

“The sun set on the vast temple, and the mountains around it, with indescribable grandeur: the chain of Anti-Libanus in front was covered with snow; and the plain, wild and beautiful, stretched at its feet farther than the eye could reach. The pigeons, of many-coloured plumage, flew in clusters around the ruined walls, at whose feet were a variety of trees and flowers, amidst which ran a clear and rapid stream. The outer wall, that encloses the great area of the building to the north, is immensely high, and about six hundred feet long; the western wall is lower, being more broken; and midway of its height are three enormous stones, about sixty feet long, and twelve wide. The temple itself is near one hundred and eighty feet in length, and half that in width, and is surrounded by a single row of pillars, forty-four in number, nearly sixty feet high, and twenty-six feet in circumference; they are, as well as the temple, of a fine granite of a light red colour; their capitals are of the Corinthian order, of exquisite workmanship, and are very little defaced: indeed, the entireness and preservation of the decorations of this superb temple are surprising. The architrave and cornice are beautifully carved; three or four of these columns, separated from the roof, recline against the wall of the temple; and, on the south side, one noble pillar has sunk from its position into the clear and beautiful pool formed by the fountain beneath the temple, against the body of which, half its length and rich capital still support themselves.

“The magnificence of this corridor can scarcely be imagined. Its western aspect is towards the plain; and at your feet lie masses of broken pillars, capitals, and friezes, over which you must pass to approach the temple. From the north you look down on the vast area within the walls; the sides of which are lined with ruined chambers, elegantly carved and adorned, and numerous niches for statues, now, however, empty. The south hangs over the fountain and sheet of water below, in whose bosom it is clearly reflected. The interior of the building is above a hundred and twenty feet long, but is narrow in proportion to its length. In the sides of the walls is a double row of pilasters, and between these are numerous niches, where statues formerly stood. In many parts of the temple, around the place of entrance, and on the roof of the corridor, are sculptured, in an exquisite

manner, figures of the heathen deities, of the eagle with outspread wings, &c. The roof of the interior is entirely gone.

“The hands of the natives have, no doubt, committed many ravages here. Faccardine, prince of the Druses, destroyed or injured several parts of these ruins; but when he afterwards visited Italy, and contracted a taste for its architecture, he bitterly lamented the sacrilege he had committed at Balbec. The Turks have, without doubt, used it as a fortification, as they have made additions to some parts of the walls, and left many vestiges of their barbarian architecture, blended with the colossal remains of the temple.

“About a hundred feet from this edifice is a row of Corinthian pillars, much loftier and more slender than those of the great corridor; they stand alone, on an elevated site, and their rich capitals and architrave are still entire. Six only now remain, and their appearance is peculiarly elegant. On them the setting sun lingers, the last of all the ruin; and their slender and dark red shafts, beheld at some distance in the purple light, as they stand high and deep, have a solemn and shadowy appearance,—as if they stood on the tomb of former greatness.

“On the south-east side, nearer to the village, is a small circular building of marble, richly ornamented with sculpture, and supported by pillars. It is in a rather ruinous condition, but appears quite unconnected with the mass of buildings adjoining. Its roof, in the form of a dome, though shattered, is still standing.

“About a mile down the plain is the quarry from which the enormous stones, used in the construction of Balbec, were hewn. One still remains, the chief part smoothed and prepared with great labour for building, but adhering by one of its sides to the native rock; it is of a coarse granite, and its dimensions are much superior to either of the three great stones in the middle of the wall. The labour of removing such enormous masses, and then of elevating them to so great a height, must have been immense; how the latter could have been achieved, is marvellous. A few of the smaller pillars appear to be of a solid piece of coarse marble; but the large columns are composed of three or four pieces of the native material.

“Covered galleries, several hundred feet in length, with walls of prodigious thickness, are hollowed beneath the temple. The interior of the temple was divided into three aisles; but most of the pillars which formed them are destroyed; at the upper

end, a few steps lead to the altar, or sacred place; but the idol, formerly worshipped here, is gone from its place; which, however, is adorned with a variety of beautiful sculpture. Exposed as the roofless temple has been for so many ages to every storm, it is surprising the decorative parts of it have not suffered more; but the shafts of many of the pillars without, which face the north-east, have been rent and hollowed in some parts.

“At Balbec, as at the other eastern ruins, a traveller must luxuriate on the pleasures of imagination, for he will get no luxury more substantial. The darkness and misery of the good father’s habitation were extreme: his hair hung long and bushy, like that of a Santon; and his whole garb and person looked as if water had long been a stranger to them. He stood in extreme fear of the Turkish governor.

“Before sunrise in the morning we were at the ruin, and the spectacle soon was magnificent. As the purple light covered the snowy mountains in front, the line of vapour at their feet had so entirely the appearance of a river, that we could not, for some time, persuade ourselves it was not so. The description in Lallah Rook, of the plain and its ruins, is exquisitely faithful; the minaret is on the declivity near at hand, and there wanted only the muezzin’s cry to break the silence. The golden light now rested on the six lone and beautiful pillars, and gradually sank on the temple, and the various portals and broken masses that crowded the area around it.”—*Carne’s Letters from the East*, vol. ii. p. 99.

THE ARCHITECTURE OF THE DARK AGES.  
NO. I.

MR. EDITOR,—Sir, Poets treat of the golden age, the iron age, &c. but, as men say, I am no poet, be it mine to treat of the age of stone.

We behold numbers of ancient and stately structures, and a great number of imposing ruins, venerable from their antiquity, built of solid masonry, in almost every part of Europe, all of which indicate that at a period antecedent to our own, architecture was cultivated up to a state of great perfection, viz. during the ages in which these edifices were brought into being. But, when we look into history, we find, to our surprise, that these edifices owe their origin to what history calls the dark ages. It appears from these premises, that architecture flourished when the other arts and the sciences were at the lowest ebb in Europe. Some years ago, I became a member of a literary and philosophical

society, in a large provincial town, when the following question was proposed for discussion: “Why did architecture flourish during the dark ages?” and I prepared the following paper, in order to its being read during the debate; but in the interim, I was called to a distance, and could not, therefore, attend at the proper time. It has remained in my portfolio until now, and if you think it will amuse your readers, it is at your service.

Sir, respectfully yours,  
W. COLDWELL.

King Square, Dec. 1, 1828.

I know of no age in the annals of man, which may with greater propriety be denominated the age of stone, literally as well as symbolically, than the middle or dark age. During this period, the feudal system of government, and the superstitious rites of Rome, covered Europe. It was a long and dreary age, wherein the tyrants of both muscle and mind bore unlimited sway; and woe unto that man who dared to oppose either of those ruthless tyrants. It was the age of dungeons; when imprisonments, racks, and tortures, hung upon the lips of lords, and priests as lordly; wherein miseries and deaths held carnival, and rioted on the human race. All that knight-errantry fought to rescue, that novels dwelt upon with horror, or that romances poured forth to after-ages, in volume after volume, had its hydra reality in this awful age. Man was armed against his fellow, and the law of the largest sword ruled in havoc; while superstition, dismal as Hades, prostrated mind, and held, in inquisition’s dungeons, sway over the very perceptions of man. Not a word could be uttered, not an action could be done, nor could a thought arise, which was not subdued to these, but the arm of vengeance reared its imposing sword, and the stroke, even unto death, was simultaneous with the tyrant word which pronounced the doom. It was an age wherein innocence was a captive, wherein righteousness was a crime, wherein truth was forlorn upon earth; and wherein the wilderness, the rocks, and the deserts alone, contained real devotion to Him, who created, and who sustains all things; to whom be glory for ever. Amen.

The mode of warfare in use, and the prevalence of war during the feudal system, were causes which called forth multitudes of strong buildings, composed of solid ashlar, erected in a peculiar manner, to subserve the purposes of chiefs and warriors. The chiefs under this system were numerous, contiguous each to each, and each existed in defiance of the rest. Hence the

necessity of each to resort to places of strength, that he might dwell secure from surprise or assault, and enjoy that portion of the earth which he had usurped.

The mode of warfare then in use was desultory and predatory; it often consisted in sudden incursion, with a view to plunder; and the barbarous manner in which it was conducted, led to massacres and violations of the innocent and unarmed; no age nor sex was safe in the hands of the ruffians who were retainers to many of those feudal lords, while arms were in their hands, and numbers gave them a momentary ascendancy. To be rich, was a seductive object for plunder; to be beautiful, was an incitement to lust and ravishment; to be strong, was to court contest after contest, until the towering height was brought down to the general level; and to be wise and good, was to incur the insult and the hatred of all. Hence arose the necessity of strong holds—places of defence for the innocent, wise, and good, and places of retreat for the audacious and predatory hordes, who were, in this age, the scourges of every land.

These retreats were massive walls around cities and towns, castles and forts, inaccessible situations, and walled stations, wherein animals, as well as mankind, could feed at large in security. The weapons in use were swords, spears, lances, battle-axes, and mauls, or clubs, &c.; and their artillery was bows and arrows. Against such weapons, a deep and wide ditch, with a steep scarp, and high and solid ashlar wall, crowned with a broad rampart and stout embattled parapet, were deemed the most substantial defences; and these walls, flanked with towers, pierced with loop-holes for artillery, or quarters for the lodgment and use of men at arms, were erected by every chief who longed to increase his power, as well as by every wise ruler, who was determined to hold what was his lawful patrimony; for barbarous force was the law of the age which called these edifices into existence.

As detached goals possessed no security amidst the predatory manners of this age of stone, so stone was resorted to, in order to incarcerate in safe keeping, the sturdy prisoners brought in from these incursions; hence arose, in the most secure portion of these castles, a huge stone tower, named the keep, the base of which was a dungeon, wide and strong—a prison horrible; above, beneath, around, all solid ashlar, often devoid of air and light. In the middle stories of this huge tower, frequent was the festive board, where wine was quaffed from bowls by chieftains, high-flown with insolence of

power, who feasted on the luscious and the rare, to surfeiting; in the lower stories, rioted their retainers, if more vulgar, yet the counterparts of chiefs above, minions at hand to execute their vengeance; instant at their word, on whoever incurred their fierce displeasure; while below, mid damps and darkness, groaned the captive, of comfort void and consolation; he heard aloft the festive roar, and "the iron entered into his soul."

In whatever land a king bore sway, during this age of stone, his power was maintained by the erection and possession of a greater number of these fortresses than were held by any of his chiefs, in order, by this wide-spread power, to overawe these into the semblance of obedience, for it was at best the semblance, rather than the reality.

Frequently conspiracies and confederacies shook his throne; and in order to preserve the shadow of authority, he was obliged to connive at depredations which he durst not attempt to punish, and even give license to misrule, that, if not openly, secretly defied his power. Thus laws, human and divine, alike became null and void.

The superstitious rites which, as substitutes for religion, were in universal use during this age of stone, called into existence their full share of these edifices of stone, as well as numbers framed of wood. The imposing processions and ceremonies of the Roman Catholic ritual, called for a corresponding awfulness in the form of the structures beneath whose roofs they were performed. Hence complicated arches and groins, clustered columns, screens dividing and subdividing, statuary, and carvings, stained glass, imaging the unreal with the real, between mullions and beneath segments on segments, piled so high as to become awful, were every where in request, and multiplied accordingly. Vast cathedrals, beneath whose exalted groins, and along whose extended aisles, the pageant procession marched, to the sound of pealing organs and oral melodies, producing an effect approaching the sublime, awed the vulgar into adoration, and even astounded superior genius, if not into participation, yet into acquiescence with this pompous unreal. In the intervals of columns, in the sequestered aisles, in the recesses of these structures, in fact, in every vacant part, altars were erected, that masses might be celebrated, and incense offered for the dead. Thus did the prolific doctrine of purgatory call forth the architect to erect pompous fabrics within these edifices of grandeur, as well as the priest to officiate thereat, for the

dead as well as for the living; and chapels to saints, and shrines also containing relics, were added from generation to generation.

But edifices of another description were also called into existence by the superstitions of this age. Multitudes of women, as well as men, coveted to live in communities, secluded from the world, fancying that their mortifications and prayers would be works of supererogation, to be distributed to their fellow-mortals at pleasure, as passports to mansions in the skies. From this predilection, arose monasteries, abbeys, priories, nunneries, &c. &c.—so many stately edifices, calculated to contain scores, and even hundreds, of these religious in community, with all their attendants. These establishments included vestibules, halls, dormitories, cells, chapels, and, in many instances, cathedrals of vast dimensions, with cloisters and courts; and not unfrequently with solid ashlar walls, surrounding a vast area, flanked with towers, and crowned with ramparts and embattled parapets, for other than celestial warfare, where many a mitred abbot displayed the cross, not only as the emblem of peace, but as the ensign of war, and bade defiance to the hostile chiefs around. Thus not only did the works of supererogation, by their indiscriminate sale to conscious sinners, but the masses for the dead, furnish funds for the erection and support of these fabrics.

Can we wonder that architecture flourished during this age of stone, when we reflect how necessary a person the architect must then be on all occasions? Man is man in every age of time, and in no one age is he more a man than another; it is only needful to call, and straight comes his genius forth in all its genuine fulness. That mighty thing, which we denominate mind, which renders man so eminently superior to every creature that he beholds around him, may be, and often, alas, is latent beneath ungenial circumstances; but no sooner do these circumstances change, and the genial warmth of spring visit his frozen genius, than he springs into new life, and vigorously pursues his way. All the wealth, all the power, all the honours of that age, were lavished upon these structures, during that long and dreary period of darkness, and ambition found its centre there; the architect was in incessant request, and therefore his genius was furbished and shone forth in his works, not only amidst his own, but to after-ages. In fact, he was greatly needed, must have been highly rewarded, and often honoured; and these called forth men of talent from the multitude, who exercised their eminent abilities therein.

In a village containing four hundred inhabitants, there is frequently not a single house in existence, but such as an ordinary country carpenter and mason would erect with ease, without a single lesson from an architect; but if you collect these four hundred persons into one community, and lodge them in a single fabric, you instantly call superior mind to your aid, in order so to dispose the rooms and offices, that this community shall be lodged, recreated, exercised, and fed with freedom. And this is also the case, where you wish to erect a building, which shall at once detain in safe keeping the prisoners within its walls, and effectually exclude the warriors who assault it from without; and if, in addition to these, it must minister, not only to the convenience and comfort of its owners, but to their lusts for pageantry and grandeur, art of the most refined description must design and execute the fabrics. That such art planned and erected these edifices, we are convinced by the testimony of our senses at this day. No age gave birth to bolder conceptions, and more masterly executions, of trusses, groins, segments, clustered columns, pinnacles, towers, spires, &c. than this; and no age has transmitted to us so many examples of architectural worth.

But if we inherit the fabrics, we also inherit their incongruities. In order to render these fortresses difficult of access, the most romantic situations were preferred for their sites, and every avenue around them was straitened to the utmost by art, so that the approaches thereto might be as difficult as possible; thus was surprise prevented, and assault restrained: but we, who are the successors to this age of stone, have established an age of commerce. What labour, then, has fallen to our lot, in rendering spacious and commodious these elevated and straitened places, in order to afford to our commerce freedom and convenience!

In those fabrics which superstition called forth, ultimately there arose a similar incongruity, viz. an excess of architecture, loading and deforming all their parts; we hail, however, a revolution of the age of superstition, into an age of real devotion. This age, beholding this excess with disgust, has removed in part the incongruous, and nearly restored many of these fabrics to their pristine grandeur; and partial ruin in others has effected the selfsame thing. There is a dignity in simplicity, at which no complication, however artfully arranged, can arrive, much less surpass. When every space between the columns, at the ends of the aisles, and the recesses and spaces in all directions, were crowded with projecting

altars and shrines, and even with chapels, each loaded with florid ornaments, these fabrics within the fabric, however elegant in themselves, confused the effect, leaving to the eye no prominent object whereon to dwell, and, like repletion on the palate, induced disgust; yea, such is the spectacle presented by a Roman Catholic cathedral at the present hour. The cathedrals and churches which are occupied by Protestants, being partly stript of these incumbrances, present a more chaste outline, and approach their ancient grandeur; but it is in the partial ruin of one of these fabrics, that we behold the ancient grandeur of this order of architecture in perfection; there, stript of every extraneous projection, the pristine sublimity of the vast outline strikes the beholder with awe, and induces those feelings of veneration, which so highly delight an intelligent mind.

(To be continued.)

#### YALOFF MAGNANIMITY.

THE *Yaloffs*, *Jaloffs*, or *Jalloffs*, are an active, powerful, and warlike race of negroes, and esteemed the most handsome of those people, who inhabit a great part of that tract of Africa, which lies between the Mandingo states, on the river Gambia, to the south, and the Senegal, to the north and east.

The *Yaloffs* differ from the Mandingoes, not only in language, but likewise in complexion and features. Their noses are not so much depressed, nor the lips so protuberant, as among the generality of Africans; and although their skin is of the deepest black, they are considered by the white traders as the most sightly negroes in this part of the continent. They are divided into several independent states or kingdoms; which are frequently at war either with their neighbours, or with one another. In their manners, superstitions, and government, however, they have a greater resemblance to the Mandingoes, than to any other nation; but excel them in the manufacture of cotton cloth, spinning the wool to a finer thread, weaving it in a broader loom, and dyeing it of a better colour. Their language is said to be copious and significant, and is often learned by Europeans trading to Senegal. Their Numerals are as follows:

One—Ween  
Two—Yar  
Three—Yat  
Four—Yanet  
Five—Judom  
Six—Judom Ween

Seven—Judom Yar  
Eight—Judom Yat  
Nine—Judom Yanet  
Ten—Fook  
Eleven—Fooking  
Ween, &c.

*Park's Travels*, vol. i.

In connection with this brief account of the *Yaloffs*, we cannot forbear mentioning an anecdote that redounds very much to the honour of *Damel*, their king. On occasion of a war between *Damel* and *Abdulkader*, king of *Foota Torra*, a country to the west of *Bondou*, the latter, inflamed with zeal for propagating his religion, sent an ambassador to *Damel*, accompanied by two of the principal *Bashreens*, who carried each a knife, fixed on the top of a long pole. When they obtained admission into the presence of *Damel*, they announced the object of their embassy in the following singular manner:—"With this knife, (said the ambassador,) *Abdulkader* will condescend to shave the head of *Damel*, if *Damel* will embrace the *Mahometan* faith; and with this other knife, *Abdulkader* will cut the throat of *Damel*, if *Damel* refuse to embrace it—take your choice." *Damel* coolly replied, that he had no choice to make; he neither chose to have his head shaved, nor his throat cut: and with this answer the ambassador was civilly dismissed.

*Abdulkader* with a powerful army invaded *Damel's* country. The inhabitants of the towns and villages filled up their wells, destroyed their provisions, carried off their effects, and abandoned their dwellings as he approached. Thus he was led on from place to place, until he had advanced three days' journey into the country of the *Yaloffs*. Several of his men had died with fatigue and hunger by the way. This led him to direct his march to a watering-place in the woods, where his men, having allayed their thirst, lay down, overcome with fatigue, to sleep among the bushes. In this situation, they were attacked by *Damel* before day-break, and completely routed. Many were killed, and a great number taken prisoners. Among the latter was *Abdulkader* himself, who was led, as a miserable captive, into the presence of *Damel*. The behaviour of *Damel* on this occasion is celebrated, in terms and sounds of the highest approbation, by the singing men. When his royal prisoner was brought before him in irons, and thrown upon the ground, the magnanimous *Damel*, instead of setting his foot upon his neck, and stabbing him with his spear, according to the custom in such cases, addressed him in the following manner:—" *Abdulkader*, answer me this question. If the chance of war had placed me in your situation, and you in mine, how would you have treated me?" "I would have thrust my spear into your heart," returned *Abdulkader* with great firmness; "and I know that a similar fate awaits me." "Not so," said *Damel*; "my spear is in-

deed red with the blood of your subjects killed in battle, and I could now give it a deeper stain by dipping it in your own; but this would not build up my towns, nor bring to life the thousands who fell in the woods. I will not therefore kill you in cold blood; but I will retain you as my slave, until I perceive that your presence in your own kingdom will be no longer dangerous to your neighbours; and then I will consider of the proper way of disposing of you." Abdulkader was accordingly retained, and worked as a slave for three months; at the end of which period, Damel listened to the solicitations of the inhabitants of Foota Torra, and restored to them their king.

ESSAYS ON THE STRUCTURE AND MECHANISM OF THE OSSEOUS SYSTEM.

(Continued from col. 234.)

ESSAY VII.

HAVING enumerated, in our preceding essay, the bones of the hand and arm, let us next attend to those of the inferior extremities. Of the *thigh-bone*, or *femur*, and its articulations at the hip and knee, with the protecting *patilla*, we have already spoken; and the bones of the leg, consisting of the *tibia* and *fibula*, have also been noticed; but it remains that we should examine the foot, and survey the arrangement of the bones which form it.

The feet, although bearing a general similarity of outline to the hands, are not formed in man for grasping or retaining, but for progression only, and they exhibit, consequently, a peculiar difference in the arrangement of their osseous structure. As, however, the hand is divided into *carpus*, *metacarpus*, and *phalanges*, or the finger-bones, so the foot is divided into the *tarsus* or instep, the *metatarsus*, and the *phalanges*, or *digites pedis*.

The bones of the *tarsus* are seven, differing greatly in size and shape, yet all irregular and indefinite; the first is the *astragalus*. By this bone the foot is united to the *tibia* and *fibula*, the articulation is hinge-like, and secured in a manner especially firm, by numerous and powerful ligaments. The next is the *os calcis*, or heel-bone, which is united to the *astragalus*; then comes the *os scaphoides*, or *naviculare*; the fourth, fifth, and sixth are termed *ossa cuneiformia*; the seventh, the *os cuboides*. These bones, conjoined to each other upon mutual articulating surfaces, and bound together by ligaments, constitute the *tarsus*, which on the upper

surface presents a considerable degree of convexity, having the inferior, to a certain extent, concave. To the four last bones of the *tarsus*, (viz. the *os cuboides*, and three *cuneiformia*), are attached those of the *metatarsus*, in number five in each foot, and similar in shape to those of the hand, although larger, and supporting the bones of the toes. These are fourteen in each foot, there being in the great toe only two, and in each of the rest three, as in the fingers; whereas in the hand, the thumb is formed of three bones, but, then, it is not connected to the *carpus* by an intervening *metacarpal* bone, of which it is deficient.

If the bones of the *tarsus* and *metatarsus* are larger and stronger than those of the *carpus* and *metacarpus*, on the other hand, those of the toes are much smaller and shorter than those of the fingers; hence it is impossible that they should possess that pliability, that address and precision, with which the fingers are so beautifully gifted. Besides, there is no thumb to exert its antagonizing action, but the whole is constructed for bearing the weight of the body with a firm and even pressure on the ground, and so adapted for the purposes of walking, running, and leaping. In these modes of progression, the toes (and especially the great toe) are accordingly in greater or less requisition, and called to a corresponding service. For example; in the attitude of standing erect, the sole of the foot, and the toes, all press the ground evenly and firmly; but in walking we first place the sole firmly down, then rise upon the toes of that foot, elevating the heel, bending them back at their articulations with the *metatarsal* bones, so as to rest upon them and the ends of these bones the weight of the body, while the other foot is thrown out for the next step. In leaping, which is produced by a vigorous and sudden extension of the limbs, as well as in running, in which the heel is kept elevated, so as not to touch, or but very slightly touch, the ground, it is upon the toes almost solely that the body bears, and from which it springs forwards. Weak therefore, and unendowed with address, as the toes may seem, we find them notwithstanding of high importance in the most necessary purposes of life; and contributing their part to the well-being of the whole.

Having thus sketched an outline of the mechanism of the bones which form the hands and feet in the human subject, let us glance at the comparative similarity or difference which these organs exhibit in the lower orders of the animal creation; the object is curious: passing along the chain from

man, the ape tribe first presents itself. This comprehends the *quadrumana*. The four extremities are formed for grasping; the mechanism of the hands and feet is similar; the thumb on the feet antagonizing the toes, as well as on the hand the fingers. Animals of this order are evidently little adapted, from the conformation of the extremities, for walking; on the ground therefore their motions are irregular and awkward, but they are denizens of the forest, and dwell among the branches; and it is there, in their native climate, that they astonish the traveller by their strength, activity, and adroitness.

We next arrive at the *cheiroptera*, consisting of the bats; a singular tribe of animals, characterized by an expanded membrane, uniting the anterior and posterior extremities, and enabling them to fly like the bird; to the bones of the arm and fingers, which are elongated, we find this membrane attached, while they act as a framework or support, as the whalebone in an umbrella. The different genera of which this order consists, differ something from each other in the number of phalanges which form the fingers, and in minor particulars; but as it respects the extremities, it may be observed, that they are neither adapted for grasping nor walking. There is, however, a thumb, which is free, (that is, not united to the fingers by the membrane) unelongated, and furnished at the end with a hooked claw, by which the body is suspended during repose. The hind legs are small and feeble, the toes unelongated, and free; in number five, of equal length, and furnished with claws.

The order *fera* next presents itself; it comprehends animals differing much in habits and instincts: some inhabit the water, and are incapable of using the posterior extremities for walking on the land, while the fore feet can only aid them in crawling, as, for example, the seal. The majority, however, dwell on land, and have the limbs fully developed, but as they differ widely in their food, and the manner of obtaining it, so they differ also in the construction of their feet, and in the rapidity and ease of progression. The *plantigrada*, for instance, walk on the soles of the feet, which are bare, and rest entirely on the ground; the toes are five in number. The hedgehog, tanrec, mole, racoon, badger, bear, and others, are examples. The *digitigrada*, in walking use only the toes, which alone rest on the ground; as, for example, the dog, hyæna, and cat. The *palmata* are adapted chiefly for the water, in which they pass most of their time, although sleep

and parturition are performed on shore; they are distinguished by the shortness of their limbs, and in some species by the resemblance of the hind feet to palmated fins, the office of which they serve. The fingers and toes are always connected by intervening webs, so that they are rapid and expert swimmers, although slow, or even clumsy, on shore. The sea and river otter, the seal, and the walrus, are examples.

The *glires*, or *rodentia*, are furnished with an imperfect clavicle, which gives to the fore-limbs a considerable share of freedom; the fingers and toes vary in number; in the *sciurus Madagascariensis*, the great toe antagonizes the others. The fore-feet, or paws, are capable of holding or grasping. The posterior extremities are mostly the longest and strongest, and their progressive motion consists in a series of leaps, rather than regular steps: as examples, we may adduce the marmot, squirrel, beaver, hare, &c.

The *pecora* are all ruminating animals; they are unfurnished with clavicles, the feet are formed merely for progression, cloven, and protected by hoofs. Where incisor teeth are wanting in the upper jaw, the caron bones of the feet are formed by the union of the two metacarpal in the anterior, and two metatarsal bones, in the posterior extremities; vestiges of lateral toes exist. In some species, however, there are incisor teeth in the upper jaw, as well as tusks; the upper extremities of the toes, only, are covered with small hoofs, and the whole arrangement of the foot approaches that of non-ruminant animals.

The next order, *bellua*, comprehends animals having few properties in common;—and, especially as it regards the feet, exhibiting marked distinctions.—In all, however, the feet are formed for progression only. In the horse, the foot is enclosed in one entire hoof, in the inside of which, however, the vestiges of two toes are discoverable;—in the hog, the foot is bifid;—in the hippopotamus, there are four hoofs on each foot;—in the rhinoceros, three;—in the tapir, four before and three behind;—in the elephant five.

In the *cetacea*, or whales, the forefeet are formed like fins, and the hind-feet are united so as to form a horizontal tail; they all exist solely in the water, and are capable of moving through it with great velocity.

The *marsupialia*, or animals furnished with a ventral pouch, (as the opossum, kangaroo, &c.) bear a near resemblance to the glires;—although some of the

genera in the arrangement of the teeth approach the *fera*.—The rudiments of a clavicle exist, the fore-paws are capable of retaining and holding; in some species, as the opossum, and others, the great toe is capable of acting as a thumb;—in some of the genera, the first and second toes of the hind-feet are united as far as the claws; one or two species are also capable of short flights, by means of an expanded skin extending from the anterior to the posterior extremities.

The last quadruped we shall here notice, is the *ornithorinchus*, which with the *echidna* constitutes an order presenting the most singular characteristics;—these animals do not suckle their young, nor indeed is it clear in what manner they are produced;—from the researches, however, of Sir E. Home, it would appear that they are oviparous, and this is almost all that can be said; as the manner of incubation, and the kind of food by which the young are nourished after exclusion, are both unknown; most likely, however, the egg is hatched within the mother.—These curious animals inhabit the banks of rivers and marshes, in New Holland, and when first brought to England, they excited the greatest surprise. The snout resembles the bill of a duck. The toes on each foot are five, armed with strong claws, beyond which, in the fore-feet, extends a broad palmated membrane, or web. The hind-feet are webbed also, but the membrane reaches only to the roots of the claws.—In the male, however, at the joint of the heel there is a hollow horny spur or process, which serves as a sheath to an awl-shaped bone; this bone has a narrow slit in its apex, from which an internal canal proceeds through its length, and terminates in a bag, which rests upon the ligaments of the bones of the foot. The bag contains a venomous fluid, which, upon the spur being pressed, passes along the canal, and is thus necessarily injected into the wound or puncture this organ of defence is calculated to inflict. In the Linnean Transactions, there is an account of a servant of Sir J. Jamison suffering severely from an accident of this nature. There are no external ears; there are, however, auditory foramina. The eyes are very minute; imbedded deeply, and obscured by the fur.—The skeleton is furnished with a sternum, clavicles, and scapulae.—The body of the *ornithorinchus* is covered with thick soft fur, of a dark brown colour; the length of the animal is thirteen or fourteen inches.

We now arrive at the class of *Birds*, where we find the extremities presenting marked differences from those of the mammalia. The anterior extremities are termed wings, and are the organs of flight;—the *humerus*, or shoulder-bone, is articulated with the *scapula* and *clavicle*, and also with the *ulna* and *radius*, answering to the same in the human skeleton. The *ulna* supports the secondary quills, and presents on its upper surface, in many species, a row of tubercles.—The *radius* is slender. There are two *carpal-bones*, elongated and delicate. The *metacarpal-bone* consists of two branches united at each extremity; and on its anterior edge, near its articulation with the carpus, the thumb-bone is situated, which supports the bastard wing, and is in many species furnished at its extremity with a claw or nail. To the metacarpus are attached two fingers, both small,—the larger, however, consisting of two phalanges, the smaller of one. The inferior limbs consist of a femur, or true thigh-bone, articulated to the pelvis, and not appearing externally;—that part usually but improperly termed the *thigh*, consists of two bones, the *tibia* and *fibula*. The *tibia* is complete, the *fibula* partial, never extending the whole length of the *tibia*, but perfectly ossified. The tarsus (improperly termed the leg,) consists of one bone; in some species lengthened to an enormous degree, as in the stork, flamingo, &c.; in others furnished with a process covered with horn, constituting a weapon of offence, as in the gallinaceous tribe; at its lower extremity it is trifid, for the articulation of the phalanges of the three toes;—the fourth or hind-toe in many species is wanting. Most birds, however, possess it, and some, in addition, are enabled to bring the outer of the three toes backwards, so as to act in union with the hind-toe, thus rendering equal their antagonizing powers, and adding greatly to their capacity of grasping or retention;—the parrot is an example in point. The feet of birds offer, besides these, many differences, connected with their habits, and the nature of their food. In the eagle we behold formidable talons, a beak for lacerating, wings for swiftness, and an eye to mark the quarry from afar; all is harmonious, and one part is a reflector to the whole. Compare this with the swan;—we have here feet incapable of striking or tearing, unfurnished with talons, but expressly adapted for serving as oars to row the stately bird over the surface of the water. They are fully webbed, which at once

denotes the habits to be aquatic;—the neck, the back, and the whole configuration, are constructed accordingly;—and thus, throughout the range of creation, contrivance and wisdom are manifest.

But it is time that we proceed to another part of our subject;—and in pursuance of our plan, the *skull* next demands our attention.—We have already stated the skull and vertebral column to be the *principal* parts of the skeleton; for in all red-blooded animals they constitute a requisite in their organization. The skull, both with regard to its structure, and the important organs it encloses and protects, is by far the most interesting part of the skeleton, which can be offered to our consideration. We have reserved it for the last topic of our essays, and if its interest restrain us from a speedy close, we trust our readers will grant us their indulgence.

The *head* is divided into *two* portions, viz. the *face*, and the *skull* or *cranium*.—For although, when speaking, in general terms, of the skull, the bones of the whole head are usually intended,—yet, strictly speaking, the word applies to that portion only by which the brain is immediately enclosed and defended.

W. MARTIN, *Hammersmith.*  
(To be continued.)

#### EARLY MANUSCRIPTS AND EDITIONS OF THE BIBLE.

THE most ancient and most valuable book is the Bible, and of all others the most deserving our attention, even were it only as a specimen of the earliest literature; but the holy volume has a stronger claim upon us. As the spring from whence flow all the blessed gifts of our divine Father—as the sacred reference for our guide through paths checkered with perplexities and ills—as the source of inexhaustible consolation and relief, when encompassed by sorrow's powerful arm—as the beacon through which we learn how to live on earth—and lastly, as the ladder to climb to heaven,—we must hold its name ever dear to us, and treasure every fact connected with its existence.

The Old Testament was first written in Hebrew, and afterwards translated in Greek about 275 years before the birth of Christ, by 72 Jews, by order of Ptolemy Philadelphus, king of Egypt. The precise number of the Hebrew manuscripts of the Old Testament is unknown; those written before the years 700 or 800 it is supposed were destroyed by some decree of the Jewish senate, on account of their numerous differences from the copies then declared genuine. Those which exist in the present day were all written between the years 1000 and 1450. The manner in which these MSS. were written, is rather interesting.

In the first place, then, the inspired language has been written upon various substances—leaves, skins, vellum, paper, &c. and it is even probable that several of the prophets wrote upon tablets of wood. (See Isaiah xxx. 8.) Zacharias, the father of John the Baptist, when required to name his son, asked for a writing-table, and wrote, "His name is John." (Luke i. 63.) In the reign of the emperor Zeno, (485,) the remains of St. Barnabas were found near Salamis, with a *Copy of the Gospel of St. Matthew, in Hebrew, laid upon his breast, written with his own hand, upon leaves of thyme-wood; a kind of wood particularly odoriferous and valuable.* In the library of St. Mary, at Florence, is the *whole New Testament on silk, with the Liturgy, and short Martyrology; at the end of it there is written in Greek, "By the hand of the sinner and most unworthy mark; in the year of the World, 6840, (that is, of Christ, 1332,) Monday, Dec. the 22nd."*\* Some of the Greek MSS. were written all in capital letters; the small letters not being generally adopted until the close of the 10th century. Numerous curious abbreviations also existed in them; the first and last letters, and sometimes with the middle letter of a word only appearing, and the words not being separated. The following literal rendering of *Math. v. 1, 3,* according to the Codex Bezae, or Cambridge MSS. of the Four Gospels and Acts, will convey to the reader some idea of the manner in which manuscripts were anciently written and printed:—

ANDSEEINGTHEMULTITUDES'HEWENTUPINTOAMOUNTAIN  
ANDWHENHEWASSETDOWN'CAMETOHIM  
HISDISCIPLES'ANDOPENINGHISMOUTH  
HETAUGHTTHEMSAYING  
BLESSEDARETHEPOORINSPT† FORTHEIRSISS  
THEKINGDOMOFHEAVEN.

\* Townley's Illustration of Biblical Literature.

† SPT, is contracted for *spirit*.

English historians mention some part of the Bible to have been translated into the other-tongue in the beginning of the 8th century.\*

Amongst the Lansdown MSS. preserved in the British Museum, there is a volume dated to be 100 years older than Wickliffe's one, (Wickliffe flourished about 1360.) This book has been considered, by no incompetent judge, even of a still earlier date, and as the first and earliest English translation known. The following extract (the first chapter of Genesis) from this edition, is a highly curious and interesting specimen of early translations:

"In ye beginning God made of nought hevene and erthe. For sothe the erthe was mil and voide; and derknessis werun on the face of depthe, and the spyrte of the Lord was born on the waters.

"And God seide, lizt be maid, ond lizt was made, and God siz the lizt it was good, ond he departide the lizt for derknessis, ond he depide ye lizt dai, ond the derknessis nizt, ond the eventyd and mornetyd was made on dai.

"And (God) seide, make we man to oure ymage ond likeness, ond be he souereyn to the fishes of the see, ond to the volatilis of hevene, and to unreason-able beestes of ertlie, ond to eche creature, ond to erthe crepinge beest which is movid in erthe, and God moid of nought a man to his ymage ond likeness. God moide of nought him, male and female."

Several translations having appeared, we now come to the year 1526, when the New Testament, translated by Tindal, &c. was published by Grafton, which occasioned the then Bishop of London to issue a proclamation, demanding under "poine of excommunication, and incurring the suspicion of heresie, oll ond singular such bookes conteyning the translation of the New Testament in the Engliche tongue." This translation, containing, according to the decree, "erroneous opinions, pernicious and offensive, seducing the simple people, attemptyng by their wicket and perverse interpretations, to prophanate the majesty of the scripture, ond craftily to abuse the most holy word of God." This prohibition was little regarded, consequently the bishops and clergy made great complaints, and petitioned the king. They were, however, very soon bought up by Bishop Tunstal and Sir Thomas More, and burnt at St. Paul's Cross.

The ignorant and illiterate monks were so much alarmed when the Testament

appeared in our mother-tongue, that they declared from their pulpits, "that there was a new language discovered, of which the people should beware, since it was that which produced all the heresies; that in this language was a book come forth called the New Testament, which was now in every body's hands, and was full of thorns and briars."

The Vicar of Croydon, in Surrey, together with numerous other monks and priests, were also much terrified when the Scriptures first appeared in a printed volume, and the former thus expressed himself in a sermon preached at St. Paul's Cross:—"We must root out printing, or printing will root out us." As long as ignorance and hypocrisy could stand against the infant strides of knowledge and truth, this doctrine was enforced; but ultimately, as ever must be the case, bigotry and superstition were soon, in this particular instance, torn from their haughty and oppressive throne, and the vicar's prophecy was fully verified.

1532. The first edition of the *whole Bible* in the English language (the translation by Myles Coverdale) was published by Grafton. It was printed at Paris or Marsburgh, in Hussia. Six copies were presented to Archbishop Cranmer, and Lord Cromwell. It was a folio, dedicated to the king, in the following manner:

"Unto the moost gracyous soveraygne lord kynge Henry the eyghth, kynge of Englande and of France, lorde of Irelande, &c. Defender of the Fayth, and under God the chefe supreme heade of the church of Englande.

"The ryght and just administracyon of the lawes that God gave unto Moses and unto Josua; the testimonye of faythfulness that God gave to David: the plenteous abundance of wysdome that God gave unto Solomon: the lucky and prosperous age with the multiplicacyon of sede which God gave unto Abraham and Sara his wife, be given unto you most gracyous prynce, with your dearest just wyfe and most vertuous pryncesse quene Jane."

This dedication is thus subscribed:—

"Your grace's humble subjecte  
"and daylye oratour,

"MYLES COVERDALE."

It appears by what Coverdale says here, and elsewhere, that the Holy Scripture was now allowed to be read, and had, in English; but not so always, for in some part of his reign, Tindal's Bible was suppressed, by act of parliament; indeed, the Bible was absolutely forbidden to be read or expounded in our churches; but the Lord Chancellor,

\* Aldemus translated the Psalms into Saxon, in 709.

the Speaker of the House of Commons, Captains of the Wars, Justices of the Peace, and Recorders of the Cities, might quote passages, to enforce their public harangues. A nobleman or gentleman might read it in his house or gardens, quietly and without disturbing good order; but women, artificers, apprentices, journeymen, husbandmen, and labourers, were to be *punished with one month's imprisonment*, as often as they were detected in reading the Bible, either *privately or openly*. "Nothing shall be taught or maintained contrary to the king's instructions;" 32 Hen. VIII. c. 39. Such, however, was the privilege of a peerage, that ladies of quality might read "to themselves alone" and not to others, "any chapter in the Old or New Testament."

1536. About this time Bibles were ordered to be set up in some convenient place within their churches, so that the parishioners might resort to the same, and read it, and the charge of this book to be "ratably borne between them and the parishioners of one side; that is to say, one half by the parson, and the other half by them."

1539. In this year a large folio Bible was printed, called *Cranmer's Bible*, with the following title:—

"The Byble in Englyshe. That is to saye, the content of all the Holy Scripture, bothe the Olde and New Testament, truly translated after the veryte of the Hebrue and Greke textes, by the dylygent studye of dyuerse excellent learned men expert in the forsyde tongues."

By a proclamation this year, it was ordained that every parish should buy a copy, under the penalty of 40s. The price of it bound with clasps was 12s. The Popish Bishops, two years afterwards, obtained the suppression of this book, and thenceforth no Bible was printed or sold during the remainder of the reign of Henry.

Edward VI. coming to the crown, 1547, Bibles were again permitted to be circulated.

Queen Mary ascending the throne, the Bible was again suppressed; but was happily restored by Queen Elizabeth, and an edition of the largest volume published before 1562.

1563.—March the 27th, a bill was brought into the House of Commons, that the Bible and the divine service might be translated into the Welsh tongue, and used in the churches of Wales.

1566.—The edition published in 1562, having been sold, a new one now appeared.

1568.—A new translation, promoted by Archbishop Parker, came out, called the

"Great English Bible," and sometimes "the Bishops' Bible."

1572.—The above edition was again reprinted, and called "the Holy Bible," and had the distinction of being divided into verses, which was the work of different bishops.

1584.—The Papists now discovering that it was impossible to prevent the circulation of the Scriptures in the vulgar tongue, printed a copy at Rheims, and called it "the Rhemish Testament."

1603 to 1610.—The last and best English translation of the Bible was that occasioned by the conference at Hampton Court, in 1603. At this meeting many objections were made to the "Bishops' Bible," when, after due deliberation, it was recommended to have a new translation.

King James accordingly issued an order to prepare one. "Not for a translation altogether new, nor yet to make of a bad one a good one; but to make a good one better, or of many good ones, one best." In 1604, fifty-four learned persons were appointed to this most important task; but they did not commence until 1607, when the number were reduced, by deaths, to forty-seven. Notwithstanding this diminution in their number, they completed their work in three years, and dedicated it to King James.

After this edition was published, the other translations dropped by degrees, and this became generally adopted. True, it was published by authority, but there was neither canon, proclamation, nor act of parliament to enforce the use of it. Selden, in speaking of this translation, says, "the translators in King James's time took an excellent way. That part of the Bible being given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If any found any fault, they spoke; if not, they read on." S. W. B.

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NOT FORSAKEN.—A FRAGMENT.

"Through life, in death, whate'er betide thee,  
To have that seraph form beside thee."

"I AM not forsaken," said Le Sage: "the hand of affliction has been laid heavily upon me, but the same power which, in its wisdom, visited me with sorrow and distress, administered also a strength which enables me to bear the painful vicissitudes of human life. I have the consolations of the Christian, who, submitting his own

will to that of Heaven, beholds, in all the dispensations of Providence towards him, the indulgent and the chastening hand of a father: I have more, my friend," continued he, with much emotion, "I have more than this; I have a daughter—excuse a father's feelings—who inherits all her mother's gentleness and virtue, and whose only study is to cheer the bereaved heart of her remaining parent.

"These consolations," returned Philo, "are peculiarly yours; they are the natural consequences of fervid piety to Heaven, and the paternal solicitude which you have displayed towards her who is to be the joy and comfort of your declining age, and whose smile of purity shall speak to your soul that peace, of which it is truly said, that it endureth for ever."

Le Sage took Philo by the hand, and led him into the garden. He pointed out to him the small white marble urn, consecrated to the memory of his deceased wife. There was a beautiful myrtle beside it, which Flora was endeavouring to train round the cenotaph. It had been planted by her mother; her father looked upon it with interest, and she valued it highly as a memento of her dear deceased parent. Le Sage indulged his feelings for a few moments, and stood wrapped in sorrowful reminiscences. Rousing himself, at length, from his reverie, he exclaimed to his companion: "I cannot expect that these things should greatly interest you, but you have a sensible heart, and can appreciate the feelings of a husband and father. When I look, Philo, on these emblems of mortality, a strange mixture of different emotions move me forcibly; I am at once joyous and sorrowful, despondent and grateful. I cannot forget the loss I have sustained, or how that loss has been supplied to me. Perhaps I ought to have no feeling but that of gratitude, if I would do justice to my daughter's merits, for she is all a duteous, loving child {can be; "my dream by night, my pondered thought by day,—my sweet companion, pupil, tutor, child!" Le Sage, again overcome by his feelings, suffered Philo to lead him into a little arbour that was near; the jasmine and woodbine which covered the trellis-work had been trained by the hand of Flora; where could her father rest so well as here!

Le Sage was one of those truly great minds which bear affliction as best becomes men and Christians. He was too sensible not to feel, and acutely feel, the sufferings of humanity, but he referred

them to their proper purpose and ultimate design. Looking beyond the narrow limits of mere mortal vision, his eye was humbly, yet steadily fixed on that future world where vicissitude will not be known, and whose joys are of that unmixed description, that they cannot fade. Yet was Le Sage a man feelingly alive to the distresses of his fellow-men. Christianity had taught him resignation, but had not wrapped his heart in coldness; it had taught him to sorrow not as those without hope, but it did not lead him to condemn all expressions of grief as futile and effeminate. He bore privations and sufferings as becomes a man, but he also felt them as a man. He was a stranger to the proud, cold calculations of heathen philosophy, which refuse to consider pain as an evil, and which, at the best, could only inculcate a stoical indifference or a total apathy, but could never throw one gleam of comfort over the rugged path of life, or lift the soul for an instant above the dark confines of the grave.

Le Sage had recovered his usual firmness and strength of mind, and was discoursing with Philo on subjects of literature and philosophy, when at the bottom of the long vista of trees leading to the garden, a female of elegant appearance was seen approaching towards them. A look of fatherly love beamed on the countenance of Le Sage. "It is Flora," said he; "she has prepared our evening meal, and is coming to find me, and lead me to the house, as is her custom." Philo contemplated with increasing interest the approach of the fair messenger. She came, not in the consciousness of superior beauty, tripping along like a Parisian belle, or a female of the haut ton, but with that modest dignity of carriage which always distinguishes the truly virtuous woman, above the flippant part of the sex. She advanced towards her father with an expression of love and respect. Le Sage took her hand mechanically, and prepared to walk back to the house. "Flora," said he, "this is our friend Philo, of whom you have heard me speak." She curtsied. "Your supper is waiting for you, father," said the lovely girl in a voice, not less sweet than that which fell like soft music on the ear of our first parent in paradise. "Father,"—no words can describe the tone and gesture with which this fond appellation was spoken, nor any artist portray the expression of love which beamed in the countenance of both father and daughter. Terms sufficiently delicate and expressive have

never yet been found to describe that beautiful and holy tie

"Which binds the daughter to her father's breast."

Le Sage, accompanied by Philo, and holding his daughter's hand, set forward towards the house. When they arrived in the drawing-room, every thing around indicated the deep attention which Flora devoted to her father's happiness. With an acknowledgment of thankfulness to Heaven, they sat down to their repast, and when it was over, the prayer, and the evening song of praise, brought them into the immediate presence of Deity, and restored to them the departed wife and mother whom they had so lately lost. If we should attempt to describe the interesting appearance of Flora whilst kneeling by her father's side, it would only serve to show how very inadequate human language is to express purity and beauty approaching to perfection. Let us forbear to say more: there are flowers whose texture is so beautiful and delicate, that to touch is to injure them; and whilst we attempt to give their meed of praise, we sully them with our breath.

T. ROSE, *London.*

#### PURGATORY.

[The following is a literal transcript of a paper, the contents of which are now in full operation in Dublin. We have been informed that a similar contrivance to raise money is established at Preston, Lancashire.]

#### PURGATORIAN SOCIETY,

Instituted March 29th, 1806, and held at the Evening Free School, No. 43, Meath Street, Dublin.

In the Name of the Father, and of the Son, and of the Holy Ghost: Amen.—"It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Mac. xii. 45.

THE members who compose the Society of Office for the Dead, which commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text, and wishing, in conformity to the divine precepts of the Holy Catholic Church, to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in purgatory, and inviting all tender-hearted Catholics, who have a feeling sensibility of the duty they owe their departed parents, relations, and friends, who probably may stand more in need of their commiseration at present, than at any period of their lifetime, to assist in the charitable and pious purpose of shortening the duration of their sufferings by the most easy means imaginable, have

agreed to, and adopted, the following rules: viz.—

1. That the affairs of this institution shall be regulated by the superior, rectors, and six of the members, who compose the Office for the Dead, who shall attend on every Sunday and Wednesday night, at nine o'clock throughout the year, at the above-named place, or any other place, which may be hereafter appointed, and there with attention and devotion recite the office for the dead, agreeable to the intention, that shall be then mentioned.

2. That every well-disposed Catholic wishing to contribute to the relief of the suffering souls in purgatory, shall pay one penny per week, which shall be appropriated to the procuring of masses, to be offered up for the repose of the souls of the deceased parents, relations, and friends, of all the subscribers to the institution in particular, and the faithful departed in general.

3. That the superior, rectors, and council shall continue in office for six calendar months, at the expiration of which time, candidates shall be nominated by the persons in office, who shall give due notice to the whole body of members who compose the office for the dead, that they may punctually attend on the first Sunday night in November, at seven o'clock, and on the first Sunday night in May, at eight o'clock, for the purpose of electing a superior, rectors, and council, to serve for the ensuing six months, and so in succession.

4. That any male subscriber who may be disposed to become a member of the office for the dead, shall be first reported by one or more of the members of the office, to the superior, rectors, and council, who shall investigate his character, and, if found well conducted, shall on that account only be admitted a member, and on no other account whatsoever.

5. That each member, on entering this society, do purchase a copy of these rules, in order to defray the expenses incurred by printing, and other contingencies; and that the money arising from the weekly subscriptions shall be disposed of to the most necessitated clergymen, who will be required to give receipts for what they are paid.

6. That the spiritual benefits of this institution shall be conferred in the following manner, viz.—Each subscriber shall be entitled to an office at the time of their death, another at the expiration of a month, and one at the end of twelve months after their decease, also the benefit of the masses which shall be procured to be offered by the money arising from subscriptions, and

which shall be extended to their parents, relations, and friends, in the following order : that is to say, their fathers, mothers, brothers, sisters, uncles, aunts, and, if married, husbands, wives, and children, if they have any departed who have lived to maturity.

7. That every member of the office for the dead, who serves the society in the capacity of superior, shall, at the time of his death, be entitled to three masses, to be offered up for the repose of his soul, and also every member who serves the office of rector, shall be entitled to the benefit of two masses, and every subscriber, without distinction, shall be entitled to the benefit of one mass each, provided that such member or subscriber shall die a natural death, be six months a subscriber to the institution, and be clear of all dues at the time of their departure ; that care shall be taken by the surviving superior and rectors, that such soul-masses are punctually performed, agreeably to the intent and meaning of this institution.

8. That the superior, rectors, and council, be empowered to make, as occasion may require, such by-laws as they shall think expedient, provided they do not interfere with the spirit of these rules ; the said by-laws are to be laid before the body at large, for their approbation, and that four shall form a quorum on the council.

9. That the superior shall, on every All-Souls-Day, advance to the parish priest of Meath-street chapel, whatever sum is necessary for obtaining an insertion in the mortality list of the altar, the names of the parents, relations, and friends, of all the subscribers to the institution, to be recommended to the prayers of the congregation, at every mass throughout the year.

N. B. Subscriptions received every Sunday night as usual, and new subscribers registered.

## POETRY.

(For the Imperial Magazine.)

"GO AGAIN SEVEN TIMES."

1 Kings xviii. 43.

WAS ancient Carmel, vast, abrupt, and steep,  
Lifts its blue summit o'er the inland deep,  
The Prophet kneel'd, to pray that genial rain  
Might spread fresh verdure o'er the scorched plain :  
For God, to punish Israel's sin, had bann'd  
The clouds of heaven, and drought consum'd the  
land :

Each spring had fail'd, and every blade of grass ;  
The earth seem'd iron, and the heavens brass ;

And three long years the sluices of the sky  
Their influence to a guilty land deny,  
Turning the vales where milk and honey bow'd  
To barren wilds, gaunt famine's dread abode.  
At length the penal vengeance pass'd away,  
And melting Mercy heard the Prophet pray ;  
Inspir'd the faith that turn'd aside the rod,  
And touch'd with tenderness the heart of God.  
He bow'd, he pray'd, but still the sky was clear,  
Nor sound of gust, nor sight of cloud, was near ;  
Then from the earth on which he lean'd his head,  
The Prophet rose, and to his servant said,  
"Haste to the summit, the horizon sweep,  
"And cast thine eyes along the distant deep ;"  
He went, he gaz'd upon the sky and main,  
Still there was nothing—not a sign of rain ;  
Elijah said, "Go seven times"—and bow'd  
His face between his knees—and now a cloud,  
Small as a human hand, at first appear'd,  
But quick as thought the mighty column rear'd  
Along the sky—and black and wide it spread,  
While the winds whistled round the mountain's  
head,—

Say, muse, what truth dost thou from this deduce ?  
Has it a moral, meant for Christian use ?  
Yes, pilgrim, listen ! there are gems and gold  
Beneath the surface of this common mould.  
In all thy trials through this world of wo ;  
In all thy ills, and thou hast ills to know,  
Go to thy God, in patience, for redress ;  
Go seven times ! and each the promise press ;  
But leave to him the mode, the time, the place  
To hear thy prayer, and remedy thy case :  
Be not impatient of a quick reply,  
He may delay it, but he can't deny !  
Pray, wait, and watch—then watch, and wait, and  
pray,—

And do it seven times on every day ;  
Thy full deliverance is surely plann'd,  
Although it come but as a little hand :  
The blessing in some simple medium lurks,  
For not by miracle, but means, he works !

J. MARSDEN.

## THE WAY OF TRUE REST.

(In Cella, Codice, Christo.º)

SAY, dost thou aspire after rest ?  
The wish of the gay and the grave ;  
Or covet an halcyon nest,  
Or "otium cum dignitate" crave ?  
O ! listen awhile to my song,  
No siren allures to destroy ;  
Oh ! listen, ye fair and ye young,  
I'll show you the pathway of joy.

It is not in hustle and show,  
Gay circle, or vanity fair ;  
It is not in belle or in beau,  
Pearl necklace, or tresses of hair :  
Books, rarities, pictures, and coins,  
The garden, the park, or the bower ;  
The table where luxury dines  
Ne'er yielded so pleasant a flower.

The theatre, opera, dance,  
The festival, birth-night, or ball,  
The fribble imported from France,  
The beauty that captivates all,  
Are counterfeit mimics of joy,  
Which oft on the senses impose,  
Right reason discovers the lie,  
A death-bed their vanity shows !

\* Thomas à Kempis died in 1471, in the 91st year of his age. In a painting near his tomb, he is represented as sitting in a chair ; a monk, on his knees before him, inquires, "Thomas, where shall I with certainty find true rest ?" To which he replies, "Never canst thou find certain rest, but in the Cell, in the Bible, and in Christ, (in Cella, Codice, Christo.º) See Townley's Biblical Literature, vol. i. p. 328.

Retirement, the Bible, and Christ,  
Are heaven's true patent for Rest,  
These, these, are the pearls only priz'd  
By those who have bliss for a guest:  
Truth, reason, and virtue their clue,  
They paradise pleasures acquire,  
A peace that is evermore new,  
A joy that can never expire!

Retirement, composes the mind,  
When ruffled with business and care;  
For calm meditation is join'd  
To silence, reflection, and prayer.  
The world and its follies shut out,  
The soul in communion above,  
Has joy that admits not a doubt,  
In Penitence, Pardon, and Love!

The Bible, my mentor and creed,  
What comforts its pages unfold!  
Of Covenant Mercy I read,  
And talk with the sages of old.  
The Terra Incognita shores,  
By the lamp of the prophets I trace:  
I read, and my fancy explores  
The regions of glory and grace!

The deeds of my future estate;  
My title to pardon is this;  
The promise that opens the gate;  
The chart that directs me to bliss:  
A sketch of new-covenant love;  
A record of mercy divine,  
Proclaiming the Lamb and the Dove!  
The ransom and Comforter mine!

But Christ, in his merit and might,  
My purest affections engross;  
He charms with an endless delight!  
He saves, by the blood of the cross!  
His name is sweet melody's chord;  
His mercy is misery's ray;  
All heaven delights in the Lord!  
The light of eternity's day!

Say, ye who decipher the sky,  
And analyze ocean and land,  
Can nature's arcana supply  
A *rris* so lovely and grand?  
I have found the philosopher's stone,  
But not in earth, ocean, or air,  
*Ureka!* the bliss is my own!  
In Jesus, my Bible, and Prayer!

Worcester, J. MARSDEN.

### WESTMINSTER ABBEY.

WHEN Autumn's leaf lies sear upon the ground,  
And nature seems to wait the awful pause,  
The coming desolation of a world;  
When all its beauty, all its wonted bloom,  
Stripp'd by the wintry wind's rude chilling blasts,  
At once disclose its sad, tho' mournful tale;  
Ah! then the mind, attuned in consonance  
With the faded year, doth seek for kindred scenes  
Of sombre pleasure, and of grave delight.  
She loves the churchyard's site, and charnel vault,  
The cloister's gloom, and silent sepulchre;  
Or, lonely musing, treads the echoing aisle  
Of venerable pile, or proud cathedral.  
Led by such thought, I sought the Abbey walls,  
Fit spot to raise the mind to contemplation,  
And bid it fasten on eternal things.  
Solemn and slow, I bent my thoughtful steps,  
As thro' the gloomy cloisters, death-like still,  
I reach'd the threshold of its sacred porch.  
My very footsteps echoed thro' the pile,  
As on I passed, to gaze among the tombs.  
Struck by the vast and deep solemnity  
Of this thrice hallow'd spot, the spirit shrinks,  
Itself astounded, mid the deep repose  
That wraps th' illustrious dead.—Here I beheld,  
Each in his own sad marble monument,  
The crumbling relics of once sceptred kings.  
The warrior, prostrate in the lowly dust,

Is silent as the marble that records  
His empty trophies, and achievements proud;  
The sage historian, and the mitred head,  
In one cold grave together sleep.—The bard,  
Whose tuneful harp pour'd forth its loftiest strain,  
Taught by the hand now motionless in death,  
Can sweep the chord no more.—The patriot,  
Whose burning lip of eloquence awoke  
(Amid his country's wrongs) a Tully's strain,  
And drew from list'ning senators perforce  
The long and loud applause.—But oh! how  
changed!

The eye, that piercing beamed with heaven's own  
fire,  
(Th' immortal mind's once silent orator,  
That oft-times speaks more eloquent than words,  
) Is closed in darkest night. The lip is sealed  
In mute oblivion; while the speechless tongue  
Is hushed to all its wonted harmony.  
The only frail memorial that survives,  
Of cherished worth, with fond remembrance  
fraught,

Is the cold marble record of decay,  
The "storied urn, or animated bust."  
Ah! is it thus?—must all th' exploits of man,  
His proud achievements, and illustrious deeds,  
That burning wish for immortality  
For which he sigh'd—the glory of a name;  
Alas! is this his only recompense,  
To be entombed among the kingly dead,  
Here to repose, amid funereal pomp,  
Within the precincts of this wondrous pile?  
This, this is all the boasting world can give,  
That of itself is one vast sepulchre,  
The gilded mockery of its own decay.  
Magnificent, vast, and proud mausoleum,  
We cannot gaze, but feel inspiring awe,  
A secret thrill of wonder and delight,  
As, upward glancing, fix our roving eye  
In mute amazement o'er thy fretted roof;  
Or turning, catch with sudden view the distant  
arch,  
Th' emblazoned monument, and the long-drawn  
aisle.

Here arose the loud and pealing organ,  
With dulcet notes of thousand instruments,  
Music's own jubilee;—that thro' the nave,  
In willing anthems, struck upon the ear  
In awful pæans harmonious;—a tribute  
Raised, in Handel's praise commemorative.  
Thou pile of hoar magnificence, where oft  
The cowed monk hath trod in ancient times  
Thy marble pavement,—where mightiest monarchs,  
Robed in regal state, enthroned have sat;—here  
Swayed the golden sceptre,—while o'er their  
brows

(The glittering pomp, and garniture of kings,  
) First blazoned forth the royal diadem.  
Thou pinnacle of glory, the palace  
Of grim death;—the dark cemetery that holds  
Th' ennobled great,—the mighty of our land.  
Thou cunning piece of handy workmanship,  
That hast survived the crumbling touch of time,  
While other fanes lie prostrate in the dust;  
Thou monument of a nation's greatness,  
Beautiful Abbey,—the sight of whose proud  
Gothic architecture hath endkinded,  
In the breast of ardent youth, that throbbing  
Impulse, which doth excite to loftiest deeds.  
The rapt enthusiast in poetic lore,  
The child of fond imaginings, might here,  
As gazing on the honoured monument  
Of Shakespear, drink new and inspiring draughts  
From inspiration's fount.—The daring sons  
Of science, and divine philosophy,  
Might to a Newton point exultingly,  
And to a kindred elevation rise;  
That, fired by genius, wit, and eloquence,  
Like those illustrious compeers of their day,  
Might climb the steep ascent that leads to fame,  
And leave, like them, in honour's temple reared,  
Some record 'graved on monumental stone.

Dec. 1828. J. S. H.

## THE FEAST OF BELSHAZZAR.

(By R. Shelton Mackenzie.)

"She fell unwept—Gebenna of the nations."

A THOUSAND lords before Belshazzar met,  
At the rich palace of Assyria's king :  
Imperial dainties and rich wines were set  
Before the guests, for mirth and wassailing.  
And woman's smiles were there, and eyes of jet  
Flung passion-glances thro' the glittering ring,  
And many a brimming cup that eve was crowned,  
To the fair dames, as went the revel round.

Belshazzar's brain was fired, he could not hold  
The pride that rose, beneath his diadem,—  
"Bring forth the cups of silver and of gold,  
That, from the temple of Jerusalem,  
The king, my conquering father, brought of old ;  
We and our princes shall drink out of them !"—  
Thus spoke the monarch, and the cups were brought,  
With precious gems and curious carvings wrought.

Out of these cups they drank, and vainly praised  
Their idol-gods, as went the red wine round :  
And music lent her charms, and beauty blazed :  
Within that banquet could a sigh be found ?  
Light joy and jocund mirth were soothing raised  
In every breast, and there might well abound,  
For on that eve all things were brightly blent,  
To make the gorgeous feast magnificent.

Rich sculpture there had raised his skillful hand,  
Waking almost to life the Parian bust :  
And painting had depicted all, that land,  
Or sea, or sky contained of breathing dust :  
Magnificence had wav'd her magic wand  
Above that scene of proud Belshazzar's lust :  
And night was treading on the steps of day,  
Where, at that feast, sat down the proud array  
Of all Assyria's lords before her king !—  
There too, fair beauty sat in state, and smiled—  
Sweet smiles, for ye what varied worships spring !  
And speaking looks all silently beguiled  
The hours, as love's imagining  
Flush'd her white cheek ; and beautifully wild,  
Wav'd back the tendrils of her raven hair,  
Which seem'd, in such a scene, like banners in the  
air.

So free they wanton'd with the vassal breeze  
That sported on light wings thro' the gay hall,  
Giving the very flowers mute ecstasies.—  
Dashing white spray from the cool waterfall  
Which shone before a grove of fragrant trees,—  
Stirring the ivy of the coronal  
Which, on that evening, on the hot brow shone  
Of proud Belshazzar, king of Babylon !

And there were thrilling sounds from lyre and lute,  
There were rich clusters of the purple grape,  
There were sweet breathings from the soft Greek  
flute,—

And many a dancer's half aerial shape.  
Ha !—wherefore are the lips of music mute ?  
Why, half-uprisen, doth Belshazzar gape ?  
He sees a hand, and it is seen by all,  
Tracing strange words upon the palace-wall !

His countenance was chang'd, his thoughts were  
pain,  
His limbs grew moveless, and his heart grew  
cold ;

Then sank he down upon his throne again,  
And summon'd all his men of wisdom old—  
Chaldeans and astrologers—'twas in vain.

None could the marvel of the words unfold :  
The king was troubled, all his joyance fled,  
He bowed his head, and sat as one astonished,

'Till Daniel came, and in his words were shown  
The prophet-power that filled his glowing breast,  
For unto him the Lord had given alone  
That knowledge which his will denied the rest.  
His vision saw the streets with murders strown,  
The Medes and Persians in the rich spoils drest.  
Belshazzar heard the warning : but in vain,  
He smil'd, and turn'd him to his feast again.

124.—VOL. XI.

That night Darius and his armies came,  
In countless numbers rushed the Persians on.  
Soon was Belshazzar's palace robed in flame.  
He called upon his lords, but they had flown,  
Shouted aloud his idol Baal's name,  
And cursed him in his ire ; when Babylon,  
Scene of his lusts, beheld him call in vain :—  
That night Belshazzar lay among the slain !

[It is not a little remarkable, that sacred and  
profane history are at issue as to the name of  
the conqueror of Babylon. The former attributes  
its downfall to *Darius*, the latter to *Cyrus*.  
Now the very site of Babylon is matter for con-  
jecture,—In this how truly

— "There is obscurity and fame,  
The glory and the nothing of a name."

## HOME.

Lines at Parting :—From a Young Officer in the  
Army to his Wife.

THE packet is ready : how sickens my heart !  
Each feeling is riven. Alas ! do we part ?  
The surges of passion drive o'er me their foam ;  
My happiness, dearest, is sever'd from home !

The bosom of ocean will leave thee away,  
Tho' sorrow, all aching, would linger and stay ;  
But brighten, my sweetest !—Our Erin will be  
A home to my darlings, a parent to thee.

The bugle that gladdens the veteran's core,  
Shall quicken my pulses of pleasure no more  
Ere, graced with his honours, thy soldier be found  
At home, with embraces of tenderness bound.

To-morrow the vessel will bear me along  
To lands oriental, with music and song ;  
But ne'er shall a fibre, that parting has wrung,  
Expand, till the chorus of home shall be sung.

As over the billows my troubles shall flow,  
The tempest above me, the waters below,  
The turtle of comfort can visit my bark,  
And bless to my spirit the home of an ark.

Ye idolized rivers which rove in the East ;  
Ye thickets of danger, abodes of the beast ;  
Ye pagods or idols, offensive to view ;—  
Ah ! how shall your foreigner home among you ?

Anon, in the glowing domain of the sun,  
The land by the greatness of Albion won,  
A Zion, arising with temple of prayer,  
May open the gates of a home for me there.

How, then, shall affection's devotional flames  
Inspirit my breastplate of jewels and names !—  
The husband and father, where'er he may roam,  
Is ever anointed the priest of his home.

My colours may scorch in eruptions of fight,  
As hotly they rush on the armies of might ;  
But thoughts of my home with enchantment will  
come,

To hearten me more than the trumpet or drum.

If mercy propitiously smile on my life,  
And raise me in sickness, and shield me in strife,  
And guard in temptation, and save me from harm,  
Until I regain thee, my home and my charm—

O then ! what a symbol of heaven will be  
The meeting of rapture ! the breast's jubilee !—  
The tones of our cherubs, with home's happy noise,  
Will echo the chime of our new-marriage joys !

Dover, Feb. 10th, 1829.

JACOB SMITH.

"GO AND SIN NO MORE."—John, Chap. 8.

WOMAN ! if e'er by wayward passions sway'd,  
Thy heart beguiled to folly stoops ;  
If e'er, thro' guilt in witching smiles array'd,  
Thy chastened soul in sorrow droops ;

Then wash away, with tears of anguish deep,  
The many griefs that wound thee sore ;  
Go to thy Saviour, who can with thee weep,  
Who bids thee "Go, and sin no more."

Bath.

R. MONTGOMERY.

REVIEW.—*An Inquiry into the Popular Notion of an Unoriginated, Infinite, and Eternal Prescience, for the purpose of ascertaining whether that Doctrine be supported by the Dictates of Reason, and the Writings of the Old and New Testaments.* By the Rev. James Jones. 12mo. pp. 203. W. Baynes. London. 1828.

“COURAGE to think,” says the motto, in the title-page of this volume, “is infinitely more rare than courage to act; and yet the danger in the former case is only imaginary; in the latter, real.” Admitting the correctness of this very questionable position, it must be acknowledged that there are in the present day a very considerable number, and Mr. Jones is one of them, of remarkably courageous men. No one, who for a moment refers his mind to the numerous productions of the most free and independent thinking, to which modern times have given birth, will be prepared to contend, that we live, in this respect, in degenerate days. The vassallage of human opinion, under which the intellectual and moral world for so many ages suffered, no longer exists. The present is emphatically the age of inquiry; and the danger to be apprehended is, that amid the universal manumission, liberty, in many cases, should run riot, and abuse its privilege. The waters of knowledge, which the selfishness and tyranny of man had so long frozen and bound up, impatient of restraint, and bursting the mounds which formed unlawful limits, are seen to flow impetuously through every channel, and too often, forgetful of their proper course, to inundate and destroy.

We can tell Mr. Jones what is much more “rare,” than courage either to think or to act, and that is, to temper courage in thinking and acting, with skill and discretion, to direct it to suitable objects, and for real advantage. Enterprises undertaken presumptuously, and executed rashly, are, unfortunately, not uncommon in the mental, any more than in the physical world. Pride and vain glory have inspired many with courage to think—if there is any virtue in this. To oppose the prevailing sentiments and prejudices of men, to display their ingenuity in raising objections to them, to shew themselves superior to the influence of early education and example, to attract attention by the novelty of their opinions, and astonish by their boldness and temerity, have, by a strange disorder of the mental vision, appeared great and magnanimous, and supplied a too successful temptation to

indulge the wildest vagaries of thought, and to propagate the most monstrous errors. To this spirit, in connexion with a yet more criminal one, that of malignity and hostility to the truths of the gospel, may be referred the motive which has prompted the numerous and laboured productions of infidels. Under the specious and imposing designation of “free-thinkers,” they have been the most obsequious slaves of prejudice and pride; and while professedly doing homage at the shrine of reason, they have bowed in heart before the idol form of a vain and contemptible ambition.

In perusing this article, if it meet his eye, should Mr. Jones tax us with designing in these remarks an unfavourable bearing towards his production, we must candidly confess that we should be unable to plead not guilty to the charge. That the doctrine of divine prescience occupies a most important place in the orthodox creed, and that it has a most influential bearing upon points of theology, which have ever perplexed and divided the Christian world, is sufficiently obvious; that Mr. Jones, in common with other men, should feel his mind burdened by this difficulty, and be anxious to disencumber himself of it, that he may fancy he has at last discovered the clue to the mighty labyrinth, and that he should be anxious to make known his discovery to the world, is both natural and laudable; that in the execution of this task he should manifest the earnestness and over-heated zeal of enthusiasm, cannot excite surprise, and should by no means be matter of censure.

Much has been written upon the subject of this treatise,—the topic is by no means exhausted; and we were prepared cheerfully to follow Mr. Jones, or any other author, into the “Inquiry” to which he invites us, though certainly not, with the writer, “for the purpose of ascertaining whether that doctrine be supported by the dictates of reason, and the writings of the Old and New Testaments.” In connexion with this doctrine as a rational and scriptural truth, we have entertained no doubts, nor in truth has Mr. Jones succeeded in creating any. In spite of some reasoning, and more declamation and dogmatism, which he has employed, we retain, with unshaken confidence, the belief that Prescience “unoriginated, infinite, and eternal,” belongs to God; that it is a necessary attribute of the divine character; that it is essential to that moral government of the world, which Jehovah evidently exercises; that this doctrine is distinctly asserted in various passages of the sacred oracles, and, moreover, is undoubt-

edly proved by the fulfilment of scripture prophecy.

The perusal of the volume before us, we are free to confess, has sadly disappointed, and painfully grieved us. It is not the bad reasoning which it contains, that so much offends us, though that is deplorable enough, but the improper spirit which is manifested throughout the production. We do not for a moment question (our knowledge of his character forbids it) the perfect good faith of Mr. Jones. We are compelled to believe that he has the most entire conviction that the opinions he has broached are plain and indisputable truths, and that he firmly believes that the arguments by which he has attempted to support them, are completely successful, and must appear so to every one who is capable of fully comprehending and adequately estimating them. And yet, were we to form an opinion solely from his book itself, we should be far wide of this idea.

If the author had withheld his name from his volume, we should, in all probability, have pronounced it the production of a disguised infidel; and with difficulty we should have believed, that it could be the work of a Christian divine, "earnestly contending for the faith once delivered to the saints." The tone of ridicule and sarcasm, of apparent irreverence and impiety, which the writer assumes, in treating upon the important and solemn theme of his discussion, we are persuaded, is calculated to produce this impression upon the mind of every pious and judicious reader.

In the spirit and temper of his production, Mr. Jones is in every way unhappy. Whatever may be his own opinion of the doctrine of Divine prescience, and however impregnable in his view may be the arguments by which he has defended that opinion, the very worst policy has dictated his mode of attack. In proportion as an error is prevalent, or confirmed by long standing in the minds of men, especially when it is associated with their religious feelings, an effort to expose, to overcome, and destroy it, should be prudent and wise. Difficulty, when duty commands us to meet it, ought never to create *fear*; but it should inspire *caution*. The task which our author has undertaken is bold in its design, and is attended by infinite difficulty and hazard in the execution. He is not opposing the peculiarities of any religious sect, however numerous and respectable, but he is combating a doctrine, which has place in every orthodox, and, we may say, in every religious creed. He is in arms against Christendom. With the exception

of a few professors of religious truth, who are already half converted to infidelity, or, with Mr. Jones himself, are "*floundering in the sloughs of absurdity*," his opinions have not the advantage of the sympathies and suffrages of any men. He must *make* converts, and this by the dint of argument and persuasion. The tide of universal prejudice runs against him; and extraordinary dexterity, as well as vigour, are necessary, to force his way through the current. As we have before intimated, he has entered the arena "in a questionable shape." His bearing, to general view is dubious. Whatever be his design, he has girded on the armour of infidels, and is wielding their weapons. This is bad tact; if any hope of success could exist, it has been defeated by this unskillful mode of procedure. Mr. Jones must surely be better acquainted with human nature, than to imagine that men are to be *hector*ed out of their opinions and belief. If argument will not convince, declamation and philippic, ridicule and banter, will not; such weapons, indeed, will only recoil upon the assailant. But our author has anticipated these animadversions, and his vindication is, that he has a *right* to treat thus cavalierly his opponents.

"Falsehood has no claims upon courtesy, and error has no right to toleration; and yet it is a notorious fact, that the doctrine of eternal prescience is retained in the creed of most of its advocates, merely by the exercise of a theological toleration, or by that of a theoretical connivance."

No! we beg the writer's pardon; he commits a *notorious* mistake. We will venture, in the name of the advocates of the doctrine of prescience, to affirm, that it is retained in their creed as an article of settled and sincere belief; and we challenge Mr. Jones to produce the shadow of proof from the writings of orthodox divines, of his bold and unwarranted assertion. The extract which he has made from a paper in the ninth volume of the Arminian Magazine, cannot be quoted as an authority, since we are persuaded the crude statements which it contains, are not in unison with the general opinions on this subject, of the Wesleyan denomination.

To identify this doctrine, as the writer does, with the most glaring religious errors which obtained during the darkness of the middle ages, is a most unwarrantable liberty. When he has succeeded in convincing the world, by dispassionate reasoning, of the error of this doctrine; when he can convict mankind of yielding to it a mere verbal acknowledgment, after they suspect its truth, or are convinced of its falsity; when, by his, or any other hands,

it is actually gibbeted in public esteem; then, and not till then, can he plead a right to heap upon it the indignities with which he has assailed it.

But our author will probably challenge us, as he has done the fictitious opponent which he has introduced in his prefatory dialogue, to produce any sentiment or phrase by which an improper spirit has been manifested; we will therefore beg to refer him to a few paragraphs in his volume, observing, that it is not against particular sentiments or phrases merely, but against the general tone and temper of his production, that our objection lies.

"It (the doctrine of an infinite prescience) is a species of theological vermin that has infested the sanctuary of the Christian church for many ages; the worshippers of Jesus had even learned to venerate these hoary depredators as the hereditary and unalienable tenants of the mansion so that when any person has begun to rid the house of God of these nocturnal enemies, by entangling them in the snares of his arguments, or committing them at once to the faithful jaws of a logical deduction, he has thereby excited the sympathies of the whole Christian world, and drawn down upon his luckless head a larger quantity of popular indignation than did the cruel and sanguinary Herod, when he massacred the babes of Bethlehem."—p. xi.

"And let me ask, why this vagabond impostor of eternal prescience, that has been travelling over Europe for these fourteen centuries, should not be kicked off the stage, hooted out of town; transported beyond the seas, or suspended from the gallows?"—p. 192.

"The notion of an eternal prescience is the most invidious and deleterious nostrum that was ever foisted upon the credulity of the human mind, and the most adulterating ingredient that was ever introduced into Christian theology."—p. 193.

"A believer in the doctrine of an eternal prescience is a mere religious griffith." (griffith)—p. 57.

Let Mr. Jones seriously review these passages, and similar ones which his volume contains, and he will not, we think, persist in affirming that he is not conscious of any breach of courtesy in any thing which he has written, nor that he has been guilty of any offence against the claims of Christian charity. Should he ever, as we trust he will, undergo a change of opinion upon this subject, he will sincerely regret that such sentiments have been ever suffered to escape his pen.

But it is time we notice the argumentative part of the volume; for, says the author—

"Give me leave to suggest, that it may not be, perchance, the fierceness of my spirit, or the harshness of my expressions, but the hardness of my arguments, that gives so much displeasure, for it is commonly the policy of a defeated disputant, rather to complain of the spirit of his opponent than to acknowledge the force of his argumentation."—p. xiv.

The principal objections which are in this volume urged against the doctrine of Divine prescience, as generally received, may be thus briefly stated:—The Deity

cannot possess infinite prescience, because—  
1. Actual existence is the only legitimate source of knowledge; and knowledge, even in the divine mind, cannot exceed the limits of positive existence. 2. Future events, contingent *in re*, cannot be objects of certain prescience. 3. The foreknowledge of moral actions is inconsistent with the moral probation of man. 4. The doctrine is also irreconcilable with the moral agency of God, with his eternal existence, and his righteous government of the world.

The first position is thus stated—

"It is, I presume, agreed on by all parties, that in the order of nature, the knowledge of any fact or event must always be subsequent to its occurrence; because the fact or event itself must support the knowledge of its existence. It is true, indeed, that knowledge must always imply the actual existence of an intelligent being, who is the possessor of that knowledge; and it is equally true, that the existence of knowledge must always demonstrate the actual existence of the object of that knowledge. But we read of *foreknowledge*, and we believe in the existence of foreknowledge; and especially we believe that the Deity has a prescience of future events. How then is the subject of foreknowledge to be understood, so as to be in unison with the sentiment at the beginning of this paragraph? The purpose of bringing about a future event, and the causation that is to secure the issue, are now in actual existence, and are the real objects of the divine cognizance; but the future event, which is in reality the object of his purpose, and therefore the object of his anticipation, is expressed as though it were purely an object of perception. And for this reason, although foreknowledge, in strict philosophical propriety, would be absolutely inadmissible, yet its application to an anticipated issue, is perfectly admissible, and quite intelligible. Causation implies issue; and, therefore, the knowledge of a cause, implies the anticipation of its effect. For the will and purpose of the Deity must imply an anticipation of the consequent issue, and are a sufficient security for its future transpiration; and even if the knowledge of a principle or habit, in any being, must imply an anticipation of a consequent issue, and if such a knowledge be a sufficient warrant to expect that the issue will afterwards actually transpire, then there can be no impropriety in designating such anticipations by the name of foreknowledge. And this, I conceive, to be the legitimate and only sense in which the term prescience can be applicable to any actual knowledge, whether it be human or divine."—p. 37.

It is understood then, that, in strict philosophical propriety, the term foreknowledge does not apply to the Divine Being; but that when the Deity purposes a future event, though that event may be referred to a very distant period, it is an object of God's foreknowledge. The Deity can then, it appears, have knowledge of *some things* which have not yet been brought into existence, viz. such things as he has determined shall hereafter exist; if, therefore, every event which transpires in the universe should be the object of divine purpose, then every event is the object of his foreknowledge; in other words, the Deity possesses infinite prescience.

Upon the second argument, the writer says—

"It has, indeed, been frequently argued, that some things may be certain to an infinite intelligence, which are contingent to us; an argument which is perfectly tenable, and is as perfectly irrelevant. That some things may be certain to an infinite mind, which are not so to any finite intelligence, is intuitively evident; but that an infinite mind can anticipate with certainty, an issue which he himself has made to be contingent, is the very point in dispute; a point which has been roundly and repeatedly asserted, but which no person has hitherto even pretended to prove."—p. 52.

What has been roundly and repeatedly asserted we know not, but *this* we beg leave to say is the point in dispute, *Is any thing contingent to the Deity?* And this point Mr. Jones has by no means cleared up. We "argue" not only that "some things," but that all things, which are contingent to us, *may* be certain to an infinite mind. It is granted in a former quotation, that some things, namely, those which God determines to bring to pass, are not contingent to the divine mind. It devolves, therefore, upon our author to show that such events are not contingent *in re*, and that all other events are. For instance, it was divinely determined, because it was divinely predicted, that Cyrus should be the future liberator of the captive Jews; consequently, the circumstances connected with this conqueror's history could not be contingent *in re*, otherwise they could not have been objects of divine prescience. How will it be proved that all other events, in reference to which revelation contains no predictions, are in themselves contingent, and therefore are not foreknown by the Deity? Mr. Jones may say, as he has done in reference to Old Testament predictions concerning the advent of the Messiah, that he has "no doubt whatever that the Deity revealed the sum total of his knowledge;" but his opponent *may* have doubts, and here the matter ends. All the metaphysical reasoning which the writer employs about "abstract possibilities," is perfectly futile. It proves too much, and therefore proves nothing. The Deity cannot determine, without laying himself open to disappointment, to bring any event to pass, because that event is itself contingent; it has connected with it abstract possibilities, that is, it may, or it may not be.

But eternal prescience, affirms our author, is incompatible with the free agency of man, and consequently with his moral probation.

"Contingencies are identified with all moral agency, whether created or uncreated; and every attempt to subject them to the rules of a rigid certainty, or reduce them to the regular proportions of physical causes and effects, would be nothing better than an outrage on human liberty, and a libel on the moral government of God. They

refuse to submit themselves to the authority of a rule, or the process of measurement;—they shrink from the touch, and vanish from the sight; they are ever changing in their forms; they are ever flitting on the wing; they ride on the fiery pegasus of a lawless will; they are created by every excitement of our passions, and are flung in myriads from every scintillation of the human fancy."—p. 53.

Without asserting that the mind of man is "a spiritual machine," it must be admitted, that it is under the control of certain laws and influences. This government, like that which regulates the wind, which "bloweth where it listeth," escapes human cognizance; but the Almighty Maker of both, is doubtless intimately acquainted with it; and He who "stilleth the noise of the sea, and the tumult of the people," accurately knows every volition of the human mind, and anticipates with infinite precision every future movement of the apparently "lawless will." Man is an accountable being, therefore he is a free agent. That this will, however, is "lawless," Mr. Jones will not attempt to prove—and that that which determines the will, cannot be the object of the Deity's intimate and perfect knowledge, is more than he will take upon himself to affirm; if, therefore, it cannot be proved, that the mode of the mind's operations, and the secret springs of action, and the nature and consequence of every volition, are not unknown to the Almighty, then the doctrine of a divine universal prescience cannot be disproved.

In prosecuting his inquiries respecting the prescience of the Deity, Mr. Jones seems to have been too much guided by earthly analogies, the propriety of which we more than doubt. The distance between finite and infinite being infinite, it is always hazardous to reason from the creature to the Creator, and more especially so, when we attempt to contemplate their respective modes of existence. With our own intellectual operations we are but very partially acquainted; and as to those which belong to Deity, we know just nothing. This scantiness of knowledge, should on all occasions teach us reverence whenever we approach this awful subject—a lesson, it is to be regretted, that Mr. Jones has not yet fully learned.

Such branches of the divine foreknowledge as suited his purpose, he has readily admitted, and incorporated in his theory; but with equal temerity he has rejected others, apparently for no other reason, than simply because they would not quadrate with his hypothesis. He, however, seems to have forgotten, that the modes of reasoning which he has adopted, if turned into a dif-

ferent channel, might be brought to bear, with equal force, against nearly the whole system of revealed religion; and by the hand of infidelity his weapons have thus been wielded.

But notwithstanding the reprehensible flippancy, great want of modesty, sovereign contempt of what he opposes, and triumphant exultations in imaginary victories, to which allusions have already been made, we readily acknowledge that Mr. Jones has uniformly manifested a vigorous intellect, and an independent spirit of inquiry. Many of his arguments are constructed with considerable ingenuity, and directed with an equal proportion of masculine force. In all his reasonings, acuteness is everywhere prominent; his thoughts are never sluggish, and through the most formidable fences, by their instinctive energy, they frequently force a passage.

But, unfortunately, amidst these bright displays of mental prowess, and unremitting dexterity, Mr. Jones has sometimes connected legitimate reasonings with unfounded data; and at other seasons conducted his process of argumentation to conclusions that cannot be contemplated without astonishment. We know not that any able opponent will accept his challenge to the field of controversy, which he so freely offers; but should such an antagonist arise, our author will probably find to his cost, that many of his positions are not altogether so invulnerable as he seems to imagine.

To drive Mr. Jones, however, from the ground on which he has pitched his tent, will not be the work of any common assailant; and should one of this description, urged on by the fever of long established orthodoxy, dare him to the combat, he may learn, when this knowledge will be too late to be serviceable, that it is not so difficult to seize a Tartar, as to escape from his iron grasp.

REVIEW.—*A Dissertation on the Origin, Nature, Functions, and Order, of the Priesthood of Christ, By John Wilson.* 12mo. pp. 470. Holdsworth. London. 1829.

ALTHOUGH there are some branches of this work, in which sectarian fury "grins horribly a ghastly smile," in the main object of its professed design, we find much to approve, much to admire, and much to recommend. Of intrinsic excellence it contains an ample sufficiency to atone for the gloomy bigotry with which some of its pages are disfigured; and it

is not improbable, that what we would censure as intolerant, the author imagines to be a pious contention for the faith once delivered to the saints.

Of the Priesthood of Christ, Mr. Wilson takes a very comprehensive and luminous survey, examining with acuteness this important subject in various lights, and pursuing with unremitting ardour its interesting ramifications, in their numerous branches, bearings, and appendages. In accomplishing this task, a considerable mass of materials was already prepared to the author's hand, both by preceding and contemporary writers, on which account his claims to originality can be but partially urged. Of this valuable ingredient, it, however, has a respectable portion, and when the views of others are adopted, they are so interwoven with the result of his own inquiries, that the texture throughout appears unbroken and entire. Surveyed under either of these aspects, it is a work which evinces much labour, associated with an extensiveness of research, and a perseverance of effort, which are alike creditable to his industry and his talents.

With the varied import and different relations in which the terms sacrifice, atonement, expiation, and shedding of blood, are used in the sacred volume, Mr. Wilson seems intimately acquainted, and their doctrinal as well as moral results, he follows out with ingenious perspicuity. To all who seriously inquire into the nature and scriptural import of propitiatory sacrifices, vicarious sufferings, and expiatory atonement, this volume will furnish much valuable information. The reader will learn, that under every previous dispensation, all the sacrificial rites had an allusion to him, without the shedding of whose blood there could be no remission of sin. Towards this object the author invariably steers his course, yet always keeping within the soundings of his creed, to which he has an eye in the ultimate application of his laborious investigations.

In the commencement of his preface, Mr. W. observes, "The following work is professedly didactic. The object of it is to give a merely doctrinal view of our Lord's Priesthood, and to exhibit the subject in such a light, as, without the aid of formal application, may disclose to thoughtful readers its various practical bearings." In its general character the volume is in perfect accordance with this avowal, though not without some manifest exceptions. Among these, one not the

least remarkable, is his unwillingness to permit his reasonings "to disclose to the thoughtful reader the practical bearing" of the extent of the atonement, "without the aid of a formal application." Hence, to supply this apparent deficiency, and to place the dogmas of his creed fully in the reader's face, though with regard to sufficiency he allows that "Christ died for the whole world," yet he contends that "in decretive intention, he died only for those who are actually saved," p. 211. To state these sentiments, Mr. Wilson has at once deviated from his professed intention as quoted from his preface, and rather stepped aside from his obvious track. The arguments employed in favour of the doctrine advanced, have long since been worn thread-bare in the common service of the sect, and we are again insulted with the common juggle, that "Christ died for the whole world," simply because his merit for this purpose was all-sufficient, while the immutable design and irrevocable decree of God was, to withhold all efficacious influence, without which it could have no application. Such delusive expressions can only be intended to conceal, in a part of his creed, those deformities—

"Which to be hated, need but to be seen."

But, for all those peculiarities to which we have adverted, the excellences which this volume contain make an ample compensation. To the sacred writings the author frequently appeals, and his pages abound with strong and masculine arguments. He has set the priestly character of Christ in a strong and commanding light, and his work may be perused with a high degree of interest and profit by orthodox Christians of all denominations.

REVIEW.—*The Opinion of the Catholic Church for the first Three Centuries, on the Necessity of Believing that our Lord Jesus Christ is truly God. Translated from the Latin of Bishop Bull, to which is prefixed a Memoir of his Life. By the Rev. Thomas Rankin. 8vo. pp. 310. Rivington. London. 1825.*

ALTHOUGH this volume has been for some time before the world, it is only of late that it has fallen into our hands. Its contents are briefly expressed in the title, but its pages must be examined by all who wish to make themselves acquainted with its intrinsic worth.

The name of Bishop Bull is well known throughout Europe. It stood high in

public estimation during the period in which he flourished; and though the lapse of time, by introducing new publications, may have caused his writings to be less generally read than formerly, it has neither detracted from their excellence, nor diminished their author's fame.

In the memoir which is prefixed, the leading events of the bishop's life are recorded with much fidelity, and arranged in such a manner, as to give to the narrative and incidents, of which it is composed, a degree of prominence proportionate to their intrinsic and relative importance. To this is appended numerous testimonials in favour of the bishop's writings and character, from many celebrated individuals belonging to the church of England, to the dissenting congregations, and to the Romish communion. All these testimonials we think might have been well spared, his character being too exalted either to require or derive any assistance from such adventitious sources.

The work itself, which Mr. Rankin has translated, is both historical and argumentative. It records the testimonies of the primitive fathers for the first three centuries, in favour of the Divinity of Christ, and meets on fair didactic ground the objections of those by whom this essential truth of Christianity was opposed during the preceding period. To say that bishop Bull was intimately acquainted with the subject which he thus undertook to illustrate and defend, is only to repeat what every one knows, who is acquainted with his writings and his name. He has placed this doctrine in a perspicuous and commanding light, and indisputably proved, from the most unequivocal testimony of the fathers, that in all the primitive churches it was uniformly received and cordially believed. Throughout the whole work he displays much argumentative acuteness, and great diligence of research.

Of the creeds of the primitive church, of the most ancient that is known to be extant, of that called the Apostles', and of the ancient oriental creed, he has traced the history, and furnished an analysis. This branch is replete with useful information, not only to young students in divinity, but to numerous members of the church, who repeat their creeds weekly, without knowing either their origin, their antiquity, or the occasions that called them into existence. On the bearing of these formularies, and on the various topics which they embrace, the author has manifested much learning, and evinced

considerable research, illustrating and explaining such expressions as appear obscure, and paraphrasing others that seem to be involved in perplexity.

In the translation, the author's ideas are communicated in plain and perspicuous language, and his references to authorities are preserved with scrupulous accuracy. The sentences are neither tedious nor involved. The diction throughout is distinguished by an energetic simplicity, which aims more at the communication of thought, than at the parade of brilliant expressions. This treatise of bishop Bull was deserving of such a translator as it has found in the Rev. Thomas Rankin.

REVIEW.—*Herodotus, translated from the Greek for the use of general Readers, with short Explanatory Notes.* By Isaac Taylor. 8vo. pp. 792. Holdsworth. London. 1829.

Among the poetical emanations of genius which adorn the world, the Iliad of Homer, sanctioned by prescription, occupies the foremost rank. To this honour few will presume to dispute its title; and he who should have the temerity to attempt it, would be unable to withstand the brilliancy of its inherent excellence, and the frown of hoary grandeur which it has derived from antiquity. The exalted character which Homer has acquired among the bards, Herodotus claims among the prose writers of the world. Each of these is pre-eminent in his station, and both are encircled with literary glories that can never fade.

The writings of Herodotus, having stood the test of more than two thousand years, can derive no advantage from any observations that may be made on them in the nineteenth century of the Christian era; and neither the justice nor the malignity of criticism can detract any thing from their sterling merit and intrinsic worth. Under these impressions we readily concur with Mr. Taylor in the following prefatory observations.

"The fruits of his industry we have before us; and it may confidently be affirmed, that, after every exception has been admitted, which the most sceptical criticism can substantiate, there will remain, in the nine books of Herodotus, a mass of information, more extensive, important, and instructive, than is to be found in any other writer of antiquity. Unaffected, unambitious, melliduous, perspicuous, in his style; bland, candid, and gay in his temper; laborious in his researches; judicious for the most part in his decisions; and apparently free from sinister intentions and national prejudices, he holds up a mirror, in which is seen, without obscurity or distortion, the face of nature, the wonder of art, the revolutions of empire, and the character of statesmen. This great writer brings down the

history of Greece to the end of the year 479. before the christian era, when the Persians were compelled forever to abandon their long-cherished hopes of crushing liberty in its birth-place."—preface, p. v.

Herodotus has, prior to the present translation, appeared twice in an English dress; first by Littlebury, about a century since; and more recently by Beloe, whose translation has passed through several editions. Not altogether satisfied with either of the preceding, Mr. Taylor has repaired to the fountain-head, and drawn his present volume from the Greek original. By adopting this method, he has avoided most of the errors into which his predecessors had fallen, though he candidly acknowledges that he has diligently availed himself of every kind of aid that has come within his reach.

It cannot be denied, while we admire the easy and flowing style of this venerable father of history, that it excels chiefly in narration, being somewhat deficient in conciseness and force, as to sentiment and remark. In many parts of his history, he deals much in the marvellous; but this relates almost exclusively to such events as occurred prior to the age in which he lived; and on several occasions he has more than intimated his doubts as to the authenticity of the incidents which he records. Of these materials he was nothing more than the collector; and from his scanty means of obtaining more probable information, he was compelled to use those which had been transmitted to him through the medium of tradition, and other similar channels of communication. Against such narrations and incidents as fell within the range of his own inquiry, no charge of any magnitude has ever been brought. In addition to this, it is a remarkable fact, that his chronology, according to the canons of Newton, requires less correction than that of any subsequent Greek historian. These circumstances offer a powerful apology for those distant branches of his history, which wear the garb of fable.

In the arrangement of his matter, Herodotus is exceedingly irregular and discursive. Of method he seems to have had no accurate conception, having sometimes been drawn off from his primary purpose to follow other subjects, which, as entire histories, he has introduced by way of parenthesis, before he resumes the original narrative. These are blemishes which must be attributed to the darkness of the period in which he flourished; and it is to be regretted, that they are such as no translator can ever fully obviate. But, notwithstanding these undeniable imper-

fections, his work is still considered as one of the most precious relics of antiquity, and the loss of some other productions of his pen may be justly ranked among the misfortunes of literature.

When Herodotus first recited his history to the people assembled at the Olympic games, it was received with such marks of distinguished approbation, that his fame instantly spread throughout the Grecian states, and thus laid the foundation of that celebrity which has ever since been associated with his name. So highly, indeed, was his work esteemed, that the nine books, of which it is composed, received at Olympus, by unanimous consent, the names of the Nine Muses, which have been transmitted to us through every translation.

In this version of Herodotus, Mr. Taylor has shewn much fidelity in his adherence to the text of the original, and displayed an equal degree of talent in supporting that fidelity, without suffering a greater portion of the spirit of the venerable Greek to evaporate. His language is clear and dignified, generally full of life, and expressive of ideas that are rarely obscured by any involution of the sentences through which they are conveyed to the reader's mind. In former translations, notwithstanding their numerous imperfections, Herodotus has been perused with pleasure, and no one who has admired him in the habiliments provided by Littlebury and Beloe, will think that he appears less majestic and attractive in the elegant attire in which he is now arrayed by Mr. Isaac Taylor.

REVIEW.—*Scripture Natural History for Youth.* By Esther Hewlett (now Copley.) With numerous Engravings. 2 vols. 12mo. pp. 280—388. Fisher & Co. London.

THE blooming annuals, which of late years have made their appearance about Christmas, seem to have given a new impulse of elegance to numerous publications that now adorn the shelves of the booksellers, and the libraries of the purchasers. A spirit of imitation thus excited, has called forth a spirit of rivalry, both among publishers and artists; and many may at present be found contending for the prize of beauty—not with the Nereides, but with each other, without dreading the fate which awaited Andromeda in her perilous attempt.

The volumes now before us may be considered as belonging to the class we have

just described; and it cannot be denied, that they stand on an elevated ground as candidates for fame. So far as mere embellishment can claim any title to respect, they have nothing to apprehend from the most rigorous investigation. The binding is neat and elegant, without any needless decorations. The paper is of a superior quality. The type is clear, and the page on which it is impressed exhibits an inviting aspect. In the graphic department, the two volumes contain eighty-two copper-plate engravings, the whole of which are executed with a more than ordinary degree of neatness, and at times display a portion of elegance, which, from their vast number, we were not prepared to expect. These plates exhibit the various beasts, birds, reptiles, insects, trees, plants, and shrubs, that are mentioned in scripture, and occasionally introduce to our notice representations of the same species, taken from discoveries in more modern days. In some of the copies, we apprehend, these plates are coloured, but not having seen any of this description, we can say nothing of their superior excellence.

In connexion with these plates, the places of scripture in which the subjects they represent occur, are either pointed out or quoted at large, and these are followed by the natural history of the creature or its species. The history thus given is derived from various sources, and frequently enlivened with anecdotes and incidents which the occasion furnishes; but the description is never lengthened into tedious detail. Mrs. Hewlett seems to have acquired the art of terminating her historical delineations before the interest which it excited has forsaken her page. By following this plan, she transfers the source of attraction from one subject to another, and thus, by imperceptible degrees, holds the youthful reader in pleasing captivity, until she has conducted him through her volumes.

In the history of each animal or species, the manner and reason of its being mentioned in scripture is constantly kept in view, and not unfrequently we discover, that all allusions to the creatures are rendered strikingly appropriate, by the peculiarities of their varied character. With these branches of natural history, Mrs. Hewlett seizes every opportunity to interweave some moral or religious truth, which, instead of elevating the flag of local distinction, has a direct application to the heart and life. They also, at times, afford room for important inferences and reflections, which the fair authoress well knows how to introduce. In all these respects,

the numerous articles composing these volumes may be considered as an illustrative commentary on the subjects to which they respectively refer; and that reader, who makes himself acquainted with their uniform adaptations to inform his mind, will have also learnt, that the sacred writings furnish a source of rational amusement, as well as of authoritative doctrines and preceptive ethics.

It is, perhaps, scarcely needful to observe, that while the names of the numerous tribes, both represented and characterized in these volumes, are mentioned in scripture, the materials of which this history is composed must be sought and found in other sources. This has led Mrs. Hewlett to consult the writings of voyagers and travellers, not merely of ancient, but also of modern days; and from their concurring testimony, as an authentic source of information, she has furnished out the gratifying repast, with which the youthful reader is to be regaled.

At the close of the second volume, a list of the plates is given, and reference is made to the page where each shall be finally introduced, that the engraving and the description may appear together. Detached from the embellishments, we have perused many of the articles with peculiar pleasure; but this is considerably augmented, by connecting them with the characteristic plates by which they are illustrated. Congratulating Mrs. Hewlett, therefore, on having produced a work so admirably calculated to make an impression on the juvenile mind, that promises to be as useful as it will be durable, we cannot hesitate strongly to recommend these volumes to the attention of our readers.

REVIEW.—*Scripture History for Youth.*  
By Esther Hewlett. 2 Vols. 12mo.  
pp. 412—512. Fisher & Co. London.

THIS WORK bears so strong a resemblance to the preceding, by the same lady, that it may be considered as the completion of what she had so happily begun. So far as general terms are applicable, nearly all that has been said respecting the "Scripture Natural History" may be said of these volumes. Written by the same pen, printed at the same press, sent into the world by the same publishers, arrayed in the same neat costume, and ornamented with one hundred and fifteen appropriate and highly expressive engravings, these striking kindred resemblances will supersede the necessity of any particular analysis.

The first of these volumes, and part of

the second, are devoted to the history of events and prominent circumstances recorded in the Old Testament, together with biographical sketches of the more prominent individual characters that rise and pass before us as we proceed through its books and chapters. The remaining portion of the second volume conducts us in a similar way through the biography and historical events of the New Testament, the whole of which the plates either illustrate or render peculiarly interesting.

In both of these volumes, as well as in the *Scripture Natural History*, the style is easy and expressive; unadorned, indeed, with metaphor, but equally free from bombast and servility. To any sparklings of thought, or brilliancy of expression, Mrs. Hewlett makes no pretensions, nor does she aim at any critical investigations or profundity of research. But what is of more importance to those for whom these volumes are designed, she traces with fidelity the leading features in each character and event, and inculcates moral lessons while apparently furnishing nothing but entertainment, deduced from facts which the sacred writings record.

Both the "*Scripture Natural History*," and "*Scripture History*," belong to one common family; and although the two volumes belonging to each work are distinct, and complete in themselves, yet the wider range which these Works in the aggregate combine, cannot but render the whole desirable; and we doubt not that those who have seen either, will readily procure the volumes they do not possess. On the talents and industry of Mrs. Hewlett, (now Copley,) these Works reflect great credit; and to a juvenile library they will form a valuable acquisition.

REVIEW.—*The Christian Remembrancer, or Short Reflections upon the Faith, Life, and Conduct, of a real Christian.*  
By Ambrose Serle. 18mo. pp. 182.  
Fisher & Co. London.

THIS treatise is almost exclusively confined to experimental and practical religion; not as these subjects are sometimes delineated on paper, with all the marks about them of the sectarian mould in which they were cast, but as they are exhibited in the real experience of the penitent, when he passes from death into life, and his actual practice in his daily conformity to the will of God. These delineations, no mere theory could so accurately describe. Reality alone could have furnished their genuine source; and nothing short of religion, operating upon the heart, could

have depicted Mr. Serle as one of those amiable characters who

"never dealt  
In the false commerce of a truth unfelt."

The copy before us belongs to the fifth edition, through which the Christian Remembrancer has already passed. This circumstance denotes its sale to have been very extensive, but not more so than its merits justly deserve. From its diminutive size, this book would seem to be exclusively adapted for the use of young persons, but it will be found on perusal to contain many valuable lessons, which Christians of longer standing, and of more stately growth, might advantageously learn. In the estimation of many readers, magnitude of dimensions, and splendour of appearance, contribute much to the value of a book. To all who have been thus deluded, we would strongly recommend the perusal of this unostentatious and unassuming volume. They will then learn, that modest worth can exist without external decoration, and that sterling truth has more intrinsic value than all the embellishments which art can bestow. Already it has been honoured with five editions, and if it pass not through as many more, it will only be because its excellence is not more generally known.

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REVIEW. — *The Christian Parent, or short and plain Discourses concerning God, and his Works in Creation, Redemption, and Sanctification, &c.* By Ambrose Serle. 18mo. pp. 144. Fisher, & Co. London.

It is a circumstance highly favourable to this little volume, that from its first appearance in public, a few years since, it has passed through six editions, and that it still sustains a respectable rank in the market of religious literature. Designed chiefly for children and young persons, the style and arrangements are adapted to their capacities, and its contents are of such an unquestionable character, that no thoughtful parents can hesitate for a moment to place it in the hands of their offspring. The whole is divided into three distinct parts. The first relates to subjects connected with Creation; the second to those included in Redemption; and the third, to the work of Sanctification on the heart. Each of these parts is subdivided into numerous short chapters, which are rendered interesting by the topics to which they are devoted, in addition to which, their brevity will prevent them from becoming tedious.

In that part which treats of Creation,

many geographical and historical facts are introduced to the notice of the reader; but in all, he is taught to see that the wisdom and power of God are pre-eminently conspicuous. The great subject of Redemption, the author briefly unfolds, in all its leading characteristics, connecting it immediately with the human soul, the intrinsic value of which can only be known in the regions of immortality. Sanctification is finally introduced, as essentially necessary to prepare the finite spirit for those abodes of blessedness, to which redemption gives it an unequivocal title. With these momentous subjects, the author furnishes proof that he is intimately acquainted, although to peculiar modes of faith he has paid but comparatively slight attention, these diminutive localities being swallowed up in the magnitude of more exalted considerations.

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BRIEF SURVEY OF BOOKS.

1. *An Essay on the Cultivation of the Infant Mind, &c.*, by Robert Brown, (Marshall, London,) proceeds, in several respects, upon the same principles as the treatise of Mr. Wilderspin, which we reviewed in our last number. Both these authors assert, and with much reason, that the infant mind is capable of receiving impressions, which will influence the conduct of the individual through future life, at a much earlier period than is generally believed. Of this fact they must be admitted to be competent judges, both having been engaged in watching for a long season, the development of the infant faculties, under the influence of that early instruction which they recommend. Within a narrow compass, Mr. Brown has, in this pamphlet, laid open the principles of his system for infant education, and shewn their application as operating in actual practice. It contains much useful information, and will be read with interest, excited by its diversified materials, its numerous anecdotes, and the instructive entertainment which it is calculated to afford.

2. *Palmer's Select Pocket Divinity*, (Palmer, London,) appears before us both in detached parts, as they were first sent into the world, and also in two volumes, neatly printed, and elegantly put out of hand. Both in their distinct and combined state, they have a pleasing aspect; but what is of greater moment, the articles of which they are composed, are of a very superior quality. These are

of a strictly religious nature, and bear the names of their respective authors, most of whom are of high repute in the theological world. Of this work the circulation has been very extensive, about fifteen thousand copies of the different articles having been sold within fifteen months. In their combined state they embody most of the essentials of Christianity, and in their detached forms, they are as admirably adapted for public distribution, as their contents are for general usefulness.

3. *Sketch of the Character of the late Mrs. Greville Ewing, of Glasgow, a Discourse, by Ebenezer Miller, A. M.* (Holdsworth, London,) is rendered interesting, both by the excellent sentiments which it contains, and by the melancholy occasion of their being delivered. Mrs. Ewing, a pious lady, having been overturned in a carriage, received an injury which terminated her life. This disastrous incident the author endeavours to improve for the benefit of survivors. It contains a delineation of her character, which is truly amiable, but rather leaves us to infer the uncertainty of human life from the awful event, than to point it out in any striking or impressive language.

#### ASTRONOMICAL OCCURRENCES FOR APRIL, 1829.

IN our last two papers we have laid before our readers the time that elapses between the Moon quitting any point of her orbit until she arrives at the same again, and also from her quitting a certain position until she arrives at another: in these statements it has doubtless been noticed that the periods are irregular, some increasing and others decreasing; it will therefore be the endeavour of the writer to offer to the notice of his readers, a few observations on the causes of these phenomena.

It is well known that the Moon revolves in an elliptical orbit, the Earth, or rather the centre of gravity between the Earth and Moon, being situated in the lower focus; a line drawn from the Moon, when at her nearest distance from the Earth, through the centre of the latter body, and extended to the opposite part of her orbit, is called the line of the apsides; and a line drawn from the Sun through the Moon and Earth, and extended to the opposite part of the Lunar orbit, is called the line of the syzgies; a line situated at right angles to the line of the syzgies, is termed the line of quadratures. In February, the line of the apsides and that of the syzgies coin-

cidenced, the perigean point being situated between the Sun and Earth; the portion described by the Moon from her last quarter to her first, is consequently the lower part of her orbit, and is passed over in a much shorter period of time than the higher portion, arising from two circumstances, the increased velocity in consequence of the Moon's approach to the Earth when near her perigee; and the small extent of the lower part of her orbit compared with that of the higher. This may easily be illustrated by fixing two pins firmly in a board, having a sheet of paper placed on it; let a string having both ends joined be placed over the pins, and a pencil introduced, so as to describe a revolution round the pins, keeping the string stretched as far as possible—the figure described will be an ellipse, and a line drawn over the points where the pins were inserted, will be the line of the apsides. Now, if a line is drawn at right angles to this line through one of the above-mentioned points, it will divide the orbit into two parts, the smallest representing the lower, and the largest the higher portion; the point of the insertion of the pin being the common centre of gravity between the Earth and Moon; it is therefore evident that the revolving body will describe the smallest portion in a less period than the largest.

While indulging in the gratification of an evening's walk, the brilliancy of the western hemisphere cannot fail of interesting the admiring beholder. The constellation Taurus is a conspicuous object, and the planet Mars an important feature in it: below is observed the splendid constellation Orion, and above the constellation Auriga: to the east is seen the constellation Gemini; and still farther is noticed the Crab, which although it possesses no brilliant stars, yet is conspicuous on account of the Nebula that it contains, and the planet Saturn, which is now situated in it. These, with the planets above-mentioned, form an interesting group, Mars being observed a little to the south of the Pleiades, directing his course between them and Aldebaran; and Saturn, near the same spot as last month, very slowly approaching the third and fourth with the included Nebula of the Crab. The former planet sets at 40 minutes past 10 in the evening; at 12 minutes past 12, the noble planet Jupiter rises in the constellation Ophiuchus, he is noticed under a star of the sixth magnitude marked 28. Saturn sets at 20 minutes past three in the morning of the 2d; at 12 minutes past four, the wirelike crescent of

The Moon ascends above the horizon; and 2 minutes 43 seconds later, the first satellite of Jupiter suffers an eclipse: the glorious luminary of the Solar system rises at 2 minutes past five; the Moon arrives at her perigean point on this day, and at 45 minutes past 12 at night, she passes the planet Venus.

At 21 minutes past 10 in the evening of the 3d, the Sun and Moon are in conjunction, after a lapse of twenty-nine days, nine hours, and forty-five minutes, which is twenty minutes less than the preceding revolution; the half revolution, or from full to change, is completed in fourteen days, eight hours, and thirty minutes; and from her last quarter to her present situation, which is a quarter of a revolution, six days, fifteen hours, and two minutes, have elapsed. Her situation in the ecliptic is in the 13th degree of Aries, and having passed it in her descending node at noon, she deprives a portion of the Earth's inhabitants of the invigorating beams of the Sun. This eclipse is not visible to us, in consequence of the luminary's having descended below the horizon. On the evening of the 5th we hail the approach of the Moon, to add an increasing lustre to the interesting objects that are observed in the western hemisphere, her crescent being noticed under the three first stars of the Ram; she is directing her course under Mars and the Pleiades towards Aldebaran. On the following evening she is observed considerably nearer Mars, and will evidently pass him before her next appearance; the planet is noticed between the Pleiades and the third of the Bull; he is in conjunction with the Moon at 45 minutes past one in the morning of the 7th. In the evening of this day he is observed between the Pleiades and  $\delta$  Tauri, the Moon being noticed a considerable distance to the east of him, increasing in magnitude and splendour, and directing her course to the planet Saturn, which is observed near the same spot as at the commencement of the month, at some distance to the east of her. On the evening of the 8th, Mars is seen between Aldebaran and the Pleiades; and on the following evening between the latter stars and  $\epsilon$  Tauri.

At 6 minutes 43 seconds past one in the morning of the 10th, the shadow of Jupiter eclipses his first satellite, and on the evening of the same day, the Moon appears half illuminated, being observed under the two first of the Twins; she is rapidly approaching Saturn. At 7 minutes past two on the following morning, she enters her first quarter, her synodical re-

volution at this point of her orbit being completed in 29 days, 16 hours, and 38 minutes, which is 2 hours 20 minutes longer than the preceding. The half revolution, or her passage from her last quarter, is performed in 13 days, 18 hours, and 48 minutes, being an increase on the last of 5 hours and 19 minutes; and 7 days, 3 hours, and 6 minutes having elapsed since she was new, which makes a difference of 5 hours and 53 minutes greater than the last period between the same points. At 15 minutes past three in the afternoon of this day, she is in conjunction with the planet Saturn, and is noticed considerably below him in the evening; her recess from him, and her progress through the constellations Leo and Virgo, are the principal features in her course; she is in apogee on the 14th.

On this day, Mars is noticed in a line with Aldebaran and  $\epsilon$  Tauri; and on the 16th he is observed very near  $\kappa$  Tauri, his passage by this star and  $\nu$  being an interesting feature in his course. On the 17th, at 26 seconds past three in the morning, the first satellite of Jupiter is immersed in his shadow; on the following morning, at 45 minutes past one, the planet Saturn is in quadrature with the Sun, 173 days having elapsed since he was last in quadrature with this luminary; at noon the Moon crosses the ecliptic in her ascending node, and in the evening Mars is observed in a line with the third and fourth of the Bull.

The Moon arrives at the point of her orbit opposite the Sun on the 19th, at 22 minutes past six in the morning, being situated at that time in the 28th degree of Libra, with upwards of a degree of latitude which is now north of the ecliptic; she consequently passes too far north of the Earth's shadow to suffer an eclipse; her synodical revolution from her last full, is 29 days, 16 hours, and 3 minutes; which is 2 hours and 5 minutes less than the preceding; the time elapsed since the change is 15 days, 18 hours, and 1 minute, being 6 hours, and 10 minutes greater than the preceding half revolution between the same points; the quarter of the revolution from the first quarter, is completed in 8 days, 4 hours, and 15 minutes, which is 7 minutes longer than the period between the same points in the last revolution.

At 7 minutes past nine in the morning of the 20th, the Sun enters the sign Taurus, 365 days, 5 hours, and 53 minutes having elapsed since he last entered this sign: on this day, he rises at 57 minutes past four, and sets at 3 minutes past seven; his declination is about 11 degrees, 31

minutes north; his semi-diameter is 15 minutes, and 56 seconds; his hourly motion in space is 2 minutes, 26 seconds, and 2 tenths; and the time that his semi-diameter occupies in passing the meridian is 1 minute, and 5 seconds. In the evening of this day, Mars is seen in a line with the third and fifth of the Bull. On the following morning, the Moon is observed in the constellation of the Balance; she is rapidly approaching the noble planet Jupiter, noticed to the east of her. On the morning of the 22d, she is observed nearer Jupiter, and will pass him previous to her next appearance, the conjunction taking place at 7 minutes 30 seconds past eight in the evening. Mars is seen on this evening in a line with  $\delta$  and  $\epsilon$  Tauri. The Moon is observed after this day to recede from Jupiter.

On the 26th, at 55 minutes past two in the afternoon, she enters her last quarter in the 5th degree of Aquarius; 29 days, 7 hours, and 36 minutes completes her synodical revolution at this point of her orbit; being 3 hours and 23 minutes less than the preceding: the half revolution, or her period from the first quarter, is completed in 15 days, 12 hours, and 48 minutes, which is 8 hours, and 42 minutes less than the preceding half revolution between the same points: the time elapsed since the full is 7 days, 8 hours, and 33 minutes; which is 8 hours and 55 minutes shorter than the last period, from the full to the last quarter. At 30 minutes past eight in the evening of this day, the planet Herschell is in quartile with the Sun, he is situated in a barren spot in the constellation Capricorn. The Moon, after progressing through the constellations Capricorn, Aquarius, and Pisces, arrives at her perigeon point on the 30th.

#### GLEANINGS.

*Unknown Roman City.*—At the distance of ten leagues south-east of Cutahia, one of the highest points of Asia Minor, an ancient Roman City unvisited by modern travellers, and of which, even the ancient Itineraries make no mention. Its principal edifices consist of a large theatre, a stadium, several groups of columns in good preservation, but of no great height, an Ionic temple of the most elegant architecture, with columns fluted, and of a single block of marble thirty feet in height; these support an entablature very much enriched, and in exquisite taste. From an inscription in the pediment, it appears that this temple was restored in the time of Adrian, and dedicated to Apollo. The site is watered by a small stream which passes over a Roman bridge, in excellent preservation, as is the vault, also Roman, to which it leads.—*Laborde's Address.*

*Herculaneum.*—The excavations now in progress at Herculaneum and Pompeii daily lead to the most important results, and authorize the most brilliant hopes. The workmen are engaged

in uncovering a magnificent dwelling-house at Herculaneum, the garden of which, surrounded with colonnades, is the largest that has yet been discovered. Among other mythological subjects, are the following:—Perseus killing Medusa, by the aid of Minerva; Mercury throwing Argus into a sleep, in order to carry off from him the beautiful Io (a subject which is exceedingly rare in the monuments of art); Jason, the Dragons, and the Three Hesperides. But the greatest curiosities in this house are some bas-reliefs of silver, fixed on elliptical tablets of bronze, representing Apollo and Diana. A vast number of other articles, furniture, utensils, &c. of the most exquisite workmanship, add to the interest which the discovery of this rich and beautiful mansion is so well calculated to excite.—*Literary Gazette.*

*Falls of Niagara.*—An American paper of the 1st of January, says:—"On Sunday evening, a surface of the rock, supposed to be the size of half an acre, forming the bed of the river, broke loose, and was precipitated into the immense chasm below. Our informant describes the part fallen as having been within the Horse Shoe, at that point resembling the Toe Rock. The crash was heard for several miles around, and the effects in the immediate vicinity resembled the shock of an earthquake."

*Penmanship.*—The art of printing is unknown in Persia; beautiful writing, therefore, is considered a high accomplishment. It is carefully taught in the schools, and those who excel in it are almost classed with literary men. They are employed to copy books, and some have attained to such eminence in this art, that a few lines by one of these celebrated penmen are often sold for several pounds.

*Extent of the United States.*—The territory of the American Union extends over upwards of two millions of square miles—a space equal to two-thirds of Europe, and of which much the largest portion is as yet wholly unsettled.

*Avalanche.*—On the 90th of July last, a village named Cathewra, in the East Indies, was buried by an "avalanche" of earth, which slid down from the side of a hill, under which the village was situated. Eighteen houses, containing 65 persons, 86 cows and buffaloes, and 23 goats, were buried to the depth of fifteen or sixteen feet.

*The Mint.*—Sovereigns are now struck at the Mint from sheets of gold rolled to proper thickness, and on coming from the dies are the exact weight the law requires.

*Antediluvian.*—Human antediluvian remains are said to have been recently found, in a fossil state, in a cavern near Bire, in France.

*Substitute for Tea.*—Sir H. Willcock, Charge d'Affaires at Persia, states that a root, well known in England under the name of endive or succory, is roasted, and reduced to powder by the inhabitants of Moscow, and the greater part of Russia, as a substitute for tea or coffee; that he has derived much benefit from its use as a beverage; and that he provided a considerable quantity to take with him to Persia.

*Crime in France.*—The number of prisoners in France now undergoing punishment is 20, 300,—viz.: Men: for heinous crimes, 4,700; for misdemeanours, 9,600. Women: Gallies, 1,000; solitary confinement, 1,800; lighter penalties, 3,200.—*Paris Paper.*

*Antiquities.*—In the forest of Harnavast, two leagues and a half from Voloques, M. de Geruille, of the Society of Antiquaries of Normandy, has discovered the remains of an ancient city never mentioned by any geographer.

*The Marsailles Hymn.*—The celebrated composer Gossee, whose air, "Des Marsaillais," is said to have powerfully contributed by its inspiring melody to the victories gained by the French armies, who sang it when going to battle in the early wars of the revolution, died at Passy, near Paris, very lately, at the advanced age of 95. He is to be buried in the Perte la Chaise, within a short distance of the late eminent composer Melus.

**Recipe for the Destruction of Slugs.**—A dusting of quick lime will be found effectual (either in gardens or in fields) and may be applied in the morning, before sun-set, or late in the evening, so as to fall upon them when they are out of retirement; and as they will sometimes evade the first dusting, a second may be administered in the course of a few minutes, which will completely destroy them.

**Gothic Architecture.**—This term was first applied to English architecture by Sir C. Wren. It originated with the Italian writers of the 14th or 15th century, who contemptuously applied the expression "La Maniera Gotica," to all the works of art in the middle ages.

**Simple Remedy to Purify Water.**—It is not so generally known as it ought to be, that powdered alum possesses the property of purifying water. A large table-spoonful of pulverized alum, sprinkled into a hogshead of water (the water stirred briskly round at the time,) will, after the lapse of a few hours, by precipitating to the bottom the impure particles, so cleanse it, that it will be found to possess nearly all the freshness and clearness of the finest spring water. A pailful, containing four gallons, may be purified by a single teaspoonful.

**Extraordinary Preservation.**—In a little work called "Voyages aux Alpes," which has recently been published in Paris, a curious account is given of an avalanche which occurred in Switzerland many years ago. During the absence of a Swiss farmer, his cottage and stable were, by the fall of the avalanche, enclosed in snow; his wife and daughter were at the time in the stable. Six weeks afterwards, the snow having melted a little, an opening was effected, and the two females were found alive, having been supported by the milk of the cow during that long period. The space left free from the snow was sufficient for air, and fortunately there was a good winter's stock of provisions for the cow near the stable.

**Newly-discovered MSS. of Locke.**—A bundle of old manuscripts has lately come into the possession of a gentleman at Boreham, in Essex, which turn out to be original letters and writings of the illustrious John Locke. The MS. of his Essay on the Human Understanding, with all his corrections, and many letters written during his banishment in Holland, as well as some letters of Algernon Sydney, Lord Shaftesbury, and others, are amongst this precious collection.

**Singular Saucy of a Dog.**—During the late snow, a remarkable incident of the brute-reasoning kind occurred at a farm-house in the neighbourhood of Falkirk. A number of fowls were missed one evening at the hour when they usually retired to their roost, and all conjectures were lost in trying to account for their disappearance. While sitting around the kitchen ingle, the attention of the family was roused by the entrance of the house-dog, having in his mouth a hen, apparently dead. Forcing his way to the fire, the cautious animal laid his charge down upon the warm hearth, and immediately set off. He soon entered again with another, which he deposited in the same place, and so continued till the whole of the poor birds were rescued. Wandering about the stack-yard, the fowls had become quite benumbed by the extreme cold, and had crowded together, when the dog, observing them, effected their deliverance. They had not lain long before the glowing ribs, ere they started to their legs, and walked off.

**Antediluvian Remains.**—At three hundred feet below the sand-bank of which the island of Sheppey is composed, there is a prostrate antediluvian forest; and, when digging the well for the garrison, it was found necessary even to blast the fossil timber!

**Heretics.**—The early church used Grecian language, and the word "heresy" is Greek, literally signifying "choice." So then, the crime of heresy is the crime of making a choice. When, therefore, ecclesiastical domination had established itself upon the prostration of the judgment, and

it became execrable to make, and he became execrated who chose, the principles reason approved, this essentially harmless name became a term of reproach, and a stigma of crime. In the cruelty of priestly tyranny, its object was persecuted to death, and a degraded people assisted at his execution. Thank God, the spirit of the age, or, if you please, the "march of intellect," has forbidden these holy murders, but though the giant evil is unnerved and paralyzed, he still prolongs his existence in the form of excommunications and expulsions, by which the most sincere, the most truly pious, and excellent of the earth, still have their names cast out as evil, whilst ignorance, bigotry, or craft, shakes against them the head of affected pity, or points the finger of holy scorn! 'Tis well when men in this situation have the virtue to exclaim, "None of these things move me," and sternly maintain the truth, through evil and through good report.

**A Lesson for Drunkards.**—A brewer, in a certain town in the north, had lately an animal of the swine tribe of uncommon fineness of symmetry and appearance. He seemed conscious of his own attractiveness; and, almost every day, was seen exhibiting the beauties of his shape and size on a promenade in the neighbourhood of the place, where the other fashionables of that good town were wont to recreate. It happened, however, that the quadruped had his own besetting weaknesses; and when certain operations of the brewery brought periodically to his share some of the good things of potent nature, the Corinthian boar got tipsy. But the sensible beast had a feeling of the degradation he thus brought upon himself; and let the day be ever so fine, or the promenade ever so brilliant, he would never be found among the company when he had exceeded at the inebriating trough. He skulked among the darker lanes and closes, and fairly shunned all observation and notice.—*Inverness Courier.*

**A great and venerable curiosity.**—About 98 or 100 years ago, the wife of Lord Kilsyth, and her infant child, were smothered in Holland, or in some other part of the Netherlands. There they were embowelled, embalmed, and placed in the same coffin; and, a short time afterwards, brought to this country, and laid in the sepulchral vault of the family, below the floor of Kilsyth church. In this subterraneous chamber, they lay undisturbed, till about two months ago, when some persons, prompted by a forward curiosity, tore open the chest, and, to their surprise and astonishment, saw the lady and her child as fresh as when newly confined. The skin and the flesh were firm and hard; the face white, and the features distinct; the fine muslin with which they were dressed, was fresh and fair; and the yellow or orange ribbons, with which they were adorned, were stiff and good.—At the same time, the cell in which they were lying was filled with an agreeable odour, arising from some sweet-smelling drugs which had been put in the coffin. But, the vault and the coffin being open, the admission of the external air, and the breath of hundreds of visitants, soon produced a great alteration. When the vault was shut up, the clothes were dark and wetish, the complexion of the lady especially was much embrowned, a mouldiness was collecting on the face, and the aromatic perfume was nearly gone. Had these venerable remains not been exposed, they might have lain undecayed for several ages more. The lady, whose body lies in this state, was formerly the wife of viscount Dundee, who commanded the troops of James II. at the battle of Killierankie, 1689, and who fell there; and was married afterwards to lord Kilsyth. She appears to have been a stately-looking woman, red-haired, full faced, and of agreeable features; and, at the time of her death, seems to have been thirty or thirty-six years of age. There is something very engaging in the child, who is lying at the foot of the coffin, and leaning on his mother's legs. The babe, about six months old, looked well, plump, and full, and seemed as if he were smiling.

**Russian Monument to Howard.**—At the town of Cherson, in Russia, a monument has recently been erected to Howard the philanthropist, who died at that place, of an epidemic disease, in the year 1796. The monument consists of a quadrangular stone pillar, on two sides of which are inscribed, in the Russian language, the words:—"Howard died January 20th, 1796, aged 65." On the other two sides appear the following lines.—"Alios salvos fecit—Vixit propter alios." In the centre of the monument there is a sun-dial.

**Humble scholar.**—Very lately died, at Spalding, Lincolnshire John Willcox, shoemaker, aged 65, a man of strong mind, vivid imagination, original ideas, and eccentric habits. He was a perfect *Helluo Laborum*, devoting nearly half his time and much of his earnings to books, although he depended entirely on his hands for support. He lived alone, and his house was filled with *lumber, lasts, and literature*, in mingled heaps. He read, studied, and digested the metaphysics of Locke, Stewart, Reid, Oswald, &c.; knew well the principles of natural and experimental philosophy, astronomy, geography, general science, and music—was well read in ancient and modern history—a great admirer of all our best essayists, moralists, and poets; and, as regards English literature, might be considered a *living catalogue* of authors, editions, and prices. Adulation and flattery he detested. Of manners he knew nothing; was uncouth in dress; and so remarkably shy, that he was never known to approach even an intimate acquaintance, unless in a circuitous, sidelong manner, and very rarely looked any one in the face, except obliquely.

## Literary Notices.

### Just Published.

**Hornæ Phrenologicæ**, being three Phrenological Essays; on Morality, on the best Means of obtaining Happiness, on Veneration. By John Epps. An Essay on the Cultivation of the Infant Mind. By James Robert Brown.

**British Reformers: Writings of Hooper.**

**Signs and Symbols**, illustrated and explained in three courses of Lectures on the History of Initiation. By George Oliver. vol. ii.

**The Divine Origin of Christianity**, deduced from some of those Evidences not founded on the Authenticity of Scripture. By J. Sheppard. 2 vols.

**Pastoral Discourses on Revivals of Religion**, with Facts and Documents. By Henry Forster Burder, M. A.

**Principles of Natural Philosophy**, or a new Theory of Physics, founded on Gravitation, and applied in explaining the general properties of Matter, &c. By T. Exley, M. A.

**A Set of Psalm and Hymn Tunes.** By H. Searle.

**Universal Education**, considered with regard to its Influence on the Happiness and Moral Character of the Middle and Lower Classes, &c. By One of the People.

**A Sermon occasioned by the Death of the Rev. Matthew Wilks.** By G. Collison.

**A Sermon on the Death of the Rev. Matthew Wilks.** By Andrew Reed.

**Practical Illustrations of a Particular Providence**, &c. on account of some personal deliverances.

**Hewlett's (now Copley's) Scripture History**,—2 vols. Uniform with the Scripture Natural History: with upwards of 130 Engravings, besides Maps. 16mo.

**A Sermon preached at the Annual Meeting of the London Missionary Society, at Tottenham-court Chapel.** By the Rev. W. Clayton.

**An Address to the Public**, drawn from Nature and Religion, against the unlimited Dissection of Human Bodies.

**Three Sermons preached at Stepney.** By J. Fletcher, A. M.

**Account of the Edinburgh Sessional School**, and the other Parochial Institutions for Education established in that City in the year 1812. By James Wool, Esq.

**Miscellaneous Sermons**, preached in the Parish Church of Cheltenham. By the Rev. F. Close, A. M. Heaven opened, or the Word of God: being the twelve Visions of Nebuchadnezzar, Daniel, and St. John. By Alfred Addis, B. A.

**Letters to a Friend**, &c. on the subjects of Conversion and Salvation. By the late Rev. Thomas H. C. Henry, D. D. Charlestown America.

**Anecdotes illustrative of the Assembly's Shorter Catechism**, &c. By J. Whitecross.

**The Panorama of London**, &c. in a Tour through the Metropolis and its Environs. By T. Allen. With Engravings by Rogers.

**Passion Week**. Part the Second.

**The Cambrian Quarterly Magazine**, No. I.

**Truth against Error**, or the Christian's *Ægis*. Edited by Thomas Keyworth.

**The great Importance of a Religious Life** considered, &c. By W. Melmoth, Esq.

**The Protestant's Companion**, being a choice Collection of Preservatives against Popery, 1 vol. 12mo.

**Letters to a Friend**; intended to relieve the Difficulties of an anxious Inquirer under serious Impressions on the subjects of Conversion and Salvation. By the late Rev. Thomas Charlton Henry, D. D. Of Charleston, South Carolina. Revised and corrected; with Memoirs of the Author, and other prefatory matter. By J. Pye Smith, D. D. and the Rev. T. Lewis.

**A Mother in Israel**, or a Sketch of the Character of the late Mrs. Greville Ewing, of Glasgow.

**Elements of Natural History**, or an Introduction to Systematic Zoology. By J. H. Hinton, A. M.

**To the Irreligious**, a Tract. By J. H. Hinton, A. M.

**A Volume of Poems**, entitled *Lays of Palestine*, founded on various events of Jewish History. By R. Shelton Mackenzie.

**The Speech of Viscount Palmerston**, on the Catholic Question, delivered in the House of Commons, March 18, 1829.—Published by Simpkin and Marshall, Stationers' Court, Ludgate Hill.

### In the Press.

**Ein Deutsches Lesebuch**; or, *Lessons in German Literature*; being a choice collection of amusing and instructive pieces, in prose and verse, selected from the writings of the most celebrated German Authors, with Interlinear and other Translations. By J. Rowbotham, F. Ast. S. L.

**Roman History for Youth**, illustrated by seventy-six Engravings, from original Drawings. By W. H. Brooke, Esq. engraved by H. White, Esq.; with a Series of Questions, and References for their Solution. By T. Rose.

**The Bibliographical and Literary History of the Bible.** By J. Whitridge.

### Preparing for Publication.

**The Rev. J. H. Hinton**, of Reading, is preparing for publication a Treatise on the Nature and Necessity of the Influence of the Holy Spirit.

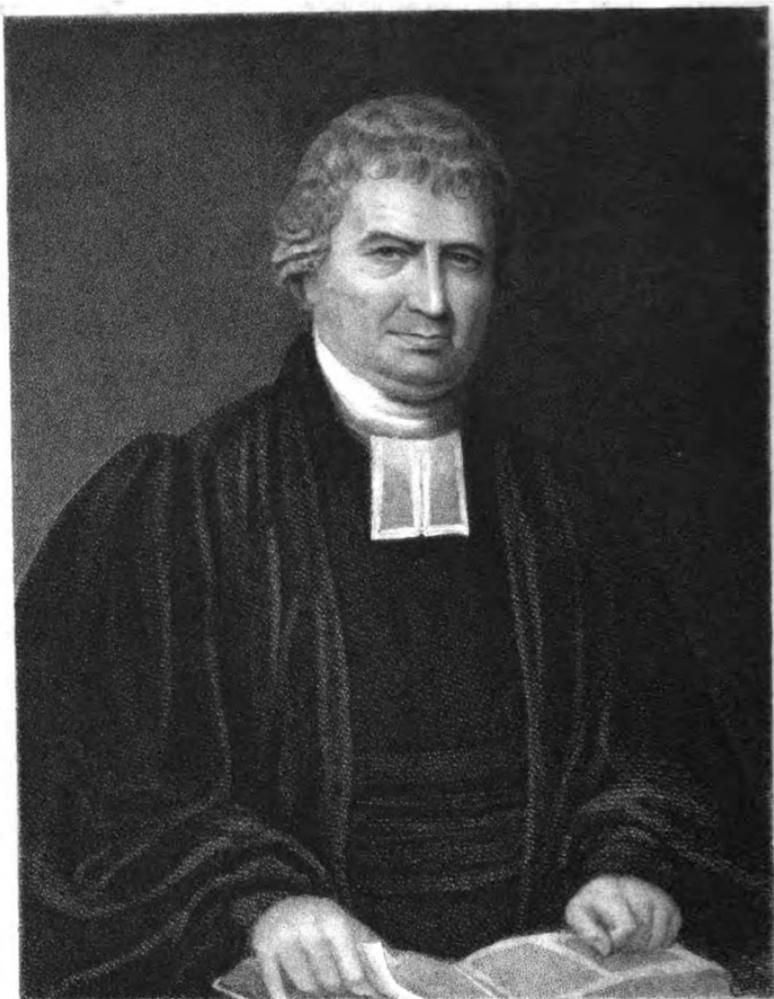
**Miss M. A. Browne**, the Author of "*Mont Blanc*," "*Ada*," &c. &c., is about to publish a small volume of Sacred Poetry. Dedicated to the Rev. H. H. Milman, Professor of Poetry at the University of Oxford.

**The Rev. Dr. Wait**, (of Cambridge,) is about to commence a "*Repertorium Theologicum*," or Critical Record of Theological Literature; in which, Foreign Works on Divinity will be condensed.

In 12mo. uniform with his other works, a new edition of "*Romaine's Law and Gospel*."

The first part of Mr. Jones's series of Lectures on the Apocalypse, now delivering at Aldermanbury, will appear on the first of May.—To be succeeded by an additional part every other month.

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*Rev. A. Wilks*

# Imperial Magazine;

OR, COMPENDIUM OF

## RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.

MAY.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.

MEMOIR OF THE REV. MATTHEW WILKS.

*(With a Portrait.)*

IN what light soever death is surveyed by mortals, nothing can divest his countenance of an awful solemnity. As a messenger opening the door to immortal happiness, it assumes indeed a less forbidding aspect, yet even our most triumphant assurances of future felicity, derived from the promises of God, and our own experience of their fulfilment, can hardly clothe his visage with a smile.

To leave our present state of existence, to enter on a mode of being of which we can form no adequate or definite ideas, and to mingle with intelligences with whose history, attainments, and physical character, we have little or no acquaintance, are subjects of too much interest and importance to be anticipated without genuine seriousness and deep humiliation. Above all, a conviction that we must stand in the presence of God, to undergo from his piercing eye a scrutiny which nothing can elude, and, that the transactions of time must submit to a rigorous investigation, of which we must abide the consequences for ever, are too overwhelming for the mind of man to sustain, without feeling its utter helplessness, and want of aid.

The assistance required in this awful exigency, is found both recorded and promised in the gospel; and while on this account we highly value this last and greatest gift of God to man, we cannot but consider those ministers by whom it is faithfully made known, as standing in the foremost rank among the benefactors of the human race. Many of these we behold rising above our horizon, and shining like stars of the first magnitude; but after filling their stations for a season as lights of a benighted world, we view them declining from the zenith like all their predecessors, and, though setting in splendour, leaving us to regret that they will return no more.

Scarcely does a year elapse, in which the church of Christ is not called on to mourn the departure of some distinguished

luminary. The sackcloth put on for one is scarcely laid aside, before it must be reassumed for another. The sable which was lately worn for a *Bogue*, a *Waugh*, and a *Townsend*, is now memorializing the departure of a *Wilks*, whose faithful services for more than half a century will cause his name to be long remembered by multitudes to whom his laborious ministry was made a peculiar blessing, and of which the beneficial effects will remain, when the present generation shall have passed away.

Of this venerable minister of Jesus Christ, whose praise is in all the churches, we have procured an admirable likeness, which ornaments this number of the *Imperial Magazine*. The memoir which follows, we copy verbatim from an excellently written article, embodied in a funeral discourse delivered at the *Tabernacle*, on the occasion of Mr. Wilks's death, by the Rev. Andrew Reed, on the 8th of February, 1829.

"MATTHEW WILKS was born at Gibraltar, on St. Matthew's day, 1746. His father was at that time on the staff of a regiment which was quartered there.

"The family afterwards came to England, and settled at Birmingham.

"At West Bromwich, in that neighbourhood, he heard, in 1771, the Rev. William Percy, the curate of that parish, and was converted under his ministry. The preaching of the same clergyman was also instrumental to the conversion of Miss Shenstone, who became his wife, and of his brother, Mark Wilks, for many years a minister in the Baptist denomination, at Norwich.

"On the urgent recommendation of Mr. Percy, he resolved to devote himself to the ministry, and reluctantly went to *Tre-vecca College*, then under the patronage of *Lady Huntingdon*.

"While a student there, a sermon delivered by him was heard by Mr. Robert Keene, one of the executors of Mr. Whitefield, and one of the managers of the *Tabernacle*, and of *Tottenham Court Chapel*. He was invited to preach in this connexion; and in the autumn of

1775, he settled in it as a regular pastor.

"Among those kind and affectionate congregations, (to adopt his own expressions,) he continued to reside as their pastor for more than fifty-three years, till his death. Amid all the subsequent changes in the religious world, they have prospered under his care.

"As a preacher, he was successful: more than ten persons were at one time pastors of churches, to whose conversion he had been instrumental.

"In early life he was very active and acceptable; and used to preach out-of-doors, in Moorfields, and the vicinity of London.

"To the end of his days he was very acceptable to his own congregations, who generally declared that they thought his preaching yearly improved, and who were growingly attached to him.

"The attachment was mutual. Never was there a more anxious pastor. His housekeeper says his very agony in family prayer for his charge generally, and for any individuals he thought to be lukewarm or declining, was exceedingly affecting.

"To the poor members he was a special benefactor, by personal charities, and by exciting the benevolence of others. Nine almshouses were thereby established at the Tabernacle for widows; and a charity-school for clothing and educating 100 children, has been established and continued entirely at the expense of that congregation; besides two or three Sunday and catechetical schools.

"He was remarkably disinterested in his ministry. For many years, and when he had seven children, his income, as their minister, was not more than £100 per annum, and never exceeded £200, declining for himself any increase; while he stipulated that his colleagues should receive higher remuneration, and obtained for them an increase while living, and provision for their families when they died.

"The young among the members he particularly delighted to encourage, and devoted much time to their intellectual as well as spiritual improvement; and himself taught the elements of learning to several ministers now justly eminent.

"Nor were his efforts confined to the spiritual interests of his people. He was their counsellor in their temporal affairs, when advice was asked; but, uninvited, he never interfered with their business or their homes.

"His labours were not confined to his immediate circle. In earlier life he preached extensively over the country; and to the last preserved considerable influence in Bristol and other places.

"He early promoted the Book Society; and was an energetic supporter of Highbury College, even before its removal to Hoxton, and when under the care of Dr. Addington, at Mile-End.

"He was greatly instrumental to the noble undertakings of the last forty years.

"With Mr. John Eyre, to whom he suggested the plan, he originated the Evangelical Magazine, and undertook the biographical department.

"Of the Missionary Society he was one of the founders. The first preliminary meeting was convened by Mr. Eyre and himself.

"To the Village Itinerancy, which originated with Mr. Eyre, he was gratuitous Secretary for twenty-five years.

"He assisted in the formation of the Irish Evangelical Society; and actually, in his eighty-first year, officiated for several months as the Secretary, when Mr. Gilbert was removed by death.

"Devoted to religious freedom as promotive of true godliness, he principally excited the religious world to a resistance of Lord Sidmouth's Bill, and the establishment of the Protestant Society for the Protection of Religious Liberty.

"As he advanced in life, his judgment and experience rendered his opinion valuable; and congregations and ministers every where so sought his advice, as to impose on him much labour and great care.

"Amidst all his engagements he was very devout, and truly a man of prayer.

"As his views of the Gospel were clear, and simple, and practical, he always seemed to approach God with filial confidence, yet with reverential awe, and appeared to pour his troubles and anxieties freely into his ear.

"He was very conversant with the Scriptures, which he generally read through four times in a year, and sometimes even in thirty days.

"Thus he continued till last autumn, when his anxiety about obtaining a successor, and the situation of Tottenham Court Chapel, of which the lease expired at Michaelmas, oppressed him sorely: and in October last, he was visited by disease, and some conversation took place, that illustrate many of the previous remarks.

"The complaint was, an inflammation of the stomach, severe and alarming; but

it was abated, and, after several relapses, apparently removed.

"During his indisposition, one Sunday morning, as his granddaughter sat with him, he told her to read Psalms 46, 87, 99, 122, 132, 147, and other Psalms. Then he said, 'What do all those Psalms express?' She replied, 'I would rather you should tell me.' 'No: I ask you.' 'Well, I suppose the blessedness and security of the Church of God.' 'Yes, and the interest and delight every Christian must take in its welfare. David says, I was glad when they said unto me, &c. We should be glad too, to be at Tabernacle to-day; but it is well for us that when we can go there no more, we shall have a better church—a better Sabbath—' and after a pause—'a mansion in heaven.'

"On another occasion he said, 'Through a long life I have found quite work enough to keep people at peace, and now the difficulty is often more than I can surmount. I endeavour not only to speak no evil, but to look no evil; otherwise many would say, he gave such a look—but no one gets me to intermeddle in broils.'" And then he referred to circumstances illustrating his prevention of evil only by silence.

"Again, he said, 'If there be evil in any person, never backbite nor abuse, but pray for him.'

"Afterwards, he said, 'I have more cares than I can well support; my own sins—my own infirmities—the cares of the churches—and for the cause of Christ. I only relieve one care by another, and throw off one anxiety, because another comes in its place. My health is improving, but my heart is bowed down!' He added, 'Pray for me, my dear child, and tell me of all the faults you see in me.' She smiled, but he proceeded,—'I am serious; I shall love you and thank you for it, and I will act so towards you; and let us always pray for each other and for others, but never privately slander nor condemn.'

"On Christmas Eve they conversed about revivals. He said, 'No one desires revivals more than myself; but a miracle only can produce them in England. Professors are so thoroughly mixed up with the world in their habits, manners, and tone of conversation. There is none of the simplicity of godliness. They are so frivolous, as well as so carnal. God only knows how I agonize over some of them.'" His granddaughter referred to America, stating, 'There the revivals ap-

pear real, and such as you would approve, without fanatism and noise!' He replied,—'Well, I hope so,—for the state of society there is not so corrupt. In fact, they have not had time yet to become so. They are altogether a new people, and luxury is not so mixed up with every habit. When first I came to the Tabernacle, the really pious people were always AT IT. Our week-night services were as well attended as those on Sundays; and on Christmas-day the place was crowded. Now, to-morrow, there will be but few people, because they will be making preparations, for feasting.' An apology was made for them—'That if they have family meetings they require some preparation.' 'Well,' said he, 'let them meet their families, and be happy with them. That's quite right; but let them not forsake God for their families, or they and their families will rue such love.'

"To a friend about the same time, and on the same subject, he said, 'I fear, amongst the favourable signs of the times, there is one alarming one; and that is, that the children of our religious people are slipping into a mere profession, and mistaking it for real conversion. This is a fatal, and I fear an extensive evil. I want to see more decided conversion in our churches.'

"As he recovered, he had not been unmindful to reconsider some arrangements to be made after his death: and having made up his accounts to Christmas-day last, he wrote in the book some hints, of which the following fragments deserve to be recorded.

"'As my dear wife was well and dead in less than an hour, it behoves me to be prepared to meet God, and so to arrange my little worldly affairs, as to give my successors as little trouble as possible.'

"'The salvation of my soul has been to me for many years a subject of primary concern; and I have no doubt that when Christ appears, I shall, through infinite grace, appear with him in glory.'

"'When I reflect upon my origin and early follies, I think no man could be more honoured than myself in being put into the sacred ministry, and settled where I have been more than half a century. My spiritual connexions I sincerely love, and do most ardently long after their souls. May God ever dwell in the midst of them in all his saving benefits!'

"Then mentioning some pecuniary matters, he concludes:—

"'It is my serious opinion, that no person, who has ought to bequeath,

should forget the cause of Christ, and especially in these most eventful times.

“ M. WILKS.

“ Dec. 31, 1828.’

“ And, accordingly, he bequeathed £100 to the Missionary Society; £50 to the British and Foreign Bible Society; £50 to the Irish Evangelical Society; £50 to the Village Itinerancy; £50 to the Tabernacle Charity Schools; £50 to the poor Members; £1 to each Alms-woman; and a shilling to each Child in the School.

“ With returning health, he renewed, during January, his wonted toils. He administered the sacrament to both congregations, and addressed them with his wonted energy and with peculiar love;—visited all his week-day and Sunday Schools; attended prayer-meetings; entered into the business of the different Societies with which he was connected, and shared their joys and anxieties.

“ His granddaughter calling one morning, she found him very poorly; but he said, ‘I believe I am not worse; but I have been reading the account of good Tyerman’s death, and it has nearly upset me. I dare not finish it. God’s ways are mysterious, but wise and good!’

“ About this time he wrote to his estimable friend Mr. Roby, a letter concluding with this sentence:—“ Though a suffering, I hope I am not a murmuring servant of our heavenly Father; I trust he has prepared me for either world—for earth or heaven.’

“ Having found in Mr. Campbell, a minister whom he could embrace as a colleague, and recommend as a successor, he devoted much time to conversation with him, and to his introduction to his almswomen, schools, and christian friends, so that he might understand the duties and delights of the situation he proposed him to fill.

“ He was not, however, long permitted to continue in active service.

“ On Lord’s-day, January 18, he administered the sacrament to the Tottenham-court Chapel congregation at Fitzroy Rooms.

“ On Monday, January 19, he wrote to Mr. Smith, one of the managers, a letter, beginning,—‘ My dear Sir, I cannot live long, and I may die soon;’ and enclosing £200 as his own contribution towards the purchase of Tottenham-court Chapel, if it could be obtained.

“ On Wednesday, January 21, he attended as secretary at the Committee of

the Village Itinerancy; and Mr. Hill returned home, and remarked how well and competent he seemed. In the afternoon, Mr. Wilson called, and he went down to speak to him about Mr. Campbell, and to recommend some measures satisfactory to him; and on coming up to his granddaughter, he uttered, serenely, but smiling, the mournfully prophetic words, ‘ Well, now, my dear, my work is done!’

“ On Thursday, January 22, he accompanied Mr. Campbell to a friend whom he had baptized, and where he went to dine and baptize his infant son. He was there cheerfully serious. The grandparents, who had long been dear to him, were present. He prayed with and exhorted them all, and took, unknown to all, his last farewell.

“ On Saturday, January 24, disease returned with very alarming symptoms.

“ He was somewhat relieved by medical applications. His son, Mr. John Wilks, saw him. He was told that he could not speak; but he sat by him, and he soon began to converse. They spoke of his medical friends. He said, ‘ Man has no power, but we must not despair.’ Again, he said, ‘ We have no power.’ His son replied, ‘ Not much indeed.’ He proceeded, ‘ None! none!’ His son expressed a hope they would relieve him; and he, affected, went on to say, ‘ We have no power, but we must not despair, nor even despond. I do not despond. I know—know—know—yet know my Saviour is Christ. He has all power!’ After some pause, he added, ‘ I have no concern—no uneasiness—not the slightest anxiety about my soul!’

“ Soon after he went on to say with delight, ‘ There is, John, the promise of a glorious resurrection to everlasting life. How great is that blessing! That is my joy!’ After a short pause, he added, faintly, ‘ That will do! I am not so fond as some of much ecstatic talk.’

“ Shortly afterwards, as though recollecting himself, he said, ‘ But, my dear, there is a *sine qua non*!’ On being asked by his son, smilingly, what he meant by a *sine qua non*, he answered seriously, but deliberately, ‘ Serve the cause of God! remember your promise (alluding to a promise to contribute to purchase Tottenham-court Chapel,) remember your promise! You know what I mean.’ His son replied, ‘ Oh! if that be all, that promise shall be kept.’ He was deeply affected and gratified. He stretched out his fevered hand to pat his cheek and his

head, and said, 'My dear son! my dear son! God bless you, my dear son!' and thereby really proving, that love to that connexion, and the cause of Christ, was the ruling passion in the hour of death.

"In the morning of Tuesday, the 27th, his dear grandson by marriage, Mr. James Parsons, inquired, 'I hope, Sir, your consolations abound.' He answered, 'Sometimes I feel an abundance of comfort; but it is a sad thing to be a dumb dog,' alluding to his confinement from ministerial duty. He replied, 'That, Sir, has not been your character.'—'No thanks to me for that! It is only as God gives strength.'

"The housekeeper at Tabernacle House came to see him, and said, 'Can you say, Sir, Christ is precious?'—'Yes!' She added,

'How sweet the name of Jesus sounds  
To a believer's ear.'

"After a pause, he went on, and emphatically repeated,

'Then will he own my worthless name  
Before his Father's face,  
And in the New Jerusalem  
Appoint my soul a place.'

"In the afternoon his pain became excruciating; but in the evening he slept, and hope revived.

"Throughout the day he obviously thought that death approached. His sufferings in the morning and afternoon were great; but yet greater was his fortitude. Mr. James Parsons having in the morning reminded him of the Scripture, 'We have need of patience, that after having done the will of God, we may receive the promise,' he answered, 'Ah, patient! I try to be.' And when he quoted 'he is able to keep that which you have committed to him,' he emphatically replied, 'Every whit.'

"In the morning, too, he softly whispered to his son, 'He will help you;' and more loudly, 'He is able to supply all your need according to his riches in glory, by Christ Jesus.' Subjoining, 'I want you to be steady, always abounding in the work of the Lord!'

"To all, he said, 'Think of a covenant God! but think too of our duties to a covenant God.' This he repeated, adding, 'We come so short of his glory!'

"To his housekeeper, he addressed himself, 'You have taken him as your God—cleave to him—confess him—glorify him, and rest on his promises—all his promises.' And as she replied, 'They are now your support,' he whispered, 'All.'

"About that time his granddaughter inquired whether there was any thing he could fancy to take or drink; he kindly said, 'I cannot devise, nor you prescribe, any thing like Christ.' And as his son knelt by his side and took his hand, with his eye fixed intently on his burning cheek, he tried to smile, and said, 'Look to Christ.'

"When his physicians came, he obviously was prepared for death: and to one of them who inquired, with much sympathy of manner, 'How he felt,' he answered, 'I feel a disposition, Doctor, to trust myself to God.'

"That he thought himself dying, appeared too obvious by the manner in which he said to his son, when in an agony of pain, 'I can do nothing.' But triumphantly, 'But this God is our God for ever and ever;' and very emphatically, 'He will be our guide even unto death.'

"In the afternoon he suffered severely; but exclaimed, 'Let no evil communication proceed out of your mouth, but that which is good.'

"This he practised. For to his granddaughter, who said, 'I cannot bear to see you in such agony,' he answered, 'He will soon come and heal all my sorrow.' And afterwards, 'Oh, the exertion of dying!—but he makes my bed.'

"Afterwards to all he said, 'Lift up your hearts in prayer.'—'For what shall we pray?' was inquired. 'Pray for!—Pray in the Spirit, and you will be right! But more, walk in the Spirit.'

"Towards evening the inflammatory action appeared to have spent its power, but destroyed its victim; and he lay nearly unconscious: and his last audible expressions were uttered when his friend Mr. Townsend came, and, sobbing, said, 'They had fulfilled his wish, and thought it would relieve his mind to know that with Mr. Campbell all was arranged.' And then he lifted up his hand and exclaimed, softly, 'Thank God!—God be praised!—That's well!'

"In the evening nothing could wake his notice. And through Wednesday night the pain gradually subsided, and on Thursday morning he seemed to fall asleep, breathed more and more slowly and softly, till, about seven o'clock, his beloved form no longer breathed on earth, and his more beloved spirit was in Heaven!"

To the preceding narrative, which places the character of Mr. Wilks on an assemblage of simple facts, rather than on an eloquent display of sentimental

delineation, little either can or need be added to heighten the colouring, or to exhibit it in a more perspicuous light. In another funeral sermon, preached on the same occasion, and on the same day with the preceding, in Tottenham-court Chapel, by the Rev. George Collison, the author thus sums up the more prominent excellencies of the deceased.

“Take him altogether, in his mental energy, and christian endowments; in his capacity to arrange measures, and his promptness and skill in the detail of execution; in his wisdom as a counsellor; in his kindness as a friend; in his regards for the welfare and happiness of his brethren; and in his invincible, unbending, and incessant attachment to the cause of the Son of God, we shall not soon see his superior.”

When ministers, such as Mr. Wilks was, distinguished for personal piety, extensive usefulness, unabating ardour in the cause of Christ, and steady perseverance in the path of duty, are taken away by death, we sometimes think that the Church has sustained an irreparable loss. We must not, however, forget that its welfare is in the hands of God, who can raise up instruments when and how he pleases, to supply the places of those who are removed. He who permitted the martyrdom of Stephen, qualified a Saul of Tarsus to fill the vacancy which his death had made. Knowing therefore that he is omnipotent, and assured by his promises that the cause of religion shall ultimately prosper, we may safely leave the formation and adoption of means at his disposal.

To his successors in the ministry, Mr. Wilks has bequeathed a bright example of more than fifty years, a spirit of liberality, which, when compared with his income, seems almost unexampled, and habits of self-denial, which in every respect appear worthy of the strictest imitation. Through these, though dead, he yet speaketh; and this voice will be heard for years to come, not only in the church of which he was so long the faithful pastor, but in other churches also, where such legacies are of more sterling worth than silver and gold. Of this venerable minister, it is understood, that an enlarged biographical account is preparing for the press. When it shall appear, the picture, now drawn in miniature, will be given in becoming amplitude; but a sufficiency has been stated in this epitome to place his name and character in an amiable, an auspicious, and a commanding light.

## ON JUSTIFYING FAITH.

MR. EDITOR,

SIR,—A short time ago I received a letter from a religious friend, which contained the following observation and request,—“I should like to see the question discussed in the Imperial Magazine,—Whether justifying faith be the gift of God in the most unlimited sense; or whether it be merely an operation of the mind. If you would frame a question, or send an essay on that subject, I think it might be of use in the church of God at present.”

Perfectly agreeing with my friend both on the importance of the subject, and on the peculiar eligibility of the Imperial as the medium of its elucidation, I shall be happy, as far as my very humble talents may enable me, with your permission, to attempt the opening of such a discussion as he calls for, (but which I presume cannot be of a very extensive nature,) with a view to satisfy, not *his* mind alone, but those of many others, who have by no means either clear or coinciding apprehensions upon this most interesting and important subject.

It hath pleased God to constitute faith the instrument of a sinner's justification with him, in opposition to the doctrine which would inculcate justification by the deeds of the law. But no man can avail himself of this branch of the divine economy, without an experimental knowledge, and a practical exercise, of the principle thus enacted as the medium of a sinner's reconciliation with an offended God. Hence the necessity of our ascertaining both the nature, and the source of ‘justifying faith;’ that we may be satisfied that what we possess as the supposed fruits of that faith, is no delusion, but a genuine pledge and foretaste of that eternal life which can flow (at least to a professed Christian,) only from the knowledge and love of “the only true God, and of his Son Jesus Christ.”

I know that some able divines have distinguished the different branches of faith by various denominations, such as ‘justifying faith—saving faith—the true Christian faith,’ &c. &c. but in as much as all genuine faith has the same common ends in view, viz. the reception of the truth of God, as the medium of human salvation, I do not conceive it necessary to observe those distinctions in the present consideration of the subject. But I would just remark, that all true faith, when matured, includes belief, confidence, and assurance.

Let our first inquiry therefore be generally, What is faith?—Secondly, From what source does it spring?—Thirdly, How does it operate in procuring the justification of its possessor?

In the first place, I apprehend faith, when the term is used in reference to the nature, the declarations, the laws, or acts of God, may be defined as, 1st, A full conviction of their divine truth and authenticity; this takes place in the understanding: 2ndly, A concurrent approbation of their nature and operation; this is found in the judgment: and, 3rdly, A cordial reception of them into the powers of the soul; this is the work of the affections, with the concurrence of the will. It is certain that none of these effects can be produced in the mind of man, but by the operations of adequate evidence upon its powers. That evidence reaches the mind through the medium of either reading or hearing the word of God. But what does it meet with there?—(I speak of the mind of the natural man:) With every possible kind and degree of opposition! Unbelief stands ready to give the lie to the whole; while the carnal mind, which is enmity against God, rejects the principles connected with the evidence, with detestation and abhorrence. Hence, it is evident that neither reading nor hearing, alone, can inspire belief; for thousands both read and hear, and yet remain in the most inflexible unbelief.

It will hardly be denied, except by absolute Pelagians, that the interposition of a supernatural and divine agent is necessary to counteract this opposition to the truth and authority of God, in the human mind; to carry conviction to the conscience, and reveal both the truth itself, and the sinner's interest therein, to the powers of the soul. The scriptures both assure us of that necessity, and point out the agent, in the person of the Holy Spirit of God.

According to St. Paul, "Faith is the substance,\* or, as Mr. Wesley very properly renders it, the subsistence of things hoped for; the evidence (*elenchos*) of

things not seen:" Heb. xi. 1. hence we discover, that saving faith is not merely a belief of the awful and interesting truths of eternity, and of the religion of the Bible, but is in fact the substance and evidence of those truths revealed to the human heart, upon which the belief of them is founded.

This is true in respect of faith in general; but more especially of that branch of it which has been designated as justifying faith; that is, that peculiar operation of faith, which sees and embraces the mercy of God through Jesus Christ; as both applicable, and applied also, to the case of the individual by whom that faith is exercised: it is the evidence (*elenchos*) of peace with God, the subsistence (*hypostasis*) of pardon through the Son of his love.

The exterior facts, upon the belief of the truth of which this faith is founded, are the propitiatory death, resurrection, and intercession of the Son of God. Hence St. Paul tells the converts at Rome, "This is the word of faith which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The belief of these facts gave the Ethiopian eunuch the privilege of admission into the visible church of Christ by baptism;—while it opened his heart to the influence of the Spirit and grace of God, whereby he became an adopted child of God, and a regenerated heir of the kingdom of heaven; and received that appropriating faith which brought righteousness, peace, and joy into his soul, through the knowledge of God as his reconciled Father, by the redemption that is in Christ Jesus. Thus was the Eunuch 'justified by faith.'

Secondly: This brings us to our second general proposition, viz. to inquire "From what source does genuine faith spring?" We have already seen that believing, in scriptural language, implies both approving and receiving the truth of God; now St. Paul asserts that, "The natural man receiveth not (because he believeth not) the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" but belief necessarily implies and presupposes knowledge,—therefore neither can he believe them; because he hath no spiritual senses whereby he can either perceive or relish them. Faith in

\*The Greek word here translated substance, is *υπόστασις*, the very same that is used by the apostle to denote the "substance" of the Almighty, as possessed and reflected by his Son; in chap. i. ver. 3. of the same epistle; which is a most important consideration in the present argument: because it beautifully represents the coincidence between faith and the divine realities which are its objects, as bearing a strong analogy to the ineffable union which subsists between the first and second persons of the Divine Trinity.

the invisible things of God, hath not, therefore, its source in the natural mind of man. Nay, there is not only nothing found in the human mind, in a state of nature, congenial to the things of God, but every thing that is hostile to them. The revelation, the evidence, the subsistence, the reception, in short, the FAITH which apprehends, believes, embraces, and appropriates the atoning merits of the Son of God, and through which a sense of the pardoning love of God is poured into the soul by the Holy Spirit, is therefore imparted by that Spirit, and constitutes a part of the *new nature*, which every child of God receives at his regeneration. This is evident from its powerful and supernatural effects:—It *works by love*,"—the love of God and man; no power of nature does this: It *"purifies the heart;"* no power of nature can do this: It *"overcometh the world;"* no power of nature can do this: It unites the soul to God in holy fellowship and sweet communion; and produces righteousness, peace, and joy in the heart; effects these, which no power of nature can produce: and finally, It reinstates us in the favour and love of God, from which the depraved powers of our nature had separated us.

Faith recognizes Jesus Christ, as *the only begotten Son of God*, and reposes confidence in him as the Saviour of the world; who also dwells in the believing heart by that faith, Ephes. iii. 17. Now if it be true, as St. Paul affirms, that "No man can say that Jesus is the Lord, but by the Holy Ghost;" so it is equally certain, that no man can believe, in his heart, the divine mission, and almighty power of Jesus to save the human soul, but by the agency of the same Spirit; nor is this power ever given to any but true penitents, who both see and feel their want of such a Saviour, and are anxious to obtain redemption in his blood, the forgiveness of sins.

Notwithstanding all this, however, I think it must be allowed, that *the act of believing*, is an operation of the human mind, although the power may be of God. If faith did not come from God, it would not lead us to him; yet if we reject its evidence, it cannot lead us to its author and source. The faculty of believing any given fact upon adequate and satisfactory evidence, is indeed a natural power of the human mind; but the evidences of the things of God are all of a supernatural character, and the faculty of believing them to the salvation

of the soul, must also be a supernatural gift. Yet it is by no means irresistible. Obstinate unbelief may resist the clearest evidence, as was the case with the Jews in reference to both the miracles of Christ, and the internal operations of the Holy Spirit; but I believe it seldom does so, when the heart is in the ardent pursuit of the peace and love of God; it then gladly believes and embraces the truth as it is in Jesus, and, being justified, y that faith, it thereby obtains peace with God.

St. Paul certainly appears to consider all saving faith, of which the first salutary operation is justification, to be the gift of God. Indeed he expressly says it is so; "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God," saith this apostle to the Ephesians. I am aware that some respectable commentators refer the words, "the gift of God," in this passage, to the salvation itself, and not to *faith* as its instrumental medium; but this interpretation would make the apostle guilty of tautology; because he had already informed his readers, in the first clause of the verse, that it was *by grace* they were saved; and if by grace, it certainly was not of themselves; for the Ephesians could not dream that they were the authors of the *grace of God*. St. Paul therefore had no need to tell them that this *grace*, which brought them salvation, did not flow from themselves; but there was occasion to inform them that even faith, as the instrument of that salvation, was not of themselves, but was the *gift of God*; that they might ascribe the whole of their salvation, as well as the means of securing it, to the gracious influence of his Holy Spirit, and the merits of their Redeemer.

But the same apostle confirms this view of the question, in Heb. xii. 2, where he expressly styles "Jesus the author and finisher of our faith;" and in Colos. ii. 12, where he speaks of the resurrection from a death of sin, "through the faith of the operation of God;" and again, Rom. xii. 3.—"according as God hath dealt to every man the measure of faith."

I doubt not that it was upon the evidence of these passages of Scripture that Mr. Wesley founded his opinion upon this subject, as expressed in the following lines,—

"Author of faith, eternal Word,  
Whose Spirit breathes the active flame;  
Faith, like its finisher and Lord,  
To-day as yesterday the same."

And again,—

“Faith to be hral’d thou know’st I have,  
For thou that faith hast given.”

To conclude this part of the subject : there is a striking analogy between the organs of the corporeal senses, and the spiritual senses of the soul, when raised from a death of sin to a life of righteousness; of which the inspired writers frequently avail themselves, as admirable illustrations of the operations of the grace and Spirit of God. A slight allusion to one of these instances may possibly throw some additional light upon the subject before us. The divine commission entrusted to St. Paul, gave him authority, by the agency of the Holy Spirit, “to open the eyes of the Gentiles, and to turn them from darkness to light,—and from the power of Satan to God,” &c. by faith, saith Jesus, “that is in me.” Acts xxvi. 18. Hence we discover that two operations, at least, are necessary, to enable sinners to believe on the Lord Jesus Christ to the salvation of their souls; viz. 1st, opening their eyes; and 2ndly, turning those eyes from the darkness of unbelief to the light of faith. And I believe we may safely add a third, viz. *the revelation of Christ to their hearts*, as an all-sufficient Saviour, in whose sacrificial atonement, intercession, truth, and fidelity, they may safely put their trust for present remission of sins, and eternal salvation. For these purposes, as Mr. Charles Wesley sublimely sang,—

“Faith lends its realizing light,  
The clouds disperse, the shadows fly;  
Th’ Invisible appears in sight,  
And God is seen by mortal eye!”

Our third and last inquiry was to be,—“How does faith operate in procuring the justification of its possessor?—Some persons are fond of representing faith as the *condition*, upon which the salvation of a sinner, and his reconciliation with God, are suspended. I confess I am not partial to this view of the case: it has too much of the character of “a bargain and sale” in it, to comport with the free salvation bestowed on penitent souls, as described in the gospel of Christ. If faith is the gift of God, and I think that point has been pretty clearly proved, then it may be considered as the indispensable *medium* of a sinner’s acceptance with God; but hardly as the *condition*, the performance of which, by stipulation, constitutes the valuable consideration, or equivalent, given for the blessing of justification, which the term ‘condition’ would appear to imply.

It is true, that faith is extremely pleasing, and highly acceptable, to God; and it is also true, that “Abraham’s faith was counted to him for righteousness;” but still, when we consider faith in the promises and attributes of God, and in the efficacious atonement of the death of Christ, as deriving all its value from its instrumentality in *embracing* those interesting truths, I apprehend a *medium* is a more suitable designation than a *condition* for that instrumentality. But can, or does, faith in the abstract justify its possessor, by any intrinsic power, value, or merit it possesses? I incline to think it cannot. Justification includes, if it does not terminate in, *the pardon of sin*; and the proper foundation of this blessing is the mercy of God, manifested through the vicarious and expiatory death of Christ. Does faith make that atonement, or does it *purchase*, or even *bestow*, the pardon of sin? Certainly not: for faith might exist, and operate also, to eternity, without any such beneficial results flowing to its possessor, if God had not graciously attached the blessing of justification to its exercise; and constituted it the medium of the conveyance of that blessing to the human soul.

The Scriptures expressly testify that it is “God who justifieth” the believer in Jesus, Rom. viii. 33. and although this is limited, under the gospel dispensation, in adults, to the exercise of faith in Christ, yet that faith is not necessary to the salvation of infants, even under that dispensation of grace; nor was it ever required of the heathen nations of antiquity; nor, in fact, of the Jews, prior to the advent of the Messiah. Hence it is evident that there is no inherent merit in faith; no, nor even any original and inseparable connexion between faith and salvation: that connexion indeed exists, and the decree of God has irreversibly united faith and salvation in the cases of adult Christians; but salvation has been in ages past the inheritance of heathens, and now is that of dying infants, without the interposition of faith in the Redeemer of their souls; and hence, although faith is the authorized medium of adult Christian salvation, it is not the indispensable condition of *all* salvation: and consequently, it cannot be the *procuring cause* of justification in any case.

Upon the whole, therefore, I would beg leave to reply to my friend’s important question, by saying,—

First;—It requires a divine principle in man, to believe and embrace a divine

revelation; and that principle can come only from God. Secondly;—Faith is that principle; but it can operate only upon, or in conjunction with, adequate evidence, and God alone can give that evidence. Thirdly;—That evidence is *general*, as contained in the scriptures; but it must be individual, special, and personal; and it must also appear to be suitably adapted to the particular case of the individual, to enable him to see, embrace, and appropriate the benefit thereof to himself; and the Holy Spirit must reveal all this to him, as the ground of his confidence in the mercy of God, or that confidence cannot exist. Hence, St. Paul ascribes his faith to the *revelation* of his Son, which God wrought *in him*, in addition to both the *ocular* and *auricular* evidence with which the apostle was favoured of that Son's existence and divine nature, on the road to Damascus, Gal. i. 15, 16. Fourthly;—When that evidence is given, faith naturally, perhaps I might almost say, *necessarily* springs up in the heart, and embraces it. Just as if a blind man should be suddenly restored to his sight, and the mid-day sun beam upon his newly opened eyes, he cannot but behold its refulgent light;—so, when God takes the veil of unbelief from the heart of man, and the resplendent glories of the Sun of righteousness burst upon his ravished mind, he sees, feels, and cordially believes, that God was in Christ reconciling *him*, in particular, to himself. I do not see how any man can *practically* and *experimentally* believe this, until he receives a divine conviction of its truth; but when that conviction is given, he finds no difficulty in believing it.

These, sir, are my views of this important question; and if you think them worthy of record in your columns, you will oblige me by their insertion, as soon as convenient,—I am, sir, yours, &c.

S. TUCKER.

Birmingham, March 2, 1829.

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FINAL PERSEVERANCE DISPROVED.

MR. EDITOR,

SIR,—With your leave, I wish to take some notice of J. J.'s remarks upon my former paper, inserted vol. x. col. 992, though I am afraid our dispute may have the appearance, in some respects, of a strife about words to no profit. This, however, I will endeavour as much as I am able to avoid; nor do I purpose, after this communication, unless indeed the subject

should take some unexpected turn, to trouble you with any further observations concerning it.

J. J. seems desirous to be explicit as to his views on perseverance, and says, "That J. W. may not mistake me, it is but fair to state, that I most firmly believe in the certain and eternal salvation of every saint." But really I am at a loss to determine the exact idea he intends these words should convey: is it simply that every one leaving the world, being a saint at the time, will be saved? if so, none. I apprehend, entertain a different opinion. Or is the meaning that, every one who is once a saint will be certainly saved! If this is what he intends, many do not agree with him.

I shall not follow J. J. in all his observations on my former communication; this would be tiresome to your readers, and perhaps bear but little on the point in debate between us. My reason for understanding the phrase "once enlightened," is not simply, as your correspondent supposes, because I find *similar* language made use of in the sacred writings to express a saving acquaintance with the grace of God; but because I find the *same word* used by the *same writer* in the *same epistle* to express that idea. It has generally been regarded as a good rule in determining the meaning of an author in any particular instance, to examine how he uses the same expressions in other places. Now the only other place in the epistle in which the same expression occurs, is in chap. x. 32; and here it plainly intends saving illumination. Have we not reason hence to infer that this is its import in the passage in dispute? I must have weightier reasons than any J. J. has yet furnished, before I am convinced it is not.

I have no wish to quibble, nor am I conscious of having in my former remarks done so. I could not understand from J. J.'s words in his reference to Judas, that he understood, by "tasting of the heavenly gift," any thing besides partaking of the Holy Ghost in his miraculous operations.

I must still think, that to "taste the good word of God," intends a real experience of it. This is evidently the import of the term *taste* in other places of scripture, when applied to spiritual things. "Taste and see that the Lord is good; blessed is the man that trusteth in him;" that is, learn from actual experience that he is good. "Jesus, by the grace of God, *tasted* death for every man;" actually died for every

nan. "If so be ye have tasted that the Lord is gracious;" having really participated in the saving grace of the Lord. Such is the uniform import of this term in scripture; and unless J. J. can produce an instance where this is not its meaning, he will say nothing to the purpose. I again repeat, that the expression, Matt. xiii. 21. "with joy received it," not being the same, is not relevant; and to identify them is sophistical.

What J. J. has produced to show that in scripture, other persons are described in as strong language, who yet were evidently unconverted, is nothing to the point, and needs no animadversion; it reminds one of a drowning person catching at a straw: the passages he adduces bear no resemblance to the one in question.

The consideration too by which he attempts to set aside the argument derived from the words "to renew them again to repentance," as implying they had once been the subjects of true repentance, is without force. Should it be admitted that the Galatians had all been converted from a state of heathenism,—that none of them, either native Jews or proselytes, had, previously to receiving the gospel, observed the Mosaic ritual; (a supposition not in the least probable;—considering that by the death of Christ the law was abolished, the apostle might with propriety, on their embracing Judaism, use the word *again*; not indeed, in regard to themselves, as having aforesaid observed those rites, but on the ground that those rites were then abolished: it was turning to them after they were abrogated, and in that view turning to them *again*; it was a reviving of them.

As little to the purpose is the remark that the word *καλιν*, signifies *also—likewise—then—afterwards—in consequence*. Parkhurst being here adduced as an authority, allow me to transcribe his exact words. Having given the etymology of the term, he explains the sense of it as follows: "1st, *Back again*, Mark v. 1.—vii. 31. John xiv. 3. Acts xviii. 21. Gal. iv. 9. *et al.* This seems its genuine and ancient sense, in which it is used by Homer. 2. *Again*, Matt. iv. 7. *et al.* freq. Comp. 2 Cor. xiii. 2.—3. *Also, likewise*, Matt. iv. 7.—v. 33. 2 Cor. x. 7. 4. *Then, afterwards, in consequence*, John xiii. 22." We see, then, that, according to this celebrated lexicographer, the genuine and ancient sense of *καλιν*, is *back again*; that in this sense, and in that of *again*, simply, it is generally used

in the New Testament; that it is only in the third place he renders it by *also, likewise*, and refers to only three texts in illustration; and that it is at the fourth remove that he translates it *then, afterward, in consequence*, and mentions only a solitary text as an example of that meaning. Truly Parkhurst being judge, J. J.'s cause must be desperate, or he is a most unhappy advocate of it, when he has recourse to such a criticism for its support. That lexicographer says the genuine meaning of the word, and that in which it is usually employed, is *back again—again*; and he adduces only one instance in all the New Testament where it may be rendered *then, afterwards, in consequence*; and that instance, unfortunately for J. J. is not the text in question. The authority of "our great Parkhurst," is therefore decidedly against the sense for which your correspondent contends. Even in John xii. 22., the only text to which Parkhurst refers, where *καλιν* may be rendered *then, afterwards, in consequence*, the term does not lose its genuine signification; the passage is properly translated in the common version, "Philip runneth and telleth Andrew; and *again* Andrew and Philip tell Jesus;" there is evidently a reference in this place to Philip's previous telling of Andrew; there was a repetition of the action of telling. And in the other places referred to by Parkhurst, as instances in which the adverb has the sense of *also, likewise*, the intelligent reader easily perceives it conveys the idea of *again*, its proper signification.

The objection therefore against J. J.'s view of Heb. vi. 4—6, arising from the expression, "to renew them *again* to repentance," implying, as it necessarily does, their having aforesaid been renewed to repentance, to that repentance, to which, having fallen away, it was impossible *again* to renew them, does not only appear somewhat plausible, but is really insuperable; at least nothing has yet been done to remove it.

The comparison between the persons intended, and the earth which, notwithstanding its advantages, remains unfruitful, is no evidence that they had not been converted; the resemblance not having respect to their state previously to their falling away, but subsequently to that event. Having apostatized, they became like the earth, which, though it drinketh in the rain "which cometh oft upon it, beareth thorns and briers, and is nigh unto cursing, whose end is to be burned;" the religious culture bestowed on them was to no saving

purpose; they remained unfruitful, and were obnoxious to the heaviest punishment.

Nor is the manner in which the apostle addresses the Hebrews, in saying, he was persuaded better things of them, and things which accompanied salvation, though he thus spoke, in the least opposed to this view of the passage. He indulged the persuasion that they would not apostatize from the truth, so as to render their salvation impossible; but that, on the other hand, they would be steadfast unto the end in their christian profession; and this he might consistently do, without its being supposed that one truly converted can never afterwards fall away and perish. It was meet in him to think thus concerning them, unless they had given him reason to apprehend otherwise; which they seem not to have done, though their progress in religion had not been the most commendable, Heb. v. 11. And while it was reasonable in the apostle to entertain such an opinion of the Hebrews, there was a propriety in his expressing it; especially after the strong disapprobation he had just before expressed of their conduct, as not having made a greater advancement in the divine life. Any unpleasant feeling which might be on that account excited against him, and any discouragement they might feel, would be likely by that means to be removed, and they stimulated to act in a manner corresponding with the opinion entertained of them.

The view of the passage here contended for, is further strengthened by the consideration that it suits the design of the inspired writer in addressing it to the Hebrews. He is in the context exhorting them to greater diligence and zeal in their Christian course; observing, that while from the time they ought to be teachers, they had need one taught them again the first principles of the oracles of God; and urging them to lay aside the principles of the doctrine of Christ, and to go on to perfection. To enforce a regard to his exhortation, he sets before them the awful consequences of apostasy. But if they were in no danger of this, if this could not possibly befall them; why say any thing to them about it? In that case all was irrelevant. The Hebrews might have replied, What you say is proper in its place, but what is it to us? We have been renewed, and our falling away is out of the question: you would have us fear where no fear is.—Unless then we suppose the apostle forgot himself, and wrote

in a manner not to the purpose, we must conclude real Christians are intended in the passages.

This sense of the words is in exact correspondence with the rest of the epistle, as well as with the scriptures in general. In the second chapter, verse the first, the inspired author observes, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Whom is he addressing? and what does he mean by letting slip? Doubtless he is addressing the Hebrews in general; and by "letting slip," he means, letting go the truth; and letting it go in such a manner as to be lost: for he immediately adds, "How shall we escape, if we neglect so great salvation!" In the third chapter, verse the twelfth, he exhorts, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Here all are addressed, and all are addressed as brethren, and cautioned against departing from the living God. Consequently they had acquaintance and interview with the living God, and were in a state of acceptance. They are cautioned against departing from him by an evil heart of unbelief; such a departure, therefore, as must, have exposed them to perdition. But why so, if a believer cannot fall away so as to perish? In chapter the tenth, verse the thirty-eighth, we read, "Now the just shall live by faith; but if he draw back, my soul shall have no pleasure in him." I quote according to the original; the words *any man* being improperly added in the common version. The translators, like J. J. and many others, were opposed to the sentiment that one converted can be lost; and apparently, lest this text should seem to countenance that idea, they supplied the words in question. But the apostle wrote merely *και εαν υποστειληται*; if he draw back; the only antecedent from which the nominative can be supplied, being the just man mentioned in the preceding clause: here again, then, the inspired writer supposed a just man might draw back, so as for God to have no pleasure in him. We see then the whole strain of the epistle, from beginning to end, agrees with the idea, that in chap. vi. 4—6. regenerate persons are intended.

What J. J. says on my observations on 1 John ii. 19, amounts merely to this, that he had taken up an opinion concerning it, that had no foundation. I still repeat that this text, if it proves any thing, proves too much to be of any avail to

him; it proves not only that a Christian cannot fall away totally, but that he cannot even partially.

I have no wish to prolong the discussion, and do not purpose to take up my pen again respecting it, unless J. J. should advance different arguments from those he has yet adduced; or should wish to go into the controversy at length on the doctrine of perseverance. In that case, with your leave, sir, I shall be willing to exchange a few more papers with him. Praying that each of us may give diligence to make his calling and election sure,

I remain yours, respectfully,  
 March 23, 1829. J. W.

#### RECOLLECTIONS OF THE PAST.

—————"The veriest wretch on earth  
 Doth cherish in some corner of his heart,  
 Some thoughts that make that heart a sanctuary  
 For pilgrim-dreams, in midnight-hour to visit,  
 And weep and worship there."

*Maturin's Bertram.*

How often does memory turn to the past, —and, as she summons "the thousand dramas of our days gone by," and rescues from oblivion many "green spots in memory's waste;" we can live over again in recollection the happiest days of our lives, and again converse and associate with "the loved, the lost, the distant, and the dead." Indulging in this mood one evening, a few of the past scenes of my chequered life rose in review before me.

I was again a child,—breathing the salubrious and bracing air of Hampshire. I reverted to the time, when, in the still twilight of a summer's evening, I was kneeling at the feet of my mother,—she who first taught my infant lips to lisp a prayer to the Almighty. Oh what a lovely occupation is that!

"Delightful task! to rear the tender thought,  
 To teach the young idea how to shoot."

But far more exceedingly delightful to direct the aspirations of childhood to the throne of mercy,—to teach the young idea to direct its thoughts and affections to that Benefactor who crowns our lives with loving-kindness and tender-mercies, —to teach it to bow the knee morning and evening, at the footstool of Him, who said, "Suffer little children to come unto me,"—and to teach it to join the family circle, in offering up a choral hymn, the sacrifice of prayer and praise; nor would that sacrifice be less acceptable, as offered to the Most High by children.

I now imagine myself gamboling in all the gaiety of childhood, beneath the majestic clins of Hackwood Park, during

the solemn silence of the sunset-hour;—and as the music of the rookery, mellowed by distance, floated on the balmy air—and the trees threw their lengthened shadow on the green carpet of nature—and the "joyous canopy of clouds," reposing in the golden west reflected a lovely tint on the sylvan scenery of the Park—my mind caught the inspiration of the hour, and I felt that there are "thoughts that lie too deep for tears,"—feelings which may be realized, but never expressed. But those days are fled,—fled for ever; Spring returns,—but the "joy dreams of romantic childhood" will never return. I may visit those scenes again,—but in the pleasures I once enjoyed, I may never more participate; the faces which were wont to smile a welcome on me, would be missing, and I should only have returned to weep over withered pleasures and hopes, like flowers blighted in their bloom. Again, and again, has death visited our family;—my father is laid in his long home in Yorkshire; and the Cambrian grass waves over the grave of my mother.

"A change came o'er the spirit of my dream,"—I was again at Oxford; the city of palaces rose on the orb of my mind. Invested as it is with the charm of sacredness, which learning, religion, and antiquity conspire to give it,—I contemplated that splendid city with mingled emotions of veneration and delight. The dome of the cathedral rises from the midst of that magnificent panorama, with a dignity superior to the adjoining buildings, which seem vying with each other in altitude and beauty. The prince and the father of English rivers, the Thames, nearly encircles the city, and appears to flow with an additional gravity, when he reaches this classic neighbourhood, as, in respect to the University he reflects on his bosom. But if the *tout-ensemble* is charming, a nearer and closer inspection of this far-famed city is equally so. As I proceeded along the High-street, (which is said to be "one of the handsomest in Great Britain,") college after college, each appearing more venerable than the former, passed by me in proud array, as though conscious of the interest they excite in the mind of a stranger; and, as professors and students bustled by in their gowns and caps, the recollection was forced upon me, that I was in the first University in the world; and my mind paid involuntary homage to a place so renowned for learning, and venerable for antiquity.

But the many-towered city faded from my mind's eye, and I was again a visitor

at the "time-honoured" ruins of Fountain's Abbey. I had been viewing buildings glorious and magnificent, in their preservation from the devastations of time,—now I was gazing on *ruins*. I wandered down its grass-grown aisles,—I trod with solemn step, the sacred sanctuary of the dead,—and I felt an awe pervading my feelings, while the thought came across my mind,—If the Abbey is thus grand in ruins, what was it in its primeval splendour? My imagination was busy, the building no longer shewed any "rents of ruin," the ivy disappeared from the walls, the fretted roof again darkened the tessellated floor, from which the grass was removed, the altar shone resplendent with the blaze of tapers, monks, habited in the costume of the Benedictine order, peopled the splendid chapel, the imposing service of the Romish church commenced, and anthem after anthem died through the magnificent pile, with all the effect that the rich harmony of sacred music could give it. But "all that's bright must fade;" so faded my day-dream; my imagination no longer lorded it over my senses, and the Abbey again appeared in its true character.

A ruined abbey presents to the eye of the mere poet or moralist, an interesting appearance; the poet may sing its praise in "thoughts that breathe, and words that burn," and to the moralist it may read a striking lesson of the instability of worldly enjoyments and pursuits; but to the Christian it speaks in a more exalted and dignified strain, inasmuch as it is a heavenly lesson to him; and as he sees the fleeting and transitory nature of all created good, the voice of revelation warns him to "set his affections on things above," and sounds in his ear, "Prepare to meet thy God."

The ruins of an abbey have an additional claim to our respect, when we take into consideration, that the building was once the honoured ark in which was preserved the sacred Scriptures; and though the jewel may now be gone, the casket, which for so long a time preserved that jewel, should be ever dear to our hearts, as having been of such incalculable service to our country. And "here learning, such as it was, had her first and only asylum; here only, silent art was cultivated, in illuminating missals, and other books belonging to the church service; here only, history composed her chronicles and rude memorials."\*

\* Rev. W. L. Bowles's History of Brenhill.

But the lonely solitude of the ruined abbey faded, and I fancied myself once more standing on the pier at Liverpool,—the second port in the world. The docks, crowded with vessels which bear the productions of England to the uttermost parts of the habitable world, presented to my astonished eye an immense and crowded forest of masts. The Mersey rolled at my feet, on which was reflected, as in a mirror, the opposite coast of Cheshire. Craft of all sizes, from the stately three-decker to the diminutive ferry-boat, continually passing and repassing, gave the scene an appearance at once lively and amusing. A cloudless sky, and the calm serenity of the weather, added to the effect of the scenery, "It was one fine picture of nature's painting."

See that ship sailing down the river, bound to the far-distant shores of America,—what a complicated piece of machinery she appears to the uninitiated landsman! What an assemblage of ropes, apparently more numerous than necessary! But no, not a rope but what is absolutely useful,—not a sail more than is required. What a beautiful object she is, "walking the waters" in her pride; and her sails, like clouds, floating on the azure vault of heaven! Who may tell what storms await that ship, and how many dangers she may have to encounter, ere she reach her desired haven? "How many sighs will be wafted after her, how many prayers offered up for her safety," and how many sleepless nights will be passed by the friends of her passengers, when they hear the storm and the wind howling in discord. S. J.

Huddersfield, Feb. 18, 1829.

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"THE LORD LOVETH A CHEERFUL GIVER."

IN looking over the reports of many religious and benevolent Institutions, of unquestionable utility, I have read with pain and sorrow such items as follow,—"Her Grace the Duchess of A....., £1. 1. 0.—The Right Honourable the Countess of B....., £0. 10. 6.—and the Honourable Mrs. C....., (don.) £0. 5. 0." Alas! that such illustrious names should be allied to such plebeian sums. If such be the standard of benevolence;—from the poor mechanic and the needy peasant, what can be expected?—If £20,000 per annum yield 10s. 6d.; from £25 or £30 per annum what is the claim of Benevolence?

But this is not the Christian's method of

computing her demands: the believing tradesman exclaims, "Of all that He shall give me, I will surely give the *tenth* unto thee." The pious labourer will share his last loaf with her; and the friendless widow will throw into her treasury "all that she hath!" Oh, think of these, ye who, though placed by a bountiful Providence beyond the reach of want, grudge to ignorant and suffering humanity the thousandth part of your superfluous mammon.

May I ask in what bank is lodged your favourite and growing hoard?—Do you want a better security, or a higher rate of interest?—Has it escaped your recollection that there is a *bank* in Heaven ready to receive your deposits, and a recording angel waiting there to note down the sums?—In *that* bank only can you say your money is *safe*, and there only can you depend upon its being forthcoming with rich interest, when all other banks have stopped payment, and all other securities are void and annihilated. But remember, life is the only time to lay up treasures in that truly *saving bank*;—I much doubt whether sums left by *will* are placed to the credit of the testator there. In the case of an *old* and *well-known* depositor, it may possibly do; but to open a *new account* by such a method is little better than attempting to cross the Pacific in a stolen canoe.

#### TRAVELLER.

#### LIVING FAITH.

I HAD an intimate friend who had a longing desire, and talents that justified his desire, to enter the ministry; but his parents not being in affluent circumstances, the expenses of a necessary education to qualify him for the office, seemed to present an insurmountable bar to the attainment of his wishes. When he was upon the point of abandoning the idea as hopeless, he received a note from a person with whom he had no acquaintance, requesting an interview with him. This individual was a respectable schoolmaster of the town; a man of harsh and unpleasant exterior, and cold and repulsive in his manners: what such a man could want with my friend, he was totally at a loss to conjecture. He called, however, and was surprised to find the gentleman, not only acquainted with his wishes respecting the ministry, but who told him, that having inquired into his character, being pleased with it, and having the nomination of a student to \* \* \* \* College, he wished to give

him the preference. My friend mentioned the inability of his parents, from their large family, to support him in necessaries for so long a term. The gentleman replied, "I am aware of that, but Providence has blessed me in my profession with success, and I make it a point to appropriate the sum I do not require, towards the cause of religion; and the way I think most beneficial is, in enabling a pious young man to become one of its devoted ministers. If, therefore, you think proper to go, I will undertake to supply all your wants during your probation."

On mentioning this conversation to me, I felt equally astonished with my friend, at this providential assistance, coming as it did from a quarter whence *apparently* so little was to be expected; and I could not but question the propriety of such benevolence, in a man who had a family of children depending upon him for support. The offer was however accepted, and my friend repaired to college, and during the four years he remained there, his benefactor, to his immortal honour, not only supplied, but anticipated all his wants.

Some years after this, in looking over a provincial paper, I read the following paragraph,—"On Thursday last Mr. \* \* \*, was elected Master of the Grammar School of this Town. The election has caused some surprise, as Mr. — had not been long a resident in the town; and one candidate [in particular was a competitor with him, whose talents had procured him a deserved celebrity, and promised him success." The election might cause surprise to many, but not to me. Mr. \* \* \* was my friend's benefactor; and this valuable appointment, the reward of his living faith and sterling benevolence. Faithful is He who hath promised to honour them who honour Him!

Kirkby Stephen.

TRAVELLER.

#### VISIT TO MOUNT SINAI.

A FEW hours more, and we got sight of the mountains round Sinai. Their appearance was magnificent; when we drew nearer, and emerged out of a deep pass, the scenery was infinitely striking, and on the right extended a vast range of mountains, as far as the eye could reach, from the vicinity of Sinai down to Tor. They were perfectly bare, but of grand and singular form.

We had hoped to reach the convent by day-light, but the moon had risen some

time, when we entered the mouth of a narrow pass, where our conductors advised us to dismount. A gentle, yet perpetual ascent led on, mile after mile, up this mournful valley, whose aspect was terrific, yet ever varying. It was not above two hundred yards in width, and the mountains rose to an immense height on each side. The road wound at their feet along the edge of a precipice, and amidst masses of rock that had fallen from above. It was a toilsome path, generally over stones, placed like steps, probably by the Arabs: and the moonlight was of little service to us in this deep valley, as it only rested on the frowning summits above. Where is Mount Sinai? was the inquiry of every one. The Arabs pointed before to Gabel Mousa, the Mount of Moses, as it is called; but we could not distinguish it. Again and again, point after point was turned, and we saw only the same stern scenery. But what had the softness and beauty of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of the Lord. The scenes, as you gazed around, had an unearthly character, suited to the sound of the fearful trumpet that was once heard there. We entered at last on the more open valley, about half a mile wide, and drew near this famous mountain. Sinai is not so lofty as some of the mountains around it, and in its form there is nothing graceful or peculiar to distinguish it from others.

Near midnight we reached the convent of St. Catherine at the foot of the mountain, and surrounded by a high wall, to guard it against the Arabs. On the third morning we set out early from the convent for the summit of Mount Sinai, with two Arab guides. The ascent was, for some time, over long and broken flights of stone steps, placed there by the Greeks. The path was often narrow and steep, and wound through lofty masses of rock on each side. In about half an hour we came to a well of excellent water; a short distance above which, is a small ruined chapel. About half-way up was a verdant and pleasant spot, in the midst of which stood a high and solitary palm, and the rocks rose in a small and wild amphitheatre around. We were not very long now in reaching the summit, which is of limited extent, having two small buildings on it, used formerly by the Greek pilgrims, probably for worship. But Sinai has four summits; and that of Moses stands almost in the middle of the others,

and is not visible from below, so that the spot where he received the law must have been hid from the view of the multitudes around; and the smoke and flame, which, Scripture says, enveloped the entire Mount of Sinai, must have had the more awful appearance, by reason of its many summits and great extent; and the account delivered gives us reason to imagine that the summit or scene, where God appeared, was shrouded from the hosts around; as the seventy elders only were permitted to behold "the body of heaven in its clearness, the feet of sapphire," &c.—But what occasions no small surprise at first is, the scarcity of plains, valleys, or open places where the children of Israel could have stood conveniently to behold the glory on the Mount. From the summit of Sinai you see only innumerable ranges of rocky mountains. One generally places, in imagination, around Sinai, extensive plains, or sandy deserts, where the camp of the hosts was placed, where the families of Israel stood at the doors of their tents, and the line was drawn round the mountain, which no one might break through on pain of death. But it is not thus: save the valley by which we approached Sinai, about half a mile wide, and a few miles in length, and a small plain we afterwards passed through, with a rocky hill in the middle, there appear to be few open places around the Mount. We did not, however, examine it on all sides. On putting the question to the superior of the convent, where he imagined the Israelites stood: every where, he replied, waving his hands about, in the ravines, the valleys, as well as the plains.

Having spent an hour here, we descended to the place of verdure, and, after resting awhile, took our road, with one of the guides, towards the mountain of St. Catherine, supposed by some to be Mount Horeb, which is the highest mountain in all the region around; but from its summit, as far as the eye could reach, nothing was to be seen on every side but ranges of naked mountains succeeding each other like waves of the sea. Between these rocky chains there are, in general, only ravines or narrow valleys.

We now descended to the desolate monastery in the glen, and, taking each an Arab pipe, solaced ourselves in the abodes of the fathers, till the sultry heat was passed, and then proceeded for about two hours till we came to the celebrated rock of Meribah. It still bears striking evidence of the miracle about it, and is quite isolated in the midst of a narrow

valley, which is here about two hundred yards broad. There are four or five fissures, one above the other, on the face of the rock, each of them about a foot and half long, and a few inches deep. What is remarkable, they run along the breadth of the rock, and are not rent downwards; they are more than a foot asunder, and there is a chanel worn between them by the gushing of the water. The Arabs still reverence this rock, and stuff shrubs into the holes, that when any of their camels are sick, they may eat of them and recover. Two of the holes at this time were filled with reed for this purpose, and they believed it to be endowed with a peculiar virtue. The rock is of a beautiful granite, and is about five yards long, five in height, and four yards wide.

This narrow valley soon opened into a plain, capable of containing a large number of people, where they probably stood, as well as around the rock, and in the valley, to receive the water that poured down. It is difficult to take that passage in Scripture literally, which says that the water from the rock followed them in their journeyings, when it is considered that from the nature of the country, their course was afterwards over rocky and rugged places, and tracts of sand: to have carried that water over stony ascents, and along dry and desert paths, which absorb all moisture, would have been an infinitely greater miracle than the bringing it at first out of the rock, or reproducing it in different parts of their journeys. Perhaps the passage may be intended to convey the latter meaning.

We had not the opportunity of making the tour of the whole of the region of Sinai, yet we traversed three sides of the mountain, and found it every where shut in by narrow ravines, except on the north, in which direction we had first approached it. Here there is, as before observed, a valley of some extent, and a small plain, in the midst of which is a rocky hill. These appear to be the only open places in which the Israelites could have stood before the mount, because on the fourth side, though unvisited, we could observe from the summit, were only glens or small rocky valleys, as on the west and south; for the precipices opposite rose near and high: and a country like this can change little in the progress of ages. If water was not more plentiful of old than at the present time, it was impossible for so numerous a people to have been sustained without a constant miracle in their favour;

the number of wells is so small, and in summer so soon exhausted.—*Carne's Letters from the East*, vol. i.

SLAVE-HOLDING, A CRIME OF ENORMOUS MAGNITUDE.

EVERY slave brought from Africa by force, with every slave born in a state of slavery in West India, exhibits a proof of injustice against some person or persons; and its most strenuous advocates can only plead ignorance, or something worse.

In civilized governments, every species of property is identified by law! and that which cannot be held legally, is not *bona fide* property!

Slave-holders cannot be accused of apathy, they have ransacked heaven and earth for a title to hold slaves: and the only title that can be found, is possession. I defy them to find a better title. All stolen property in Great Britain, is held by this title; and slave-holders appear to be determined not to let go this hold!

So far as European governments have put a stop to the exportation of slaves from Africa, they have acknowledged its injustice! but whilst they permit slave-holding to continue in West India, they sanction an evil equal in magnitude! Suppose every slave now held in slavery, were to make his and her escape from slavery! Suppose them to carry away every article denominated theirs, would criminality, or an act of injustice, attach to such slaves? Such an act, committed by Europeans, would not be accounted any crime!

If slave-holding is unjust, every added day or hour of prolonged slavery, enhances the guilt of the holder! Unnecessary delay can only increase the difficulty, and swell the enormity! On the day I commence slave-holder, I purpose renouncing the Christian religion!

There cannot be a more just mart in Africa for the sale of Africans, than in Europe for the sale of Europeans; would European nations allow the nations of Africa to take and make slaves of Europeans? Custom, however long continued in, never can justify a merchandise in human bodies and souls.—I have seen a negro in Newgate. I have seen negroes begging in the streets of London. Can we then deny to the negro the human character? and can it be denied that Europeans have been the cause, both of the imprisoned and the begging negroes? If the negro is liable to a charge of felony, such charge classes him with that of human beings! No creature but man is charge-

able with felony! If a negro in Britain is charged with felony, he is not a principal, but an accessory? By Europeans he is displaced from the order of Providence! his alleged crime is more justly chargeable upon some other person or persons than it is upon himself! Such pity as is due to prisoners in Newgate, is due to the holders of slaves. There is hardly a description of sinners whom I do not pity, and for whom I would not pray. Were I to advise the planters in West India, my advice would be, Give up every idea of the slave being real property; as he is not property in fact, so neither ought he to be in imagination! Whatever may constitute property in West India, or whatever legitimate rights are held by planters in West India, to the enslaved African no title can be found! No deed of conveyance, no deposit of purchase, can constitute the African the property of the European! That people are yet uncivilized, where man constitutes a part of the property of his fellow-man?

Arguments have little or no effect upon the man who is determined to pursue his own course; self-interest is a perpetual stimulus to human exertion. Man is prone to put a favourable construction upon his own actions! There is not a thief who wisheth not success to his own enterprise!

If interest dims the sight of honesty itself, what must be the consequence where honesty is absent? Allow the principles of slave-holding, maintained by slave-holders; and slavery will never be abolished! I have seen a string of arguments to prove, that such are the vast advantages of a state of slavery to the slaves, that their condition might be almost deemed desirable. But as yet, I have not seen one argument through which a school-boy would not penetrate, or at which an idiot might not take the alarm!

Great has been my astonishment at speeches made in the British senate in behalf of the rights of the colonists, and the benefit of slavery to the slaves: speeches much better calculated to entertain a company of rustics, than a house of representatives! Speeches to which the speaker himself would not give credit, and which passed without refutation, chiefly from the unpopularity of the subject!

Only in slave-holding countries is man considered as property. Europeans in West India have to learn the value of slaves, and the art of governing them; this species of chattels being entirely of

a local nature, and founded on a usurped power, is yet unknown as such in Europe, and especially in Great Britain. It is the spurious offspring of British law—transplanted into West India!

Eight hundred thousand Africans, held in slavery and imprisonment by Europeans in West India, is a most awful portraiture of deformity, whether we behold the African or the European!

If barbarism characterize the African, cruelty and injustice characterize the European. European colonists have involved themselves in a most awful predicament: they express great alarm at the state into which they have brought themselves, and solicit the protection of the British government, for the maintenance of a species of property not recognized in Europe,—and primarily obtained by rapine and murder! Every slave in West India is a living witness of European injustice, and the blood of every murdered African cries for justice against the murderer!

How long shall European governments hesitate to put an end to this usurpation of African rights? If a house were on fire, should we justify a delay in determining which engine should first play upon the flames? Were a man perishing in the water, should we justify a delay in determining who shall cast a rope for his deliverance.

The system of slavery in West India inevitably occasions the premature death of slaves; colonial laws fully substantiate this fact? Justice sanctions just laws, but it never sanctioned a law under which one man shall be the property and the slave of another. The British government may turn a deaf ear to remonstrance, and continue to protect the colonists in the possession of slaves; but while it will be a proof of the exercise of British power, it will be an equal proof of the exercise of British injustice! Weakness may connive at injustice, but power has not any excuse! Had the British government any doubt of its power to put an end to slavery, it would have tried the experiment long ere now! Eight hundred thousand free men, might fearlessly have held fifty thousand slaves in chains: but fifty thousand free men holding eight hundred thousand slaves, (without a strong military force,) would ever be in a state of perturbation! The adjustment of this business having been so long declined by colonial legislation, European governments alone can apply a remedy!

Subjects of far less importance than slavery have agitated nations, <sup>than</sup> ~~never~~ <sup>substantiated</sup>

the sword, depopulated provinces, and dethroned kings! The displeasure of Jehovah is to be deprecated; he is not less able to pour his vengeance upon mighty empires, than to punish individuals! European strength will make but a feeble resistance against Almighty energy; "He breaketh the bow, and smappeth the spear asunder." Be wise, oh ye nations! be instructed, oh ye kings of the earth! If Jehovah enter into a controversy with Europe and India, where is the barrier which shall defend from His power, or turn aside the stroke of His wrath!

W.

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DISSERTATION ON APPARITIONS.

**APPARITION**, in a general sense, is the appearance or semblance of a thing.—It is also used to denote a spectre, or preternatural appearance of some spirit, or the like.

We read of apparitions of angels, genii, dæmons, fairies, witches, departed souls, &c. apparitions of God, of Christ, the Virgin, saints, prophets, and of the Devil himself.

Among the most zealous advocates for the reality of apparitions and witchcraft, we may reckon Dr. Henry More, Baxter, and Glanvil. The latter, in particular, has attempted, in a treatise entitled, "*Saducismus Triumphatus*," to prove the doctrine of apparitions, by arguments deduced from the nature of the soul, the testimony of scripture, and the evidence of fact; and he expressly asserts, (part ii. p. 2.) that those who deny and deride the existence of apparitions and witchcraft, are prepared for the denial of spirits, a life to come, and all the other principles of religion.

On the contrary, it cannot be denied, as a strong presumption against the reality of apparitions, however anciently and generally the belief of them has prevailed, that they have been connected with some causes and circumstances of terror, either real or apprehended; and these have previously disposed the imagination for being imposed upon and deluded. The darkness of the night, the gloom that has overspread particular situations, the horror produced by the record of some disastrous occurrence, such as murder or the like, and a state of mind naturally depressed and melancholy, and of course easily alarmed, have contributed to give rise to many of those stories, that have been credulously received, and as obstinately vin-

dicated and sedulously disseminated by the vulgar.

The ancients also entertained some notions concerning the state of the soul on its escape from the body, which favoured this opinion; and they were disposed to seek the spirits of their deceased ancestors near the habitations in which their bodies were deposited. Hence, they would be easily led into deception; and when fancying that they actually saw their deceased friends, they distinguished the illusions, which were merely the creations of their own fancy, by the name of "Shades." It ought also to be considered, that the relation and belief of apparitions have prevailed chiefly in times of ignorance, and amongst those who had the fewest opportunities for inquiry and information. In fact, as night and ignorance have been the seasons to which the appearance of ghosts has been referred, so the belief of their reality has gradually subsided in proportion to the degree in which light and knowledge have been diffused. It is also well known that apparitions have, as convenient instruments on particular occasions, rendered essential service to generals, to ministers of state, to priests, and others; to say nothing of the very injudicious and culpable use that has been made of them by those with whom the care of children, at a period when their imagination is easily impressed, has been entrusted. Upon the whole, it must be allowed, that many of the apparitions recorded by writers, or reported by tradition, are mere delusions; others are fictions contrived solely to amuse, or to answer some purpose; while others have originated in dreams or delinquents.

There are seasons of slumber when we are not sensible of being asleep. On this principle, Hobbes' (*Treatise of Human Nature*, part i. c. 2. Works, p. 102.) has endeavoured to account for the spectre that is said to have appeared to Brutus. "We read," says he, "of Marcus Brutus (one that had his life given him by Julius Cæsar, and was also his favourite, and notwithstanding murdered him,) how at Philippi, the night before he gave battle to Augustus Cæsar, he saw a fearful apparition, which is commonly related by historians as a vision; but considering the circumstances, one may easily judge to have been a short dream. For, sitting in his tent, pensive and troubled with the horror of his rash act, it was not hard for him, slumbering in the cold, to dream of that which most affrighted him; which fear,

as by degrees it made him awake, so also it must needs make the apparition by degrees to vanish; and having no assurance that he slept, he could have no cause to think it a dream, or any thing but a vision."

The well-known story told by Clarendon, of the apparition of the duke of Buckingham's father, has been solved in a similar manner. There was no man in the kingdom so much the subject of conversation as the duke; and his character was so corrupt, that he was very likely to be misled by the enthusiasm of the times. Sir George Villiers is said to have appeared to him at midnight; and hence it appears probable that the man was asleep; and as he was terrified by the dream, it must have made a strong impression, and was likely to be repeated.

Mr. Andrew Baxter, in his "Essay on the Phenomenon of Dreaming," recurs to the principle, "that our dreams are prompted by separate immaterial beings," in order to account for apparitions. If the power of such beings be unrestrained, this author maintains, that it will equally possess the fancy with delusive scenes, without waiting for the occasion of sleep to introduce them, and obtrude them forcibly upon the organ, amidst the action of external objects. For it requires but a greater degree of the same power to make delusory impressions upon the sensory, while real external objects are making true impressions upon it, than it would require to make the same impressions, while no other impression from external objects is made upon it at the same time. "If our imaginations," says Dr. Tillotson, in one of his sermons, "were let loose upon us, we should be always under the most dreadful terrors, and frightened to distraction with the appearance of our own fancy; but an over-ruling power restrains these effects:" that is, as Mr. Baxter conceives, by restraining the power of invisible beings, which would otherwise incessantly distress the soul with such unpleasing sights. Upon this hypothesis, he thinks there is nothing inconsistent in those relations of apparitions which we meet with in history, whether the facts be true or false; for these spirits may, upon some important occasions, be licensed so to affect the sensory, according to the exigency of the case, that the whole scene of vision, which is then thought to have an existence from without, may be the effect of impressions made on the brain only. Thus, for instance, that apparition mentioned before, which was presented to Brutus before he

came over from Asia, and again the night before the battle of Philippi, the noise as one entering into his tent which he heard, and the words spoken, "I am, O Brutus, thy evil genius, but thou shalt see me again near Philippi," might all be only inward representations upon the sensory, and any other person present might neither have heard nor seen any thing. This, in our author's opinion, affords a better account of the appearance than that of Hobbes; who makes cold produce dreams and visions of fear, without either reason or experience to support his assertion. He makes Brutus to be sleeping; but Plutarch tells us, that he had slept the former part of the night immediately after eating, and had risen to digest something in his own mind; so that, according to Hobbes's scheme, it was a waking vision, and it occurred without any previous distemper, either external or internal.

The case of Dion, related by Plutarch, is alleged to the same purpose; for he was sitting in the porch of his own house in a thoughtful and meditating attitude, when the spectre appeared to him; and this happened while the assassins were contriving his death, a little before he was cruelly murdered. No men in antiquity could be less liable to the suspicion of weakness and credulity than Brutus and Dion; and therefore, according to Mr. Baxter, the terror they experienced must have proceeded from the power of some superior being. Upon the whole, he thinks that although *Δεισδαιμονία*, (*Deisidaimonia*), or a fear of spirits, hath been much abused by vain or weak people, and carried to an extreme perhaps by crafty and designing men, the most rigorous philosophy will not justify its being entirely rejected. It is true, he adds, no evil can happen to us in God's world, but by our own fault; but that subordinate beings are never permitted, or commissioned, to be the ministers of his will, is a hard point to be proved; and that direct atheism is better than this deisidaimony, is horrid. See Essay on the Phenomenon of Dreaming, in the "Inquiry into the Nature of the Human Soul," vol. ii. p. 3.

The Abbe de St. Pierre has a discourse expressly on the physical method of solving or accounting for apparitions; he makes them the effect of feverish dreams, disturbed imaginations, &c. REES.

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ON THE MORAL EFFECTS OF RIDICULE.

THERE is no engine more generally applied to eradicate absurd or unpopular

opinions than ridicule, and it is not only the favourite weapon of the wit, but has even been sometimes employed by the philosopher; it may be doubted, however, upon good grounds, whether in the aggregate it produces the desired reformation, or whether, on the contrary, it is not rather calculated to increase moral evil.

The object of ridicule is to deteriorate the obnoxious opinions, by placing them in a ludicrous or preposterous point of view; and thus, by lowering them in the estimation of their supporters, cause their abandonment, rather from a sense of shame, than from any real conviction in the mind, that they are untenable on rational ground. Ridicule attacks the pride and self-love of man, by covertly putting his opinions at a lower standard than he had himself fixed, and thus exposing his cupidity to an unexpected assault, which, however fallacious and weak in itself, by its subtlety and point disarms opposition, and for the moment sets even reason at defiance. Ridicule seldom admits of argument, because it has the effect of instantly reducing its object below the level of sober consideration, by placing it on the ground of assumed absurdity; at this the mind naturally revolts, as below the dignity of man. Ridicule always takes inconsistency and absurdity for granted, and on this foundation builds a sudden and specious conclusion, which admits, in most minds, of no serious refutation.

There is no principle in the human mind more powerful than self-love, and this, ridicule wounds,—and thus gains a victory, which, however cowardly and transient, is nevertheless secure. But, happily for truth, reason is unconvinced, though her powers may be paralyzed. Sentiments once fixed by the calm deductions of reflection, can only be changed by argument; and the same process is required to eradicate, as to plant them. It is upon this ground that I assert, *it may be doubted whether, in the aggregate, ridicule produces the desired reformation, or whether, on the contrary, it is not rather calculated to increase moral evil.*

Ridicule, considered in itself, is a fragile and pointless weapon, since it takes an impetus from the hand that wields it, which its own gravity would be unable steadily to support, were it not borne to its destination by the strong current of popular prejudice. The satirist always deals in hyperbole, distorting facts to suit his purpose, and assuming false premises from which to draw his conclusions.

If we look into the history of human

nature, we shall find this truth confirmed; and though ridicule must be allowed to have had its share in the demoralization of mankind, it will be difficult to find one virtue that has emanated from its influence. Shame may, indeed, in many instances, have stopped the career of open depravity; but it is much to be doubted whether self-love was not more wounded, than conscience savingly awakened, or whether the sense of pride was not rather shocked at the disreputable character of the action in the eye of the world, than the reason was convinced of its turpitude in the eye of God; and in this case it might be abandoned from expediency, but would not be renounced upon principle. On the contrary, I think it will appear, that the ties of religion, morality, and social duty, in well-regulated minds, have never been loosened by the power of ridicule, for as they have been riveted by conviction, nothing but conviction can release them from their hold on the reason.

Nothing has been more the object of ridicule than religion. It has been assailed by the wit of Voltaire, the ribaldry of Paine, and the elegant but subtle satire of Gibbon; yet the whole force of their combined talents has been insufficient to invalidate one fact, to refute one fundamental truth, or to hold up the sacred form of vital religion to the scorn and derision of well-directed reason. The pageantry of superstition, and the dreams of fanaticism, have been demolished and scattered by their attacks; but the sacred fabric, though thus despoiled of the votive decorations of its human votaries, built on the rock of ages, has bid a proud defiance to the pointless shafts of ridicule.

Hence ridicule, when applied to eradicate vice and implant virtue, must ever fail in producing a permanent moral effect, since it has no foundation in sound argument and rational conclusion, on which religious and moral principles are built; neither, on the other hand, will it ever be capable of eradicating them, when once fixed on the basis of conviction; and I believe there are few, if any, individuals to be found, who, having been brought up in the fear of God, and having been led by ridicule to deviate into the paths of vice, but may be reclaimed by strong and judicious appeals to reason.

In the above remarks, I would not inculcate an ascetic gravity, or check the exuberance of innocent mirth. There are numerous follies in dress, manners, habits, and even opinions, which it is the legitimate province of ridicule to correct; and



superior to the double sine: because, if it did, it would inevitably cause the planets to fly off from the sun to the greatest possible distance, without any possibility of their ever returning towards it. For, the tangent, once become superior to the double sine, continues for ever to increase its superiority. If then, the centrifugal force become superior to the centripetal force, in the same manner it must continue for ever increasing its superiority over the centripetal force, as the tangent does over the double sine: and the constant increase of the centrifugal force must be attended with the constant increase of distance. So that Mr. Birt's scheme would (if true) speedily put a complete period to the elliptical motion of the planets, and cause them to run lawless through the sky. But it is certain that the planets continue to revolve in elliptical orbits: therefore it is certain that they are not directed by any centrifugal and centripetal forces which are influenced by, or subject to, the order of the tangent rising above the double sine: for, if they were under any such influence, or subject to any such order, their elliptical motions could not possibly continue. As they are not under any influence, nor subject to any order of the kind, Mr. Birt's argument, that the centrifugal force will rise superior to the centripetal, because the tangent rises superior to the double sine, is perfectly inconclusive, and consequently proves nothing.

Respecting my third proposition, which Mr. Birt considers as false, it may be observed, that its truth is owned and attested by a strenuous advocate of the very system which I oppose. It has already been shown that the proposition in question runs thus:—

The centrifugal force, and the sun's attraction, can never become perfectly equal, without causing the planet to move in a perfect circle.

Now P. Kelly, LL. D. in speaking of centrifugal and centripetal forces, says expressly,—If these forces were equal, the orbits of the heavenly bodies would be circular.\* This is granting the very thing I contend for, and positively affirming all that my third proposition contains; namely, that an equality of these forces must necessarily produce a circular motion, and not an elliptical one.

But to treat more particularly of these forces, James Ferguson, F. R. S. who is an advocate for the Newtonian system,

endeavours to explain the mode of the planets' motions round the sun, by exhibiting some movements on the whirling table; for which purpose he connects, by a wire, a ball weighing six ounces, with another ball weighing one ounce: and having fixed a fork in the centre of the table, he places the wire thereon, in such a manner that the balls may exactly balance each other, which will be when the centre of gravity between them in the wire rests upon the fork. And this centre of gravity is as much nearer to the centre of the large ball, than to the centre of the small one, as the large one is heavier than the small one, allowing for the weight of the wire on each side of the fork. The machine is then put in motion by turning the winch; and the balls go round their common centre of gravity, keeping their balance, because neither will allow the other to fly off with it. After illustrating his operations, by referring to a proper figure, he says, "This shews that the sun and planets must all move round the common centre of gravity of the whole system, in order to preserve that just balance which takes place among them. For, the planets being as inactive and dead as the above balls, they could no more have put themselves into motion than these balls can; nor have kept in their orbits, without being balanced at first with the greatest degree of exactness upon their common centre of gravity, by the Almighty hand that made them, and put them in motion."

It may be here remarked, that if there were only one planet revolving round the sun, or if there were many planets thus in motion without ever changing their positions in respect of one another, what is here advanced would seem sufficient to account for circular motion, (though not for elliptical.) But if the positions of the planets be once altered, the whole theory must be totally deranged. In the above experiments, while the balls continue precisely of the same weight, or in the same proportion to one another, they will maintain a just balance, and continue a regular motion as long as the winch is turned: but if the weight of the one be in the least degree diminished, and the weight of the other increased in the smallest measure, a new centre of gravity must be found, which must be proportionably nearer the ball where the increase has taken place: this will be effected by moving the wire, and placing the ball with the augmented weight nearer to the fork than it was be-

\* Nautical Astronomy, p. 96.

† Select Lectures, p. 38, 39.

fore. If this be not done, the balance will soon be lost, and a regular motion will no longer continue; because one ball overbalancing the other, must inevitably carry it off from the table.

Suppose, then, that in the beginning, the Creator of all things, had balanced the heavenly bodies in such a manner as the above balls are balanced;—suppose that the sun, and the planets adjacent, were to the planets opposite as six to one, that proportion would not long continue: for, in consequence of the planets' motions, those adjacent to the sun would sometimes be diminished and sometimes increased, which must be attended with the augmentation and diminution, in a reciprocal manner, of those on the opposite side. By this change the first balance would be lost, and they must be balanced again by placing the sun nearer to the common centre of gravity when the increase was in the adjacent planets; and placing the sun farther from that centre, when the increase was in the planets opposite thereto. This regulation of the sun and planets must necessarily require the constant interference of some intelligent agent, in possession of power sufficient for the performance of this important work.

All this appeared so evident to Ferguson himself, that he was constrained to allow it in the most express terms: for he says, "But after all this nice adjustment, it appears evident that the Deity cannot withdraw his regulating hand from his works, and leave them to be solely governed by the laws which he has impressed upon them at first. For if he should once leave them so, their order would in time come to an end; because the planets must necessarily disturb one another's motions by their mutual attractions, when several of them are in the same quarter of the heavens, as is often the case; and then, as they attract the sun more toward that quarter than when they are in a manner dispersed equally around him, if he was not at that time made to describe a portion of a larger circle round the common centre of gravity, the balance would then be immediately destroyed; and as it could never restore itself again, the whole system would begin to fall together, and would in time unite in a mass at the sun.\*

Thus, after attempting to explain the centrifugal and centripetal forces, and to account for the motions of the planets upon these principles;—after having treated of the common centre of gravity,

round which the whole solar system is supposed to revolve, this studious and laborious teacher, with all his experiments, is compelled to own that the Almighty hand of God must be still employed in guiding the sun in its course, and causing it to approach nearer to the centre of gravity, or to recede farther from it, as the planets change their positions: and that should the guiding hand of Deity be once withdrawn, the whole system would inevitably be destroyed.

Now I would ask, If it be allowed that the sun is constantly and necessarily guided by the immediate hand of Almighty God; why may we not allow that the planets also are subject to the same guidance?

What reason can be assigned, for confessing the absolute necessity of an immediate divine agency in the one case, and denying it in the other?

To conclude: If the aspects of the planets continued always precisely the same as they were at the creation, and if they revolved round the sun in circular orbits, as the balls go round on the whirling table; the centrifugal and centripetal forces might be well admitted as the principal cause in directing their motion: but, as it is known that their aspects constantly change, and that they revolve in elliptical orbits, I must ascribe their regular movements to the immediate and constant guidance of that Almighty hand which formed them, and put them first into motion.

He that in the beginning created these celestial luminaries, still continues to bring out their host by number: for that he is strong in power; not one faileth.

W. JENKIN.

*Mylor, near Falmouth.*

*Feb. 25th, 1829.*

ADDRESS OF THE SOCIETY ESTABLISHED IN COVENTRY, NOV. 25, 1828, FOR THE ABOLITION OF HUMAN SACRIFICES IN INDIA.

THE existence of human sacrifices in the nineteenth century of the Christian era, and in a part of the British dominions, is a fact equally interesting to the politician, the philosopher, and the philanthropist. The nature and extent of these sacrifices in British India, present 'a tale whose lightest word might harrow up the soul.'

These sacrifices are perpetrated by the Suttee (the burning or burying alive of Hindoo widows)—Infanticide—Cruelties to the Sick on the banks of the river Ganges—and

\* Select Lectures, p. 40.

Pilgrimages to various holy places. By the practice of the Suttee, hundreds of disconsolate widows (some of them mere children) are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay Presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of Juggernaut in Orissa, Gya, and Allahabad, a tax is levied on the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them,) many of whom never survive the miseries of pilgrimage. How are "their sorrows multiplied, that hasten after another god!"

The extent of these evils is very appalling. The number of Suttees in the Bengal Presidency, from 1815 to 1826, was as follows:—

1815 . . . . .	378	1821 . . . . .	655
1816 . . . . .	412	1822 . . . . .	583
1817 . . . . .	707	1823 . . . . .	575
1818 . . . . .	819	1824 . . . . .	572
1819 . . . . .	650	1825 . . . . .	639
1820 . . . . .	598	1826 . . . . .	518

Total, in twelve years, 7,156 widows burned or buried alive! In the Madras and Bombay Presidencies, the official statements for nearly the same period, 635; grand total, 6,632.—(See Suttees' Cry to Britain, second edition, p. 13.)

Two Hon. East India Proprietors, urging the abolition of this murderous custom, declare—"Probably no day passes, on which some victims are not sacrificed to this horrid practice in India, and more especially in the Bengal Provinces."—(Parliamentary Papers on Hindoo Immolations, vol. v. p. 32.)

No correct idea can be formed of the number of murders occasioned by Suttees, Infanticide, Cruelties to the Sick, &c. The late Rev. W. Ward, in his valuable work, "View of the History, Literature, and Mythology of the Hindoos," conjectures "the number of victims annually sacrificed on the altars of the Indian gods" as follows:—

Widows burnt alive in all Hindostan . . . . .	5,000
Pilgrims perishing on the roads and at holy places . . . . .	4,000
Persons drowning themselves in the Ganges, or buried or burnt alive . . . . .	500
Children immolated, including those of the Rajpoots . . . . .	500
Sick persons, whose death is hastened on the banks of the Ganges . . . . .	500
	10,500

(Vol. ii. p. 323.)

By official documents laid before Parliament from 1821 to 1828, it appears, that

the average number of Suttees is about 700 annually, but this does not include those that take place in the tributary, allied, and independent States, which are not subject to British regulations. When Row Lacka, grandfather of the present chief of Cutch, died, fifteen concubines burned on his funeral pile. A recent account from the Hill Country states, that twenty-eight females were burnt with the remains of a Rajah. Probably half or one-third the number of Suttees in this estimate may be nearer the truth, but after the greatest possible reduction, the numerous and various kinds of murders in British India, cry, 'as though an angel spoke,'—O Britain, spread thy shield over those who "are drawn unto death, and ready to be slain." Say, "Whoso sheddeth man's blood, by man shall his blood be shed."

That the British Government in India is able to abolish these murderous practices in its own dominions, appears from the testimony of many of its functionaries, given in the six volumes of parliamentary papers on Hindoo Immolations.—An intelligent magistrate in Calcutta observes, respecting the Suttee:—"They will believe that we abhor the usage, when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. *They conceive our power and our will to be commensurate.*" (Parl. papers as above, vol. ii. p. 67.)

Infanticide at Saugur was prohibited by the Marquis Wellesley, in 1802; the Brahmun has been made amenable to the inviolable rights of justice; various beneficial alterations have been made in the judicial proceedings of the Govt, &c.; and why should Britain wait for the slow process of education and civilization to remove these evils, when one mild effort of her conquering hand might free the earth from these detested blots?

The importance of the expression of public opinion to accomplish the abolition of Suttees, (and consequently of other sanguinary practices in Hindostan,) is thus stated by a respectable East India Proprietor, in a letter to the secretary, dated Oct. 11, 1828:—"With regard to the Suttee question, I believe that I expressed to you, some time back, *my despair of any material alteration in that horrid practice for many years to come*, unless the religious part of the public shall come forward in a manner so decided as to induce attention from his Majesty's government and from the house of commons. They seem ignorant, notwithstanding the papers printed by parliament, and other publications, that *the*

average of these murders has been for many years from forty to fifty per month! I fear that little more can be done in the General Court." Another proprietor, in a more recent letter, expresses the same sentiments.

The necessity, propriety, and importance of societies to promote the abolition of human sacrifices in India, appear evident. "Human sacrifices were first forbidden at Rome by a decree of the Senate, B. C. 95 years; but some persons still continuing them privately, the Emperor Augustus renewed the prohibition with effect. Tiberius suppressed them in Gaul, and Claudius extirpated the Druids, as well as their sanguinary worship, in that country. These sacrifices existed in Britain till about A. D. 60, when Paulinus Suetonius overthrew the Druids and their inhuman rites, so that they never afterwards revived. And will it be endured that our own heathen conquerors have done more for us than we are willing to do for our Indian subjects? Shall the mere natural principle, "*Homo sum, humani nihil a me alienum puto*," have exercised an influence on pagan Rome, and shall Christian Britain refuse to acknowledge the force of the same argument?" (Poynder's speech on human sacrifices in India, p. 220.) Let all who feel 'the tender visitings of nature,'—all who would deliver their country from "blood-guiltiness,"—all who look for the time when "they shall not hurt nor destroy in all his holy mountain," promote the establishment of kindred institutions in every part of the united kingdom, and by a constant and simultaneous expression of the public voice to the Senate of the nation, "relieve the oppressed, judge the fatherless, plead for the widow."

#### THE ARCHITECTURE OF THE DARK AGES.

(Continued from col. 331.)

WHATEVER order of architecture prevailed in the old world, it appears to be certain, that permanent mansions were constructed during the most early ages of time. Cain, after the impious murder of his pious brother Abel, wandered to the land of Nod, on the east of Eden, and there built a city. The universal custom of the first ages, as to the erection of permanent dwellings, is also confirmed by that portion of the sacred volume, Gen. iv. which relates to the posterity of Cain. There we are told, "Jabal was the father of such as dwell in tents, and of such as have cattle." Jabal was the sixth in descent from Cain, and if he was contemporary with the fourth in descent from Seth,

viz. Jared, he flourished from the fifth to the fourteenth century. Men, as well as cattle, having greatly multiplied in the age of Jared, there arose a necessity for the cattle to migrate, in order to find pasture; and their attendants, of course, migrated with them; hence arose a wish for moveable tenements: that wish called forth mind; and Jabal, no doubt a man of genius, for his own use invented the tent; and from this circumstance was denominated, "the father of such as dwell in tents." With the shepherd's life arose the shepherd's pipe; for "Jubal, the brother of Jabal, was the father of all such as handle the harp and organ."

From these notes, extracted out of the only book which contains authentic information respecting the old world, viz. the Bible, we conclude, that during the first eight or ten centuries, tents were not in use, but cities were built, and men dwelt in permanent edifices, and doubtless continued so to do until the general deluge swept them from the face of the earth.

That stately edifices had crowned the face of the old world, and were erected at an early period of the new world, appears certain from the eventful history of the tower of Babel, recorded in the book of Genesis. This event occurred early in the second century; and such is the notoriety which it has attained, that, in almost every nation of the earth, traditionary notices thereof remain to the present hour.

In the days of Abraham, and the patriarchs his descendants, Canaan was replete with cities; many of which were walled and embattled for war. The character of this land of promise, given by Jehovah, viz. "whose stones are iron, and out of whose hills thou mayest dig brass," Deut. viii. 9, gives us a definitive idea of the quality of its building materials: stone ever abounds where copper ores are found; and stone, as well as clay for bricks, are wherever iron ores are abundant. The mountain Horeb is a granite rock, and much of that material is scattered over the vast wilderness which divides Canaan from the sea of Edom.

From the numerous remains of ancient edifices in Egypt, and the copious notes of the most early writers thereon, it is evident that architecture flourished in that country at an early period after the flood. These edifices were formed of most durable materials; granite as well as marble enter into their structure in abundance; and inexhaustible rocks of these remain in and near Egypt to the present hour. The circumstance, that in Egypt there is no rain,

noted in the sacred volume, Zechariah xiv. 18, and by all historians and biographers, gave great facilities to the erection of splendid edifices in that country; because projecting terraces and platforms were sufficient shelters, without the load of a cumbrous roof. Light was thus introduced at the top, as well as through windows in the sides and ends of these fabrics, which set off to great advantage the sculptures and paintings, as well as all the interior ornaments, of their palaces and temples.

The tabernacle erected in the wilderness, on the exodus of Israel out of Egypt, was a master-piece amongst those moveable edifices which are denominated tents. No erection of that description ever equalled it, either ancient or modern. If a temporary palace could be erected worthy of "Him who inhabits eternity" to dwell in, this certainly was the edifice. The description of this unparalleled tent, contained in the book of Exodus, has attracted the attention of all the thinking portion of mankind in every age subsequent to its erection, and will continue to attract the attention of all these until the end of time. Here, first since the fall of man, was the kingdom of heaven set up upon earth, amidst the family of Abraham. The Shechinah or Divine Presence, here abode, and reigned over the chosen nation, and through them over all the earth; giving oracular responses to his ministers, and directing all the affairs of his people. Hence the narrations of his love, the inspirations of his Spirit, and the promulgations of his will, as from a living fountain, flowed to the hearts of prophets, priests, kings, nations, peoples, and tongues, from age to age. Many have been the imperial tents, which, spread amidst mighty armies, have dazzled the eyes of wondering spectators during the ages of time, and whose gorgeous streamers have defied the nations; but not even one ever yet arose superb enough to be, for a moment, compared to the riches, elegance, splendour, and glory, of this tent of tents—the tabernacle of the Most High, who then condescended to dwell with men: to whom, as due, be glory for ever; yea, for ever and for ever. Amen.

If the wilderness of Horeb possessed its itinerant fabric of excellence, the land of Canaan possessed, in after-ages, its permanent edifice of equal worth, both being designed by, and executed under the superintendence of, the great architect who built the universe—the Jehovah-Elohim of creation. The tabernacle, by the agency of Moses, "who was king in Jeshurun," and the temple, by the agency of Solomon,

"who was king in Jerusalem," arose agreeably to the models exhibited to these his servants by the living God, who faithfully executed what he designed. From the proportions of its columns, the embellishments of its porticos, and the general description of its architecture, we have reason to suppose this superb temple became a model for succeeding ages; and that to its excellence may be fairly ascribed the vast improvements made in architecture by those nations, whose remains furnish studies in that art to the first architects in this enlightened age.

From Egypt and Canaan, architecture passed to Babylon, where it reigned its day in unclouded splendour; and from thence to Media-Persia; and finally, to Greece, where, finding a genial soil, it took root, and grew up a tree of wonder to all after-ages. Whatever was excellent throughout the earth, the Grecian architect adopted; and in his hands, fraught with science, this art was wrought up to a perfection unknown to former ages, and never surpassed by any subsequent age to the present moment. As all nations have admired the Grecian orders of architecture, so every polished nation has imitated them; although few have arrived at that perfection which they attained upon their native soil; and the reason I conceive is obvious, viz. science was frequently lacking in those who imitated the Grecian art, and this lack rendered the edifices which they constructed, disproportionate in their parts, and of course imperfect.

Rome, during the proudest days of that mighty city, although its architects affected to erect edifices by an order intrinsically their own, never arrived at this pre-eminence; for no one ever hears of the Roman order of architecture. The remains of that city, although magnificent in the extreme, possessing edifices of extent and grandeur never surpassed, if equalled, by any city in the world, are evidently so strictly allied to the orders of other nations, and especially to the Grecian, that they rather bear the features of foreigners than those of aborigines of the soil upon which they were founded, and where they stand the proudest monuments of antiquity now extant.

The Gothic, Saxon, and Norman architecture, in succession, prevailed, on the decline of Rome. All these were partial imitations of preceding orders, rather than originals, and generally inferior to the originals which they affected to imitate. Having not the science of the Grecian architect, they had recourse to the massive, and thus lost the elegant. The leading features of

the Gothic, Saxon, and Norman, architecture were, massive walls, nearly devoid of buttresses, massive columns, and massive semicircular arches. In some of the most ancient cathedrals of Europe, these orders exist apart, in sundry portions of the same fabric; which portions have evidently been severally erected at different, and probably distant times. In other edifices, these orders may be seen playfully running into each other in the same compartment, if playfulness can exist in such massive members. It seldom happens that one of these orders pervades the whole of any extensive fabric, without an alloy in some of its parts, at least, of foreign extraction.

From the period when Greece attained its lofty pre-eminence, and eclipsed the nations around, to the time of the Normans, all Europe followed in its train, bowed to its exalted genius, and humbly imitated its gigantic art. Indeed, architecture, during these ages, was studied in the models of Greece, rather than in the science of that noble art. But we have now arrived at a period when the science, as well as the art, became the study of men, whose genius burst the cerements of this architectural tomb; and no sooner did they arise, than their works proclaimed the resurrection of mental energy, in the production of a new order of things, although this event occurred in the darkest ages of the world.

Instead of the clumsy wall, the yet more clumsy column, and the massive extended arch, arose walls of just proportions, with buttresses at intervals, ornamental as well as useful, light, airy, clustered columns, crowned with interesting segments, or pointed arches, mullions in unison, on which rested segments, interlaced and intersected, each succeeding each, up to altitudes which amazed the beholder; while, yet more exalted, groin joined to groin, with splendid key-stones, formed an overshadowing roof, which gave to the whole fabric a celestial harmony within, at once superb and uniform; the floor, the walls, and the roof, seeming one material. The external portions of these fabrics were equally novel and grand. Buttressed square towers, crowned at great elevations with tall, decorated pinnacles, or surmounted with lofty spires, overtopped the elevated battlements of these edifices, which being seen far and wide, conveyed to the most cursory observer ideas of grandeur before unknown. Nor did his wonder cease, but rather increase, on a closer inspection.

Varieties of this order of architecture have borne the names of the Modern Gothic, the Florid Gothic, and the Sara-

cenic. But we have no evidence that either the Goths or Saracens invented, or even generally used, this species of architecture; but, on the contrary, that it was in general use among the Christians only. It was, indeed, in use during the Saracen domination, when that fierce people had overrun the East, and established themselves in Spain; and continued in use, after the Moors had driven the Saracens out of Spain, and swayed there in their stead. The name, therefore, which has been ascribed to this last variety, is rather relative than real. Who was the inventor, or even the principal architect, that introduced it into general use, is involved in darkness, even more impenetrable than the ages which gave it birth. Some have fancifully supposed it originated in the East, particularly in Arabia; but where are the proofs? Whatever originates in any country, is generally in use in that country; and the time is not yet come, when every trace of buildings like these would have been totally obliterated in the country which gave them birth. But who has seen and described to us fabrics of this peculiar class, which existed prior to its general use in Europe, whose remains appear in that country? The fact seems to be, that during the empire of the Saracens, this mode of architecture prevailed in the countries which they overran; and as this fierce people, who were the awful scourges of the Infinite, sent to execute his wrath upon depraved men, who called themselves by his name, (Christians,) came from the East, it has been gratuitously ascribed to them, that they brought this mode of architecture along with them, and established it in the countries which they subdued; from whence it spread to surrounding nations. "The abomination which maketh desolate," was rather the attribute of this eastern enemy to the Christian name, than that of inventors or improvers of any useful art; and the countries which the retributive justice of the Infinite gave into their hands, have cause to mourn their presence; yea, their posterity will mourn their desolating ravages, even for years to come.

(To be continued.)

ESSAYS ON THE STRUCTURE AND MECHANISM OF THE OSSEOUS SYSTEM.

(Continued from col. 239.)

#### ESSAY VIII.

At the conclusion of our last essay, we introduced the *skull* to the attention of our readers; we now proceed in continuation of our subject, to observe—that the *skull*

consists of several bones, forming in their natural arrangement the walls of a capacious chamber, in which the brain is securely deposited. Two of the bones which assist in enclosing the brain, contain each a various and elaborate cavity, within which are deposited the *organs of hearing*. The face also consists of many bones, connected firmly together, and forming several recesses or cavities, for the reception of the various organs of *sight, smell, and taste*; but although the face is occupied by *three* organs, still the greatest portion of it is devoted to *two*, namely, those of *smell and taste*; and we may observe, that the more the organs of these *two* senses are developed, the more volume the face acquires, and the greater is its proportion to the skull. On the contrary, a skull, large in proportion to the face, indicates a predominance of the intellectual powers; for experience would lead us to infer, that by the relative magnitude of the brain, and consequent capacity of the skull, is determined the ratio of intelligence or mental endowments of the animal. Hence, in *man*, the proportion which the volume of the brain, or the skull, bears to the face, is greater than in any other creature, and this proportion decreases as we descend the scale below him. But, on the contrary, a *cranium* small, and a *face* proportionally large, are indications of the predominance of the organs of sense over the powers of intellect.

The nature of every animal depends in a great measure on the relative energy of each of its functions; it is, if we may so express ourselves, carried along, and governed by, whichever of the senses nature has created the strongest; and although the varieties arising from this cause are less observable in man than in any other species of animals, yet we may continually see examples of it, even in the human race.

It may be observed that the brain, the common centre of all the nerves, is the place also where the perceptions of all the senses meet, and the instrument by means of which the mind combines with these perceptions, compares them, draws from them the various results, and, in a word, thinks and reflects. And it may be also farther observed, that those animals approach the nearest in their intellectual powers to man, which have the mass of medullary substance constituting the brain, bearing an increased proportion to the rest of the nervous system; that is to say, those in which the central organ of the senses outweighs or predominates over their exterior organs of sensation.

The respective proportions of the cra-

nium and face, indicate *immediately* the proportion of the brain to *two* of the chief external organs, viz. those of *taste and smell*; and also in a greater or less degree the perfection of the internal faculties, compared with all those which may be denominated external. When we consider these circumstances, it will not appear strange that the form of the head, and the proportions of the two parts which compose it, should afford indications of the faculties of animals—of their instinct—of their docility—in a word, of all their *sensible being*; and it is hence that the study of these facts becomes so important and interesting to the naturalist. As we have already observed, *man*, of all animals, has the largest cranium, and in proportion the smallest face; and it may be stated as a general rule, with certain modifications, that the more animals depart from this, the greater their debasement and intellectual inferiority.

Among the different methods which have been used, to determine with some degree of accuracy the relative proportion of these parts, the most simple (but which, however, is not always sufficient or satisfactory) is that which consists in drawing what is termed the *facial line*, and noting the angle which it makes with the *base* of the *cranium*. The *facial line* is supposed to pass by the upper front teeth, and by the most projecting part of the forehead; and the *line* from the base of the skull, which determines its angle, is drawn from the external opening into the ear, and by the *lower* edge of the aperture for the nostrils, so as to intersect it. It must be evident that the more the volume of the cranium is augmented, the greater the anterior projection of the forehead, and the greater the angle the facial line would form with that intersecting it, from the base; and, on the contrary, in proportion to the diminished volume of the cranium, will this angle be more acute from the inclination of the facial line. The facial line in man, beyond all other animals, forms the greatest angle,—and, receding from him, it becomes more and more acute in the various races of quadrupedes, birds, reptiles, and fishes.

These circumstances were not unnoticed by the ancients—indeed, they appear to have studied them. Not only have they remarked, that a perpendicular facial line was an indication of a nature more refined and exalted, and one of the characters of beauty in the human countenance, but, acting on ideas brilliant, if not correct, they have advanced beyond the rule of nature;

thus, in all those figures to which they would give an air more than human—in the statues of their gods, and in those of heroes, or men whom they would make to participate in divinity—the facial line may be observed to incline considerably forward; from this it would seem, that, according to their ideas, man occupied a station between these more perfect, but imaginary beings, and the brute creation, and that their gods and heroes receded still more than he from the form and nature of brutes.

This angle being determined in the manner just described, (and which was first proposed, we believe, by the celebrated Dr. Camper,) it is found that the heads of European adults ordinarily give it ranging from 80 to 85; in the Negro it is 70, with variations according to age. In infancy, owing to the incomplete development of the face, its facial line always inclines more forward; the application of the facial angle, as a test, is therefore inadmissible. The ancients gave to their figures of men, when they would impress them with a character of majesty, a facial angle of even 90°, and in the figures of their deities, they have even advanced it to 100; it is this which renders the eyes more sunk, and the lower jaw apparently shorter or more contracted, than in nature. It was, however, to the figures only of deities or heroes, in whom the intellectual powers were supposed to have been so developed as to have raised them almost above humanity, that they gave this voluminous brain; for their close observations of nature had led them to understand, that in proportion to the extraordinary development of the muscular powers, are the nervous or sensorial contracted, and that in such, consequently, the brain and skull bear a disproportionate smallness to the magnitude of the frame; hence, in the statues of the *athletic*, gifted with prodigious bodily strength, the head is small, and deficient in those characteristics of high intellect, which stamp the sage or deity; this observance of nature we see especially exemplified in the statues of the Gladiator and of Hercules.

But the facial line, as a test, for ascertaining the relative proportions of the face and cranium, is not equally applicable to every species of animal, and for the following reasons: There are situated in the bone of the forehead, between the two tables of its structure, two large cavities, which in many animals are very extensive; in man they are small, and placed just above the orbits of the eyes, where a slight projection, which they occasion, is generally observ-

able; in technical phraseology, they are termed the *frontal sinuses*. In the human subject they affect the facial angle in a very trifling degree, but in many other animals the case is different; in the sheep, for example, they are very extensive, and in the elephant they spread over nearly the whole of the skull, subdividing it into cells of various sizes, and producing, when a section of the bone is made, an appearance somewhat like that of the honeycomb: and hence, from the space which intervenes between the two laminæ, and the consequent projection of the external table, the skull assumes a magnitude which in reality it does not possess, and the facial line an angle more obtuse than is properly warranted. Another circumstance, which militates against the test of the facial angle, is, that in many species of animals, and especially those of the order *rodentia*, (embracing the hare, squirrel, &c.) the bones of the nose occupy so large a space, that the cranium is thrown, as it were, behind them, and without the slightest elevation of its walls, so as to render it impossible to define the points through which the facial line should pass.

Among the individuals of the brute creation, however, to which the facial line is at all applicable, the widest variations, as might be expected, are found to exist. In the ape tribe the angle ranges from 67° to 30; in the horse it is 23; in the sheep about 30; and in some quadrupeds only 20.

But a more correct, as well as a more universally applicable rule, for ascertaining the proportion which the cranium bears to the face, is by making a longitudinal vertical section of the whole head, and measuring the respective *areas* which the skull and face occupy in such a section. In the European, the area of a section of the skull is almost four times larger than that of the face, the lower jaw being excluded. In the Negro, the area of the face increases by nearly a fifth, and in the Calmuc Tartar rather less, perhaps about a sixth. In the ape tribe, the area of the skull is little more than *double* that of the face; in most carnivorous animals, as the dog, bear, tiger, &c. the areas are nearly *equal*. In the order *rodentia*, to which we have just before alluded, that termed *bellux*, including the rhinoceros, elephant, &c. all ruminating animals, and those with an undivided hoof, have invariably the *area* of the face *greater* than that of the cranium; in the hare and marmot, for example, of the order of *rodentia*, it is a *third* larger; and in the porcupine *more than double*; in the cow,

and other ruminating animals, it is nearly double; in the hog it is a *little more* than double; nearly *triple* in the hippopotamus; and in the horse almost *four* times larger. We might here extend our observations and inquiries through the whole family of red-blooded animals, but the plan of our essays renders this inadmissible, nor would it, perhaps, afford gratification to our readers; we shall, therefore, pass on, to offer a few remarks on the skull and face, with respect to their general contour and aspect.

The head consists of many distinct bones, firmly united by that species of articulation termed *suture*, and the bones thus compacted, form a solid *whole*. As a dry relation of the anatomical peculiarities of each bone composing it would, to say the least, be very tiresome, it is not our intention to put the patience of our readers to the test, by a description interesting only to those to whom such a knowledge is of practical utility, but to consider the subject in a general light, as at once more appropriate and attractive.

To the eye of one who has thrown off those feelings of abhorrence—those early prejudices with which too many minds are more or less encumbered, the *human skull* presents an expression of stern and imposing dignity. Contemplate it for a moment! how boldly the forehead rises from its juncture with the face—how capacious and developed that vaulted chamber of the brain! there *reason* fixed her throne, and *wit* and *fancy* held their magic court! but these fled with the *spirit* that once gave it animation, and although nothing but the naked bone remains, yet, proud in its decay, the ruined fabric bears uneffaced the impress of dominion stamped by the Almighty on the noblest of the workmanship of his hands!

Let us turn from this picture to the *brute*; but, oh, how poor is the comparison! in vain do we look for the towering forehead, so conspicuous in *man*, or the bold arching of that lordly dome—"the dome of thought, the palace of the soul!" all is low, narrow, and contracted, and the whole is deficient in that stern loftiness of expression, which still proclaims man—through "man in his decay."

But let us endeavour to discover in what this difference essentially consists. We may observe, then, that in *man*, the face is placed below the skull, and overhung by the forehead; whereas in the *brute*, the face invariably projects, and the forehead falls back, or is not even to be distinguished; now this difference is not caused by the position only of the face, the respective

form and situation of the parts composing it, especially the *orbits* and *jaws*, contribute materially. The *orbits* are formed by several bones, or portions of several bones conjointly; and in man they consist of two funnel-shaped cavities, with edges irregularly rounded, and situated in the anterior part of the cranium; the extremities rather converge, so that the edges, which may be said to form the bases of the cones, are turned obliquely outwards. In the human subject the axis of the edge of the orbit is horizontal, or perhaps even rather directed upwards. In the ape tribe, as in man, the orbits are placed in front, the figure too of the cavities is nearly the same, but the shape of the edges or external openings varies in most, in some being completely oval, with the axis perpendicular.

In all other animals the orbits turn more obliquely outwards, so that the eyes cease to be directed forwards, but have an aspect more or less lateral. In some classes this is much more remarkable than in others.—In the feathered race, for example, the orbits are completely lateral;—in the hare and rabbit, and most of the *rodentia*, nearly as much so. The figure of the orbit, and its formation, differ also. In most ruminating animals its edge is nearly circular, and in these, and indeed throughout the whole of the class *mammalia*, except in man and the ape, although the external ridge of the orbit be complete, the walls of the recess, in its inferior part, are for a considerable space deficient. But in carnivorous animals, besides this, which is the case to a great extent, a portion of the edge or external osseous ridge is wanting also, which in the living animal is supplied by a ligament, so that the outer ring or circle of the orbit is not complete.

It need not be observed, that the position of the eye depends upon the form and construction of the orbit,—and every one must have noticed the varieties of expression in the physiognomies of different animals, arising from this circumstance.—The oblique position of the eye in the wolf and tiger, give to the countenance a peculiar expression of malignity and cunning; nor is this expression lost in the skeleton of the head; but, as connected with the formation of the orbit, it presents a marked characteristic.

We have before mentioned, that in birds, the orbits are situated completely laterally;—but besides this, they differ in many other respects from those of quadrupeds;—they are larger in proportion to the size of the cranium, and instead of

being formed with a funnel, or cone-shaped cavity, retreating almost to a point, their shape is in general rather that of a cup or hollow, rounded equally. In man, and we believe in all the mammalia, a considerable space intervenes between the lateral and posterior parts of the two orbits, in which the internal organs of smell are situated;—but in the bird, a thin partition of bone is all that divides the two cavities, and even this in many instances is only partial, being completed by a membranous expansion;—the internal organ of smell, being here always placed completely anterior to, and below any part of the orbits,—while, as we have said in the mammalia, it occupies a situation more or less immediately between them.

From the space allotted to the orbits in the race of birds, we might naturally expect that, according to the general laws of nature, the organs by which they were occupied would be of great perfection:—such is the fact;—the sense of sight in these interesting animals is strong and accurate, to a degree almost surprising. The kingfisher, hovering like a star over the stream, the heron watching motionless for hours on the margin of the lake or river, the seagull skimming over the billows of the ocean, the eagle in the clouds, all intent upon their prey, afford, severally, examples of its strength, or of its quickness and accuracy.

W. MARTIN.

*Hammersmith, April.*

(To be continued.)

ASTRONOMICAL OCCURRENCES FOR  
MAY, 1829.

IN our last paper we stated that in February the line of the syzgies and of the apsides of the Moon's orbit coincided, the portion from the last quarter to the first being the lower part of it; by comparing the times that have elapsed between these two positions since February, we shall find that the Moon is longer in describing this portion of her revolution every month. This, as was observed in a former paper, arises from the two lines, above mentioned, shifting their situations with respect to each other. In the month above-named, the lines of the apsides and syzgies separated the orbit into two parts, from the sign Aquarius to Leo, and *vice versa*; the former at present cuts the orbit from the commencement of Pisces to Virgo, and that of the latter extends from Taurus to Scorpio. This difference is the consequence of the syzgies advancing 29

degrees in each revolution, while the apsides advance only three degrees, the syzgies consequently gain upon the apsides 25 degrees in a revolution. The progression of the apsides depends on the action of the Sun; they alternately advance and recede according as the Sun and Moon are situated with regard to each other. While the Moon is describing any part of her orbit that is situated within 54 degrees 44 minutes of the syzgies, the attraction of the Sun will cause the Moon to be longer in arriving at the apogean points. If the apsides are situated within the same limits, it will consequently advance; the opposite effect takes place when they are situated within 35 degrees 16 minutes of the quadratures: the limits being greatest in which they advance, this will be the ultimate effect.

On the evening of the 1st, the planet Mars is observed in the constellation Taurus, between Aldebaran and  $\beta$  Tauri; he is directing his course between the horns of the Bull. Saturn continues a conspicuous object in Cancer. At 10 minutes past 10 the noble planet Jupiter rises in the constellation Ophiuchus near the same spot as last month. The planet Mars sinks beneath the horizon at 40 minutes past 10, and Saturn at 31 minutes past 1 in the morning of the 2nd. At 23 minutes past 4 the crescent of the Moon ascends above our horizon, and 12 minutes later the vivifying source of light and heat to our system, sheds his enlivening beams over this portion of the Earth. At 16 minutes 39 seconds past 1 in the morning of the 3rd the first satellite of Jupiter is eclipsed in his shadow; and at 57 minutes past 7 the Moon changes her synodical revolution being completed in 29 days, 9 hours, and 36 minutes, being 9 minutes less than the preceding; the half revolution is completed in 14 days, 1 hour, and 35 minutes; which is 6 hours and 55 minutes shorter than the half revolution in April; the quarter revolution occupies 6 days 17 hours, and 2 minutes, being 2 hours longer than the same period in the previous month.

On the evening of the 5th, the crescent of the Moon embellishes the western hemisphere, and is observed considerably to the south of and approaching the planet Mars: she passes him at 9. At 45 minutes past 1 in the morning of the 8th, Mercury passes the Sun at his superior conjunction, 114 days having elapsed since he was in a similar situation, and 68 since he was situated between the Sun and Earth: he also crosses the ecliptic in his ascending node, 50 days having elapsed since he crossed the ecliptic in his descending node, and

since he ascended from southern to northern latitude.

In the evening of this day, the Moon approaching her first quarter is noticed to the south of, and directing her course to, the planet Saturn; she is in conjunction with him at 2 on the following morning. The first satellite of Jupiter is again immersed in his shadow at 10 minutes, 40 seconds, past 3 in the morning of the 10th, and at 36 minutes past 7 in the evening the Moon is dichotomised, the revolution from this point of her orbit being completed in 29 days, 17 hours, and 29 minutes, which is 51 minutes more than the preceding; 14 days, 4 hours, and 18 minutes is the tenth of the half revolution, being 9 hours and 53 minutes longer than the same period in April; the time elapsed since the change is 7 days, 11 hours, and 39 minutes, which is 8 hours, and 33 minutes more than the last quarter of a revolution between the same points. Mars is observed this evening between the tips of the Bull's horns  $\beta$  and  $\zeta$  Tauri.

The planet Herschell is stationary on the 11th. On the following day the Moon is in apogee, and on the 13th Mercury is in perihelio, the time elapsed since his aphelio is 45 days, and since his last perihelio 89. After progressing through the constellations Leo, Virgo, and Libra, the Moon arrives at that part of the orbit which is opposite the Sun on the 18th, at 48 minutes past 7 in the evening; her synodical revolution is completed in 29 days, 13 hours, and 46 minutes, which is 3 hours and 5 minutes less than the preceding. The period from her change, or the half revolution, occupies 15 days, 11 hours, and 51 minutes, being 3 hours and 50 minutes more than the same period last month; and the quarter revolution is finished in 8 days and 12 minutes, being 4 hours and 3 minutes less than the same portion of her orbit in April.

On the same evening, at 33 minutes 19 seconds past 11, the shadow of the mighty planet Jupiter envelopes in darkness the first of his attendant luminaries, the fair attendant of the Earth being noticed considerably to the west of him. She is observed to have approached him on the following evening, and at 45 minutes past 9 the conjunction between these bodies takes place, the Moon being considerably to the north of the planet. On the 20th Venus passes the Sun at her superior conjunction, 297 days having elapsed since her inferior conjunction, and 592 since her last superior: her apparent diameter on this day is 10 seconds, her appearance being full. At 31 minutes past 9 in the morning of the 21st, the Sun enters the sign Gemini

after a lapse of 365 days 5 hours and 57 minutes; his declination on this day is 20 degrees 11 minutes north; his semi-diameter 15 minutes 49 seconds and 2 tenths; the time of his semi-diameter passing the meridian is 1 minute 7 seconds and 3 tenths, and his hourly motion in space 2 minutes and 24 seconds; he rises on this day at 6 minutes past 4, and sets at 54 minutes past 7.

At 19 minutes past 8 in the evening of the 25th, the Moon again enters her last quarter, after a lapse of 29 days, 5 hours, and 24 minutes; which is 2 hours and 12 minutes less than the preceding synodical revolution between the same points; the half is completed in 15 days and 43 minutes, being 12 hours and 5 minutes less than the same period in April; and the quarter occupies 7 days and 31 minutes, which is 8 hours and 2 minutes less than the quarter in April. At 27 minutes 35 seconds past 1 in the morning of the 26th, the first satellite of Jupiter again suffers an eclipse. The Moon is in perigee on this day, and on the 30th Venus crosses the ecliptic in her ascending node, 113 days having elapsed since she descended from north to south latitude, and 225 since she was in the same situation as at present.

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ASSASSINATION OF MAJOR LAING, THE LATE  
CELEBRATED AFRICAN TRAVELLER.

Letter on his Arrival at Timbuctu, dated September 21, 1825.

"MY dear Consul,—A very short epistle must serve to apprise you, as well as my dearest Emma, of my arrival at, and departure from, the great capital of Central Africa; the former of which events took place on the 18th ult.—the latter will take place, please God, at an early hour to-morrow morning. I have abandoned all thoughts of retracing my steps to Tripoli, and came here with an intention of proceeding to Jenne by water; but this intention has been entirely upset, and my situation in Timbuctu rendered exceedingly unsafe, by the unfriendly disposition of the Foulahs of Massina, who have this year upset the dominion of the Tuaric, and made themselves patrons of Timbuctu, and whose sultan, Bello, has expressed his hostility towards me in no equivocal terms, in a letter which Al Saïdi Boubokar, the sheik of this town, received from him a few days after my arrival. He has now got intelligence of my being in Timbuctu; and as a party of Foulahs are hourly expected, Al Saïdi Boubokar, who is an excellent good man, and who trembles for my safety, has strongly urged my immediate

departure; and I am sorry to say that the notice has been so short, and I have so much to do previous to going away, that this is the only communication I shall, for the present, be able to make. My destination is Sego, whither I hope to arrive in fifteen days; but I regret to say the road is a vile one, and my perils are not yet at an end; but my trust is in God, who has hitherto borne me up amidst the severest trials, and protected me amidst the numerous dangers to which I have been exposed.

"I have no time to give you any account of Timbuctu, but shall briefly state that, in every respect, except in size (which does not exceed four miles in circumference,) it has completely met my expectations. Kabra is only five miles distant, and is a neat town, situated on the very margin of the river. I have been busily employed during my stay, searching the records in the town, which are abundant, and in acquiring information of every kind; nor is it with any common degree of satisfaction that I say my perseverance has been amply rewarded. I am now convinced that my hypothesis, concerning the termination of the Niger, is correct.

"May God bless you all! I shall write you fully from Sego, as also my Lord Bathurst; and I rather apprehend that both letters will reach you at one time, as none of the Ghadamis merchants leave Timbuctu for two months to come. Again, may God bless you all! My dear Emma must excuse my writing. I have begun a hundred letters to her, but have been unable to get through one. She is ever uppermost in my thoughts; and I look forward, with delight, to the hour of our meeting, which, please God, is now at no great distance."

This letter was left behind at Timbuctu, and appears to have been brought by the nephew of Babani, together with an important document in Arabic, of which the following is the substance:—

"About a month after their safe arrival at Timbuctu (Laing and young Moktah,) the Prince of the Faithful, Sultan Ahmad, Ben Mohammed Labo, the lord and sovereign of all those countries, wrote a letter to his lieutenant-governor Osman, containing as follows:—

"I have heard that a Christian intends coming to you; but whether he has already arrived or not, I do not know. You must prevent him from arriving, if he has not reached you; and if he has, you must expel him the country in such a manner as to leave him no hope of returning to our countries, because I have received a letter from the tribe of Foulah, containing a caution

against allowing Christians to come into the Mussulman countries in Soudan; which letter was written in the East, and contained an account of the mischiefs and impieties by which they have corrupted Spain and other countries.

"When governor Osman received the letter, he could not but obey it. He therefore engaged a sheik of the Arabs of the desert, named Ahmad, son of Obeid-Allah, son of Rehal, of Soliman Barbooshi, to go out with the Christian, and protect him as far as the town of Arwan. Barbooshi accordingly went with him from Timbuctu; but, on arriving at his own residence, he treacherously murdered him, and took possession of all his property. This is within our knowledge—who know the affair, and have seen the letter of the prince of the faithful, Sultan Ahmad Labo."

This document is attested in Timbuctu by 15 signatures. The following examination, by the British Consul, of Bungola, who represents himself as the servant of the late Major Laing, gives the catastrophe of this melancholy story:—

"What is your name?—Bungola.

"Were you Major Laing's servant?—Yes (and he produced the following paper):—

"Azoad, 2d July, 1826.

"I promise to pay the bearer, Bungola, the sum of six dollars per month, from the 15th of Dec. 1825, till my return to Ghadamis; or, on the failure of that event, till the 15th of Dec. 1826; previously deducting fifty dollars, which I paid for his freedom.

"A GORDON LAING."

"Were you with Major Laing at the first attack?—Yes, and wounded.—(Shewing his head.)

"Did you remain with him at Mooktas?—Yes.

"Did you accompany him from thence to Timbuctu?—Yes.

"How was he received at Timbuctu?—Well.

"How long did he remain at Timbuctu?—About two months.

"Did you leave Timbuctu with Major Laing?—Yes.

"Who went with you?—A koffee of Arabs.

"In what direction did you go?—The sun was on my right cheek.

"Did you know where you were going?—To Sansanding.

"Did you see any water, and were you molested?—We saw no water, nor were we molested till the night of the third day, when the Arabs of the country attacked and killed my master.

"Was any one killed besides your

master?—I was wounded, but cannot say if any were killed.

“Were you sleeping near your master?—Yes.

“How many wounds had your master?—I cannot say; they were all with swords; and in the morning I saw the head had been cut off.

“Did the person who had charge of your master commit the murder?—Sheik Burbasch, who accompanied the Rels, killed him, being assisted by his black servants, with swords, when asleep.

“What did the sheik then do?—He went on to his country. An Arab took me back to Timbuctu.

“What property had your master when he was killed?—Two camels: one carried the provisions; the other carried my master and his bags.

“Where were your master’s papers?—In his bag.

“Did you endeavour to preserve them? I was so stunned with the wound, I never thought of the papers.

“Were the papers brought back to Timbuctu?—I don’t know.”

And this Arab thus deposes before the Kadi of Tripoli:—

“Appeared before me, &c., and maketh oath, according to the established form of the Mahomedan faith, Bungola, servant to the late Major Laing, who swears that he was with his master three days beyond Timbuctu, and saw his master murdered; and that he actually saw the head separated from the body.

“Signed, &c. in the presence of his Highness’s Minister. “H. D. GHIES.”

Thus perished this enterprising traveller, by the hand of an assassin, after being the first to accomplish an object, the attainment of which has long been considered as a desideratum in geography. There is, however, a faint hope that his journals may be recovered. An Arab, who carried a correct account of the murder to our Consul at Mogadore, reported also that a friend of his had books (not printed, but written) that belonged to the Christian, and thought he could get them; in which attempt, we need scarcely say, the Consul gave him every encouragement.

In addition to our feelings of regret for the death of this enterprising traveller, it is painful to reflect, that all attempts hitherto made to penetrate central Africa, visit Timbuctu, and transmit to Europe some authentic information respecting this celebrated city, have been invariably defeated by some fatal disaster. Listening

to the clanking of the chains which bind Africa in European fetters, we need not wonder why her swarthy inhabitants should view strangers with jealousy, and suspect every foreigner who intrudes into their dominions, of some sinister design; and more particularly so, that they should detest white men, and hear the name of Christian with abhorrence.

## POETRY.

### HAPPINESS, A VISION.

(Written in a Lady’s Album.)

In poetical fancy I thought

I wandered at dawn of the day,  
To seek what so many have sought,  
And many have lost by the way:  
‘Twas Happiness—where is the boon?  
That secret a dream will impart,  
Which you, gentle lady, may soon  
Interpret with ease to your heart.

Methought it a morn of glad May,  
And perfume was breathing around,  
From dewy bright flowers that lay  
Besprinkled with gems on the ground;  
And glory o’er nature was flung,  
And harmony lived in the air,  
For liberty tuned the birds’ song,  
And the voice of the turtle was there.

Though gladness reign’d over the scene,  
So fraught with the soul of content,  
Yet memory saw what had been,  
And wept o’er her woes as I went;  
Till casually turning my eye,  
Two nymphs I perceived by my side,  
When, pleasure suppressing a sigh,  
To greet them I instantly tried.

I spake, and I fancied they smiled,  
But one had a heavenlier look,  
That my heart of its sorrows beguiled,  
When my own in her fair hand she took,  
And beshought that I never would fear  
With aught I encounter’d to cope,  
Since she and her sister were near,  
And their names—they were Fancy and Hope.

Fair Fancy would now be my guide,  
And laugh’d as she tripp’d it along;  
But Hope always walk’d by my side,  
And lighten’d my heart with a song;  
And sweet was her strain to my soul,  
So full of the future, at last  
Its spirit-deluding control  
Destroy’d every thought of the past.

We journey’d together through scenes  
More varied than Christian’s of old,  
Through seasons and places, by means  
That need not to dreamers be told;  
And mingled with multitudes more,  
Devoted to pleasure for life,  
But, like the wild waves on the shore,  
They fretted in turbulent strife.

When weary of feeling the power  
Of envy, ambition, and pride,  
I panted to breathe a free hour,  
By peaceable Solitude’s side,  
So Fancy reveal’d to me now,  
A hermit alone in his cell;  
And as wisdom appear’d on his brow  
I ask’d ‘Where does happiness dwell!’

He answer’d, ‘The wise will not seek  
Beyond their own hearts for their joy,  
For they know the enchantment so weak,  
That a wish will its being destroy.  
I sought it in love and in lore,  
I sought in the court and the crowd;  
I sought it in toil with the poor,  
In grandeur and wealth with the proud.’

'I sought it with hard-hearted vice,—  
Oh shun the dread siren fond youth !  
Let this single sentence suffice,—  
Bliss lives but with virtue and truth.'  
In shadows he pass'd from my view,  
And the shadows came over my mind ;  
Of truth he had said what was true,  
But not where the truth I might find.  
We saunter'd in moonlight and love,  
Where Virtue, serene as the sky,  
Was gazing on glories above,  
Though tears brightly beam'd in her eye ;  
When I ask'd her for Truth, with a smile  
She pointed the path in her way,  
And bid me be patient awhile,  
For Truth would appear with the day.

In quiet, and starlight, and calm,  
Enamour'd of Virtue I stray'd ;  
Her presence diffusing a balm  
O'er prospects in radiance array'd ;  
Till we met with a maiden forlorn,  
When Fancy and Hope passing by,  
Spake somewhat of her bridal morn,  
And joy then illumined her eye.

At length we arrived at a cot,  
Where plenty and peace seem'd to be ;  
And thought that a more happy lot,  
I need not endeavour to see ;  
And Hope said that Love led to joy,  
But then a loud weeping arose,—  
A widow bewailing her boy,—  
So Love seem'd the parent of woes.

Now Hope with her hand hid her eyes,  
And I shun'd to begin to despair,  
Till Fancy compell'd us to rise,  
And follow her,—she must say where :—  
'To seek the young bride let us roam,'—  
We found her alone in her care,  
For Love had forsaken her home,  
And rudence had never been there.

I felt that the search was in vain,  
And knew not what path to pursue,  
As Hope seem'd to lead me to pain,  
And Fancy was ever untrue.—  
But a change soon came over my dream,—  
And I heard, in the chamber of death,  
Sweet strains, as of some holy theme,  
Meekly utter'd with faltering breath.

By the death-bed of beauty was I :  
Now Fancy before that had fled,  
And Hope bade her look to the sky,  
And Religion supported her head ;  
While Faith named the Saviour, and smiled,  
And Charity sooth'd her to rest,  
She slept like an innocent child,  
And mingled in bliss with the blest.

Then visions of glory sublime  
Burst placidly sweet on my sight,  
Surpassing the language of time,  
And full of eternity's light :  
Pain, sorrow, and age were ended  
With rapture, and glory, and youth ;  
And while in amazement I stood,  
Lo ! Virtue converted to Truth.

Religion said, Look not on earth,  
For that which it never hath given ;  
And whisper'd where she had her birth,  
And pointed the pathway to heaven ;  
And told me to evil belong'd  
False Fancy, whatever she saith ;  
And Hope, though she should not be wrong'd,  
Is falsehood itself without faith.

But Charity kissed Hope's brow,  
And Faith held their hands in her own ;  
This beautiful sisterhood now,  
As the heavenly graces are known,  
May they, gentle lady, preside  
O'er your heart whate'er you endure,  
For they will undoubtedly guide  
To happiness endless and pure.

*Plymouth, Aug. 1828.*

G. M.

## DAVID'S LAMENTATION OVER SAUL

AND JONATHAN.—(2 Sam. i. 19—27.)

LET ev'ry tone with sorrow swell ;  
Let ev'ry feeling groan with pain :—  
Thy beauty is, O Israel,  
Upon thy sacred places slain :  
How are the mighty fallen ! Oh !  
The kingly, princely—they are low !  
But tell it not in haughty Gath,  
Nor publish it in Askelon ;  
Lest, (as they praise their Ashdoreth,)  
Philistia's daughters ev'ry one  
Exult aloud, with wanton fires,  
In triumph with their graceless sires :  
Ye mountains of that Gilboa,  
Upon you be nor dew nor rain,  
Nor lovely scenes of off'rings gay,—  
But as a waste of wo remain ;  
For vilely cast upon your field,  
Is mighty Saul's anointed shield.

When raging giants shook the land,  
Brave Jonathan's untroubled bow  
Shot, from the quiver of his hand,  
A storm of arrows through the foe ;  
The sword of Saul did trophies bring,  
From thousands slaughter'd by the king.

Both Saul and Jonathan were true  
And noble, in the warrior's eye ;  
Their lives did pleasantly intertwine ;  
And they did undivided die :  
Swifter they were than eagles are,—  
Stronger than lions, in the war.

Ye daughters of sad Israel,  
Deplore your murder'd sovereign's fate ;  
'Twas he who made your charms excel,  
Arraying you in costly state,—  
Scarlet and ornaments of gold ;—  
But now exposed he lies, and cold.

How are the mighty overthrown !  
(Like cedars by the whirlwind's ire :)  
Beneath the battle's wrath they groan,—  
In blended, kindred blood expire.  
O Jonathan ! they martyr'd thee,  
Amidst thy hills of piety !

My brother Jonathan ! for thee,  
Thou pleasant one ! how yearns my breast !  
Thy generous, wondrous love to me,  
Exceeded woman's dearest, best,—  
Ah ! how the mighty sons of war,  
With broken weapons, fallen are !

*Dover, Feb. 10th, 1829.*

JACOB SMITH.

### A SIGH.

"To give repentance to her lover,  
And wring his bosom—is, to die !"  
*Goldsmith.*

A SIGH ! a sigh, heart-felt and deep  
I heard, like misery's mournful knell :—  
It spake a grief, too strong to weep,  
A pain,—too vast for tongue to tell.  
'Twas anguish utter'd in a moan,  
'Twas sorrow's most pathetic groan.

It told what language cannot speak,  
What active thought cannot conceive,—  
A heart grief-afloat, and near to break  
Which nothing earthly can relieve ;  
Of blighted hopes, and prospects riv'n,  
And wishes darting up to heav'n.

It dimm'd the eye, and rob'd of bloom  
The cheek,—now wan and ashy pale ;  
And bending downwards to the tomb  
The body—spoke a tragic tale.—  
From fond endearments forc'd to part,  
The prelude of a broken heart !

*Burton.*

J. YOCKE.

## FOR EASTER-DAY MORN.

(Matt. xxviii.)

Lo! the orient tints unfold  
 Tidings of approaching day;  
 See, the massy rock is roll'd  
 From the cave where Jesu' lay!  
 Hark!—the earthquake's final groan!  
 Nature does her **AUTUMN** own!  
 "Fear not, **MAGDALENE**; thy Lord  
 "Has fulfill'd the promised word."  
 "Risen from corruption's womb,  
 "And the **FATHER**'s will obey'd;  
 "Christ incarnate in the tomb,  
 "Has the sinner's ransom paid;  
 "He, the great archetype reveal'd,  
 "Sin's destroying wound has heal'd!  
 "Now is bruise'd 'the serpent's head'  
 "Christ is risen from the dead!"  
 Glorious morn—O matchless love!  
 Haste we to the gospel-least:  
 Rise with Christ to joys above,  
 Every **MAGDALENE** be blest!  
 Lo! our risen God appears!  
*Didymus* believes and fears!  
 Mortals, hence, your ferrous raise;  
 Sound the great **REDEEMER**'s praise.  
 M. W. D.

## LAST MOMENTS.

"Thanks be to God which giveth us the victory  
 through our Lord Jesus Christ."—*Paul.*

It is almost done, it is almost o'er,  
 Another hard struggle, and one sigh more,  
 And the spirit will drop its clay;  
 The portals of heav'n are opening now,  
 And the angels of light from their gem-thrones bow  
 To bear it in transport away.  
 Softly, and viewless to mortal light,  
 Round the Christian's couch the troops of light  
 Take their anxious and breathless stand,  
 To minister comfort, or strength to impart,  
 And cheer 'midst the conflict the sufferer's heart,  
 With a sight of the promised land.  
 Uncerthly strains on the dying saint's ear  
 They gently breathe: heav'n's regions appear  
 Already to circle them round.  
 The eye beams a rapture the voice cannot speak,  
 The heart-strings with joy stretch'd just ready to  
 break,  
 Vibrate to each angel-breath'd sound.  
 The last sigh is heav'd, the struggle is o'er,  
 Nor sorrow nor pain can afflict any more  
 All warfare for ever is done.—  
 The shackles which bound once to earth are all  
 riv'n,  
 The land of the blessed whose sins are forgiv'n,  
 It enters, and joins in the praises of heav'n,  
 To HIM who the victory won.

*Burslem.*

J. YOUNG.

## THE EMBLEM.

SWEET vernal flow'r,  
 Whose fragrance scents the balmy air,  
 Too sweet to last;  
 The nipping blast sweeps rudely by,  
 Thy ruthless fate,—I can but sigh,  
 To think that thou art fading fast.

Emblem of life,  
 The little infant opens its eye,  
 Its first faint morn;  
 But, ah! the envious spoiler Death,  
 Has closed its hour of fleeting breath,  
 And quench'd its ray as soon as born.

J. S. H.

REVIEW.—*India's Cries to British Humanity; containing the Suttie's Cry to Britain, shewing that the Burning of Hindoo Widows may be abolished with Ease and Safety.* pp. 98. *Facts and Observations on the Practice of Taxing Pilgrims in various parts of India, &c.* pp. 65. *An Appeal to British Humanity and Justice, respecting the Practice of Exposing the Sick on the Banks of the Ganges, &c.* pp. 66. *An Appeal to the Society of Friends, for their Co-operation in Promoting Christianity in India.* pp. 32. By J. Peggs, late Missionary at Cuttack, Orissa. Wightman and Cramp, London.

THIS volume is composed of several pamphlets, the extent and names of which are given in the above title-page. We have seen them separately, and we now see them combined, and in each state think that they contain much heart-rending matter, and make a powerful appeal to British humanity and justice. Mr. Peggs having visited India, and been an eye-witness, in part, of the enormities he describes, it is not a matter of surprise that an endeavour to put an end to these barbarous abominations should be uppermost in his thoughts, and give full employment to his pen. He is certainly somewhat enthusiastic in the cause he has espoused, but it is an enthusiasm dictated by the honourable feelings of the heart, and cherished by every principle that is creditable to human nature.

In his first pamphlet Mr. Peggs gives many specific instances, in which widows have been burned alive on the funeral piles of their husbands, and details, on several occasions, the sportive apathy with which the tragedies were beheld by the assembled spectators. They furnish unquestionable proof, that scenes of cruelty tend to stifle the finer sensibilities of our nature, and, by our familiarity with them, ultimately brutalize the human character. He next argues that this detestable rite is not enjoined by the most authoritative of the Hindoo legislators—that it is opposed to their views of eminent virtue—and that, though force is forbidden by the Shastras, it is frequently employed in depriving the widow of life. The total abolition of this horrid practice, he contends, might be easily effected by the British, without endangering the peace or safety of our Asiatic possessions. In support of this, he adduces the testimonies of many competent judges, and the decided opinions of very powerful authorities. He allows that Britain has made some tardy movements towards the attainment of

this object, but that the lethargic steps she has taken, tend rather to sanction the crime, and to increase its perpetration, than to manifest a decided disapprobation of the inhumanity, and to diminish the number of its victims. This testimony, and this authority, he derives both from Europeans high in office, and from many of the natives, whose feelings revolt at the outrage he deplures; and finally concludes, that after one decisive sentence from the voice of England, the shriek of the dying widow would be heard no more.

On the tax that is levied by the British on the pilgrims who visit the idol and temple of Juggernaut, the language of Mr. Peggs is pointed and energetic. This portion of his volume is divided into five sections, in which he traces the origin, nature, proceeds, and appropriation of the tax; states that the idolatrous establishments are chiefly supported by the system of Juggernaut; adverts to the miseries resulting from this system; points out the facility and advantages of its abolition; answers objections that may be urged against the repeal for which he contends; and finally argues, that it is not lawful to put the tax thus levied and exacted "into the treasury, for it is the price of blood."

To his appeal to British humanity and justice, respecting the exposure of the sick on the banks of the Ganges, Mr. Peggs has prefixed the appalling title of **GHAUT MURDERS**. This appellation may have a severe sound, but the facts adduced in the pages which follow, will fully justify both its propriety and application. Of this diabolical custom he traces the origin, and states the prevalence; describes the various ways in which these murders are committed, most of which are too shocking to be transcribed. In collecting the melancholy facts which form the greater portion of this branch of the volume, although he has shewn much diligence, their vast numbers prove that they are most profusely scattered. We peruse the statement with a sorrowful interest, and find it written like Ezekiel's roll, within and without, with mourning, lamentation, and woe. The preceding facts and incidents are followed by humane hints for the melioration of the state of society in India. These chiefly relate to their domestic habits, social intercourse, and modes of life, all of which are susceptible of improvements that are essential to human happiness. On these and similar subjects Mr. Peggs has crowded together much useful information, and more than intimated, that it would not be a work of difficulty to establish systems

which should ameliorate the condition of the natives, as an important branch of the human family, and finally rescue them from a degrading superstition, the characters of which are written in blood.

The concluding part, which is an Appeal to the Society of Friends, for their co-operation in promoting Christianity in India, evinces the author's sincerity, in endeavouring to interest all classes of the community in the temporal, spiritual, and eternal welfare of sixty millions of our Asiatic population. We learn from an advertisement prefixed to this appeal, that it originated in a request made by a member of the society addressed, and contains specific replies to the questions proposed. This circumstance gives to the appeal a locality in its application; but the information communicated is both designed and adapted for general utility.

In laying the varied but momentous topics contained in this volume before a British public, the author's avowed intention is, to awaken our national sympathies in behalf of the victims and devotees of superstition, whose cause he pleads. Some years since, a few powerful voices roused the slumbering energies of Britain to survey the horrors of the slave-trade. In favour of the injured Africans, petitions assailed the legislature from every quarter; and in the memorable year of 1807, the death-warrant of this abominable traffic was signed. The shriek of the Hindoo widow from the burning pile, the imploring groans of the afflicted about to be plunged into the Ganges, and the expiring sighs of the miserable victims perishing beneath the wheels of Juggernaut, though uttered in India, are heard in Britain, and solicit the generous aid which Africa experienced at her hands. The cause which the author advocates has a claim upon British humanity and justice, scarcely inferior to that which Wilberforce pleaded in the senate, Granville Sharp in our courts of justice, and Clarkson before a sympathizing public; and if followed up with the same spirit of serious perseverance, there can be little doubt that it will ultimately be crowned with similar success.

In the city of Coventry a society has been formed for the abolition of human sacrifices in India. This is a noble example, which we should rejoice to find becoming an object of universal imitation. Petitions emanating from these, and bearing the signatures of the friends of humanity, could not fail, on being presented, to awaken legislative attention; and little more, we are persuaded, is needful, to en-

sure the desired object. The voice of national humanity must be heard, and when heard, it cannot ultimately plead in vain.

This volume is replete with extensive information, affecting incidents, and luminous statements of facts. In his appeal to the compassionate sensibilities of our nature, Mr. Peggs is always in earnest, and with ourselves anxious

"that where Britain's power  
Is felt, mankind may feel her mercy too."

REVIEW.—*Pastoral Discourses on Revivals in Religion.* By Henry Forster Burder, M. A., &c. &c. 12mo. pp. 155. Westley. London. 1829.

THERE is frequently something very vague and indefinite in the phrase "Revivals in Religion;" the ideas connected with it deriving in a great measure their colouring and character from the sect or party by whom it is used. To one long accustomed to reside near the arctic circle, that degree of temperature would appear rather high, which would seem below zero to another who had found his element in the torrid zone. Hence, terms admitting of diversified interpretations, arising from the varied degrees of excitement found in the mental constitution, should always be specifically defined by the persons who employ them, that the reader may have some guide while traversing the extensive region which lies between the frozen empire of indifference, and the ebullitions of fanaticism.

To this point the author of the volume before us seems to have paid becoming attention. "My object," he observes, "has been to exhibit the nature of a true and scriptural revival of religion, the duty of endeavouring to obtain it, and the encouragement we have to expect it. I have been solicitous to shew that a genuine revival must have its commencement in the energy and prosperity of personal religion; its progress in the advancement of domestic religion; and then its full development in the relations, the assiduities, and the enjoyments of church communion."—*Dedication*, p. viii.

Consonant with the preceding arrangement, the first discourse is exclusively devoted to the importance of a revival in personal religion; the second relates to a revival in domestic religion; and the third is appropriated to a revival in social religion. To these three discourses are appended a letter to the congregational churches, a letter relative to a recent revival in South Wales, and some documents containing facts and statements respecting some late revivals in America.

In the first of these discourses, Mr. Burder observes, that by a revival in personal religion he understands, "the effect of a powerful operation of the Holy Spirit enlivening and invigorating the principles of spiritual life, where it already exists, and in giving that life to many of the dead in trespasses and sins." He then adverts to numerous revivals of religion recorded in the sacred writings, refers to events which distinguished the Reformation, to the remarkable outpouring of the Holy Spirit which accompanied the preaching of Messrs. Wesley and Whitefield, and to the memorable work of grace in New England, of which President Edwards published a luminous account, and from which several interesting extracts are selected.

The objections in general urged against revivals in religion, as being mixed with enthusiasm, the contagious influence of sympathetic emotion, the effervescence of excited feelings, &c. &c. are clearly stated, and as fairly met. In reply to one of frequent recurrence, namely, that individuals thus powerfully affected, soon return to the sinful element, whence for a moment they seemed to emerge, Mr. Burder observes as follows:—"Let me also add the testimony of an American pastor of high character, who asserts, after extensive inquiries, that on instituting a comparison between members of churches received during a revival, and those received under ordinary circumstances, in reference to persevering consistency of character, the result of the comparison is decidedly in favour of the former." p. 27.

That the christian churches, and the individual members of which they are composed, need such a revival as has been described, Mr. Burder argues with considerable force. Both reason and revelation furnish him with numerous topics, to which the latter adds the weight of its authority, and also points out the means by which a revival of genuine religion is to be obtained.

The second discourse unfolds the nature and enforces the necessity of domestic religion, in a strain corresponding with the preceding. In this the author sets forth the transcendent importance of family religion, the means by which it may be most effectually promoted, and the connexion between the religion of families and the prosperity of churches.

The third discourse surveys a christian church in a state of prosperity, and then adverts to the means of attaining it. These

are, prayer for the effusion of the Holy Spirit; the combined exertion of all who are united in christian fellowship; and a deep solicitude to guard against every thing that would impede a revival. A want of brotherly love, a conformity to the world, and dishonourable selfishness, appear as formidable hinderances to a genuine revival of the work of God. When these, and others of a similar character, are removed, and when sincerity and ardour of spirit engage in supplication for the desired blessing, the most insignificant means can be rendered subservient to the divine purpose, and the cause of religion may be expected to flourish throughout the world.

In these discourses, the subject of revivals in religion is surveyed in several lights, and argued on many grounds. We are not aware that the author has been infected either by the fever of enthusiasm on the one hand, or the apathy of mere formality on the other. Were all revivals in religion conducted on the principles which he inculcates in these discourses, and exemplified by his moderation, the numerous benefits at which they aim might be secured, without those wild irregularities, through which they are too frequently brought into contempt.

REVIEW.—*Writings of Dr. John Hooper, Bishop of Gloucester and Worcester, Martyr, 1555. 12mo. pp. 480. Religious Tract Society. London.*

THE name of this venerable Reformer, enrolled in the Martyrology of our country, is familiar to every one conversant with the disastrous times in which he lived and died. His death was attended with circumstances of unexampled barbarity, apparently inflicted from no other motive than to gratify a blood-thirsty spirit, and to make his sufferings superlatively excruciating. About three-quarters of an hour he remained in the flames, before life became extinct. The faggots being green, his nether extremities were consumed, before any vital part was seriously affected; and when more fuel was applied, he retained his understanding, until one of his arms dropped off into the fire.

The writings of Bishop Hooper, contained in this volume, consist of doctrines, sermons, a confession of faith, expositions on several psalms, and twenty-three letters written on various occasions. Of these articles it is sufficient to say, that they embody the great truths promulgated at the Reformation, delivered in a strain of argu-

mentative conclusiveness, which exasperated his enemies, who found it more difficult to answer them, than to destroy their author. On their first appearance, they were read with considerable interest by his protestant friends, and with malignant enmity by his papal foes. During the reign of bloody Mary, they could not appear in public, but a change of circumstances soon brought them into high repute; and from the days of Elizabeth to the present, they have been held in much esteem by every friend of the protestant cause.

In many places, these writings have a visible bearing on the topics of papal controversy, though much less so than might have been expected, when the ferment which every where prevailed is taken into account. Thus tinged, they were adapted to the condition of the people among whom they appeared. But, in subsequent years, when popery was thrown on the back-ground, and the arguments which supported protestantism were half forgotten in the triumphs of victory, and a full conviction that its doctrines were true, they were but little read. Hence, their bearing on popery, which gave them at first a strong recommendation, finally caused them to be partially neglected.

Recent occurrences, however, in the religious world, presenting, in the estimation of many, a portentous aspect, have roused into activity long-slumbering ideas, causing a retrospection of the past to march in gloomy review before us, calling from their mouldering urns the ashes of our martyrs, and their venerable writings from the dusty shelves of antiquated libraries. On this ground, the volume before us taking no stand, acquires a degree of freshness, which more than compensates for its quaintness of phraseology, and obsolete localities.

It is a well-known fact, that moral truth cannot be impaired by time. It is surrounded with a halo of immutability, more permanent than that which is associated with the infallibility of churches. Axioms, reasonings, arguments, and conclusions, which were true in the days of Bishop Hooper, cannot now be false; and the period may not be remote, when their sterling originality may be deemed of more real importance than all the charms which literary decoration and novelty can supply. The time, therefore, seems admirably adapted for calling these writings from their long repose, and giving to them a circulation, which, we think, will be beneficial in proportion as it is extensive.

REVIEW.—*Account of the Edinburgh Sessional School, and the other parochial Institutions for Education established in that city, in the year 1812. With Structures on Education in general.* By John Wood, Esq. 12mo. pp. 274. Howell, London.

No age has perhaps been more prolific in giving birth to systems of education, than his in which we live. About forty years since, the philanthropic genius of Mr. Raikes gave birth to Sunday schools, and at a much later period, the rival or sister systems of Lancaster and Bell drew public attention to the plans of general education, which they had severally called into operation. The novelty which attached to each of these systems became a powerful stimulus to inquiry, and the visit paid by his late majesty to the school of Lancaster, was not without its influence on the patronage by which it still continues to be fostered. The controversies which followed between Lancaster and Bell, the rival candidates for fame, caused a number of powerful adherents to enlist under their respective banners. The impetus thus given and thus cherished soon spread throughout the British empire; and perhaps there is scarcely a town of any magnitude, either in England, Ireland, Scotland, or Wales, in which a school on the principles of one, if not both of these founders, has not been long established. From England these systems soon urged their way to the continent, and traversing across the Atlantic, they have found a home in the United States, and a genial soil in nearly every portion of the civilized world.

An engine so powerful in itself, so extensive in its operation, and fraught with the most important consequences to posterity, was soon brought to the test of rigorous scrutiny; and, as might naturally be supposed, time and experience suggested many emendations of which the original plans were susceptible. In the alterations recommended, uniformity of opinion by no means prevailed. What one imagined to be an advantage, another suspected to be an injury, and in many places the conductors of these schools were decidedly hostile to all innovations. Through the lapse of years, however, several changes and variations have taken place, which, though apparently unimportant in themselves, have been found essentially beneficial. In some schools, particular branches, that were thought advantageous, have been transferred from the system of Lancaster to that of Bell, in others the case has been reversed, while in several, some changes have been introduced, to the

origin of which, neither of the above gentlemen can lay any claim.

Among the numerous publications which these schools, and the application as well as adaptation of their principles, have called into existence, the treatise now before us claims our particular notice. The author seems fully aware that he is treading on disputed ground; and therefore, while giving his opinion, and his reasons for it, on the various topics that come under his consideration, he wisely disclaims all pretensions to infallibility. "In a work," he observes in his dedication to the clergy and kirk-session of Edinburgh, "which, though it lies within a narrow compass, embraces a wide range of controverted opinions, I cannot flatter myself that either you, or perhaps any one of my readers, will concur with me in every point."

This volume contains twenty-one chapters, each of which is devoted to some particular branch of the Sunday-school system, but more immediately so, as it has been called into operation in Edinburgh, and subjected to the author's personal inspection. We have no room to follow him through the numerous ramifications of his work, nor any disposition to animadvert on what we do not cordially approve. On subjects that have elicited a diversity of opinion, no one has any right to dogmatize. Mr. Wood has certainly thought much, and that not superficially, on the modes of education now in use, and, as a natural consequence, his treatise holds out many excellent remarks, from which the friends of Sunday-schools may receive some valuable information, although in all things they may not cordially co-operate, either with the author, or with one another.

To preserve order in a large school, under the total abolition of all corporeal chastisement, Mr. Wood considers as impracticable, though he readily allows there is much room for improvement. The most successful effort to realize this demi-utopian plan with which he is personally acquainted is, that introduced by professor Pillans (of whom a portrait and memoir were given in the Imperial Magazine for February) into the most advanced class of the High-school in Edinburgh; but this class he considers to be one of a very peculiar kind. In this department, Mr. Pillans has done much, and Mr. Wood readily gives him credit for his talents, his exercise of them, and the success with which his exertions have been rewarded. To promote the

same important result, namely, the instruction of the ignorant, is the great object of this publication, and from the enlightened liberality of its author, the extent of his information, and the varied excellence of his observations, there can be no doubt that it will be productive of highly beneficial effects.

**REVIEW.**—*The Sunday Scholar's Companion; being a Selection of Hymns from Various Authors, for the Use of Sunday Schools.* Jackson, 38, New-gate Street.

THE Sunday Scholar's Companion forms a neat pocket volume, and includes within a small compass a judicious selection of hymns, on the vital points of religion, from the most approved authors. These are admirably calculated to impress the youthful mind with religious feeling, being of an extremely pleasing character, and entirely divested of anything resembling austerity. The profits of this little work are applied to the benefit of the Silver-street Sunday School Society. It is now passing into the twenty-third edition; and when we state the simple fact, that one hundred and twenty thousand copies have been already sold, it becomes superfluous to say more in its commendation.

#### BRIEF SURVEY OF BOOKS.

1. *Modern Methodism Unmasked, &c. by a Layman, (Baldwin, London,)* is a pamphlet with an erroneous title. It should have been—"The Ignorance of the Author Unmasked;" and perhaps our readers, on perusing the following quotation, will think he acted with prudence in concealing his name. "All our established modes of recreation, under their legal and conventional regulations, are not only harmless, but useful: our theatres, as they hold up the glass of manners, may convey moral truths; and our assemblings for the purposes of music and dancing, in their proper forms, promote the innocent intercourse and legitimate union of the sexes; and under these aspects may be said to be under the immediate patronage of a superintending Providence." p. 38.

2. *A Christian Antidote to unreasonable Fears at the present crisis, in reply to the second printed speech of the Rev. W. Thorp, against Catholic Emancipation, by John Leifchild, (Bagster, London,)* is a controversial pamphlet in favour of the

Catholic claims, against Mr. Thorp of Bristol, who entertained an opposite opinion. It is written with a placid spirit, and contains a luminous view of the question. We think, however, that there was but little occasion to call public attention to the jarring sentiments of two individuals; and as the great question has been brought to the issue, the missiles of these local combats will soon find repose in the shade of forgetfulness.

4. *Intolerance Deprecated, a Lecture delivered at Zion Chapel, Frome, March 12, 1829, by Spedding Curwen, (Buck, London,)* is rendered interesting by its numerous facts and incidents which it contains, and these will probably be both read and remembered when the occasion of their being collected together will have faded from the recollection. Mr. Curwen is a staunch advocate for Catholic emancipation, and nearly all his facts refer to Protestant intolerance. He must, however, be well aware, that a much more formidable list could be made out on the other side; and, placing them by the side of each other, we should soon be led to conclude—if Protestantism has slain its thousands, Catholicism has slain its tens of thousands. Men who live in valleys, are sometimes in danger of inundations.

#### SERMON ON THE DEATH OF THE REV. DANIEL TYERMAN.

AMONG our Gleanings for the month of January last, col. 91, we announced the death of this zealous and indefatigable servant of God, which took place in the capital of Madagascar, on the 30th of July, 1828. Mr. Tyerman had been absent from England about seven years, during which period, in company with George Bennet, Esq. he visited the various missionary stations in the South Sea islands, in India, and the Mauritius, and had reached Madagascar, on his return to his native country, where he was cut off by a stroke of apoplexy, on the day above stated.

The sermon before us, which we have seen in MS., was preached on the occasion, at Tananarivo, in Madagascar, on the 17th of August, by the Rev. L. J. Freeman, and has just arrived in England. The text is, 2 Samuel xxiii. 5. "Although my house be not so with God; yet hath he made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow." A

more appropriate passage, under existing circumstances, could not easily have been found, and the preacher has shewn, that he well knew how to make an application of its capabilities on the mournful occasion. It is a serious address to the living, without containing any fulsome panegyric on the deceased. The character of Mr. Tyerman is, however, set in an amiable light, but the materials are rather drawn from the whole tenor of his useful and laborious life, devoted to the cause of God, than from any glowing raptures in his departing moments.

An account of Mr. Tyerman's arrival at Madagascar, of his illness, death, and interment, accompanies the sermon on a printed sheet. His last words were, "All is right, the covenant—the covenant of grace;" and from the whole we cannot but infer, that his end was true christian peace.

On perusing the discourse, and noticing the doctrines inculcated in its various paragraphs, it is pleasing to reflect, that the same gospel which diffuses its salutary beams through our native land, has found its way to the antipodes of our globe, has visited India, and caused its voice to be heard on the shores of Madagascar. In every place its leading and radical principles are the same, calculated, both among the civilized and savage branches of the vast human family, to convert the heart, reform the life, unfold the realities of eternity, and make mankind happy, both in this world and that which is to come.

We know not if this discourse be designed for the press, but think it highly deserving publicity, either as a separate pamphlet, or in some journal devoted to the missionary cause.

#### BARBARIC MAGNIFICENCE DISPLAYED AT THE FUNERAL OF RADAMA, THE KING OF MADAGASCAR.

THE death of this monarch, although it had taken place nearly a week before, was not publicly announced till the first of August, 1828, the day appointed for the interment of the Rev. Mr. Tyerman, of whose demise we have spoken in the preceding article. The intelligence of this melancholy event produced a sensation among all ranks, which perhaps no language can adequately describe. Sorrow, consternation, and frantic gesticulations prevailed among the vast population. Of the rites and ceremonies which preceded and accompanied the funeral, Mr. Bennet, the companion of the late Mr. Tyerman,

has transmitted an interesting account, but the whole being too long for insertion, we must content ourselves with transcribing the following extract, as giving some idea of the costly grandeur exhibited, when the body was committed to the tomb.—

"On again reaching the silver palace, the coffin was not taken in, but raised upon the wooden platform, over the pavilion, over which the splendid pall or canopy of gold was drawn, which concealed it entirely from view. In this pavilion, under the platform, which was raised about seven feet, upon mats placed upon the ground, the royal females seated or threw themselves in agonies of woe, which continued through the day; and at sun-set, when the entombment was taking place, their lamentations were distressing in the extreme. All the day, great multitudes had been employed in preparing the tomb, which was in the court, and not far from the pavilion.

"This tomb, at which tens of thousands had been employed, ever since the announcement of the late king's death, either in fetching earth or granite stones, or timber, or else in cutting or fitting the stones, timber, &c., consists of a huge mound, of a square figure, built up of clods of earth, surrounded or faced by masses of granite, brought, and cut, and built up by the people. The height of this mound is upwards of twenty feet; about sixty feet square at the base, and gradually decreasing as it rises, till at the top it is about twenty feet square. The actual tomb or place to receive the coffin, and the treasures destined to accompany the corpse, was a square well or apartment, at the top of this pyramid, about ten feet cube, built of granite, and afterwards lined, floored, and ceiled with their most valuable timbers.

"At the foot of this mound, had been standing most of the day, the large and massy silver coffin, destined to receive the royal corpse. This coffin was about eight feet long, three feet and a half deep, and the same in width. It was made of silver plates, strongly riveted together with nails of the same metal, all made from Spanish dollars: twelve thousand were employed in its construction. About six in the evening, this coffin was, by the multitude, heaved up the steepside of the mound, to the top, and placed in the tomb or chamber. Immense quantities of treasures, of various kinds, were placed in or about the coffin, belonging to his late majesty, consisting especially of such things as, during his life, he most prized. Ten thousand hard dollars were placed in the silver coffin, for him to lie upon; and either inside, or chiefly outside the coffin, were placed or cast, all his rich clothing, especially military. There were eighty suits of very costly British uniforms, hats and leathers, golden helmets, gorgets, epaulets, sashes, gold spurs, very valuable swords, daggers, spears, (two of gold,) beautiful pistols, muskets, fowling-pieces, watches, rings, brooches, and trinkets. The whole of a large side-board of plate, a splendid solid gold cup, with many others, presented to him by the king of England; large quantities of costly silks, satins, fine cloths; very valuable silk *lambas* of Madagascar, &c. &c. shared the same fate. We were fatigued and pained by the sight of such quantities of valuable things consigned to a tomb.

"As ten of his fine favourite bulls were slaughtered yesterday, so six of his finest horses were speared to-day, and lay in the court-yard, near the tomb, and to-morrow six more are to be killed. When all these extravagant expenses are added to twenty thousand fine oxen, worth here five Spanish dollars each, which have been given to the people, and used by them for food, during the preparation for, and at the funeral, the missionaries say that the expenses of it cannot be less than sixty thousand pounds sterling."



### EXTRAORDINARY PRESENT.

It is well known that the island of Ceylon in India abounds with elephants, tigers, and snakes. The latter of these are of various species, some of which are remarkable for their venom, and others for their enormous size. Though we hesitate to believe a tale that has often been repeated, of one, that, suspended from a tree, caught a tiger, killed it, and after elongating its volume by licking, actually swallowed it whole; yet we are fully persuaded that they are actually seen of a length and magnitude sufficient to stagger European credulity. The following curious fact was related to the writer by an eye-witness, who in reality was one of the persons to whom the present was made.—

Some natives of Ceylon, having visited one of the jungles, fell in with a large serpent of the Boa Constrictor kind, which they contrived to secure alive. Having seized their prey, it became a question of difficulty, how it should be conveyed from its native abode, to the habitations of men. To accomplish this, they procured a large and long bamboo, to which they fastened the serpent, tying it to this moveable prison in various parts, particularly round the neck, that it might have no power of avenging its wrongs. Having made it sufficiently secure to ensure its safety, without enabling it to

do mischief, or exposing it to injury, five men took it on their shoulders like a large beam, and began their march,—their precious charge writhing, and hissing vengeance at every step, being rather unaccustomed to ride, and not altogether liking the carriage which the insolent conquerors had provided for its conveyance.

The men, thus loaded, directed their steps towards the house of the Wesleyan Missionaries; telling them, on their arrival, that they had brought a present, of which they begged their acceptance. On looking at the article, they were seized with sensations to which they had not been much accustomed, and such as presents do not very often excite. They, however, viewed it with admiration, and embraced the opportunity of contemplating its singular powers and appearance; but not altogether liking this unsociable inmate within the precincts of their dwelling, they thanked the men for their kindness, and, giving them some little reward for their trouble, desired them to take it from their premises with all possible expedition. This was accordingly done, and they saw it no more. This serpent was eighteen feet long, and, being large in proportion, it could not have been less in circumference than a stoutly grown boy.



any of the cases aforesaid, in the same manner, at the same time, and by the same officers or other persons, as the oaths for which it is hereby substituted are or may be now by law administered: and that in all cases in which a certificate of the taking, making, or subscribing of any of the oaths, or of the declaration now required by law, is directed to be given, a like certificate of the taking or subscribing of the oath hereby appointed and set forth, shall be given by the same officer or other person, and in the same manner as the certificate now required by law is directed to be given, and shall be of the like force and effect.

And be it further enacted, that in all cases where the persons now authorised by law to administer the oaths of allegiance, supremacy, and abjuration, to persons voting at elections, are themselves required to take an oath previous to their administering such oaths, they shall, in addition to the oath now by them taken, take an oath for the duly administering the oath hereby appointed and set forth, and for the duly granting certificates of the same.

And whereas in an act of the Parliament of Scotland made in the eighth and ninth session of the first Parliament of King William the third, entitled, "An act for the preventing the growth of Popery," a certain declaration or formula is therein contained, which it is expedient should no longer be required to be taken and subscribed; be it therefore enacted, that such parts of any acts as authorise the said declaration or formula to be tendered, or require the same to be taken, sworn, and subscribed, shall be, and the same are hereby repealed, except as to such offices, places, and rights, as are hereinafter excepted; and that from and after the commencement of this act, it shall be lawful for persons professing the Roman Catholic religion to elect and be elected members to serve in Parliament for Scotland, and to be enrolled as freeholders in any shire or stewartry of Scotland, and to be chosen commissioners or delegates for choosing burghesses to serve in Parliament for any districts or burghs in Scotland, being in all other respects duly qualified, such persons always taking and subscribing the oath hereinbefore appointed and set forth, instead of the oaths of allegiance and abjuration as now required by law, at such time as the last mentioned oaths, or either of them, are now required by law to be taken.

And be it further enacted, that no person in holy orders in the church of Rome, shall be capable of being elected to serve in Parliament as a member of the House of Commons, and if any such person shall be elected to serve in Parliament as aforesaid, such election shall be void; and if any person being elected to serve in Parliament as a member of the House of Commons shall after his election take or receive holy orders in the church of Rome, the seat of such person shall immediately become void; and if any such person shall in any of the cases aforesaid presume to sit or vote as a member of the House of Commons, he shall be subject to the same penalties, forfeitures, and disabilities, as are enacted by an act passed in the forty-first year of the reign of King George the third, intitled, "An act to remove the doubts respecting the eligibility of persons in holy orders to sit in the House of Commons," and proof of the celebration of any religious service by such person according to the rites of the church of Rome shall be deemed and taken to be *prima facie* evidence of the fact of such person being in holy orders within the intent and meaning of this act.

And be it enacted, that it shall be lawful for any of his majesty's subjects professing the Roman Catholic religion, to hold, exercise, and enjoy all civil and military offices, and places of trust or profit under his majesty, his heirs, or successors, and to exercise any other franchise or civil right, except as hereinafter excepted, upon taking and subscribing at the times and in the manner hereinafter mentioned, the oath hereinbefore appointed and set forth, instead of the oaths of allegiance, supremacy, and abjuration, and instead of such other oath or oaths as are or may be now by law required to be taken for the purpose aforesaid by any of his majesty's subjects professing the Roman Catholic religion.

Provided always, and be it enacted, that nothing herein contained shall be construed to exempt any person professing the Roman Catholic religion from the necessity of taking any oath or oaths, or making any declaration, nor heretofore mentioned, which are or may be by law required to be taken or subscribed by any person on his admission into any such office or place of trust or profit as aforesaid.

Provided always, and be it further enacted, that nothing herein contained shall extend, or be construed to extend, to enable any person or persons professing the Roman Catholic religion, to hold or exercise the office of guardians and justices of the United Kingdom, or of regent of the United Kingdom, during the absence of his majesty or his successors, under whatever name, style, or title such office may be constituted; nor to enable any person,

otherwise than as he is now by law enabled, to hold or enjoy the office of lord high chancellor, lord lieutenant or lord commissioner of the great seal of Great Britain or Ireland; or the office of lord lieutenant, lord deputy, or other chief governor or general lieutenant; or his majesty's high commissioner or general assembly of the church of Scotland.

And be it enacted, that it shall be lawful for any of his majesty's subjects professing the Roman Catholic religion to be a member of any lay body corporate, and to hold any civil office or place of trust or profit therein, and to do any corporate act, or vote at any corporate election or other proceeding, upon taking and subscribing the oath hereby appointed and set forth, instead of the oaths of allegiance, supremacy, and abjuration; and upon taking also such other oaths as may now by law be required to be taken by any persons becoming members of such body corporate, or being admitted to hold any office or place of trust or profit within the same.

Provided also, and be it further enacted, that nothing herein contained shall be construed to affect or alter any of the provisions of an act passed in the 7th year of his present majesty's reign, intitled, "An act to consolidate and amend the laws which regulate the levy and application of church rates and parish rates, and the election of churchwardens and the maintenance of parish clerks in Ireland."

Provided nevertheless, and be it further enacted, that nothing herein contained shall extend to authorise or empower any of his majesty's subjects professing the Roman Catholic religion, and being a member of any lay body corporate, to give any vote at, or in any manner to join in, the election, presentation, or appointment of any officer to any ecclesiastical benefice whatever, or an office or place belonging to or connected with the united church of England or Ireland, or the church of Scotland, being in the gift, patronage, or disposal of such lay corporate body.

Provided also, and be it enacted, that nothing in this act contained shall be construed to enable any persons otherwise than as they are now by law enabled, to hold, enjoy, or exercise any office, place, or dignity, of, to, or belonging to the united church of England and Ireland, or the church of Scotland, or any place or office whatever, of, in, or belonging to any of the ecclesiastical courts of judicature of England and Ireland respectively, or any court of appeal from a review of the sentences of such courts, or of, in, or belonging to the Commissary Court of Edinburgh, or of, in, or belonging to any cathedral, or collegiate, or ecclesiastical establishment or foundation; or any office or place whatever, of, in, or belonging to any of the universities of this realm; or any office or place whatever, and by whatever name the same may be called, of, in, or belonging to any of the colleges or halls of the said universities, or the colleges of Eton, Westminster, or Winchester, or any college or school within this realm; or to repeal, abrogate, or in any manner to interfere with any local statute, ordinance, or rule, which is or shall be established by competent authority within any university, college, hall, or school, by which Roman Catholics shall be prevented from being admitted thereto, or from residing or taking degrees therein. Provided also, that nothing herein contained shall extend, or be construed to extend, to enable any person otherwise than he is now by law enabled to exercise any right of presentation to any ecclesiastical benefice whatsoever, or to repeal, vary, or alter in any manner the laws now in force in respect to the right of presentation to any ecclesiastical benefice.

Provided always, and be it enacted, that where any right of presentation to any ecclesiastical benefice should belong to any office in the gift or appointment of his majesty, his heirs or successors, and such office shall be held by a person professing the Roman Catholic religion, the right of presentation shall devolve upon, and be exercised by, the Archbishop of Canterbury for the time being.

And be it enacted, that it shall not be lawful for any person professing the Roman Catholic religion directly or indirectly to advise his majesty, his heirs, or successors, or any person or persons holding or exercising the office of guardians of the United Kingdom, or of regent of the United Kingdom, under whatever name, style, or title, such office may be constituted, or the lord lieutenant, or lord deputy, or other chief governor, or governors of Ireland, touching or concerning the appointment to, or disposal of, any office or place in the united church of England and Ireland, or in the church of Scotland; and if any such person shall offend in the premises, he shall be deemed thereof convicted by due course of law, be deemed guilty of a high misdemeanour, and disabled for ever from holding any office, civil or military, under the crown.

And be it enacted, that every person professing the Roman Catholic religion, who shall after the commencement of this act be placed, elected, or chosen in or to the office of mayor, provost, alderman, recorder, bailiff, town-clerk, magistrate, councillor or common councilman, or in or to any office of magistracy or

ce, trust, or employment, relating to the government of any city, corporation, borough, burgh or district, within the United Kingdom of Great Britain or Ireland, shall within one calendar month next before or upon his admission into any of the aforesaid offices or trusts, take and subscribe the oath hereinafter appointed and set forth, in the presence of such person or persons respectively as by the charters or laws of the said respective cities, corporations, parishes, boroughs, and districts, ought to administer the oath for due execution of the said offices or places respectively, and in default of such, in the presence of two justices of the peace, councillors, or magistrates of the said cities, corporations, boroughs, burroughs, or districts, if such there be, or otherwise in the presence of two justices of the peace of the respective counties, parishes, divisions or franchises wherein the said cities, corporations, boroughs, burroughs, or districts are, which said oath shall either be entered in a book, roll, or other record to be kept for that purpose, or shall be read amongst the records of the city, corporation, burgh, borough, or district.

And be it enacted, that every person professing the Roman Catholic religion, who shall after the commencement of this act be appointed to any office or place of trust or profit under his majesty, his heirs, or successors, shall within three calendar months next before such appointment, or otherwise shall, before he presumes to exercise or enjoy, or in any manner to act in such office or place, take and subscribe the oath hereinafter appointed and set forth, either in his majesty's High Court of Chancery, or in any of his majesty's Courts of King's Bench, Common Pleas or Exchequer, at Westminster or Dublin, or before any judge of assize, or any court of general or quarter sessions of the peace in Great Britain or Ireland, for the county or place where the persons so taking and subscribing the same shall reside; or in any of his majesty's courts of session, justiciary, exchequer or jury court, or in any sheriff or steward court, or in any burgh court, or before the magistrates and councillors of any royal burgh in Scotland, between the hours of nine in the morning and four in the afternoon; and the proper officer of the court in which such oath shall be so taken and subscribed, shall cause the same to be preserved amongst the records of the court; and such officer shall make, sign, and deliver a certificate of such oath having been duly taken and subscribed, as often as the same shall be demanded of him, upon payment of two shillings and six-pence for the same, and such certificate shall be sufficient evidence of the person therein named having duly taken and subscribed such oath.

And be it enacted, that if any person professing the Roman Catholic religion shall enter upon the exercise or enjoyment of any office or place of trust or profit under his majesty, or of any other office or franchise, not having in the manner and at the times aforesaid taken and subscribed the oath herein before appointed and set forth, then and in every such case such person shall forfeit to his majesty the sum of two hundred pounds; and the appointment of such person to the office, franchise, or place so by him held, shall thereupon become altogether void, and the office, place, or franchise shall be deemed and taken to be vacant to all intents and purposes whatsoever.

Provided always, that for and notwithstanding anything in this act contained, the oath hereinafter appointed and set forth shall be taken by the officers in his majesty's land and sea service, professing the Roman Catholic religion, at the same times and in the same manner as the oaths and declarations now required by law are directed to be taken, and not otherwise.

And be it further enacted, that from and after the passing of this act, no oath or oaths shall be tendered to, or required to be taken by, his majesty's subjects professing the Roman Catholic religion, for enabling them to hold or enjoy any real or personal property, other than such as may by law be tendered to and required to be taken by his majesty's other subjects; and that the oath herein appointed and set forth being taken and subscribed in any of the courts, or before any of the persons above mentioned, shall be of the same force and effect, to all intents and purposes, as if the same shall stand in the place of, all oaths and declarations required or prescribed by any law now in force for the relief of his majesty's Roman Catholic subjects from any disabilities, incapacities, or penalties; and the proper officer of any of the courts above mentioned, in which any person professing the Roman Catholic religion shall demand to take and subscribe the oath herein appointed and set forth, is hereby authorized and required to administer the said oath to such person; and such officer shall make, sign, and deliver, a certificate of such oath having been duly taken and subscribed, as often as the same shall be demanded of him, upon payment of one shilling; and such certificate shall be sufficient evidence of the person therein named having duly taken and subscribed such oath.

And whereas the Protestant episcopal church of

England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian church of Scotland, and the doctrine, discipline, and government thereof, are by the respective acts of union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably.

And whereas the right and title of archbishops to their respective provinces, of bishops to their sees, and of deans to their deaneries, as well in England as in Ireland, have been denied and established by law; be it therefore enacted, that if any person after the commencement of this act, other than the person thereunto authorized by law, shall assume or use the name, style, or title of archbishop of any province, bishop of any bishopric, or dean of any deanery, in England or Ireland; he shall for every such offence forfeit and pay the sum of one hundred pounds.

And be it further enacted, that if any person holding any judicial or civil office, or any mayor, provost, jurat, bailiff, or other corporate officer, shall after the commencement of this act resort to or be present at any place or public meeting for religious worship, in England or in Ireland, other than that of the united church of England and Ireland, or in Scotland, other than that of the church of Scotland, as by law established, in the robe, gown, or peculiar habit of his office, or attended with the ensign or insignia, or any part thereof, of or belonging to such his office; or such person shall, being thereof convicted by due course of law, forfeit such office, and pay for every such offence the sum of one hundred pounds.

—And be it further enacted, that if any Roman Catholic ecclesiastic, or any member of the orders, communities, or societies hereinafter mentioned, shall after the commencement of this act exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses; such ecclesiastic or other person shall, being thereof convicted by due course of law, forfeit for every such offence the sum of fifty pounds.

Provided always, and be it enacted, that nothing in this act contained shall in any manner repeal, alter or affect any provision of an act made in the fifth year of his present majesty's reign, entitled "An act to repeal so much of an act passed in the ninth year of the reign of King William III. as relates to burials in suppressed monasteries, abbeys, or convents in Ireland, and to make further provision with respect to the burial in Ireland of persons dissenting from the established church."

And whereas Jesuits and members of other religious orders, communities, or societies of the church of Rome, bound by monastic or religious vows, are resident within the United Kingdom; and it is expedient to make provision for the gradual suppression and final prohibition of the same therein. Be it therefore enacted, that every Jesuit, and every member of any other religious order, community, or society of the church of Rome, bound by monastic or religious vows, who at the time of the commencement of this act shall be within the United Kingdom, shall within six calendar months after the commencement of this act, deliver to the clerk of the peace of the county or place where such person shall reside, or to his deputy, a notice or statement, in the form and containing the particulars required to be set forth in the schedule to this act annexed; which notice or statement, such clerk of the peace, or his deputy, shall preserve and register amongst the other records of such county or place, without any fee, and shall forthwith transmit a copy of such notice or statement to the chief secretary of the lord lieutenant, or other chief governor or governors of Ireland, if such person shall reside in Ireland, or if in Great Britain, to one of his majesty's principal secretaries of state; and in case any person shall offend in the premises, he shall forfeit and pay to his majesty, for every calendar month during which he shall remain in the United Kingdom without having delivered such notice or statement as is hereinbefore required, the sum of fifty pounds.

And be it further enacted, that if any Jesuit or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this act, come into this realm, he shall be deemed and taken to be guilty of a misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

Provided always, and be it further enacted, that in case any natural born subject of this realm, being at the time of the commencement of this act a Jesuit, or other member of any such religious order, community, or society as aforesaid, shall, at the time of the commencement of this act, be out of the realm, it shall be lawful for such person to return or to come into this realm, and upon such his return or coming into this realm, he is hereby required, within the space of six calendar months after his first returning or coming into the United Kingdom, to deliver such notice or state-

ment to the clerk of the peace of the county or place where he shall reside, or his deputy, for the purpose of being so registered and transmitted as hereinbefore directed; and in case any such person shall neglect or refuse so to do, he shall, for every such offence, forfeit and pay to his majesty, for every calendar month during which he shall remain in the United Kingdom without having delivered such notice or statement, the sum of fifty pounds.

Provided also, and be it further enacted, that notwithstanding anything hereinbefore contained, it shall be lawful for any one of his majesty's principal secretaries of state, being a Protestant, by a licence in writing, signed by him, to grant permission to any Jesuit, or member of any such religious order, community, or society aforesaid, to come into the United Kingdom, and to remain therein for such period as the said secretary of state shall think proper, not exceeding in any case the space of six calendar months, and it shall also be lawful for any of his majesty's principal secretaries of state to revoke any licence so granted before the expiration of the time mentioned therein if he shall so think fit; and if any such person to whom any such licence shall have been granted shall not depart from the United Kingdom within twenty days after the expiration of the time mentioned in such licence, or if such licence shall have been revoked, then within twenty days after notice of such revocation shall have been given to him, every person so offending shall be deemed guilty of a misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

And be it further enacted, that there shall annually be laid before both houses of Parliament an account of all such licences as shall have been granted for the purpose hereinbefore mentioned within the twelve months next preceding.

And be it further enacted, that in case any Jesuit, or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this act, within any part of the United Kingdom, admit any person to become a regular ecclesiastic, or brother, or member of any such religious order, community, or society, or be aiding or consenting thereto, or shall administer or cause to be administered, or be aiding or assisting in the administration or taking any oath, vow, or engagement, purporting or intended to bind the person taking the same to the rules, ordinances, or ceremonies of such religious order, community, or society, every person offending in the premises, in England or Ireland, shall be deemed guilty of a misdemeanour, and in Scotland shall be punished by fine and imprisonment.

And be it further enacted, that in case any person shall, after the commencement of this act, within any part of this United Kingdom, be admitted or become a Jesuit, or brother, or member of any other such religious order, community, or society as aforesaid, such person shall be deemed and taken to be guilty of a misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.

And be it further enacted, that in case any person sentenced and ordered to be banished under the provisions of this act, shall not depart from this United Kingdom within thirty years after the pronouncing of such sentence and order, it shall be lawful for his majesty to cause such person to be conveyed to such place out of the United Kingdom, as his majesty by the advice of his Privy Council, shall direct.

And be it further enacted, that if any offender who shall be so sentenced, and ordered to be banished in manner aforesaid, shall, after the end of three calendar months, from the time such sentence and order hath been pronounced, be at large within any part of the United Kingdom, without some lawful cause; every such offender being so at large as aforesaid, on being thereof lawfully convicted, shall be transported to such place as shall be appointed by his majesty, for the term of his natural life.

Provided always, and be it enacted, that nothing herein contained shall extend or be construed to extend in any manner to affect any religious order, community, or establishment consisting of females bound by religious or monastic vows.

And be it further enacted, that all penalties imposed by this act shall and may be recovered as a debt due to his majesty, by information to be filed in the name of his majesty's attorney-general for England or for Ireland, as the case may be, in the Courts of Exchequer, in England or Ireland respectively, or in the name of his majesty's advocate general in the Court of Exchequer in Scotland.

And be it further enacted, that this act, or any part thereof, may be repealed, altered, or varied at any time within this present sessions of Parliament.

And be it further enacted, that this act shall commence and take effect at the expiration of ten days from and after the passing thereof.

#### SCHEDULE REFERRED TO IN THIS ACT.

Date of the registry.	Name of the party.	Age.	Place of birth.	Name of the order, community, or society, whereof he is a member.	Name and usual residence of the next immediate superior of the order, community, or society.	Usual place of residence of the party.

Annual Meeting of "The Protestant Society for the Protection of Religious Liberty," will be held at the City of London Tavern, on Saturday, May 16th, at eleven o'clock precisely, when some distinguished peer is expected to preside.

#### Literary Notices.

##### Just Published.

Intolerance Deprecated, a Lecture delivered in Zion Chapel, Frome. By Spedding Curwen.

The Natural History of Enthusiasm, Bro. in ten sections.

The Case of the Baptist Church Meeting, Bath, heard on a motion for an Injunction before his honour the Vice Chancellor, 10th March, 1839.

Tales of Field and Flood, with Sketches of Life at Home. By John Malcolm.

Biographical Sketches and authentic Anecdotes of Dogs. By Captain Thomas Brown, F. R. S. E.

Stories from the History of Scotland, in the manner of Stories selected from the History of England. By the Rev. Alex. Stewart.

Modern Methodism Unmasked: in a Letter to the Rev. Richard Warner. By a Layman.

An Address to the Protestants of the United Kingdom of every Denomination. By Lord Reddale.—By the same author:—

A Political View of the Catholic Question.—Nine Letters to Lord Colchester, on the Catholic Question.

A second Volume of Sermons, chiefly practical. By the Rev. Edward Bather, M. A. Archdeacon of Salop, in the diocese of Lichfield and Coventry. Emmanuel, or a Discovery of True Religion. By Samuel Shaw.

The Reformed Pastor. By Richard Baxter. Historical Sketches of the Introduction of Christianity, from the earliest records to the Reformation. By J. B. Holroyd, 2 vols.

A Memento for the Afflicted, by Barzillai Quaise. Moral and Sacred Poetry, selected and arranged. By the Rev. T. Wilcox, and the Rev. J. Horton.

The Calendar of the Memory, &c. By W. D. Snooke.

The Woman of Shunem; Patmos, a Fragment; and other Poems. By James Edgeston.

He is Risen, an Easter Offering. Counsels and Cautions for Youth. By J. Thornton.

Christian Antidote to Unreasonable Fears at the present crisis. By J. Leitch.

Sermon at the Annual Meeting of the London Missionary Society, Tottenham-court Chapel. By the Rev. W. Clayton.

Desideratum of Penmanship, &c., and Supplementary Copy-book, Nos. 1—5. By J. Carstairs.

Anti-Slavery Reporter, No. 47. Universal Education considered. By one of the People.

An Epitome of the Game of Whist. By E. M'Arnau.

Clouds and Sunshine, 1 vol. 8vo.

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THE RIGHT HON<sup>BLE</sup> SIR

*Howard*  
KNT

As soon as peace was re-established in the country, he commenced his practice, | "exposed, with infinite talent, the al-



# THE Imperial Magazine;

OR, COMPENDIUM OF

RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.

UNE.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.

## MEMOIR OF SIR WILLIAM GRANT.

(With a Portrait.)

SIR WILLIAM GRANT is among the few distinguished Scotchmen who have rendered themselves eminent at the English bar. He was born at Elchies in the northern Highlands, about the year 1754, and is the son of a respectable farmer of that place, who afterwards obtained the situation of collector of the Isle of Man, which office he retained till he died. Sir William received the rudiments of his education at the grammar-school of Elgin, from which seminary he was sent to King's College, Old Aberdeen, where he completed his studies, and prepared himself for the choice of a profession. About this time he attracted the regard of a wealthy uncle, and by his advice and direction was induced to proceed to London, where he entered himself in one of the inns of court, and devoted himself with ardour to the study of the law. After having passed through the usual routine of preparation, he was called to the bar, and had the good fortune to be shortly engaged in the duties of his profession, the first business in which he was concerned obliging him to appear in the House of Lords.

The abilities which he displayed in the earliest period of his professional life, had obtained for him the attention of some of the most eminent members of the bar, but remaining unemployed to any extent, he determined upon seeking a field more open to exertion, and affording a better promise of reward. Canada, which had just evinced its firm fidelity to the English government, by refusing to share in the revolt of the other colonies, presented the most attractive prospect, and, induced by the flattering appearance of this new scene of labour, he bid adieu to the difficult and apparently barren road which was before him in England. He arrived in America at a remarkable juncture, and almost immediately after settling at Quebec, found himself necessitated to bear arms in the defence of the town.

As soon as peace was re-established in the country, he commenced his practice,

and in a very short time acquired considerable celebrity and emolument. The increase of his fortune was in a few years followed by the acquisition of rank, and he had the gratification to find himself appointed attorney-general of the province. But the success with which his labours were thus crowned seemed to stimulate him to fresh exertion, and conceiving that he might now fairly expect promotion in his own country, he determined on returning to England.

His reputation was by this time sufficiently established to recommend him to the favour of the persons most able to assist him; and after having become known to lord Thurlow and other distinguished men of that period, he was chosen member of parliament for Shaftesbury. His opening speech was made during the important debates which arose on the policy of a war with Russia, when the ambition of the empress Catherine, and the success which attended her war with Turkey, gave strong cause of alarm to the English ministry. Mr. Pitt was especially sensible of the danger with which the country seemed threatened, and employed all the force of his oratory to prove the necessity of a firm and speedy adoption of defensive measures. To him, at that time, was opposed Mr. Windham, who with equal energy endeavoured to demonstrate the absence of any just cause of alarm, and the absurdity of putting the nation to expense by warlike preparations which were not needed. It was an admirable season for a man young in public life to make his appearance. He had before him a subject of sufficient interest to make good sense confident of gaining attention, and he stood before an assembly which had then been long accustomed to the most noble displays of parliamentary oratory. On the occasion of which we have been speaking, he followed Mr. Windham, and obtained great reputation for the manner in which he answered his arguments. 'Mr. William Grant,' says the parliamentary report of the day, "exposed, with infinite talent, the absurdity of the legislature intruding itself into

the executive branch of the government, and thereby destroying the very fundamental principles of the constitution. Should that house take upon itself to investigate the plans of government, from the moment they should approve of those plans, they took away all responsibility from ministers, who no longer executed their own, but the parliament's measures. Thus the public would lose that great guard over the conduct of the public officers. He observed, that the resolution which had been moved was exactly that sort of resolution which called for the previous questions. It appeared to him, that the house had been led to expect some measure like that communicated by his majesty's message at the commencement of the session, when a larger number of seamen had been proposed, than was usual to be voted during a peace establishment. At that time the right honourable gentleman, (Mr. Fox,) on the other side of the house, had taken notice of the circumstance, and said, he wished not to inquire into the particular reason; but if his majesty's ministers would state that there was any thing in the complexion of political affairs in Europe that made such augmentation necessary, he would give his consent to the proposition. The right honourable chancellor of the exchequer had answered that there was, and the other right honourable gentleman was satisfied. It was agreed, continued Mr. Grant, on all hands, that it was the prerogative of the crown to make war and peace, and carry on negotiations. Why, therefore, was the necessary confidence to be denied to the executive government in the present, more than in any other instance: because it was admitted, that the measure in question was a negotiation; and whether an armed or an unarmed negotiation, he declared no person had disputed that it made any sort of difference. From the nature of the proceeding, a negotiation was managed by the minister, because he could himself conduct it, and was responsible for the whole. To what effect, he asked, was a negotiation likely to be carried on, if it was to be managed by five hundred persons? If that house took negotiations into their own hands, they might as well proclaim them in the newspapers, since they must have all the different foreign ambassadors at their bar, to examine them as to the points in treaty. There were other objections also of a strong nature. Popular assemblies were likely to be corrupted in negotiations.

A short time after this, his professional advance was promoted by his being made king's council, and he rose rapidly both in rank and estimation. The manner in which he discussed the subject of the Quebec bill, on which the commercial interests of the country were greatly depending, served also to establish his character for a clear and acute reasoner. Mr. Fox, he observed, had wrongly supposed a difference to exist where it did not, or only did so in appearance. All commercial laws related, he said, to contracts either expressed or understood. But the reasoning upon contracts is the same in all countries, and he who reasons best respecting a contract is considered the best lawyer. If a decision, continued he, had been given on a contract in any of the courts of this country, different from a decision in a Spanish court, one of the decisions, he would contend, was wrong. In nine cases out of ten the same decision would be given on the same case, in every civilized country. As to the tenth, said he, some of the positive laws of the country might attach upon it, and make it an exception to the general rule.

In the year 1793, Mr. Grant was made sergeant at law, and vacating, about the same time, his seat for Shaftesbury, was chosen for the borough of New Windsor. It was near the same period that the most learned among the professional members of the two houses of parliament were strongly divided in opinion respecting the proceedings which were being carried on against governor Hastings, and which, it was contended by a powerful party, ought to be stopped upon a dissolution of parliament. Of this opinion were Mr. Erskine, Mr. Hardinge, sir John Scott, sir Pepper Arden, and sir Archibald Macdonald; and they were opposed by Mr. Anstruther, Mr. Dundas, and the subject of this memoir. The debates which took place on the question were well adapted to exercise the ingenuity and quick perception which characterized Mr. Grant's mind.

It was, he stated, his decided opinion, that the proceedings of the impeachment ought not to be stopped upon a dissolution of parliament, whatever contrary opinion had been started by his talented opponents. The law of impeachment, he said, was the law of parliament, to be gathered from precedents found in the journals, and which precedents ought to be considered without any reference either to history or private speculations. The

law of parliament could mean nothing but certain arbitrary powers, in contradistinction to the law of the land. In an impeachment, the house acted, he observed, upon two principles:—the one was, that they were bound to conform to the precedents of the lords;—and the other, that they acted in their judicial, and not in their legislative capacity. He also made several remarks on the precedents which applied to the subject in debate, and argued from them, and from the civil law, that an abatement of impeachment ought not to follow upon a dissolution of parliament.

On Sergeant Adair's resigning, in 1798, the office of chief justice of Chester, Mr. Grant was appointed to that situation, and in the following year he succeeded sir John Mitford, (afterwards lord Redesdale,) as solicitor general. The rise, therefore, of this gentleman to the high situation which he finally held in his profession, was, as has been observed, neither sudden, nor acquired by any of those means, or rather accidents, to which some men of celebrity owe their elevation. If any one deserves the praise of steady, regular perseverance, free alike from the querulousness of discontent and the pride of pretension, it is sir William Grant. The whole of his life is indicative of the disposition which inspired the admirable answer he gave, when his majesty, in meditating an augmentation of the judges' salary, inquired what he desired.—'Sire, I am satisfied.—'I am happy,' it is reported the king replied, 'to find I have one satisfied man in my dominions.'

Sir P. Arden having been promoted to be chief justice of the common pleas, Mr. Grant was raised to the office of master of the rolls, and had the honour of knighthood conferred upon him in consequence of his elevation. His appointment took place on May 30, 1801, and at no great interval he was called upon to make one of his most powerful efforts in parliament. Peace with France having been for some time desired, it was at length determined that negotiations should be entered into with Napoleon. The preliminaries of the treaty formed the subject of long and anxious debates in parliament. There were principles and opinions to be satisfied and met, which had seldom before been so strongly at work in the public mind, and which it required the most powerful abilities properly to adjust with present circumstances. The excellent speech of sir William Grant contained the following animated remarks :

'It is some consolation, sir, that France shews a disposition to re-enter the pale of civilized society. She is returning to order, to religion, and right principles, as fast as can be reasonably expected: much has been done during the last two years and a half, and a greater progress still would probably have been made, had the career of war closed at an earlier period. I have heard it stated, that though Buonaparte was the foe of Jacobinism in France, he was its friend in England. If he shall extirpate Jacobinism in France, whatever his deserts in other things may be, here he will prove himself a benefactor of the human race. When the fatal source from which it originally flowed is dried up, it may be hoped that it will forever disappear, and that the world will recover from its ravages. Sir, I cannot believe that Buonaparte is animated with that implacable spirit towards this country. To pursue a rival with unceasing hatred and blind rage, often ends in self-destruction. It is clearly his interest that Jacobinism should be every where crushed! If it flourishes in England, neither France nor any other country in Europe will be tranquil. The pride of Jacobinism, not the least distinguished feature in its character, would be interested above all to re-establish its throne in its original dominion. Buonaparte ought to wish with eagerness that it may be obliterated from the earth, and that its principles and modes of action may be forgotten for ever. While a vestige of it remains, his present government must be insecure, and any other government he may desire to establish.' After some observations on several of the particulars mentioned in the treaty, he continued, 'Sir, the address moved by the noble lord (Hawkesbury) has my most cordial concurrence. It seems to me to state the feelings and sentiments with which we ought to be animated. I trust that the principles on which we have acted on this memorable occasion will justify us to ourselves and to posterity. Let us pursue them, and while we express our loyalty at the return of peace, assure his majesty that we will support him in his efforts to repress all encroachments on our rights, commercial, maritime, and colonial. We shall thus preserve the blessings of tranquillity, or, if we should be forced once more to draw the sword in defence of our independence and our honour, we shall show the same spirit and magnanimity which has carried us through this long and awful struggle.'

The rank and influence of which Sir

William Grant was now possessed, would have enabled him to acquire a still more exalted situation. But he exhibited, at this period of his career, the same feelings which appear to have influenced him throughout his life, and, declining to push his fortune at the expense of his real dignity, he retired from the busy scene of ambition when many others would have been most anxious to secure its prizes.

Sir William was never married, but is said to possess a residence distinguished for comfort and hospitality. His estate lies in Banffshire, his native district, to which he has in many ways shown his attachment; one of the most honourable is, the liberal manner in which, on its being necessary to rebuild the school-house in which he had been educated, he contributed to that benevolent object. His political principles have been already sufficiently exemplified, and it is, therefore, not necessary for us to say any thing further on that subject. His conduct as well as his speeches have uniformly shown him to be an active, powerful, and correct-minded man.

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ON THE TENDENCY OF SOME OF OUR  
MODERN LITERATURE.

'A spot or two we would do well to purge.  
\* \* \* \* \* So fair,  
May yet be foul; so witty, yet not wise."  
COWPER.

THAT we are a nation of bookish men, is a fact proved by the amazing multiplicity of works, which, independently of casual publications, issue hebdomadally, monthly, and annually, from the metropolitan press; conveying alike to the kingly pavilion and lowly cottage the gems of thought and feeling; and circulating knowledge so indiscriminately among all distinctions of society, that we may almost be said to have become "a people of words," abandoning the warfare of military achievements for the more refined pursuits of science and philosophy.

Without at all commenting on the profound remark of the present Archbishop of Canterbury, who said that "the cultivation of the intellect is *essentially* immoral and irreligious,"—it may be asserted, that there are those who maintain that this flood of intelligence has overwhelmed the strongholds of ignorance and depravity, watering and fertilizing the fairer fields of knowledge and intellect:—that consequent on so wonderful an increase of books, and so astonishing an enlightenment of the multitude, we are a more refined and moral people than our forefathers—positions

which admit but a feeble advocacy; and which require the colouring of fictitious extenuation to establish them: while, on the other hand, this favourite reasoning of our literati may be overthrown without the aid of misleading eloquence, or ingenious sophistry. That the irresistible deluge of learning, aided by the Protean press, has overturned the throne of darkness and superstition, is not disputed; but does not the same intellectual torrent also threaten to hide the *Ararat* of religion and morality, round which its waters are congregated? Has not the speculative philosophy, engendered by this great event, been productive of more evil than the priestly age of monastic trickery? Has it not imparted to the very peasant just so much knowledge as leads him to *doubt* what wisdom would teach him to *believe*?

It may truly be said, that in no previous era of English literature was scepticism so predominant as in the present; and even this refined metropolis may be considered as the focus of those hypotheses which extend their contaminating influence so widely. From the pert and presumptive infidel of the mercantile city, who wages audacious war with his Maker, down to the superficial mechanic, the Plato of the village, dispersing his dogmas to an illiterate auditory, scepticism more or less prevails; and may it not be attributed to the indiscriminate use of books?—to the degraded taste of the public mind, which, eschewing morality, feeds only on the fanciful and gross delineations of our most debasing passions?

The "happy ignorance" which marked the age of the abandoned Rochester and the reprobate Buckingham, preserved it from the profanity which the indecent ribaldry and impiety of these men, coupled with their wit and talent, were so well calculated to promulgate; and they were the teachers of a doctrine which the community *durst not believe*. An infidel was then a prominent character in society, whose unhallowed daring inspired the people with horror, in spite of the sanction given to it by an unprincipled and voluptuous court. In the days when a parish clerk was an oracle of learning, garnishing his logic with scraps of untranslatable Latin, and awing the populace of the hamlet by his profound acquaintance with intricate law—in the lauded era of the "virgin queen," when literature shed its rays on the warrior and the peasant, and when that genius was matured and rewarded, whose emanations will exist "for all time,"—infidelity had a fragile footing; and where the baneful tree

was at all nurtured, it took root in no ignoble soil; it was the gloomy misconception of some giant in learning, enveloping himself in darkness and doubt, and whose awful error was generally succeeded by an awful repentance. But in this boasted age of philosophic light, every smatterer in metaphysics is an unbeliever, prefacing his attacks on "the Everlasting" with the cant of, the acquisition of power accompanying the "march of mind." Without bringing into the arena of discussion the profundity of Locke, or the facts of Newton, they contend that the Sacred Word is a lie; and, scoffing at all history and tradition, they measure an inspired work by mortal judgment,—bounded and contracted by that very Being whose behests they madly attempt to confound and refute.\*

As evidence that the opinion of our moral superiority over our predecessors is a fallacy, we may adduce the labours of those virtuous men whose names adorn the archives of the seventeenth and eighteenth centuries, as an antithesis to some of the satiating productions of our own day. How refreshing to turn from these puerilities, where nature and language are tortured into distortion, and imagination is taxed for incidents of outrageous novelty, to the contemplation of the writings of Addison, Johnson, and Goldsmith. Ever the advocates of morality, their essays invariably tended to inculcate its practice; and whether the weapon of poignant satire, or the allurements of poetical allegory, were employed, it was their god-like aim to teach mankind a reverence for virtue. But these resplendent stars have shot from the hemisphere of letters; and their successors have introduced "a new school" of *prose*, teeming with every feeling and affection, save that which points us to a higher hope than humanity offers to our afflictions.

Even the *novels* of the last century expatiated on the importance of the "regulation of human actions," and were generally loud in their deprecation of immorality. Our modern critics have often sneered at the amiable weaknesses of Richardson, though he transcendently outshines them; for his humble talents were employed in the cause of virtue. But now, instead of his gentle portraitures of goodness—instead

of those beautiful depictions of future happiness succeeding our earthly turmoil, which the elegant Addison was accustomed to paint, in the colouring of hope, and with the pencil of truth, we may lay the scene of the *majority* of our contemporary delineations, in the aptly denominated *hell* of a fashionable street in the metropolis; in describing which, the author dwells on the fascination of the dice—but he does not warn his readers of the danger attending a love of them; he pictures his hero as accomplished in sophistry and seduction, but does not express his abhorrence of these vices; he describes the desperate meeting with the offended brother of his victim, in which the seducer falls; but the narrator "points no moral" for the heart: the *acmé* of his descriptions are the gentility of the gamester's oaths, and the fascination that lurks in the curl of his mustachios.

Another writer comes before us as a satirist; but ere we have waded half way through his three hot-pressed octavos, we discover, that, inflated with vanity, he egotizes his own talents and attainments, and boasts of his acquaintance with nobility, his reforming earnestness being assumed for the facility which it affords him of displaying what he denominates "the fashionable world." We are perplexed in following him through the labyrinth of high life, for there is no "resting place" for the tired fancy, nature being totally excluded in his delineations. He exists and expatiates but in the atmosphere of gas; amidst the ceaseless roll of chariots; in the boxes of the opera; or in the rouged and plumed assemblage of that farce of supreme folly, a route. His powers of imagination are taxed in portraying the lineaments and characteristics of the hero and heroine of an intrigue; he dwells on their accomplishments and fascinations; and his deprecation of their errings is mixed with regret that fate had not united them to each other. The abused affection of a husband is palliated, and his wrongs eloquently extenuated. Having dosed us with his tedious sentimentality, he closes the sickening scene with an elopement, and finishes with a sympathetic ebullition at the fate of the lovers.

A third writer assumes a loftier flight, and gives us a paradox of some noble mind fraught with inexplicable misanthropy. Disgusted with his fellow-men, he secludes himself in a gloomy mansion, darkened by cheerless woods, and a hundred or two of pages are occupied in reciting his moody sensibilities. He finds no charm in harmonious nature; and, "to

\* The author of this communication regrets to say, that these remarks emanate from an experimental knowledge of the facts, derived from frequent, though casual, meetings with such sceptics: men whose love of pleasure forms their "ruling passion;" and who shape out for themselves a creed of convenience rather than of conviction.

every form of beauty blind," his jaundiced vision shapes a thousand fantasies. Religion he treats with "lofty scorn;" and his soul shudders at the minutest dereliction from the institutes of fashion, and skinks at the approach of rusticity. We are invited to sympathize in his lonely suffering, as he walks in melancholy beneath the peace-inspiring moon, and eyes the rock-obstructed cascade, into which he longs to rush, and end his "fitful fever." The cheering morn brings to him no alleviation of the gloomy wakefulness of the night: the sun of unclouded noon shines on his rich domain, but moves him not to gratitude: the evening throws its soothing lustre on the scene, but he is silent and sullen.

The author describes the voluminous library of his mysterious *Lara*, as replete with all the glowing imaginings of fictitious love which poets have conceived, from ancient Ovid to modern Moore; but he tells us not, that in a neglected niche of that depository is an humble volume, the perusal and application of which, would remove his carking cares, and heal his proud disease, which he affectedly fancied to be immedicable.—Such are some of the prose compositions which characterize the literary taste of the nineteenth century.

Though this misapplication and abuse of genius exist more flagrantly and extensively in the prose department of letters, yet our poetry has not entirely escaped the contamination. The brilliant exceptions of the few moral bards who have been impiously satirized for transforming the mount of Parnassus into "Zion's hill," will not atone for the errors of the many who have given their lyres to forbidden themes. We may blush at the comparison of the poets of our own day with those of half a century ago; when, from the most exalted and popular, down to the most obscure and unknown, morality was more or less applauded in their songs. Had Cowper existed in our day, he would have written a moral Dunciad, dwelling on the offences and infirmities of his brother bards.

Leaving our "own delightful home," with its inexhaustible treasures of varied rurality, and eschewing the rustic annals of native incident, our fashionable minstrels transport their imaginations to other lands, which fluctuating taste has invested with temporary popularity. Italy, and her classical antiquity,—Spain, and her romantic chivalry,—are made subservient to the poet's distempered fancy, and he weaves their vivid tints into a web of fantastic hues, strangely blended and contorted.

Such erratic propensities of the muse are at variance with that polished feeling which prompts the poet to

"Approach that bower

Where dwell the muses at their natal hour,"

to intertwine the flowers of his heart with the clustering vines, which hide the devastations of Athenian magnificence; and to melt with melancholy sorrow, amidst the spoils of "the seven-hilled city." These are the prerogatives of tutored genius, which present a contrast to those yearnings of poesy, on which some of our popular bards found their fame. Led by rapid fashion, they offer up their effusions on the altar of Erato, and pour forth their adulations to the quivered god, as if he were immortal, and earthly love immutable. In spite of the mushroom applause which attends these harpings, they are only mementos

"Of talents made

Haply for high and pure designs,

But oft, like Israel's incense laid

Upon unholy, earthly shrines."

Were we to interrogate the most eminent of our few moral poets, WORDSWORTH, on the exuberance of our own clime in furnishing materials for poetry, how brilliant would be his replication? In the fire of his inspiration, he would give us a beauteous picture of English rurality, and prove to us that the theme was inexhaustible. His poetic pencil would sketch a rude and wood-enveloped cottage; the piety and simplicity of a hoary father; the watchful love of an anxious mother; the cheerful virtue of a lovely daughter; and the joys and sorrows of the rustic trio. How minute would he be in his natural depicments, from the fern-clad hill, by the highway, to the knotty and gnarled elms which shelter the restless rooks; from the cottage mantle-piece to its little library, with its well-conned tracts and ancient bible; from the linsey robe of the daughter, to the spacious hat and oaken staff of her venerable sire. You might smile at his singularity in sojourning in such an abode, but it is there he gathers the pearls of wisdom; and in these nooks of quiet nature, plumes his pinions for heavenly flight. Imagine him in such a retreat—in the consciousness of his boundless fancy, his eyes would kindle with seraphic fire; and he would declare that our days are too "few and evil" to learn those lessons which Nature can teach. He would enthusiastically apostrophize her in all her changes, rejoice with her budding trees, and mourn with them when they shed their golden tears. The autumnal moon throwing her snowy light across the hills, silvering some ivied run

with her radiance, and developing the complicated hues of the fading forest, creates for him a poetic Eden. The landscape is subservient to his "fine frenzy," as completely as is the canvass to a painter; and, by the power of his moral alchymy, he gives to the most repulsive objects features of order and beauty. Constituting his muse "the handmaid of religion," he instructs our understanding coevally with delighting our fancy. We may wonder at our second Cowper for so rigidly secluding himself from the world; but the words of his great prototype may be aptly applied to the hermit of song—

"Stillest streams

oft water fairest meadows; and the bird  
That flutters least, is longest on the wing."

Finally, may it not be concluded from these observations, that asseverations of our virtuous supremacy over our progenitors are assumptions which we cannot justify?—that in our contemporary literature, frivolity and scepticism abound in place of moral excellence?—that we have lost, almost irretrievably, that relish for ethical dissertation possessed by our literary predecessors?—that our *belles lettres* is corrupted by sentimental innovations which weaken the energies of true taste?—and that these lamentable deviations have their origin in the universal advancement of letters in the nineteenth century? These premises established, our ideas naturally recur to the remedy; a *panacea*, the existence of which is obvious; but whose application to so extensive and deep-rooted a disease, involves a question so complex and philosophical, that its demonstration is as difficult as was the enodation of the complicated knot tied by the heathen Gordius.

London, Jan. 1, 1829. G. Y. H.

DR. CHALMERS' SPEECH ON THE CATHOLIC QUESTION.

MR. EDITOR,

SIR,—I will thank you to give a place in your columns to the following extract from the admirable speech of the Rev. Dr. Chalmers, on the late Catholic Question, delivered at a public meeting in Edinburgh, on the 14th instant. The petition then adopted in favour of the claims was very numerous and respectably signed, (by no fewer than 8000 persons,) including the names of the above eminent divine, of Sir J. Moncrief, Sir Walter Scott, and a vast majority of the talent and intelligence of the northern capital, and was presented to parliament, on Thursday last, by Sir Jas. Macintosh.

Murch 30th, 1829.

Yours, &c.

D.

"AND I advert to this (the calling of the present meeting,) only in consequence of anterior efforts to get up an anti-catholic petition—simply for the purpose of remarking how delusive the indication often is of the state of public sentiment, in as far as it is grounded on the majority of petitions, or in the majority of signatures. The truth is, that they are the non-contents, the alarmists, who are in motion. And the contents scarcely ever think of moving, but in the capacity of counter-alarmists. Meanwhile, if arithmetical deduction were to be made of all the petitioners on both sides of the question, it would be found that the great body of the public were in a state of rest. We have read of expressive silence; and this is what their silence expresses. (*Loud cheers.*) There may have been a local effervescence here and there, but mainly, and throughout the land, there is a general attitude of quiescence, perhaps the strongest demonstration that could be given of the reliance which the people of Scotland have on the wisdom and the safety of the measures now in agitation. I cannot answer for others; but in vindication of myself, I can at least say, it is in the spirit of devotedness to the Protestant cause that I came here; and because, in this emancipation of Papists, I see for Protestants a still greater and more glorious emancipation. These disabilities have long hung as a dead-weight around the Protestant cause for more than a century. They have enlisted in opposition to it some of the most unconquerable principles of nature;—resentment, because of injury—and the pride of adhering to a suffering cause. They have transformed the whole nature of the contest, and thereby they have rooted and given tenfold obstinacy to error. They have transformed a nation of heretics into a nation of heroes. We could have refuted and shamed the heretic out of his errors, but we cannot bring down the hero from his altitude; and thus it is, that from the first introduction of this heterogeneous element into the question, the cause of truth has gone backward. (*Loud cheers.*) It has ever since been met by the unyielding defiance of a people irritated, but not crushed, under a sense of indignity; and this notable expedient for keeping down the popery of Ireland, has only compressed it into a firmness, and closed it into a phalanx, which, till opened up by emancipation, we shall find to be impenetrable. Gentlemen would draw arguments from history against us; but there is one passage in history which they never can dispose of. How comes it that Protestantism

made such triumphant progress in these realms, when it had pains and penalties to struggle with? and how came this progress to be arrested from the moment it laid on these pains and penalties, in turn? (*Enthusiastic cheering.*) What have all the enactments of the statute-book done for the cause of Protestantism in Ireland? and how is it that when single-handed truth walked through our island with the might and prowess of a conqueror; so soon as propped by the authority of the state, and the armour of intolerance was given to her, the brilliant career of her victories was ended? There are gentlemen opposed to us profound in the documents of history; but she has really nothing to offer half so instructive as the living history before our eyes. With the pains and penalties to fight against, the cause of Reformation did almost every thing in Britain; with the pains and penalties on its side, it has done nothing, or worse than nothing, in Ireland. (*Loud cheers.*) But, after all, it is a question which does not require the evidence of history for its elucidation. There shines upon it an immediate light from the known laws and principles of human nature. When truth and falsehood enter into collision upon equal terms, and do so with their own appropriate weapons, the result is infallible. But if, to strengthen the cause of truth, you put the forces of the statute-book under her command, there instantly starts up on the side of falsehood an auxiliary far more formidable. You may lay an incapacity on the persons, or you may put restraint and limitation on the property, of Catholics; but the Catholic mind becomes tenfold more impregnable than before. We know the purpose of these disabilities. They were meant to serve as a barrier of defence for Protestants against the encroachments of Popery; and they have turned out a barrier of defence for Papists against the encroachments of Protestantism. They were intended as a line of circumvallation round the strong-holds of the Protestant faith; and in effect they have been a line of circumvallation around the strong-holds of the Catholic faith. It is to force these now difficult and inaccessible strong-holds, that I want this wall of separation taken down. When I speak of force, it is the combined force of truth and charity that I mean, (*Immense cheering*)—and it is precisely because I believe it to be omnipotent, that I am an emancipationist. It is precisely because I agree with the Duke of Wellington in thinking, that if the political distinction were done away, the result would be the spread of Protestantism in

Ireland. (*Loud applause.*) It is since the admission of intolerance—that unseemly associate—within our camp, that the cause of the Reformation has come down from its vantage ground; and from the moment it wrested this engine from the hands of its adversaries, and began to wield and brandish it itself,—from that moment it has been at a dead stand. (*Applause.*) It is not because I hold Popery to be innocent, that I want the removal of these disabilities, but because I hold that if these were taken out of the way, she would be tenfold more assailable. (*Cheers.*) It is not because I am indifferent to the good of Protestantism, that I want to displace these artificial crutches from under her—but because I want, that, freed from every symptom of decrepitude and decay, she should stand forth in her own native strength, and make manifest to all men, how firm a support she has on the goodness of her cause, and on the basis of her orderly and well-laid arguments. (*Loud cheers.*) These were enough for her in the days of her sufferings, and should be more than enough for her in the days of her comparative safety. (*Loud cheers.*) It is not by our fears, and our false alarms, that we do honour to Protestantism. A far more befitting honour to the great cause is the homage of our confidence; for what Sheridan said of the liberty of the Press, admits of most emphatic application to this religion of truth and liberty. ‘Give,’ says the orator, ‘give to ministers a corrupt house of commons; give them a pliant and servile house of lords; give them the keys of the treasury, and the patronage of the crown; and give me the liberty of the press, and with this mighty engine I will overthrow the fabric of corruption, and establish upon its ruins the rights and privileges of the people.’ In like manner: Give the Catholics of Ireland their emancipation; give them a seat in the parliament of their country; give them a free participation in the politics of the realm; give them a place at the right ear of majesty, and a voice in his councils; and give me the circulation of the Bible;—and with this mighty engine I will overthrow the tyranny of antichrist, and establish the fair and original form of Christianity on its ruins.—The politics of the question I have left to other and abler hands. I view it only in its religious bearings, and I give it as my honest conviction,—and I believe the conviction of every true-hearted Protestant, who knows wherein it is that the great strength of his cause lies,—that we have every thing to hope, and nothing to fear, from this proposed emancipation.”

## AMERICAN BAPTIST MISSION AT AVA.

*(From the Missionary Chronicle.)*

Narrative of the Sufferings of Mr. and Mrs. JUDSON, at Ava, the capital of the Kingdom of Burmah, written by Mrs. JUDSON on board the rrawaddy gun-boat, 60 miles above Prome, on the 12th of March, 1826, and addressed to the late Joseph Butterworth, Esq. of London.

My last to you, I mentioned that every thing had a warlike appearance. The Burman government, however, had no idea that the English were in earnest in their communications; consequently they heard the report that Rangoon was taken, with surprise and amazement. No preparation had been made at that port for the reception of strangers; and even the viceroy was absent. An army was immediately raised, and ordered to march under the command of the Khgee-Woongyee, who was to be joined on his way down by Schagah-Woongyee, he having been recently appointed viceroy of Rangoon. The only fear or anxiety which the king and government then manifested or expressed was, lest the English at Prome should hear of their approach; and, precipitately leaving the country, deprive the Burmese grandees of the pleasure of employing in their service, as slaves, a few of the white strangers. "Send to me," said one of the ladies of a Woongyee (minister of state) four kalarpyoos, (white strangers) to manage the affairs of my household, as I hear they are trustworthy." "And to me," said a gay young sprig of the palace, "six stout men to row my boat." The army, in their gayest attire, danced and sung down the river; but few, if any, ever danced back again, and the Khgee-Woongyee found other commissions to execute than those just given him.

As soon as the first force was despatched, the government had leisure to look round, and inquire into the cause of Rangoon being taken, and the probable intentions of the arrival of those strangers. It was at once concluded that spies were in the country, who had communicated the state of things, and invited the foreigners over; and who so likely to be spies as Rogers, Gauger, and Laird, who, under the garb of merchants, had plotted so much evil! They were all three accordingly arrested, and put in confinement. We now, more than ever, began to tremble for ourselves, and hourly to expect some dreadful scene. On examining the accounts of Mr. Gauger, it was found that Mr. Judson and Dr. Price had taken money of him; which circumstance, to

the uninformed mind of a Burmese, was sufficient evidence that they also were spies, and in the employ of the English government, as they received their supplies from an Englishman. The king had before been advised to put the missionaries in confinement; but his reply had been, "They are true men—let them remain." He was now, however, informed of the above-mentioned circumstance; and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson. And now commenced a series of oppressive acts, which we should, before, have thought human nature incapable of committing.

On the 8th of June, a city writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. "You are by the king," said the writer (a mode of expression when about to execute the king's order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The scene was now dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches,—and the Bengal servants mute with amazement and horror at the situation in which they saw their master. I offered money to the executioner, to untie Mr. Judson; but in vain were my tears and entreaties; they led him away, I knew not whither: and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away to execution; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

But this employment was of short duration. The magistrate of that part of Ava in which we lived was in the verandah, continually calling to me to come out, and submit to his examination. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. The writer was now ordered to take down my name, age, and country, with the names of my four little Burman girls, and those

of the two Bengalee servants; and then pronouncing us all slaves to the king, again ordered the guard to watch me closely, and departed. It was now near evening, and with great anxiety I awaited the return of our faithful Moug Ing, who had followed Mr. Judson at a short distance, to see what had become of him. I had then no doubt that I could procure the release of Mr. Judson, if he had not been executed, by getting a petition presented to the queen; but I was also a prisoner, and could not move out of the house. After dark, Moug Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night that I ever passed. I barred the doors, and retired with the four Burman children into the inner-room. The guards were constantly ordering me to unbar the gates and come out, as they could not be assured of my safety, if I remained within. They next threatened to go in and inform the magistrate that I had secreted myself; and that they must not be blamed if I made my escape; finding themselves unsuccessful in their demands, they took the two servants and made their feet fast in the stocks. As I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful; this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Moug Ing with a piece of silver, in order to gain admission to the prison to ascertain the real situation of Mr. Judson. Dr. Price and the three Englishmen were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole.

My only concern was how to get to the governor of the city, who has the entire direction of prison affairs, in order to obtain at least a mitigation of the sufferings of the missionaries. I sent a request to the governor, with a present, to allow me to visit him. The next day I received an order, which I most readily obeyed, to visit him. My present gained me a favourable reception, and after listening attentively to my relation of the brutal manner of Mr. Judson's arrest, and his present dreadful situation, he manifested

considerable feeling, severely reprimanded the writer who allowed such treatment, and then assured me that he would make the situation of the "teachers" more comfortable. He told me, however, that I must consult with the head writer respecting the means, and immediately called and introduced him to me. I shuddered to look at the man, for a more forbidding countenance was surely never before seen. I found, to my sorrow, that, under the governor he had much to do with the prison, and had power to make us suffer much. He took me aside, and told me that if I wished to make the situation of the missionaries more tolerable, I must bring him two hundred tickals and two pieces of fine cloth, on the reception of which he would release Dr. Price and Mr. Judson from the hole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time I obtained an order from the governor for an interview with Mr. Judson; and, for the first time in my life, I had an opportunity of looking into the interior of a Burman prison. The wretched and ghastly appearance of the missionaries produced feelings indescribable, and forbade a moment's hesitation in producing the sum demanded for their temporary relief. Mr. Judson was allowed to hobble to the door of the prison; and, after five minutes' conversation, I was ordered to depart by a voice, and in a manner, to which I was unaccustomed, and which convinced me that those underlings felt that we were entirely in their power.

My next object was to get a petition presented to the queen, the brother of whom is by far the most powerful man in the empire. Our situation as prisoners rendered a personal interview with the queen impossible. I was obliged, therefore, to address her through the medium of her brother's wife, who is of low origin, proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favour; but now the scene was changed: Mr. Judson was in irons and distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold wrought mantle and other little trappings. She was lolling in state, and hardly deigned to raise her eyes on my entrance into her splendid hall. I took my seat, not at a respectful distance, or at her bidding, but as near as I could well approach, that she might not lose a valuable of what I had to communi-  
cate.

waited not for the question usually asked, "What do you want?" Grief made me bold; and, at once, I began a relation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans; that they were ministers of religion; that they had nothing to do with war or politics; and that she well knew that even their residence in Ava was in consequence of the king's command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation; a stranger in a foreign land, and deprived of the protection of an only friend who, without any alleged crime, was thrown into prison and in fetters. She unfolded the present, and coolly said, "Your case is not singular; the other white prisoners suffer equally with your husband. I will, however, present your petition to her majesty the queen, come again to-morrow." I went from her with a little hope, and, faint as it was, I endeavoured to communicate the same to Mr. Judson, but my admittance was strictly forbidden by the writer to whom I had given the two hundred tickals.

The next morning I saw three of the king's officers pass; and was informed that they had gone to take possession of Mr. Gauger's property, and that on the morrow our house would be searched. I spent the day, therefore, in making preparations to receive them, arranging and secreting as many articles as possible, knowing that we should be in a state of starvation, unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused.

The three officers, who had taken possession of Mr. Gauger's property now came to take an account of ours. Among the three was one (Koung-tong-myoo-too) who seemed to take an interest in my forlorn condition, and who prevented the others from taking many articles, which were afterwards, during our long trial, of the greatest use. They first demanded our silver, gold, and jewels: I replied that gold I had none—jewels, I had never worn since my residence in their country—but here was the key of the trunk which contained the silver; and they might open and look for themselves. They seemed pleased at my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner room to take an account of the property. And here justice obliges me to say, that the conduct of these Burman officers in this transaction

was more humane and civilized than any other which I witnessed in Ava. The silver was weighed, and laid aside. "Have you no more?" said one of them. "Search for yourselves," I replied, "the house is at your disposal." "Have you not deposited money and jewels in the hands of others?" "I have no friends in this country; with whom should I deposit treasure?" "Where is your watch?" I produced an old one of Mr. Judson's, which had been out of use for a long time, but which answered their purpose just as well, and was the means of preserving a good one which I had then about me. "Where are your goods, your pieces of muslin, handkerchiefs, &c?" Mr. Judson is no merchant: he neither buys nor sells; but subsists on the free offerings of the disciples of Christ, who collected the money which you have taken, to build a church for the preaching of the gospel. Is it suitable to take the property of a Pong-ye (priest?)" "It is contrary to our wishes," said Koungton, "but we act in obedience to the king's command." Even our trunks of wearing-apparel they examined. I begged that they would not take them, as they would be of no use to the king, but to us they were invaluable. They said that a list only should be taken, and presented to his majesty; when, if he gave no further order, they should remain. They did the same with regard to the books, medicines, and most of the furniture; and, on presenting the list to the king, he gave an order that the things should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal treasurer to intercede for the release of Mr. Judson.

After their departure, I had an opportunity of going again to the queen's sister-in-law, who informed me that she had presented my petition to the queen, and that her reply was, "He is not to be executed: let him remain where he is!" I felt ready to sink down in despair, as there was then no hopes of Mr. Judson's release from any other quarter; but a recollection of the judge in the parable, who, though he feared not God nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained; but after entreating her many times to use her influence in obtaining the release of the missionaries, she became so irritated at my perseverance, that she

refused to answer my questions; and told me, by her looks and motions, that it would be dangerous to make any further offer.

For the next seven months hardly a day passed in which I did not visit some one member of government, in order to interest their feelings on our behalf. The king's mother, sister, and brother, each in turn, exerted their influence in our favour; but so great was their fear of the queen, that neither of them ventured to make a direct application to his majesty; and, although my various efforts were useless as to their grand object, yet the hopes which they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done.

The last person to whom I applied was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantage over the native soldiers at Arracan, two hundred of whom he had sent as prisoners to Ava. This, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at court; and every honour, in the power of the king to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real king of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson; he listened to the petition attentively, made some inquiries relative to our coming to Ava, and then saying that he would reflect on the subject, added "Come again to-morrow." My hopes were now more sanguine than ever, but the morrow dashed them all, when the proud Bundoolah uttered—"I shall soon return from Rangoon, when I will release the teachers, with all the other prisoners."

The war was now prosecuted with all the energy of which the Burmans were capable. Their expectations of complete victory were high; for their general was invincible, and the glory of their king would accompany their armies. The government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories; and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and that I might not immediately be recognized as a stranger, and sometimes to gain admission to Mr.

Judson's prison, I adopted the Burman dress altogether.

Extortions and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. Judson; and even then could gain admittance only after dark, when I was obliged to return to our home, two miles, without an attendant.

The means which we invented for communication, were such as necessity alone could have suggested. At first, I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried, perfectly legible. But after some months' experience, we found that the most convenient, and the safest mode of writing, was to roll up a chit, and put it in the long spout of a coffee-pot in which I sent his tea. These circumstances may appear trivial; but they serve to show to what straits and shifts we were driven. It would have been a crime of the highest nature to be found making communications to a prisoner, however nearly related.

Bundoolah departed from Ava in all the pomp and splendour imaginable, commanding an army of between forty thousand and fifty thousand men; he was to join the prince Thar-yar-wades, who had marched some months before at the head of an equal number. The first two or three reports of the invincible general were of the most flattering nature, and were most joyfully announced by the firing of cannon. Now, Rangoon was surrounded by the Burman troops. Then, the fort on the Pagoda was taken; and guns and ammunition sufficient for the Burman army, should the war continue ever so long; and next, his majesty might expect to hear, that not a white face remained in Rangoon! But no such report ever came; the cannon ceased to fire on the arrival of a boat; and soon it was whispered about that the Burmans were defeated, and thousands of them killed, among whom were many officers; and that Bundoolah and the few that remained had fled to Donaboo. With what anxiety did we listen for the report "The English are advancing!" for, in the arrival of foreign troops, consisted our only hope of deliverance.

The war now dragged on heavily on the part of the Burmans; and, though the

king and government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes were far from sanguine.

The news at length came, that the English army was advancing, and that it was within twenty miles of Donaboo. The town was all confusion, and the queen began to send away, to a more secure place, her immense treasure. It was now the 1st of March, the commencement of the hot season, which, in Ava, is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door was half closed. I again applied to the governor of the city to allow the missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power; but all in vain. The old man shed tears at my distress; but said that it was not in his power to comply with my request, for his orders were from a high quarter: he had even been commanded to execute all the white prisoners in private; and, to keep them in close confinement, was as little as he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice; and, when inside, to be placed as near the door as possible. I was afterwards informed, from good authority, that the queen's brother, Mentogyee, had ordered the governor to destroy the white prisoners; but that the governor, fearing they might be required by the king, dared not obey the command.

The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful; indeed, the confined air deprived them of inclination for food, and their whole appearance was more that of the dead than of the living. I daily visited the governor, and continued to entreat him to pity the foreigners; sometimes he appeared to feel for us, and seemed half inclined to listen to my request; but the fear of Mentogyee, doubtless prevented.

It was now reported that the foreign troops had reached Donaboo; and it was whispered about that Bundoolah was dead. No one at first ventured to say

this openly; but the report was now conveyed officially to his majesty, who was mute with disappointment, while the queen smote her breast and exclaimed, "Ama, Ama?" What was to be done now? Where could another general be found, and from what quarter could troops be raised? The prince and Woongyees at the Burmese camp, had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment. "What!" said one of the Woongyees at court, "shall we allow it to be recorded in a future history of the country, that our glorious king made a peace with strangers, and gave them part of his territory? No, we will die first!"

The Pagan Woongyee, who had been in disgrace for some time, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his majesty to allow him to go at the head of a new army; and positively assured the king, that he would conquer the English, and drive them from Burmah. He was immediately raised to the highest rank, and all power was committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those, who had for eleven months escaped confinement, now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Loonoga, a Spanish gentleman, who had for twenty years been high in the king's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them.

Mr. Judson had now been in close confinement, and in five pair of fetters, for a month; and, with anguish indescribable, I saw him sinking under the weight of his sufferings. He was taken with a high fever. My distress and entreaties now prevailed with the governor of the city to give a written order to remove Mr. Judson from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order to give him medicine, and visit him whenever I wished. I had removed into the governor's compound, and was living in a bamboo house where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. Judson, who began now to hope that he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were now before us. I had gone in, one morning, to give Mr. Judson his breakfast, and

intended spending a few hours as usual, when the governor, in great haste, sent for me. I was agreeably disappointed, on appearing before him, to find that he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily, and whispered that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the governor, I ran down stairs into the street, hoping to catch a sight of them; but they were beyond the reach of my eye. I inquired of all whom I met, which way the white prisoners were gone; but no one knew. I returned again to the governor, who declared that he was perfectly ignorant of their fate, and that he did not know of their being taken out of prison till a few minutes before. This was all false; as he had evidently been detaining me, to avoid witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband; take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind, to the exclusion of every other; that I had seen Mr. Judson for the last time, and that he was now probably in a state of extreme agony.

In the evening I heard that the prisoners were sent to Ummerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass from government to follow Mr. Judson, with my little Maria, who was then only three months old; and, with one Bengalee servant, set out on my journey. We reached government-house at Ummerapoorah, and were informed that the prisoners had been sent off two hours before to Oungpen-lay, (a place similar to Botany Bay,) whither I immediately followed. I found Mr. Judson in a most wretched state. He had been dragged out of his room the day before; his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope round his waist. His feet were torn in such a manner, that, for six weeks, he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr.

Gauger's who had followed his master, took from his head his turban, gave part of it to Mr. Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together; and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterwards were informed that the Pagan Woongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition; but the king, suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

I here obtained a little room from one of the gaolers, where I passed six months of constant and severe suffering. Mr. Judson was much more comfortably situated than when in the city prison, as he had only one pair of fetters; and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience; and my health, which had enabled me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders; and, for two months, was unable to go to Mr. Judson's prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse nor a drop of milk in the village. But our merciful Father preserved us all through these dreadful scenes; and at the expiration of six months, an order arrived for the release of Mr. Judson, and I was allowed to return to our house in town.

The king was much in want of an interpreter; and, from selfish motives, had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese camp, then at Wialown, where he remained six weeks, translating for his majesty: he was then sent back to Ava; and, as a reward for his services, ordered back to the Oung-pen, to prison; but before the order could be executed, I sent\* Moug Ing to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us; and begged that he would intercede for Mr. Judson, and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. Judson, and took him to

\* I was then unable to move, having been ill with typhus fever in Mr. Judson's absence, in which I lost my reason, and was senseless several days.

his house, where he was kept a prisoner at large nearly two months longer.

The British troops were now so rapidly advancing, that the king and government felt the necessity of taking some measures to prevent their arrival at the capital. They had several times refused to listen to the terms which Sir Archibald Campbell had offered; but they now saw that there was no other hope for the preservation of the "golden city." Mr. Judson was daily called to the palace, and his opinion requested in all their proceedings; and the government finally entreated him to go as their ambassador to the English camp. This he entirely declined; but advised their sending Dr. Price, who had no objection to going. Dr. Price being unsuccessful in his mission, on his return Mr. Judson was taken by force, and sent with him again. Sir Archibald had before this demanded us, together with the other foreign prisoners; but the king had refused, saying, "They are my people; let them remain." We then did not venture to express a wish to leave the country, fearing that we should be immediately sent to prison. Mr. Judson communicated our real situation to the general, who, with all the feelings of a British officer, now demanded us in a way that his majesty dared not refuse; and on the 21st of February, after an imprisonment of nearly two years, we took our leave of the "golden city," and all its magnificence, and turned our faces toward the British camp, then within forty miles of Ava.

No one can conceive our joy, when we had safely passed the Burman camp; for then we felt, indeed, that we were once more free, and out of the power of those, whose "tender mercies are cruel." The British general received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in his gun-boat. We deeply feel the kindness of Sir Archibald Campbell, for, under the direction of Providence, he has been the means of delivering us from the iron grasp of the Burmese. May God reward him a hundred times, and prepare him for the future enjoyment of heaven!

RANGOON, MARCH 22, 1826.—We have, my dear Mr. Butterworth, safely arrived in Rangoon, and once more find ourselves in the old mission-house. What shall we render to the Lord for all his mercies!

You will see from the public prints the treaty of peace. We intend going to one of the places retained by the English government, and endeavour once more to collect a little church around us. Mah-Menlay and her sister we found at Prome; they are as pious as ever, and will follow wherever we go.

Burmah will yet be given to Jesus for his inheritance! We are not discouraged, but think our prospects brighter than ever. We shall have as many schools as we can support at Mergui or Tavoy, to which places the Burmese population are flocking in crowds!\*

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#### WITCHCRAFT.

AN article respecting the Witch of Endor, which appeared in our number for April last, having given to many of our readers considerable satisfaction, we now present them with a dissertation on witchcraft in general, which we doubt not will prove equally acceptable.

Witchcraft has sometimes been identified with the crime of sorcery, and more especially attributed to women.

Many think there may be some foundation for what we call fascination and witchcraft. We have innumerable instances and histories to this purpose; which it would not be fair to set aside, merely because they are not reconcilable to our philosophy: but, as it happens, there seems to be something in philosophy to countenance some of them.

Indeed, the ridiculous stories which are generally told, and the many impostures and delusions that have been discovered, in all ages, are sufficient to demolish all faith in such a dubious crime; if the contrary evidence were not also extremely strong. "Wherefore, (says judge Blackstone,) it seems to be the most eligible way to conclude, with an ingenious writer of our own, (Spect. No. 117,) that in general there has been such a thing as witchcraft, though one cannot give credit to any particular modern instance of it." Some readers will, however, probably dissent from this inference of Mr. Addison, and the opinion of the learned judge, and incline to consider witchcraft in general as a species of imposture.—What the writers in favour of the opinion advanced, as their reasons, is as follows:

All living things, they say, emit effluvia, both by the breath and the pores of the

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\* From letters received in this country, dated Rangoon, 2nd of July last, it appears that Dr. Price had returned to Ava.

skin. All bodies, therefore, within the sphere of their perspiratory or expiratory effluvia, will be affected by them; and that, in this or another manner, according to the quality of the effluvia; and in this or that degree, according to the disposition of the emittent and recipient parts.

This indeed is incontestable; nor need we produce instances of animals exhaling sweet or stinking smells; or of infectious diseases conveyed by effluvia, &c., in confirmation of it.

Now, of all parts of an animal body, the eye, we know, is the quickest. It moves with the greatest celerity, and in all the variety of directions. Again, its coat and humours are permeable as any other parts of the body, (witness the rays of light it so copiously receives.) The eye, therefore, no doubt, emits its effluvia like the other parts. The fine humours of the eye must be continually exhaling. The heat of the pervading rays will rarefy and attenuate them; and that, with the subtle juice or spirit of the neighbouring optic nerve, supplied in great abundance by the vicinity of the brain, must make a fund of volatile matter to be dispensed, and, as it were, determined by the eye.

Here, then, we have both the dart and the hand to fling it. The one furnished with all the force and vehemence, and the other with all the sharpness and activity, one would require. No wonder if their joint effects be great!

Do but conceive the eye as a sling, capable of the swiftest and intensest motions and vibrations: and again, as communicating with a source of such matter, as the nervous juice elaborated in the brain; a matter so subtle and penetrating, that it is supposed to fly instantaneously through the solid capillaments of the nerves; and so active and forcible, that it distends and convulses the muscles, and distorts the limbs, and alters the whole habitude of the body, giving motion and action to a mass of inert, inactive matter. A projectile of such a nature, slung by such an engine as the eye, must have an effect wherever it strikes: and the effect will be limited and modified by the circumstances of the distance, the impetus of the eye, the quality, subtility, acrimony, &c. of the juices, and the delicacy, coarseness, &c. of the object it falls on.

This theory, it is supposed by many, may account for some of the phenomena of witchcraft, particularly of that branch called fascination. It is certain the eye has always been esteemed the chief seat,

or rather organ, of witchcraft; though, by most, without knowing why or wherefore: the effect was apparently owing to the eye; but how, was not dreamed of. Thus, the phrase, to have an *evil eye*, imports as much as to be a witch. And hence Virgil,

"Nescio quis teneros oculus mihi fascinat agros."

Again, old bilious persons are those most frequently supposed to have the faculty; the nervous juice in them being depraved and irritated by a vicious habitude of body, and so rendered more penetrating and malignant. And young persons, chiefly children and girls, are most affected by it; because their pores are patent, their juices incoherent, and their fibres delicate and susceptible. Accordingly the witchcraft mentioned by Virgil only reaches to the tender lambs.

Lastly, the faculty is only exercised when the person is displeased, provoked, irritated, &c., it requiring some extraordinary stress and emotion of mind to dart a proper quantity of effluvia, with a sufficient impetus to produce the effect at a distance. That the eye has some very considerable powers, is past dispute.

The ancient naturalists assure us, that the basilisk and opoblepa kill other animals merely by staring at them. If this fail of credit, a late author assures us, that he once saw a mouse running round a large snake, which stood looking earnestly at it, with its mouth open; still the mouse made less and less circles about it; crying all the while, as if compelled to it; and, at last, with much seeming reluctance, ran into the gaping mouth, and was immediately swallowed.

Who has not observed a setting-dog: and the effects of its eye on the partridge? The poor bird, when once its eyes meet those of the dog, stands as if confounded, regardless of itself, and easily lets the net be drawn over it. We remember to have read of squirrels also stupified and overcome by a dog's staring at them, and thus made to drop out of the trees into his mouth.

That man is not secure from the like affections, is matter of easy observation. Few people but have, again and again, felt the effects of an angry, a fierce, a commanding, a disdainful, a lascivious, an entreating eye, &c. These effects of the eye, at least, make a kind of witchcraft.

Witchcraft prevailed to such a degree, both in England and Scotland, in the sixteenth century, that it attracted the attention of government, under the reign

of Henry VIIIth, in whose thirty-third year was enacted a statute which adjudged witchcraft and sorcery to be felony without benefit of clergy; and at the commencement of the reign of Elizabeth, the evil seems to have been very much increased; for bishop Jewel, in a sermon preached before the queen, in 1558, tells her;—"It may please your grace to understand that witches and sorcerers within these four last years are marvellously increased within your grace's realm. Your grace's subjects pine away even unto the death, their colour fadeth, their flesh rotteth, their speech is beumbed, their senses are bereft; I pray God they never practise further than upon the subject."

Of the prevalence of this delusion in 1584, we have the testimony of Reginald Scot, in his treatise entitled "*The Discoverie of Witchcraft*," written in behalf of the poor, the aged, and the simple, as the author informs us; and it reflects singular discredit on the age in which it was produced, that a detection so complete, both with regard to argument and fact, should have failed in effecting its purpose. The mischief, instead of being restrained, was rapidly accelerated by the publication of the "*Dæmonologie*" of king James, at Edinburgh, in the year 1597; and the contagion was promoted by the succession of James to the throne of Elizabeth. In the year 1603, the royal treatise was printed at London, with an alarming preface concerning the increase of witches or enchanters, "these detestable slaves of the devil;" and it was accompanied by a new statute against witches, which describes the crime in a variety of particulars, and enacts, that offenders, duly and lawfully convicted and attainted, shall suffer death. Reginald Scot, in the treatise above-mentioned, has portrayed at large the character of those who were branded with the appellation of witches, stating the deeds that were imputed to them, and the nature of their supposed compact with the devil. The abode of a witch is admirably described by Spenser, the description being formed from an existing subject:—

"There in a gloomy hollow glen she found  
A little cottage built of sticks and reedes  
In homely wise, and wall'd with sods around;  
In which a witch did dwell, in loathly weedes  
And wilful want, all careless of her needes:  
So choosing solitarie to abide  
Far from all neighbours, that her devilish deeds  
And hellish arts from people she might hide  
And hurt far off unknown whom ever she envide."  
FABRIC QUEEN.

Scot has, with singular industry, collected

from every writer on the subject the minutæ of witchcraft, and he has annexed comments, for the purpose of refuting and exposing them; whereas James, the royal pedant, wrote in defence of this folly, and, unfortunately for truth and humanity, the doctrine of the monarch was preferred to that of the sage.

The old laws made in England and Scotland against conjuration and witchcraft are repealed by a late statute of Geo. II. c. 5. and no person is now to be prosecuted for any such crime.

#### BIRTH-PLACE OF CHRIST,—FROM A RECENT SURVEY.

We rode yesterday, accompanied by the young Catholic guide, to Bethlehem, a distance of about six miles. The way led over a barren plain, for some distance, till we arrived at the monastery of St. Elias. Bethlehem soon came in view, on the brow of a rocky hill, whose sides and feet are partially covered with olive-trees. On the right, about a mile from the village, is shown the tomb of Rachel; it has all the appearance of one of those tombs erected often to the memory of a Turkish santon.

We visited the church built by the empress Helena: it is large, and supported by several rows of marble pillars, but has a very naked appearance. Leaving the church, and descending thirteen stone steps, you are in the place that was formerly the stable where the Redeemer was born. There is no violation of consistency in this, as the stables in the East are now often formed in the same way, beneath the surface. Its present appearance is that of a grotto, as it is hewn out of the rock, the sides of which, however, are concealed by silk curtains; the roof is of nature made it, and the floor paved with fine marble. A rich altar, where the lamps are ever burning, is erected over the place where Christ was born, and the very spot is marked by a large silver star. Directly opposite to this is another altar, to signify the place where the Virgin Mary and her child received the homage of the Magi: and over it is a painting descriptive of the event.

The second visit we paid to Bethlehem was a few days afterwards; and the monks being either absorbed in sleep, or in their devotions, as we could get no entrance to the convent, we found our way again to the grotto alone, and remained there without any intrusion. It is of small size, and not lofty; the glory, formed of marble

and jasper, around the silver star, has a Latin inscription, "In this spot Jesus Christ was born of the Virgin Mary." A narrow passage leads to the study of St. Jerome; and not far off is shown his tomb, near to which are the tombs of St. Paula and another pious lady. Ascending again, you enter the churches of the Greek and Armenian orders, but there is nothing particular in either.

About a mile down the valley towards the wilderness, is the field where the shepherds kept watch by night, when the angels announced the birth of our Lord. Two fine and venerable trees stand in the centre, and the earth around was thickly covered with flowers. It is so sweet and romantic a spot, and so well suited to be the scene of that high event, that it would be painful to admit a doubt of its identity. At Bethlehem are sold the beautiful shells of mother-of-pearl, brought from the shores of the Red Sea: the surface is carved with various designs of the last supper and the crucifixion, by the inhabitants of the village; and they are purchased by the pilgrims. Small crosses also, cut out of the shells, are carved in the same way. The village contains about seven hundred inhabitants, who appear to live very meanly.—*Carné's Letters*, vol. i. p. 318.

#### CISTERNS OF SOLOMON.

At some distance from Bethlehem, and in rather a desolate spot, are the cisterns or reservoirs formed by Solomon, to supply Jerusalem with water. They are three in number, and rise up the hill over each other, so that the water flows down in a full stream from the highest, and descends from the lower one into the valley, and from thence, assisted by a small aqueduct, passes, by a course of seven miles, into the city, which it enters immediately by a subterraneous passage. These cisterns are sustained by strong buttresses, of various sizes, the lower one being above six hundred feet in length; they are evidently of the highest antiquity, and stand at present very much in need of repair. The spring that supplies them is not far off, and issues some feet below the ground.—From hence to Hebron is a distance of seven hours: it is a large town; and a Turkish mosque is built over the cave where Abraham and Isaac were interred; but it is scarcely possible to obtain admission into the mosque. We repented afterwards not having visited this town, the

most ancient in the Land of Promise.—*Ibid.* p. 321.

#### POOL OF BETHESDA, &c.

The places within the walls of the city, which tradition would render sacred, are innumerable. Beneath the gate of Bethlehem is shown the spot where Bethesda was bathing when the king beheld her from the roof of his palace; and the present tower of David is built on the site of the ancient edifice. A small distance within the gate of St. Stephen, that from Olivet, is the Pool of Bethesda: it is deep and dry, the sides and bottom overgrown with grass, and containing two or three trees. A wretched street leads from this to the governor's palace, a spacious and rather ruinous building, of Roman architecture. In the palace, the monks point out the room where Christ was confined before his trial; and at a short distance is a dark and ruinous hall, shown as the judgment-hall of Pilate: a little further on is the arch where the Redeemer stood, as his judge exclaimed, "Behold the man!" You then proceed along the street where Christ bore his cross; in which, and in the streets leading up to Calvary, are the three places where, staggering under the weight, he fell. These are marked by three small pillars, laid flat on the ground. The very house of the rich man also is here, and the spot where Lazarus sat at his gate. Our faith had been on the wane long before we had accomplished the tour of all these places: for on what authority, save that of priesthood, can they possibly rest, since the ancient city was so completely levelled by Titus.

From scenes that might be doubted, it is beautiful to turn to others where the faith is confirmed and the imagination delighted. Such is the fountain of Siloam: it rises about half way down Mount Zion, and gushes, from beneath a little arch nearly ten feet below the surface, into a small pool, about two feet deep. This is quite open, and the rocky sides of the spot are cut smooth. On the south side a flight of steps leads down to it. The water is clear and cool, and flows down the mount into the valley beneath to a considerable distance. Down this romantic valley, watered by the stream of Siloé, was my favourite walk; at the head of it the valleys of Hinnom and Jehoshaphat meet, and it winds between rugged and desolate hills towards the wilderness of St. Saba. It was frequented by few. To the north of the

own, and not very far from the walls, is the magnificent cavern, called that of the prophet Jeremiah. Here, it is said, he retired to pour forth his lamentations. As far as size, gloominess, and grandeur go, it well merits its appellation: it is held in no small regard, as the key of the gate is carefully kept. No spot could have been more suitable to the utterance of the woes against the devoted city, and the mournful and impassioned feelings of the inspired prophet.

A pilgrim who comes to the city, must set no bounds to his faith, as he is shown the place where the head of Adam was found, the rock on which the martyr Stephen was stoned, and the place of the withered fig-tree; with the milk of the Virgin Mary, and some of the tears that St. Peter wept on his bitter repentance. Beneath a large spreading tree down the valley, where the soil is rather elevated, is the place where the prophet Isaiah was sawed asunder.

Among the pilgrims was a Servian and his wife, who had come a great distance from their own country to visit the sepulchre. This poor man was so enraptured at what he saw, that he gave forty pounds, (great part, no doubt, of his property,) as a present to the convent.—An Armenian, a man of property, died about this time in the convent: the monks, as is the custom, took possession of all he had with him, and turned his poor servant out, without ever paying him the wages due from his master.

A curious instance was related to us of the uncertainty of regarding too highly many of the spots pointed out as sacred, by a gentleman whose travels brought him to the city about this time. He had gone to the summit of Calvary; and his mind being deeply affected with the solemnity of the scene, he knelt down, where the hole of the true cross was pointed out to him, and, though no worshipper of that, yet it served to bring vividly to remembrance all that had passed around. But in the midst of his beautiful reverie and blissful feelings, he was suddenly startled by the guide Antonio clapping him on the shoulder, with "Signor, signor, this is not the true hole; it is farther on." In an instant every solemn feeling was put to flight, and the charm irreparably broken.—*Ibid.* p. 323.

#### TOMB OF LAZARUS, &c.

We chose a delightful morning for a walk to Bethany. The path leads up the side

of Olivet, by the very way which our Saviour is said to have descended in his last entry into Jerusalem. At a short distance are the ruins of the village of Bethphage; and half a mile further is Bethany. The distance is about two miles from the city. The village is beautifully situated; and the ruins of the house of Lazarus are still shown, and do credit to the good fathers' taste.

On the right of the road is the tomb of Lazarus, cut out of the rock. Carrying candles, we descended ten or twelve stone steps to the bottom of the cave. In the middle of the floor is the tomb, a few feet deep, and large enough to admit one body only. Several persons can stand conveniently in the cave around the tomb, so that Lazarus, when restored, did not, as some suppose, descend from a sepulchre cut out of the wall, but rose out of the grave, hewn in the floor of the grotto. The light that enters from above, does not find its way to the bottom: the fine painting in the Louvre, of this resurrection, was probably faithful in representing it by torch-light. Its identity cannot be doubted; the position of Bethany could never have been forgotten, and this is the only sepulchre in the whole neighbourhood. It is a delightful Sunday afternoon's walk to Bethany. After crossing the mounts, the path passes along the sides of a hill, that looks down into a wild and long valley, in which are a few scattered cottages. The view just above the village is very magnificent, as it embraces the Dead Sea, the valley and river of the Jordan, and its *embouchure* into the lake.

On the descent of Olivet, is shown the spot where Christ wept over Jerusalem: tradition could not have selected a more suitable spot. Up this ascent David went, when he fled from Absalom, weeping. And did a Jew wish to breathe his last where the glory of his land and fallen city should meet his departing gaze, he would desire to be laid on the summit of the Mount of Olives.—*Ibid.* 349.

#### FINGALL'S CAVE IN THE ISLAND OF STAFFA.

STAFFA, in *Geography*, one of the islands of the Hebrides, Scotland, is noted in natural history for its vast basaltic columns and caves. This small island emerges from the Atlantic ocean, in the midst of a spacious bay, formed by several islands, of which those of Mull, Icolm-Kill, Col. and Tiree, are the chief. In civil govern-

ment and jurisdiction it is included in the district of Mull, and shire of Argyle, and constitutes part of the parish of Kill-Nivian. It is about five leagues *w* from the isle of Mull, and three leagues *n n e* from the Icolm-Kill. The form is oblong and irregular, and the whole extends about one mile in length, and half a mile in breadth, with steep and craggy coasts; its sides are entirely bare, and in many places it exhibits superb basaltic columns, with various caverns. It is accessible only by a small entrance on the west side, where the surface slopes towards the sea; but which will only admit a small boat, and that in calm weather.

The most elevated part of the island is over the cave of Fingall, where it is two hundred and fourteen feet above the sea, at ordinary tides. The greatest length of Staffa is about one English mile, and its breadth half a mile. During the summer a few cattle are fed on this island, and are attended by a herdsman and his family, who have a small hut.

More than half the circumference of the island is occupied by grand and regular colonnades of basaltics, which are completely exposed to the operations of the sea: the rest of the island exhibits the same basaltic appearances; but the pillars are bent and twisted in various directions; some lying nearly horizontal, and others forming segments of circles. The pillars are chiefly of five or six sides; but some of three, four, or seven. The diameters vary from one foot to four feet and a half: the surface of the large pillars is, in general, uneven; some are jointed, having the upper surface concave, with a correspondent convexity in the inferior; but in many the surface is plain. The spaces between the perpendicular prisms are filled with a yellow sparry matter, of which the oxyd of iron, separated from the basaltic, with some argyllaceous earth, and specimens of zeolitic crystals, are the component parts. Near the landing-place the pillars are small, but their magnitude increases in the vicinity of the cave of Fingall.

This natural curiosity of the island is 53 feet wide at the entrance, 117 feet in height, and 250 feet in length. The arch is composed of two unequal segments of a circle, which form a natural pediment. The mass by which the roof is crowned, or rather formed, is 20 feet in thickness at its lowest part. It consists of small prisms, inclining in all directions, closely cemented with a calcareous matter, and zeolitic crystallizations, which afford a

striking contrast with the dark purple hexagons formed by the ends of the pillars, and exhibit the appearance of mosaic work. The bottom of the cave is filled with the sea. In very calm weather, a boat may sail into it; but if such an attempt should be made when the waves are in the slightest degree agitated, the vessel would be dashed to pieces. The only way of entering at such times is by a causeway on the eastern side, not more than two feet broad, formed by the bases of broken pillars, which being constantly washed by the spray, is very slippery and unsafe. At the further extremity is another small cave, which, from certain passages, emits an agreeable noise every time the water rushes into it, whence it has acquired the name of the "Melodious cave." Besides the cave of Fingall, there is another, exhibiting the same appearances, though on a smaller scale. It is situated on the north side of the island, and is called the "Corvorant's cave."

Staffa, though one of the greatest natural curiosities in Europe, or perhaps in the world, has been till lately little noticed, and indeed scarcely known. The first person who called the attention of the learned to this singular isle was Mr. Leach a native of Ireland; who, in the year 1772, having been on a visit to Morven, in Argyleshire, on a fishing excursion, was charmed with the peculiar appearance of its rocks, and landed upon it. Soon afterwards, Sir Joseph Banks, Dr. Van Troil, the learned bishop of Linkoepping, and others, in their voyage from Iceland, anchored in the sound of Mull; and having been informed by Mr. Leach of the wonders which Staffa afforded, they visited the island, and an account of it was communicated by Sir Joseph to Mr. Pennant, who published it in his "Tour to the Hebrides." Since that time it has excited the attention of various naturalists, who have given accounts of it in their respective works: among whom, M. de St. Ford and Dr. Garnett may be principally mentioned. The former, who visited the British dominions on a voyage of research, thus expresses himself respecting Fingall's cave.—"This superb monument of a grand subterraneous combustion, the date of which has been lost in the lapse of ages, presents an appearance of order and regularity so wonderful, that it is difficult for the coldest observer not to be singularly astonished by this prodigy, which may be considered as a sort of natural palace. I have seen many ancient volcanoes, and I have given

descriptions of several basaltic causeways and delightful caverns in the midst of lavas, but I have never found any thing which comes near to this, or can bear any comparison with it, for the admirable regularity of its columns, the height of the arch, the situation, the form, the elegance of this production of nature, or its resemblance to the master-pieces of art, though art has had no share in its construction.\*

Similar to this are the animated observations of the learned prelate before-mentioned.—“How splendid,” says he, “do the porticoes of the ancients appear in our eyes, from the ostentatious magnificence of the descriptions we have received of them: and with what admiration are we seized on seeing the colonnades of our modern edifices! But when we behold the cave of Fingall, formed by nature in the isle of Staffa, it is no longer possible to make a comparison, and we are forced to acknowledge that this piece of nature’s architecture far surpasses that of the Louvre, that of St. Peter at Rome, all that remains of Palmyra and Pæstum, and all that the genius, taste, and luxury of the Greeks were ever capable of inventing.” In Pennant’s Tour in Scotland, 4to. 1790, and St. Ford’s Travels, are accounts of this island, with plates.

ON THE EXACT ARITHMETICAL CONNECTION OF THE EARTH’S TWO MOTIONS WITH THE VELOCITY OF FALLING BODIES.

MR. EDITOR,

SIR,—Since I last intruded on your readers a speculation relative to the probably immense number of planets attached to the solar system, I have determined the arithmetical relations and dependence of the velocity of a falling body on the two-fold motions of the earth, which motions occasion the fall of every body towards the centre. In this determination lay the *experimentum crucis*, which I have long sought, and which many eminent mathematicians had told me would be the test of their faith in my theory of motion, and the signal for their conversion from the theories which depend on the anti-mechanical miracles of attraction, repulsion, &c. &c.

A very slight exertion of plain common sense will lead every one of your readers, whether mechanically learned or not, to understand the slight *data* on which the solution of this very extraordinary problem is founded. The problem is this,—*That dense bodies fall towards the centre of*

*the earth, or any planet, in two-fold motions, as local consequences of those local motions, and that the velocity of fall is the exact arithmetical ratio of the two acting forces.*

It follows therefore,—1. That any two of these quantities being given, we get the third, and that by two well-known quantities, the diurnal rotation and the fall of a body in a second, we determine the orbicular velocity and the true distance of the earth from the sun. And,—2. As the fall is determined by a definite force or velocity, so acceleration is limited, and cannot exceed the original velocity which produces it.\*

With reference to the major problem, it should be considered that the motions of the earth are of two kinds, *absolute* in the orbit, and *relative* in rotation. The first carries forward the entire mass with a velocity of about 98,000 feet per second at the calculated distance, and, as a translation in space, is an *absolute* motion. But the *second* is only a *relative* motion of the parts within and upon the earth one among another, and as such serving to confer *relative* phenomena among the parts.

In a single motion of rotation in one place, all the parts from the centre to the circumference have respectively increased degrees of force, but in this case of motion, the centre is a point of no force. If then any part from either side fly off by its tangential force, the centre, having no force, and being a point determined by the balance of the sides, shifts up or down, backward or forward, as required, by the diminution of either side, and hence, by the single motion of rotation of a body in one place, a mass is dispersed, or tends to disperse.

Of course it is the momentum of the largest side or longest lever, which seems to pull the centre, and there is therefore a *mutual action* of the sides, in their determination of the centre of their rotating motions, which *mutual action* is as the velocity of rotation.

This being understood, and it is so easy, that it is almost easier to understand it at once, than to read its elucidation, we shall then as easily perceive the change of disposition which arises when we give such a mass in *relative* motion, a greater *absolute* motion in space than the velocity of the exterior parts in rota-

\* These and many other corollaries, I have printed in a sheet of *Theorems*, at 1s. 6d.; they may be had at No. 3, Charing Cross, and of all the Booksellers.

tion. This in the case of the earth is nearly as 64,3 to 1, that is, the *absolute* motion in space, is to the equatorial *relative* velocity as 98,000 nearly, to 1524.

This new and superadded *absolute* motion now determines and fixes the centre with a force in the ratio of the two velocities. A relative velocity of 1 cannot now overcome the absolute velocity of 64,3; and the centre being thus a determined point, it cannot be moved and shifted by the tangential dispersion of either of the sides; and hence the tendency to tangential dispersion is destroyed by a force of 64,3 in the centre, to a force of 1 at the equatorial circle: while, be it remembered, the opposite hemispheres, or every opposed part of them, is acting and reacting with a force of 1 through the centre.

But the earth is not a mere equatorial circle, and therefore the velocity or force at the surface of the equatorial circle does not express the total force of the entire surface of a rotating sphere. If the revolving area of the equatorial circle gives 1524 feet of force or velocity, the entire surface, which it is well known is 4 times the area of any great circle, gives  $1524 \times 4$ , or 6096, for the total of the *relative* rotating force of the sphere's entire surface. It is then the relation of 6096 to 98,000, which determines the fall of a body, those numbers expressing respectively the forces with which the opposed parts by the *relative* motion, mutually and conjointly act and react, and the determined and uniform velocity of the centre, which is now the necessary common centre of *both* motions.

It is just as though the area of the equatorial circle were made of a plastic material, and protruded upward or downward in an hemisphere; each hemisphere would then be double the area, and two hemispheres would be quadruple,—then in the same proportion that the velocity of the equator produced one degree of force at the surface, the velocity of four times the same surface would produce four times the force. Let it be remembered, that we are speaking of experiments at the surface, and therefore the forces of the surface are to be alone considered, and these forces are generated by the velocities of the parts.

Now then, if a body on the surface is surrendered to the unrestrained action of the two forces of which every body on or connected with the earth is the constant patient, the swing or momentum of the opposite side pulls it, so to speak, through the centre, with a force which is as the

force of the centre to that of the whole surface, i. e. as 98,000 feet of velocity, nearly, to 6096, which is as 16,075 to 1, and then we know that 16,075 feet per second is the actual mean fall of bodies to the earth.

Of course this determination applies to all latitudes, because no latitude is detached from the mass of the earth, and the conjoint action and reaction passes through the equator or centre to all opposed parts, while 6096 is a general expression for the relative force of the whole surface and all its parts. Of course, if the sphere is not true, and any part revolves more or less than a true sphere, then 6096 varies, and varies the result, and hence the variable lengths of seconds pendulums. Acceleration is a consequence of continuous force, till in 13 seconds it becomes 6096 feet per second, and then the motion is uniform, for the effect cannot exceed the cause.

I need not remark to your arithmetical readers, for nature is too simple to require abstruse mathematics, that if the velocity of the equatorial rotation be multiplied by 4, and again by the average velocity of a falling body, we get as a product the exact velocity of the earth's centre in its orbit! Then multiplying this by the number of seconds in a year, and dividing by 3,14159, and by 2, we get the mean distance of the earth from the sun or centre of its orbit. This in my "*Theorems*" I have on these physical data shown to be 93,200,000 miles nearly, without affecting all the precision which so curious a problem merits, but as a mere exemplification of my principles.

I fear to weary your readers, or I would add many curious consequences, all in accordance with phenomena—as in relation to the double tides, the precession of the equinoxes, the earth's rotation, the falling back of the moon's nodes, the progression of the line of apsides, &c. &c. but I have no desire still more to pique the lovers of antiquated philosophy, and it is my anxious wish to retire from these *profitless* discussions, and from the world, in peace.—I am, sir, yours, &c. &c.,

R. PHILLIPS.

Hyde Park Row, April 20, 1829.

THE ARCHITECTURE OF THE DARK AGES.

(Continued from col. 440.)

I CANNOT dismiss this subject without indulging myself with a relation of some, at least, out of the many observations

which have occurred to my mind during the investigation thereof.

In far the greater portion of the cathedrals belonging to the Saracenic order of architecture which I have examined, (exceeding thirty,) I observed the following characters:

These cathedrals in general, are founded in the form of a cross: I suppose, out of reverence to the sacred Person who expiated the sins of man, by dying upon this Roman engine of infamy and cruelty: for it was equally infamous as it was cruel, in the estimation of that community, to suffer such a death. The ground-plan consists of three parallel aisles, from east to west, and one cross aisle, or rather broad area, from north to south; which cross aisle is considerably nearer to the east end of the cathedral than to the west; thus forming a cross of the same shape as that on which the Redeemer of mankind suffered death.

The position of these cathedrals, as well as the parish churches, is, in most cases, exactly in accordance with the cardinal points of our sphere: their length being from east to west, and their breadth from north to south. Thus was placed the tabernacle, thus was pitched the camp of Israel in the wilderness, thus was founded the temple at Jerusalem, and the pyramids in Egypt; and thus did Pyrrhus, who had opportunities of viewing the camp of Gilgal, pitch his camp; and and in imitation of his, thus did the Romans pitch their camps in every part of the world. This circumstance is of especial use to travellers. If they can but behold a church, or even the square tower of a church, the cardinal points come out at once; and they are instantly assured as to the direction in which they are moving.

The elevation of those cathedrals, presents in general three square towers, considerably elevated above the fabric itself. One of these occupies the centre, where the middle aisle and the cross aisles meet in order to form the cross; and lest its walls should obstruct the body of the cathedral, this centre tower is surmounted upon four piers and arches, which piers range with the columns of the side and cross aisles, and being hewed into clusters, although they are massive, the accordance is appropriate. Thus the tower is imperceptible in the body of the cathedral, and the pointed arches, which are the foundations of its walls, seem a continuation of those which form the side and cross aisles. The other square towers are

founded at the west end; one on the north and the other on the south side thereof. These three towers generally correspond, as to form, but not as to size: the centre tower is much more massive and taller than the other two; which correspond both in form and size. In some cases, they are all crowned with battlements and tall decorated pinnacles, and in others surmounted with lofty spires. An immense window generally occupies the whole east end, upon which the architect appears to have expended all the science as well as art in his possession; while two lesser windows, of nearly the same form, are exhibited in the north and south gables, at the ends of the cross aisle: and another, of equal size with the two last, occupies the whole space between the two towers at the west end.

The division of these cathedrals into centre and side aisles, gives great facilities, both as to roofing and lighting these immense edifices. In roofing, the columns which separate the centre from the side aisles, are piers to pointed arches, which crown their capitals, and these are bases to solid walls: thus two walls arise, which extend from end to end of these fabrics, and divide the roof into three parts. This division shortens the bearing of the principal beams so materially, that they are severally only one-third the length they would be if the roof was one. This is a most desirable attainment in constructing large fabrics; because it is the long bearing of the principal beams which creates such imminent danger to those who occupy the edifice. Numbers of these buildings are of such vast dimensions, that beams which would reach from side to side could not have been procured; and if they could, either whole or by splicing, have been extended over the vast area which the floor of some of these cathedrals occupy, as they must have been suspended by their extremities, notwithstanding the art of trussing exists in a degree of perfection scarcely ever to be exceeded, the danger would have been extreme. If light was admitted through the outer walls only, the side aisles would be light, while the centre aisle, which is the most important, would be dark: but on carrying up the walls which rest upon the columns on each side the centre aisle, windows may be and are constructed therein, which admit light from above to fall thereon, and render the centre aisle as light as the side aisles.

Perhaps no form could have been devised more adapted, than this treble cross

to the pompous pageantry of Rome. The magnificent windows at the east end, directly over the altar, fraught with paintings of legendary lore, the lofty choir, immediately adjoining, crowded with thrones, canopies, stalls, carvings, niches, and statues, finished by the imposing screen and elevated organ, and accommodated on the right and left with sacristies, vestries, shrines, and altars, amidst the side-aisles, gave the most imposing effect to those awful ceremonies, in which the frequent change of person or vestments predominated; and held even elevated minds in trammels, not to be shaken off without an effort too great for those days of darkness. The centre, side, and cross aisles were equally genial to those pageant processions, wherein the host was elevated, or relics were displayed, or the images of the Virgin and saints; long, lofty, and spacious, and accessible each from each, not only at their extremities, but every where between the bases of the columns, the longest processions, by preconcerted routes, found ample room for display and effect therein; secure from inclement storms, and aided by the imposing architecture which surrounded them. The Protestant cathedral, stripped of this unreal, presents a vacancy which it is attempted to fill up by stately monuments, erected to the memory of the dead; and this would certainly do much towards effecting the intended object, if genial designs were disposed in appropriate situations, so as to compose a scientific whole: but, alas, in what we now see, we behold the fac-simile of a statuary's laboratory; or rather a modern image of crudity, reminding us of all the confusions launched upon ancient Babel.

Having examined, with great attention, numerous remains of extensive edifices in every state, from an unroofed fabric to a heap of ruins, I have observed a striking difference between the wrecks of a Grecian and a Gothic structure. A semicircular arch, the characteristic of the Grecian order, rests upon its two extremities; it is therefore suspended in air. The crown of this arch has a tendency to descend perpendicularly; this tendency would, if they were not backed with solid materials, throw out or throw up its two sides, and thrust out its extreme points. Hence we have a tendency inward, and four tendencies outward, in the same arch. This semicircular arch also is an erection separate and distinct from the wall which rests upon it: and no portions of the two have that connexion

in bond, which all the courses of a wall have each with each. Whenever, therefore, an edifice fraught with these arches falls to decay, the large arches, losing their collateral supports, come down into total ruin; and in coming down, bring with them large portions of the fabric in a state of ruin equal to themselves. Thus out of a large edifice, a few prominent parts only remain; such as a vestibule, or staircase, or portico, &c. &c. while indiscriminate ruin lords it over all the rest.

A pointed arch, the characteristic of the modern Gothic, may be and frequently is built up with and bonded into the wall: in this case it consists of solid ashlar, similar to the wall itself. The extremity of every individual course of ashlar, in an arch thus constructed, has a tendency to topple over the preceding course, and, thus coming forward, fall perpendicularly down the opening over which the arch is suspended; but the jutting of the two segments at the extreme altitude prevents this from taking place in the topmost courses; and every individual course of ashlar counteracts this tendency in the course below it, from the springing to the crown of the arch. There is, therefore, very little thrust outward in an arch thus constructed: the courses and connexion of the segments preserves the equilibrium of the whole: and so long as the wall continues upright, the arch, as a component part thereof, continues also. The courses of these arches being all horizontal, rest each upon each, perpendicularly; whereas the courses of a semicircular arch lie in every angle, from a horizontal to a perpendicular direction, and every course has a different bearing.

These causes operate upon a fabric passing into a state of ruin, and give to each order, features the very reverse of each other. While the arches of a Grecian structure lie, with a large proportion of its other members, brought down by their fall, in indiscriminate ruin beneath your feet; the arches of a Gothic edifice soar above your head, secure in the ashlar wall into which they are built; and form objects of veneration, in conjunction with the columns on which they rest, impressing every beholder with awe at the exalted grandeur of the scene.

Thus it appears, the modern Gothic or Saracenic architecture possesses original features; and that, although invented in the dark ages, it is not a modification of other orders, but a distinct order, and worthy of this distinction.

When we behold an edifice of chaste architecture and fine proportions, dedicated to, and wholly set apart for God, or the worship of the Only True God, and Jesus Christ whom He hath sent, in His Spirit, we rejoice in this appropriate adaptation of science and art to the very object to which the wisdom of gratitude would direct the affections of man, viz. to the Most Worthy,—the beneficent Creator, Redeemer, and Sanctifier of mankind. From Him hath flowed, from Him doth flow, and from Him will flow, for ever and for ever, all the good of man: to Him, therefore ought to flow, with his best affections, in one all-hallowed stream, the gratitude of mankind. "The gold is mine, the silver is mine, and the cattle upon a thousand hills; yea, the world is mine, and the fulness thereof, saith Jehovah." To render up to Him the best, is therefore, only to render Him up His own; and to withhold it from Him to whom it of right belongs, is a robbery of the most serious cast. To desecrate a temple built expressly for, and dedicated to the Most High God, by profanation with idols and idolatrous rites, is a contempt which we could hardly believe so puny a being as man could be guilty of in the face of the Omnipotent. Yet, even this atrocious crime has been perpetrated: such acts did Israel in Jerusalem itself; and such acts have been committed, not only by the seed of Abraham, but by the Gentiles; yea, even by men professing themselves to be Christians. Man, alas! can therefore, not only withhold, but put forth his hand, and take from God that which the gratitude of others had dedicated to Him.

The Grecian orders of architecture were originally polluted by appropriation to the worst purposes of idolatry. The temples, with their whole suites of apartments, as well as their courts, were devoted to demons; and demon worship throughout, in its most obscene and atrocious rites and usages, pervaded all these edifices: and even the most sumptuous mansions were devoted to this debasing idolatry; for there the household gods appeared, as within the temple appeared the idol or idols to which it was dedicated. In the celebration of these services the worst passions of mankind were continually pandered to, and the worst actions of fallen beings held up to admiration; while the adorations of man were addressed to demons, or heroes, many of whom proved by their acts on earth, that they were of their father the devil.

If christian churches were in after-ages erected in the Grecian order, were they not desecrated by the idolatrous usages of the Romish church, at no distant period from their consecration to the Most High God? Pictures, relics, images of Jesus, the Virgin Mary, saints and sinners not a few, in these were knelt unto, invoked, and honoured; and services to these superseded the sacred word and the holy service of the One Lord, He who created all things. To say these were not, and are not worshipped, is only to say what the heathen always declared, and do declare unto this day; viz. that they did not and do not worship the idol,—the wood, the stone, the silver, or the gold, of which the idol was composed,—but the god, which, after consecration, they supposed resided therein. Where then is the difference?

But if the Grecian orders of architecture were polluted to these vile and debasing purposes, can it be said of the Gothic and Saracenic, these are pure? Alas, alas! these have also inherited the baneful pollution of former orders; and many of them to this day are the very sinks of corruption, in countries only divided from our own by a narrow strait of the ocean.

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ESSAYS ON THE STRUCTURE AND MECHANISM OF THE OSSEOUS SYSTEM.

(Concluded from col. 440.)

ESSAY IX.

IN our last essay, commenting on the external difference which exists between the face of *man*, and that of the *brute*, we stated that one of the sources of this difference depended upon the position and form of the jaws.

If we turn to the human cranium, we immediately perceive that the jaws do not advance, or that they advance at most in a very trifling degree, beyond a line drawn perpendicularly from the forehead. In some instances indeed, this line is not touched;—a peculiarity strikingly observable in the heads of the ancient figures of gods, or heroes. But when we turn to the brute creation, we see in this respect a wide difference; the prolongation of the jaws exhibiting a marked characteristic.—To this rule, the ape tribe, although approaching, in general external conformation, the nearest to man, offers no exception. In the human subject, and we believe in most species of the ape-tribe, the *upper jaw* consists of *two* portions;—but in the lower

orders, besides these, we find two additional bones, placed in the front, and between the others; they are termed the *intermaxillary* or *labial bones*, and contain the *cutting-teeth*. In the order *rodentia*, and some others, these bones are so large as to constitute the forepart of the mouth, concealing in a manner the true maxillary bones, and forming also a portion of the external boundary of the orbit.

The lower jaw, in man, at least in the adult, consists of one solid undivided bone,—but in many quadrupeds it is constituted by two portions, united at the apex, (where the chin is in man,) by intervening cartilages and ligaments. The absence of a chin, as well as a greater length in proportion to the cranium, distinguishes it particularly from that in the human subject.

The *condyles*, or processes by which the lower jaw is articulated to the skull, are found to vary according to the nature of the food on which the individual lives. For instance, in *carnivorous* animals, their form and situation are such as to prevent rotating motion, permitting it only in a vertical direction;—while in most *graminivorous* animals, they are rounded, and their construction and mode of articulation are such, as to admit of motion at once hingelike and rotating, thus enabling the animal to grind its food into pulp or powder.

In the order *rodentia*, we find the lower jaw capable to a certain extent, of retraction and protrusion, and by this means the powerful teeth are capable of being applied the more effectually, and with the greater precision, to the hard substances, as bark or nuts, which, to many of these animals, afford their principal food.

In man, the lower jaw admits of considerable facility of motion in almost every direction, and its construction is such as to fit it for the multiform kinds of food upon which he subsists.

We have thus sketched briefly the chief of those causes, which occasion that extreme difference in the general contour of the skull, observable not only between the lower classes and man,—but which constitute also grounds of difference between the orders and species of which that class consists. It is true, that if we were to descend to minutæ, we should find many other points upon which the comparative anatomist might long expatiate;—but these neither the nature nor limits of our plan will permit us to notice. We must not, however, pass from the consideration of this part of our subject, without pausing a few moments to examine the structure

of the teeth, especially as they vary in number and figure in the quadrupeds of every different order.

The teeth are fixed firmly into the jaws, by means of fangs or roots, and covered with a beautiful white enamel of great hardness. They are not solid throughout, but have a canal proceeding from the extremities of the roots into the body, through which a nervous filament and minute artery are transmitted.

In man, the teeth, from the differences observable in their shape and use, are divided into four classes: namely, *incisors* or *cutting teeth*;—*cuspidati* or *canine teeth*;—*bicuspidati*, or teeth with *double points*; and *molars* or *grinders*. Their number is as follows;—in each jaw, *four incisors*,—*two cuspidati*,—*four bicuspdati*,—and *six molares*.

In the various orders of the mammalia, the teeth both in shape and number vary exceedingly, and have an especial reference to food and habits, more or less obvious, save in a few instances, in which certain relationships invariably occurring between the teeth and the general structure of the system, (as we have noticed previously in ruminating animals,) cannot be satisfactorily accounted for.

In taking a survey of the human race, we shall perhaps be surprised at the great variety which the cranium presents, with respect to shape and general expression. Among all the inferior animals, in the individuals of the same species, especially in those unreclaimed from their state of nature and freedom, similar differences are scarcely to be observed;—at all events, they do not prevail to so unlimited an extent as in the human race.

But as, among the individuals of the same species in the brute creation, there is not, generally speaking, that variety in disposition and instinct, so this variety of shape and expression is hardly perhaps to be looked for.

It is most probable, we think, that the shape and contour of the skull are primarily modelled in infancy by the pressure of the expanding brain.—If, therefore, a difference in disposition and talents be connected, (and it certainly must be allowed,) with the organization of the brain, we may rationally expect all that endless variety in size and contour, which is ever to be seen around us.

But besides natural talents and disposition, education also may be supposed to have a considerable share in modifying the figure of the skull, in as much as we may believe it to affect the organ it encloses.—

Our readers must not, however, suppose that we intend to advocate the doctrine of Gall and Spurzheim, in which it is maintained that the dispositions or capacities of individuals, intimately connected, as they may be, with organic conformation, are, in their peculiarities and extent, denoted by external signs upon the skull,—and that these signs are certain enlargements or elevations, from a consideration of which, the bent of mind, or intellectual powers of an individual, may be surely predicted. Such is not our meaning. It is simply this,—that as in natural mental endowments and peculiarities, as well as in education, the individuals of society differ more or less, but still differ; so also, is there a difference in the skull, as it respects its *general* contour. No two skulls are exactly alike,—and connected as the general form may be with disposition, or the results of education, we must not be understood as asserting that the brain consists of an assemblage of organs or parts, each of which is connected with some one power or passion, which predominates more or less, according to the increased or imperfect development of its peculiar organ.

This, however, is, if we clearly understand it, the doctrine of Gall and Spurzheim;—they have divided the skull into numerous distinct portions, as covering these various organs of the brain, to each of which some mental peculiarity or power, or some passion, is assigned, and from which it derives its distinguishing appellation. Thus one portion of the skull is said to be the organ, or rather the situation of the organ, of pride; another, of resolution, or locality, or murder, according to the experience and discrimination of the craniologist.

It must not, however, be supposed that we object to the system of these ingenious philosophers without a reason;—for, setting aside the air of impossibility which it carries on its face, there is one fact which militates so strongly against it, as to form what appears to us an almost insuperable objection;—namely, the variableness in the distance which the two tables of the skull are separated by the intervening cancellated structure, so as to occasion perpetual confusion, and baffle the endeavours of the inquirer, who would build his system on the most repeated examination of the skull externally. So great, indeed, and indefinite is the variation in this respect, that while in one instance they may be (as we ourselves have seen,) separated by more than half an inch,—in another, they

are even actually in contact.—Besides this, the tables or laminae themselves differ as much in thickness;—to which may be added, that the deep furrows which the convolutions of the brain occasion on the inner surface of the internal table, are not to be identified externally on the surface of the skull, by corresponding elevations. To these and many other circumstances, the advocates of the craniological system seem not to have paid any serious attention. Ingenuity and novelty are sure to attract,—but time and slow experience are the tests of truth.

Between the general contour of the skull, and the expression of the features and form of the face, there is however an harmonious concordance,—a oneness, which is to be felt rather than described. As it regards the differences in the general contour of the osseous structure of the face, these, though not so observable as in the skull, nevertheless occur, so that the whole presents an unity and harmony of expression.

Independently of the variations in the form and contour of the skull, connected with intellect, or resulting from education, and which may be termed *individual*, there are also *national* distinctions. Among different nations, differences in the peculiar cast of countenance, and form of the skull and face, may almost always be observed; and if the several kingdoms of Europe do not present these dissimilarities in so striking a light, it is probably because they have all in a great measure originated from the same source, or become gradually intermingled and blended together. And yet, although perhaps, with respect to the shape of the skull itself, differences of a character truly national cannot here be traced, it must be however allowed, that in the cast of expression, and contour of the face, to a certain extent, these may generally be remarked.

But let us survey the broad divisions of the globe;—let us glance at the Asiatic, or African, the native of Australasia, or of the islands of the Southern Sea, and the justness of our observation is at once established. Compare any one of these with the European, compare them among themselves, and we find not only the cast and expression of the *living* countenance differing in a strong and peculiar manner, but the bones also of the skull and face presenting varieties in general shape and figure equally striking and remarkable. The height or breadth of the skull, the form of the forehead, the position of the orbits, the magnitude of the cheek-bones and lower jaw, are the principal points in

which this difference exists. To convey, however, an accurate idea of these differences, without presenting either specimens or drawings to our readers, is impossible; we can, therefore, only recommend those who may feel interested in the subject, to consult the plates of Cowper, or visit the museum of anatomy, and there place in contrast the skulls of the English,—Russian,—Turk,—Negro,—Hindoo,—Ancient Egyptian,—Greek,—Caribbee,—and native of Australasia; in which the national distinctions are obvious and striking.

The position of the skull, and the relative situation of the articulating processes by which it is affixed to the spine, constitute a mark of difference between man and the inferior animals, which we must not omit to notice. In the human species, the skull is exactly equipoised upon the spine, the centre of its basis being the point of union; thus in the erect position the head is balanced on the neck with the slightest effort of the muscles; but in the race of quadrupeds, although perhaps the ape tribe may have some claims to be considered as an exception, the articulating processes, instead of being placed, as in man, in the centre of the base, are situated completely at the back of the cranium, so that the head depends, requiring for its support, constant and considerable muscular exertion. The muscles therefore of the neck are large and strong, (and this the more especially in ferocious animals, as the wolf and tiger,) so as to enable them to bear away their prey with facility.

The muscles of the neck in man, though marked and distinct, are small, and adapted merely for moving the head, and turning it in various directions;—they are not powerful—because great strength would at once be useless, and incompatible with grace or symmetry. The contour of this part of the body, and its manner of supporting the head, add much to the beauty of the human figure,—a circumstance to which the ancients paid particular attention;—hence, in the air of grandeur, which so much distinguished the busts of their statues, as well as in the peculiarly graceful manner in which the head surmounts the neck, varying in minuter details in the *demigod*, the *philosopher*, and the *gladiator*, is their excellence unrivalled.

In the position of the head, and the situation of the articulating processes by which it is conjoined to the neck, the feathered tribes approach more nearly than the brute *mammalia* to man. In several species the skull is almost perfectly equipoised; for although the beak may project to a consi-

derable length, yet, from its comparative lightness, it cannot in general be more than sufficient to counterbalance the hinder part of the cranium. In the bird, the head is comparatively small; the number of vertebrae of which the neck is composed, together with the method of their construction and attachments, allowing to it the utmost facility of motion.

In the human race, and throughout the whole chain of the brute creation, the position as well as the form and contour of the head accords in unison with the structure, figure, and design of the whole body. In this respect no animal could suffer an alteration, without an incongruity never observable in nature; hence, as one part of the frame reflects the rest, from an inspection of the skull, or a part of it, the general figure of the body, and consequently the habits and leading instincts of the animal, may be readily ascertained. Thus, through the various classes and orders of animals, there are general rules which are never broken, concordances from which there is no deviation.

We have now completed our sketch of the structure and mechanism of the Osseous System. It is merely an outline; for we have forbore to enter into a separate and minute detail of all the parts composing it, or to investigate particulars which can only be studied in the school of anatomy. Our aim has been, to give a general idea of the principles upon which this beautiful fabric is constructed, to point out its fitness for its intended uses, and to shew the concordance which prevails among its several portions.

It would indeed have been easy to extend and amplify our remarks, and carry on our researches to an almost indefinite length,—but then, instead of affording information to our readers, instead of giving them a succinct idea of the *general plan*, we should have led them into a labyrinth, the intricacy of which would confuse and not instruct, and which they would feel no inclination to re-enter. We cannot conclude without expressing a hope, that while contemplating a subject so replete with skill and wisdom, they have seen His power and goodness, whose care is over all that He has created. Well has the Psalmist written, “The works of the Lord are great; sought out of all them that have pleasure therein.”

But in our researches through the book of nature, how often is its great Author forgotten! such, however, we trust has not been the case on the present occasion. (On opening any one page, our readers could not but have seen the mystic characters in

high His name is inscribed. Science is the handmaid of Religion; and he who, in his researches after knowledge, contents himself with a consideration of merely *second causes*, leaves half his work undone.

Hammersmith.

W. MARTIN.

THE SLAVE SHIP.

"Hear this, ye senators, hear this truth sublime,  
He who allows oppression shares the crime."  
A VESSEL touched at the coast of Guinea, the crew of which were, or feigned to be, suffering greatly for want of provisions, and the kind-hearted, unsuspecting natives came down in great numbers to the ship, bringing with them the fruits of the country, and other things acceptable to the distressed strangers. The Europeans would not take their presents without making them others in return, and a sort of commerce was established between the Africans and the white people. The former were ready to barter the most valuable goods they possessed, for things of little intrinsic worth, such as knives, looking-glasses, beads, and other trifles. Every day served to impress the natives with additional confidence, till at length they viewed their correspondence with the white men, as being the happiest circumstance that could have transpired for them. They came on board the vessel without the least distrust; and if they felt any regret, it was on account of the probable departure of the strangers.

The negro village which more especially held intercourse with the Europeans, consisted of about a hundred huts, in which were not less than six hundred inhabitants including children. The name of the chief was Morambo, and that of his wife Zilla; they were remarkable for conjugal affection, and love for their infant offspring, a boy and a girl. It was, perhaps, in the first instance, in obedience to the commands of their chief, that the natives came down to the coast to supply the wants of the white men, rather than from direct confidence in the formidable visitors, who, according to their ideas, had risen out of the distant ocean. Morambo indeed sought every means of removing their distresses, and endeavoured by the kindest offices of genuine humanity to conciliate their esteem. When the chief beheld the captain of the ship caressing his boy, his joy was at its height, and his confidence complete; he blessed the heart of the white man who could feel such brotherly affection for the children of Orissa.

The whites had so completely wrought upon the credulous sensibility of the Afri-

cans, that the time of their departure, which was shortly to take place, was regarded by the latter with feelings bordering on despair. A few days before the period of separation arrived, they visited the ship in a company, and entreated their friends not to depart till they had once more joined them in the feast and the dance. Their request was acceded to, and the following day appointed for the farewell entertainment.

All the luxuries of uncivilized nature were collected, to enrich the strangers' last feast; and amidst their mirth and festivity, the tear would start into the eyes of the Africans, whenever any little incident called more immediately to their recollection, the purpose for which they were assembled. Morambo led the king of the water-palace, (for so he called the captain of the vessel,) to the different spots which they had visited together: "We shall converse with each other no more, my friend," said the African, "nor sit any more in these pleasant shades at evening; in a few hours you will have spread those mighty wings, that will again carry you beneath the distant waters from which you rose."

The sun was resting his dilated orb on the verge of the horizon, the Europeans and Africans were engaged in the dance, and Morambo with his wife Zilla was sitting beside the captain, who held their boy in his arms, and seemed to treat him with unusual tenderness. Suddenly a gun from the vessel was fired. The Africans looked alarmed, and for a moment suspended their festivities. Zilla snatched her child from the captain, and the eagle eye of Morambo threw its lightning glance on their companion, who betrayed no emotion. Silently the chief resumed his seat, and beckoned Zilla to do the same. She did so, but clasped her boy still closer to her breast. The dance commenced again, but the hilarity of the feast was gone, and the Africans regarded each other with fear and astonishment.

The extreme edge of the sun was just sinking behind the distant mountains. Morambo sat thoughtful and silent, and Zilla's tears coursed down her cheeks, and fell upon her child. Another gun was heard. Morambo sprung upon his feet, and raised up the almost fainting Zilla. "Go, Zilla," said he, "haste to our dwelling, and find the other child; Orissa, protect us! we are betrayed, Zilla!" Three guns were now fired in quick succession, and the Africans all fled towards their habitations. Suddenly one simultaneous shriek of terror and despair burst from the natives: "The huts are in flames!" exclaimed a

hundred voices, and the wasting element was seen spreading with inconceivable rapidity over the whole village. Morambo perceiving too late the treachery of the Europeans, was on the point of rushing on the captain, when his arms were seized, and he was loaded with irons. Being thus carried on board the ship, he presently saw all his followers brought likewise in chains, and driven into the lower part of the vessel. But he was like a lion raging in the toils of the hunter, when he saw his beloved Zilla inhumanly loaded with fetters, and dragged along by the white men, towards the same quarter of the ship with the rest. "White man," exclaimed he, almost suffocated with rage and anguish, "White man, think not Orissa has no care for his children, he will punish your treachery,—yet give me my Zilla, and I will not curse you—see they have already wounded her arm with the fetters—Christian, have mercy—hear that shriek—Oh, Zilla, Zil—" He fell senseless at the foot of the mainmast, to which he was chained, and his inhuman captors were sufficiently merciful to leave him in this state of forgetfulness. The unhappy Africans were all secured in the hold of the vessel, the anchor was then weighed, and the ship stood away with a fair breeze for the West Indies.

Swiftly over the billows of the Atlantic, the proud vessel flew along. But on the fourth day of her passage, the man at the mast-head gave notice of an approaching storm. He pointed out the hardly perceptible ox-eye, which was hovering on the distant horizon, the sure forerunner of a tempest. The ominous speck gradually rose in the sky, increasing in size, and already congregating round it those black masses of vapour, which were shortly to hurl their vengeance on the floating shambles.

A rushing hurricane swept round the vessel, tearing away her sails and cordage, and rocking her frightfully over the abyss which opened in the waters. The thunder roared in one continuous peal, and the lightnings seemed to strike through the ocean to the centre of the earth. Shrieks, groans, exclamations of despair, and horrible imprecations of vengeance, issued from the lower parts of the vessel, where the Africans were confined. Morambo, who continued chained to the mainmast, at one moment called on the name of Zilla, then with a burst of frenzy invoked Orissa to exhaust his most dreadful vengeance on the white man. The captain and his crew, pale with terror, consulted as to the best measures that could be taken for the preservation of the ship. They came to the horrible determi-

nation of casting overboard all the slaves, and suffering the vessel, thus lightened, to be tossed at the mercy of the waves, hoping that she might eventually ride out the storm.

One by one the miserable wretches were released from the hold, and no sooner did they arrive on the deck, than their inhuman masters cast them headlong into the furious waters. Yet none struggled with his executioners, or uttered a prayer for mercy. In the pauses of the storm, the splash of their bodies falling into the ocean struck the ear, but nothing more was heard or seen of them.

A shrill shriek burst from the under part of the ship, and in an instant Zilla had flown across the deck, and was in the arms of Morambo. They embraced each other with wild delight, their tears mingled, they called on each other's name; their miseries were at an end. Slavery might be endured, death was not terrible, they were once more united. Morambo uttered a broken prayer to Orissa, that he would turn the heart of the white man, and not destroy him.

Heaven opened—the mountains of water were illuminated—a bolt of fire descended upon the vessel. The captain and his followers discontinued the work of destruction, and, crowding into the boat, left the remaining Africans in the flaming ship. Morambo, in a voice of madness, called to the captain to take in Zilla, but his words were lost in the roar of waters, the thunder peal, and the successive discharge of the ship's guns, as they became heated by the flames.

The captain before leaving the vessel had inhumanly ordered the hatch-way to be secured, to prevent the Africans rushing at once upon deck, and leaping into the boat, which would immediately have sunk on being so over-loaded. Dreadful were the groans and curses that issued from this den of death. Amidst all the raging of the storm they were heard; and when the war of elements for a moment subsided, sounds of more than mortal anguish and despair were echoed through the waste of waters.

Morambo, still chained to the remnant of the shattered mast, stood like a statue. His folded arms enclosed Zilla. His eagle eye threw a wild indefinite glance over the dreadful scene. He was insensible alike to the tears, the caresses, the shrieks of his beloved.

The flames had communicated to every part of the vessel. The feeble cries of the suffocating wretches in the hold, were heard no more. Morambo and Zilla alone continued to live. The flames were fast gathering round them, and in a few minutes they must be consumed.

Zilla seemed for a moment to gasp for breath, and in the next her head sunk upon the bosom of her husband, her arms let go their hold of him, and she hung lifeless in the iron grasp of Morambo.

A broad flame of light darted from the water to the very heavens, and was succeeded by an explosion which terminated with its dreadful sounds the horrible catastrophe. Scattered remnants of the ship were afterwards seen floating on the waves, but the spirits of Morambo and Zilla had ascended to the palace of Orissa.

The boat's crew after their departure from the ship were tossed about for some days, exposed to the inclement weather, and suffering all the extremities of hunger and fatigue. As their strength failed, the weaker were thrown overboard by the rest, to lighten the boat, and thus became a prey to the waters. Of those who reached shore some were killed by the natives, and others died for want of the common necessaries of life.

This tale of the sea is still remembered by the Africans, and they point out to their children the distant horizon, beyond which the powerful Orissa stretched his arm to punish the perfidy of the white man, and avenge the wrongs of Morambo and Zilla.

London.

THOMAS ROSE.

#### MELANCHOLY FATE OF TWO BROTHERS.

(From Lieutenant Brand's Voyage to Peru.)

"JOHN and George Robertson, two brothers, after buffeting about South America, trying various schemes to invest their little property to the best advantage, decided on settling at the island of Mocha, with the intention of establishing a seal-fishery, and cultivating some parts of the island, which is very prolific in its natural produce, and by the labour of man might, from its situation and capabilities, be made a little paradise.

"With this object in view, they procured four others, adventurers like themselves, and purchased a whale-boat, with all other things requisite for such an undertaking; they then freighted a vessel, called the Valparaiso, commanded by a Dane, named *L—n*, for the purpose of carrying them to their destination. When off the island, it fell calm, but being anxious to get on shore, they left the vessel in order to prepare for the reception of the venture which was to stock their little kingdom, the captain promising to land every thing as soon as he was close enough in. Poor, unsuspecting fellows! how little did they dream of the disasters which awaited them. It may easily be imagined the golden pros-

pects they pictured to their imaginations on first landing in those dominions of which they were the sole possessors, and the light hearts with which they prepared to fix out a spot for the reception of their goods, being their all in the world. After working like horses all the day, they lay down to rest under the canopy of Heaven, trusting to rise with the sun, and renew their labours. The day dawned, and the sun rose, with a fine breeze, but no vessel—no Valparaiso was in sight.—Scarcely believing what they saw, nor daring to utter what they felt, they ran to the highest hills in the different parts of the island, in hopes of seeing her; but in vain did they stretch their longing eyes to catch a glimpse of all their hopes. She was gone! Nothing was to be seen round the boundless horizon. Sea and sky were all that met their view. The vessel was gone, and with her all their prospects and golden dreams vanished.

"In this forlorn situation, a consultation was held as to what should be done, when it was decided that one brother, with the crew, should take the boat, and cross over to the main land, and, if possible, ascertain at Valdivia what had become of the vessel and cargo. The other brother was to remain behind, to keep possession of the island, and the few things they had landed. George embarked with the crew, leaving John on the island. Trusting that Providence might protect them, they put to sea in their open boat, and reached Valdivia in safety, a distance of about thirty-five miles, where they soon learnt that the Dane had landed, and spread a report of not being able to reach Mocha, that he had sold all their property, and gone in the vessel they knew not where—this was a death-blow to all their prospects. Nothing now remained for poor George but to convey this mournful intelligence back to his brother, who, it may be supposed was most anxiously awaiting the result of his mission, independent of anxiety for his personal safety.

"They embarked again in their little boat, and with most sorrowful hearts put out to sea, in order to return to their solitary island. They had not been launched many hours upon the deep, when the clouds began to lower, and the sea to rise in troubled motion, which showed every indication of a coming storm; the wild gulls fluttered over their unprotected heads, and screaming with affright, seemed to confirm what their hearts foreboded, that the gale was near them. Fierce lightning began to play about the blackened horizon, and the distant thunder roared sullenly amidst the gathering clouds, seeming to warn them

not to proceed further. To fly was now their only chance of safety; they turned their little bark, in hopes of escaping, but the cold wind reached them—for when a ship is overtaken in a squall, the wind from it generally blows very cold.

It came resistless, and, with foaming sweep,  
Upturn'd the whitening surface of the deep;  
And swift and fatal as the lightning's course,  
Thro' the torn mainsail burst with thundering force.

“The fury of the elements had overtaken them, they scudded like the wind till the raging storm tore away her mast. Thunder, lightning, sea, and gale now came upon them with redoubled force. Their mast gone, she became unmanageable: a sea struck her, when she broached to, and filled; another, and she foundered. Vain were their struggles and cries for help; the waters closed around them, and, in sight of Valdivia, every soul perished.

“Poor George Robertson, thy sorrows are over; but, alas! where is thy brother? what is he doing? where are his thoughts? anxiously, most anxiously, awaiting thy arrival. ‘Let L—s—n read this, and tremble.’ The situation of John Robertson on the island may be more easily imagined than described. Day after day rolled on, and week after week; month succeeded month, yet no brother appeared. Wandering up and down the island, straining his longing eyes towards the horizon, picturing every speck a sail to his bewildered imagination, thoughts would intrude on his fancy, that harrowed up his soul, and increased his anxiety almost to frenzy, till he was reduced to that state of mind, by his own account, that death would have been a release to him. At last, while sitting at his daily station, the pinnacle of a rock, absorbed in gloomy melancholy, a sail appeared! Nearer and nearer she came, she stood direct for the anchorage, a boat left her, and landed. Thank heaven, (he cried) it must be my brother returned with all our lost property. Breathless with anxiety, he flew down to the beach; but picture his dismay when, instead of finding his brother as he fondly anticipated, he fell into the hands of a gang of pirates, robbers, and murderers. ‘Read on, L—s—n, read what thou hast been the cause of!’ They plundered him, stripped him, and made him a prisoner. Thus, in the space of one short quarter of an hour was this poor man, from being elated with the prospects of embracing his brother, recovering all his lost property, and conceiving himself restored to all that could make him happy, doomed to hear of his brother’s death, his property irretrievably lost, all his hopes on

earth blighted, himself stripped and plundered of all that remained, and a prisoner, loaded with chains, on board a pirate. So far are the circumstantial facts of the history of these two unfortunate brothers. Shortly afterwards, John found means of making his escape, and is now a wanderer in Chili; said, from his misfortunes, to have given himself up to drinking, and almost to despair, which has brought on temporary derangement, and which at times during his fits of madness is dreadful. His only wish appears to be revenge—deep and dire revenge on the author of his misfortunes. Poor fellow! may the Lord have mercy upon him, and save him from committing the horrid crime which he meditates. Revenge will come in time—for ‘Vengeance is mine; I will repay, saith the Lord.’”

RETRIBUTIVE JUSTICE EXEMPLIFIED IN  
THE HISTORY OF JULIA WILMONT, AND  
THE FATE OF EDWARD TADMAN.

“Is there in human form that bears a heart  
A wretch! a villain! lost to love and truth!  
That can with studied, sly, ensnaring art,  
Betray sweet Jenny’s unsuspecting youth?  
Curse on his perjured arts! dissembling smooth!  
Are honour, virtue, conscience, all exil’d?  
Is there no pity, no relenting ruth,  
Points to the parents fondling o’er their child,  
Then paints the ruin’d maid, and their distraction wild?”

*Burn’s Cotter’s Saturday Night.*

I HAVE long thought that narratives of facts tending to display the amiableness of virtue and its reward in this world, and the opposite of vice with too frequently its direful consequences, make a much more forcible impression on the mind, and cause sensations that the perusal of dry ethical essays seldom effect.—The circumstance I am now about to relate is well known to many individuals, not many miles distant from the place where the writer of it resides, and as it is a circumstance of some interest, should it merit the approbation of the editor, I shall be happy to see it occupying a place in the columns of the Imperial Magazine. For obvious reasons, I forbear giving the real names of the parties, and their places of residence.

Julia Wilmont was the only daughter of a respectable farmer, who had amassed by honest and indefatigable industry a considerable portion of this world’s wealth. Her pious mother left this world for a better when Julia was but seven years old. Being left wholly to the care of an indulgent father, she wanted for nothing. So soon as she had learned the rudiments of education in her native village, she was sent to a school a little

more distant, where she acquired such information as was to befit her for the sphere of life in which she was to move. Here, she had frequent opportunities of seeing her honoured parent, who never could let many weeks pass without beholding his Julia. Having reached her seventeenth year, she came home to reside with her parent. In this place it may be necessary to describe the person of Julia Wilmont.

Reader, start not! I am not about to portray my heroine as a paragon of beauty,—nor going to paint a Hebe.—Julia was not what the man of the world would call extremely handsome, although good-looking. She was of the middle size, rather *embonpoint*, had dark penetrating eyes, and her countenance, instead of displaying that forward boldness which many of our boarding-school misses deem almost indispensable, (and which by the way is not a sure sign of the most consummate good-breeding,) evinced a sweet, unassuming, confiding innocence. Her face was not one that immediately fired the youthful heart, but it stole insensibly into the good graces of all who became acquainted with her.—Happy, amiable, unsuspecting Julia! Such an one did not often visit the parish church of her native village without producing effects on the minds of many.

Among those who aspired to obtain possession of this prize was Edward Tadman, the son of a neighbouring farmer, who, although not so wealthy as old Wilmont, had given his son a most excellent education; he had placed him as an apprentice to a surgeon, from whence, after having served his time with much credit to himself, and highly to the satisfaction of his master, he attended lectures, &c. and became duly qualified to act in that capacity. He had, just at the time Julia returned to her father's house, come to settle in the immediate neighbourhood. He was tall, genteel in his person and address, and possessing an almost interminable fund of wit and talent. When Julia had reached her eighteenth year, Edward, with the consent of Mr. Wilmont, proposed himself to her, and was approved. For twelve months he paid the closest attention: Julia was seldom seen any where in the neighbourhood without having Edward as an escort. The parents were highly pleased with the prospect of the future happiness of their children, and every thing indicated a speedy marriage.

The business of Edward, however, did

not give him the satisfaction he had anticipated; and as his father had but little to bestow, he prudently determined to have it in a flourishing condition previous to his entering into the married state. Instead of this, however, being the case, a circumstance occurred which caused his affairs to look even more unpromising! A poor woman maintained by the parish had been brought to bed, and by some mismanagement of Edward's, (as scandal whispered it,) lost her life. Affairs having become thus gloomy, he came to the determination of tearing himself from his friends, and of recommencing in a distant part, of the country. An advertisement about this time appearing in the newspaper, that Mr. P——, a surgeon of W——, wanted a partner. Edward applied, and was accepted. His separation from Julia was painful. Poor,—unsuspecting girl, she had been *wofully betrayed* by Edward, and when he told her of leaving for another part of the country, it sounded like the death-knell of her departed joys, and she sorrowfully predicted that he was going to leave her “never, never to return.” Edward vowed and solemnly protested he would prove faithful, and that in a very short time he would return, and be united with her in those bonds which only death could dissolve. To these asseverations Julia paid but little attention; she had been by him once deceived, and she thought she had long perceived his love towards her waxing cold.

The first three or four weeks of his absence were doleful weeks to Julia; her face, which once bore the bloom of health, was now beginning to turn pale; the roses were blanched; and her lovely countenance, instead of indicating that peace of mind which conscious innocence invariably caused it to wear, bore now a different appearance. Her attentive father could not but perceive this change, but he little suspected what had befallen his daughter. The absence of Tadman he imagined was the cause, and always, when he perceived her low and melancholy, endeavoured, by rallying her on the subject, to raise her spirits, but this appeared ineffectual.—Let me, however, do Edward Tadman justice. During that period he sent Julia several letters, all informing her of the goodness of his health, his blooming prospects of business, and on other general topics; but evidently little of that warmth of feeling and expression was to be perceived in them, which would convince her that she was so dear in the affec-

tions of Edward as she had been at a former period. A few weeks more passed, and Edward's letters came less frequently, and were more negligently written.

By this time it was whispered in certain quarters that Julia Wilmont was pregnant; and those whom pale envy had caused to wither at her excellencies, began secretly to ridicule and malign this unfortunate girl. Mr. Wilmont having heard of this most painful circumstance, without ever noticing it to his daughter, or to any one but a favourite servant, set off to visit Edward, in order to place his engagements to Julia, and her situation, before him; and to endeavour to persuade him to raise once more into respectability her whom he had so basely dishonoured. After three days' travel he reached the town in which Edward had his residence, and, having no acquaintance in it but him, alighted at the inn. Having ordered some refreshment, he requested the company of the landlord, who, in answer to his questions concerning Edward, informed him that he was much respected in the town, and he had no doubt that he would one day be quite popular in his profession. He also added, that shortly after his arrival he had been at a splendid assembly, at which he had seen a young lady, to whom he had since been introduced, and to whom it was reported he was shortly to be married. A close examiner would have perceived by the hectic flush that overspread the cheek of old Wilmont, that this was no very pleasant news. Having finished his repast, he set off for the lodgings of Edward, who received him with the greatest politeness, asked tenderly concerning Julia, and appeared so friendly, that the old gentleman was almost tempted to believe the landlord had deceived him. Tadman pressed him warmly to stop with him over night, to which the good man consented. After supper Mr. Wilmont mentioned to Edward the purport of his errand, that he had come purposely to remind him of the state of his daughter, and to persuade him to keep both his daughter and him from disgrace, as her situation was then fully known.—Edward replied, that he was quite willing to fulfil his engagement, and promised Wilmont he would in the morning name an early day for the consummation of the marriage.—Base, cruel, deceitful Edward!

Being quieted and satisfied, the old man retired to his room; and worn out by the extra exertions of three days' riding, and an exposure to the intolerable heat of a July's sun, he was soon lulled to sleep. Not so Edward: his mind was now

estranged from Julia, and his invention was on the rack how he might escape the old gentleman in the morning.—To effect this, he wrote a letter containing a gross falsehood, of which I have been fortunate enough to obtain a literal copy.

Dear Sir,—I am sorry to have to leave the house so abruptly, but this morning I have been called on to visit a patient, a very considerable distance from this place, which, with other business in that neighbourhood, will detain me two or three days. As it is most likely you will not be able to remain until my return, I beg to say I shall be happy on a future day to fulfil my engagements.—Believe me to be,

Dear Sir, yours faithfully,

EDWARD TADMAN.

This letter, instead of soothing the agitated Wilmont, gave a fresh stab to his already bleeding wounds. He now fully believed all that had been said by the landlord of the inn; all the horrors of his disgraced and dishonoured daughter rushed forcibly upon him. He dropped the letter from his hand, and fell into a swoon. By proper treatment he soon recovered from this blissful oblivion. Having set off, and got a considerable distance from the town, he was met by the before-mentioned servant, who informed him that on the afternoon of the day on which he left home, a letter had been received by Miss Wilmont, who, almost immediately after she had read it, without ever changing her dress, had set off, and had not as yet returned. Messengers had been sent to different houses which she had been in the habit of visiting, but at none of them had she been since the time of her departure from home. At this unexpected intelligence Mr. Wilmont was almost astounded; however, he made the best of his way home, hoping (alas! vain hope,) that she would return when she knew he had arrived. It was late in the evening when he reached his habitation, but there was no Julia to welcome him to it. Immediately on his arrival, he went to her room, but, unlike what it had once been, all neatness and regularity, every thing was strewed around in the most disorderly manner. In a private drawer of her dressing-table he found a packet of letters, one of which was the fatal letter she had received on the day of her departure, which was from Tadman, a sentence of which informed her of his intended marriage, which was to take place in a few days: he expressed himself as being sorry for his conduct, but hoped she would still hold up her head, and, after the

air was past, would live as happily as ever. Base wretch! there was in the packet likewise, one addressed to her mother, written by Julia, informing him of the receipt of the above, and ending with, "As my happiness and respectability in this world are now completely gone, (an evil I cannot endure,) I have chosen to rid myself of it.—Your search for me will be useless, as it perhaps may be many years before my lifeless remains be found, probably never."

The father, paralyzed with this strange and almost incoherent epistle, staggered backward and fell, and it was long ere he showed symptoms of returning life; yet by making use of the proper restoratives he was once more recovered, but only to a scene of misery. His daughter, his interesting companion, she who had been the only cheerer of his solitude since the death of his wife, was now gone, and gone in a way the most distressing. To where?—he knew not. To part with her in such circumstances was most horrible; had she died a natural death, he could have followed her to the grave with apparent composure, and perhaps would have forgotten the circumstance, but the terrific nature of her disappearance he thought would for ever perplex his troubled mind. He retired to his chamber, where was suspended a miniature likeness of his Julia; he took it down, and wept over it. After having implored the Father of heaven to send him back his daughter, he stretched himself on his bed, but not to sleep; although nature was exhausted, its sweet restorer, balmy sleep, visited not his eyelids. Soon as the orb of day had gilded the oriental hills with his rising beams, Mr. Wilmont despatched messengers through all the surrounding country, and in the course of the two following days the neighbouring river S— was dragged, but all to no purpose.

Six months passed away, and in spite of all the attentions of Mr. Wilmont's friends, they saw him evidently drawing fast to the grave. At the expiration of that period they persuaded him to call in medical assistance. He did so, but the art of the physician could not bring him back his daughter, and consequently could not cure him of his affliction. His health rapidly declined, and in eight months from the sudden disappearance of his beloved Julia, Mr. Wilmont was consigned to the house appointed for all living.

But to return to Edward Tadman: the morning he left Mr. Wilmont so abruptly, he was married to the young lady whom he had first seen at the assembly, and who

had considerable property, which had been left her a while before by an uncle, who had wronged the legitimate heir of his right. This being the case, the will had been narrowly examined, and was found to be faulty, and the affair was expected shortly to be brought before a court of justice.—This was actually the case, and a verdict was given against Mrs. T—, and thus was she deprived of what (it is much to be doubted) had given her the greatest charm. This led to frequent bickerings between them, which operated so powerfully on the feelings of Mrs. Tadman, that a very short while after her marriage she fell into a low melancholy, which (after having borne him two children) ultimately brought her to a lunatic asylum, in which, after a year's stay, she expired. This was a severe blow to Tadman, and made a considerable impression on his mind. However, the hurry and bustle attending the duties of his profession, besides the charming assiduities of his friends, partially lulled his feelings, and his face generally bespoke apparent composure, but there was still a feeling lurking within, which was gnawing almost his vitals. The image of the departed Julia still haunted his guilty imagination.—Still he prospered in his profession, he was steady, he was active, he was skilful, and he had been fortunate.

Year after year rolling away, the circumstance of Julia's death was beginning to be forgotten by nearly all but Tadman. The eldest of his children, Charles Tadman, a young man of great promise, regularly educated for a surgeon, being twenty-five years of age, was become his assistant, and after having been two years in this situation, his father resigned the whole into his hands, and went to reside with his brother, who lived in the same house in which he was born.

It was now twenty-eight years since the death of Julia Wilmont; yet although such a long period had elapsed, still he had her in his recollection, and frequently might he be seen visiting those spots where they had been accustomed to ramble, and which memory held dear to him. His mind appeared to be dull and disordered, and when he visited the grave of the departed Wilmont, and read on his tombstone, that the sudden disappearance of a beloved daughter had been the means of depriving him of his existence, he accused himself of being his murderer.

In one of the fields that was attached to the farm of old Wilmont, there was an immense chasm, which had been cleft by

some tremendous convulsion of nature. Its breadth at the top was about two or three yards, and it appeared to grow narrower below the surface. This chasm was of great length, and its depth was said to be considerable. On each side was placed railing, to preserve cattle from being precipitated over its edges. None (it was reported) had ever ventured to penetrate the awful gloom of this horrid opening, but one man, who had attempted it by clinging to its rugged sides, but whose life was the price of his temerity. But whether or not this was really the case, I am unable to say, however, it had been the means of keeping any from attempting its descent: near this place was a private road, which had been a favourite resort of Tadman when he was partial to Julia Wilmont, and frequently was he now, after coming to reside with his brother, to be seen walking near it in solitude. Apparently tired of life, in one of his accustomed walks he threw himself down the yawning gulf. This was seen by a boy from an adjacent field, who gave the alarm. Proper means were resorted to, ropes were fastened at the top, and after much persuasion, and the promise of a liberal reward, a couple of miners were hired, who descended. The body of Tadman was found in a shockingly mutilated condition; whilst (horrible to relate,) there were likewise bones and other remains of another body discovered, which were proved to have formed part of the ill-fated and unfortunate Julia Wilmont.

JOSEPH DAWSON, JUN.

West Auckland, January, 1829.

## POEKEY.

### CHRIST,

"The golden key, that opens the palace of Eternity."  
MILTON.

ALL else are picklocks, those of Rome were made  
By Vulcan, prince of blacksmiths to the Devil:  
The three that dangle at the Pontiff's side,  
Ne'er open'd heaven to any child of man.  
Thieves make them to unlock the Church's mint;  
Or hirelings, to intrude into the fold.  
Beneath the cloak he wears to hide his heart,  
The sly, deceitful, hypocrite hath one.  
Some hope by deeds of alms to buy a key,  
And purchase heaven's grace by gifts to men:  
Mistaken mortals, money is as free  
As the sea's tide, or circumambient air.  
These, from the rubbish of two thousand years,  
(All rusty now, if ever us'd at all.)  
Have pick'd a key call'd Virtue; it was made  
In polish'd Greece, and old imperial Rome:  
Some say it open'd each Elysian lock,  
And sceptics think 'twill turn the bolts of heaven.  
Another is Morality, 'twas forg'd  
By Justice, Mercy, Prudence, Temperance;  
Hence they who hold it, say the golden gate  
Will open instant at its magic touch.

It might indeed admit a Socrates  
Into the outward court of Gentile heaven,  
Who knew no covenant-blood, to buy his crown,  
And seal his title-deeds to endless reign:  
But know, Rejector of the Crucifix'd,  
'Twill never open Paradise for thee!  
The boasting Pharisee has one call'd Merit;  
For'd on the tables of the broken law;  
Who wears it fancies he shall enter bliss.  
The leave unask'd of him who keeps the key:  
Unmindful that the covenant lock hath wards  
Which only Mediatorial Love can turn,  
When Faith, Prayer, Penitence, approach the  
Gate.  
Worcester. JOSHUA MARSDEN.

Erratum.—First word in Poetry for April, for  
"WHEN" read "WHERE."

## THORN IN THE FLESH, A FRAGMENT. 2 Cor. xii. 7.

A THORN i'th'flesh, and yet it bore a rose,  
Which every hour fresh sweetness did disclose;  
And still put forth new buds, and blis'd and  
bloom'd,  
On the "bush burning" bright, but unconsum'd.  
But many a sigh escap'd me, for the wound  
Was painful, and it fester'd all around;  
While Patience, like an Hebrew on the night  
Of Egypt's doom, and Israel's paschal rite,  
Seem'd all in haste to make a quick retreat,  
With staff in hand, and sandals on her feet;  
But Mercy call'd her back to my support,  
Just as she gain'd the Spirit's outward court:  
And then I felt a little comforted,  
Yea, thrice I bow'd my knee and rais'd my head.  
And still I pray'd, and pray'd, nor cease'd my suit,  
Till each impatient, rebel thought was mute;  
For He, who by the bloody pillar stood,  
Dropp'd in the fester two rich drops of blood;  
And quick as that life-cordial touch'd the part,  
A thrill of ecstasy went through my heart.  
My faith, which till that moment could not stand,  
Reviv'd, and took the promise by the hand;  
Yea, they were married in that very hour,  
And Faith brought full Salvation as her dower.  
Now come what will to me, of pain and woe,  
To Christ for instant grace and strength I go;  
I rest on Him the weight of all my care,  
To Him I pour my heart's full tide of prayer:  
His Merit is my bulwark, there I rest,  
His Smile the sunshine of my drooping breast;  
My springs are all in Him alone, and I  
Am often cheer'd, though all around is dry;  
From that dear fountain, all my comfort flows:  
On that sweet Balm Tree, my Salvation grows:  
There drops my myrrh, there blooms my cassia  
rare,  
My Gilead balm, my life elixir there  
For ever flows, to heal my thorn i'th'flesh,  
When in some new disease it bleeds afresh.  
Worcester. J. MARSDEN.

## THE DESERTED ONE.

Down yonder dale within that silent glen,  
Far from the busy toils and cares of men,  
Embosom'd in the still profound of thought,  
With fancy's finest inspirations fraught;  
Wrapt in the solitude of unknown woe,  
Where not a kindred spirit learns to glow,  
Unwept by all that dwell beneath the sun  
Lives fair Eliza, the Deserted One.  
That is the cottage, where the clustering vine  
Winds its soft tendrils round the jessamine;  
Where nature, lavish of her fairest smiles,  
Eliza's exile and her grief beguiles.  
Scarce can you mark the spot, for round its walk  
Profusely beautiful the woodbine falls,  
And by the door and on the chimney side  
The ivy creeps with venerable pride.

And when with fertile rays the virgin spring  
 catters bright blossoms from her vernal wing,  
 unfolds the blushing rose, and paints its hues  
 in colours mingled with celestial dews,  
 and morning beams along the eastern skies,  
 were man but winless—it were Paradise!  
 art never reached *that* calm and peaceful spot,  
 save when it blighted poor Eliza's lot.

She never dream'd that man could e'er betray,  
 and so she gave her guileless heart away.  
 For when the dark and vile seducer came  
 she loved! and thought it was a mutual flame;  
 but he, unheeding of her future joys,  
 used every mean designing vice employs;  
 till with a fiendlike joy, in evil hour  
 the base deluder pluck'd the lovely flower,

And then forsook her friendless and undone,  
 to live unpitied, and to die alone!  
 Seven summer suns have lit the lonely vale,  
 since first I heard this melancholy tale;  
 and now the only chord that bound her heart  
 by anguish riven, is torn by death apart!  
 she had a mother, aged, poor, and blind,  
 round whom each "soft endearment" had entwined,

and she, too weak to bear the cruel blow,  
 sank silently a martyr to her woe.  
 but as she passed the swelling vale of death,  
 she breathed in prayer her latest faltering breath.  
 "God of my childhood! let a mother's tears,  
 not wept in vain, thro' many sorrowing years,  
 invoke thy blessing on my child!"—she sighed,  
 gazed on Eliza—grasped her hand—and died!

BENJAMIN GOUGH.

"IN THE DAY OF ADVERSITY CONSIDER."  
 Eccles. vii. 14.

THE feast is ended—and bright pleasure's cup  
 that brimming swam with sparkling wine's delight,  
 is dashed with bitterness upon the ground;  
 the golden lamps are quenched in ceaseless gloom,  
 their oil exhausted, and their beauty gone.  
 no more sweet music breathing steals the sense,  
 and wraps our feelings in extatic bliss.  
 silent the hall where maidens nimbly tripped  
 with graceful motion and a lovely ease.  
 alas! the glittering scene of joy is changed,  
 the pageant passed, and all its gaudiness.  
 frail man must taste his share of misery,  
 and mourn for follies past, or present pain.  
 in ruins the proud man may here behold  
 his stately pile, low mouldering in the dust.  
 here may he ponder in the gloom of even,  
 and think upon the contrast—here reflect  
 how fleeting is all human happiness.  
 and as adversity's cold chill shall raise  
 a frightful horror o'er his shuddering frame,  
 here should he pause, and raise his bursting heart  
 to Him who holds the balance of our fate.

Beaconsfield.

J. A. B.

PSALM CXIV.

WHEN Israel's hosts from Egypt went,  
 and Jacob left the strangers' land,  
 his glory shadowed Judah's tent,  
 and Israel owned her monarch's hand.

The frightened sea beheld, and fled!  
 back to his source was Jordan driven!  
 like rams the mountains skip'd for dread!  
 hills from their solid base were riven.

O sea! what terrors urged thy flight?  
 why, Jordan, did thy floods retreat?  
 why skip'd the hills, and whence the fright,  
 that shook the mountains from their seat.

Tremble, thou earth, when God appears!  
 shrink from the face of Jacob's God!  
 his power the flinty rock declares;  
 and melting, pours the gushing flood!

E. OSLER.

STANZAS,

Written at the Ruins of SANDAL CASTLE,  
 Yorkshire.

"It is a worn-out relic on the brow  
 Of a huge mossy hill, that with the trees  
 Is almost level; and below its base  
 The cattle on the curious stranger gaze,  
 Who toils that upward way to grave his name  
 In that stern window, warring with old time."

Poor fabric forsaken!

Thy glory is fled;  
 Thy strength it is shaken:  
 Thy dwellers are dead.

The proud-plumed helmet  
 That shone from the tower—  
 When nought could o'erwhelm it,—  
 Is gone with thy power.

Each high arch and pillar  
 That rose o'er thy site,  
 And echoed much shriller  
 The trumpet for fight,—

Is buried in silence  
 The hillock below;  
 Where rest without violence  
 Defender and foe.

No proud swelling fountain  
 Now murmurs its fall,  
 By the moat and the mountain  
 Where crumbles thy wall.

Thy barons have faded  
 In costly array;  
 Their laurels are shaded  
 By death and decay.

The jewel-gem'd maiden,  
 Of beauty divine—  
 The knight sorrow-laden,  
 Who knelt at her shrine;—

The armour-clad vassal,  
 Who bent to his lord,  
 And bore him the wassail,  
 Or brought him the sword;—

Are vanish'd for ever,  
 Like leaves from the tree;  
 Or a foam-cover'd river  
 That runs to the sea.

But while I am musing  
 O'er ruin and spoil,  
 The morning is rousing  
 The peasant to toil.

The sky-lark is singing  
 Her hymn in the clouds;  
 And the dark rooks are winging  
 Their way from the woods.

The valley is teeming  
 With blossom and flower;  
 And sunlight is streaming  
 On village and tower.

The children are roaming  
 O'er meadow and stile;  
 And hope is illuming  
 The dell with her smile.

And all things are gladness  
 Save I who am mute;  
 For my heart is all sadness—  
 A string-sever'd lute.

And no light is shining  
 To brighten my care;  
 But sorrow is twining  
 Her dark ivy there!

Yorkshire, April, 1828.

G. Y. H.

**REVIEW—Principles of Natural Philosophy, or a new Theory of Physics founded on Gravitation, and applied in explaining the general Properties of Matter, the Phenomena of Chemistry, Electricity, Galvanism, Magnetism, and Electro-Magnetism.** By Thomas Exley, A. M. 8vo. pp. 511. Longman. London. 1829.

It frequently happens that works avowedly devoted to mathematical science, are rendered repulsive to general readers by the terms of art, the multiplicity of figures, and the formularies of technical calculations with which they are encumbered. To a professed mathematician, this may be deemed an excellence, and perhaps furnish one of its strongest claims to recommendation. With the great mass of readers, however, the case is quite otherwise. They examine the principles on which this formidable array is founded, and enter fully into the reasonings of the author, in support of the propositions advanced; but for all besides, they give him credit, without being able to assign any better reason for so doing, than that which arises from their inability to follow him through all the intricacies of his details. This plan, Mr. Exley informs us in his preface, it was at first his intention to pursue; but common sense hastening to his assistance, directed him to view the subject in a different light, and to present his volume to the world in a language which all might understand. This determination he expresses in the following words.—

“It was my intention, at the commencement of these ‘Principles,’ to treat the several subjects under a mathematical form, and for this purpose I had prepared a series of propositions to be applied in different cases; but on reflection I perceived that this method would render the work less interesting to numerous persons, who are not conversant in mathematical investigations, and yet have a large acquaintance with many branches of physical knowledge, and who would probably find great pleasure and advantage in the contemplation of these important subjects, when treated in a plain and familiar form. This has induced me to adopt the present mode of explaining the several phenomena which are here collected. I have endeavoured to be concise, and at the same time perspicuous: if I have succeeded in this point, I fear from no other quarter.”—*Introd.* p. xxviii.

To the perspicuity which pervades this work, and the conciseness with which the author has delivered his observations, we readily bear our most unequivocal testimony; though it cannot be dissembled, that terms are sometimes used in a sense to which we have not been accustomed. Thus, in speaking of matter, Mr. Exley observes as follows.—

“Matter, which in its various states and forms is the subject of philosophy, is perceptible to man by means of its powers, acting on the senses, which evidently in infinite wisdom are adapted to receive the impressions of these powers: powers which themselves are in continual operation, and appear to constitute the very essence of matter; for, from these, all other universal properties, as far as they are discovered, may be derived, while those properties themselves cannot result the one from any other of those which are known; neither can the less general properties be derived from any of them, or from each other.”—*Introd.* p. vii.

Whatever perspicuity may attach to the preceding paragraph, we are not convinced by its reasoning, that “powers” either “in continual operation” or without it, “appear to constitute the very essence of matter.” We allow that matter is perceptible to man by means of its powers operating on his senses, but the simple essence must necessarily be something distinct from its powers, and be that whence the powers emanate, and in which they inhere. Again, we are told that—

“The atoms of matter, constituted as in the theory now proposed, possess all the individuality, indivisibility, and indestructibility, which the illustrious Newton ascribes to his small solids, and they answer all the ends he has mentioned, the central points indeed will be utterly impenetrable by each other, since the repulsion there is infinite; and if at those centres we suppose small solids to be placed, they can answer no farther end than is accomplished by this immensely great repulsive force.”—*Introd.* p. ix.

Without entering into the comparative estimate between the small solids of Newton, and the repulsive force of our author, we are at a loss to know how any repulsion can be infinite that is supposed to inhere in any finite central points; and we are equally unable to comprehend how any such repulsive force can be immensely great. These terms can only be taken in a lax and indefinite sense, and of this the reader should have been apprised.

But while we touch on these anomalies, from which no work perhaps is wholly free, they are too diminutive and insignificant to detract from the value and importance of the work at large. The great subjects of which it treats are—“The Theoretical Constitution of Matter—The Attributes of Matter—Properties of Bodies, and Change of Form—Cohesion—Repulsion, and Crystallization—Chemistry—Electricity:—Galvanism—Magnetism—and Electro-Magnetism.

The numerous topics in point of reasoning, and the varied phenomena, which, in reference to fact, range themselves under the preceding heads, are stated and examined with much perspicuity and impartiality, so that even those who are not convinced by what the author has advanced, must allow that he has succeeded in making

himself intelligible, and that no artifice has been used to delude, or to make any false impression.

Having laid down various definitions, postulates, and axioms, and drawn from them numerous corollaries, Mr. Exley proceeds to state the varied phenomena which experiment has presented to the eye of observation; and in an explanation subjoined to each fact, he directs us to the causes and reasons of the given appearance. From the different departments of science already enumerated, upwards of nine hundred exhibitions of nature are introduced in this work. These the author endeavours to explain, on the simple principle of gravitation being directed towards the centre of each atom, near which it meets with a small sphere of repulsion, and this he argues is sufficient to account for the numerous and diversified phenomena existing in the material world. To illustrate various subjects, upwards of one hundred diagrams are added at the conclusion of the volume, distinguished by references to the topics and facts which they exemplify.

On these abstruse, scientific, and philosophically important subjects, Mr. Exley's reasonings is always forcible, and frequently conclusive; and in its most dubious movements, it rarely fails to command respect by its plausibility, even where it cannot produce conviction. For what he advances, he always assigns some reason; and states no phenomenon without endeavouring to explore its cause, to unravel its mode of operation, and to trace its effects in distinct and remote combinations.

To persons unaccustomed to experimental philosophy, this volume will prove not less amusing than instructive. The facts here brought under the inexperienced eye, will surprise by their novelty, and charm by their simplicity. In all her world of diversity, the uniformity of nature, always producing the same effects by the same causes, presents an ample field for the most refined contemplation, and the mind is left in a state of indecision, whether most to admire Deity in the immensity of space, or in the mechanism of an atom, the full analysis of which no human power or instrument has hitherto attained.

In bringing this work to its present state of maturity, Mr. Exley must have expended considerable labour and research. To the experiments of others he admits himself partially indebted, but nothing is advanced without due authority, and not a small portion of the philosophical facts have been brought by him to the test of personal

experiment. In most instances, however, the reader is not compelled to rely on any experiments made by others. The statements given, will enable him, by forming the combinations, and attending to the rules laid down, to judge for himself; and where leisure and opportunity are afforded, scarcely any employment can be more delightful and praise-worthy.

Many years have elapsed since the name of Mr. Exley first became known to the scientific and literary world, and no volume of an ordinary character, bearing his signature, would now satisfy the demands of expectation. In this work, none but those who are unreasonably sanguine, need fear a disappointment: to all besides, seeking for rational amusement and scientific instruction, it will furnish a rich repast of elegant gratification. The Imperial Encyclopedia in four quarto volumes, published in 1809, of which Mr. Exley was one of the avowed authors, and to which he largely contributed, placed him among the literary characters of his country. Since the above period, other publications have added to his fame; but to the work now before us, he will be greatly indebted for the stability of a dignified and lasting reputation.

REVIEW.—*National Portrait Gallery of Illustrious and Eminent Personages of the Nineteenth Century, engraved on Steel, with Memoirs by the Rev. Henry Stebbings, M. A. &c. Imperial 8vo. Fisher and Co. London. 1829.*

If this is a work of great promise, it is also one of no common performance. It is not an ephemeral, that puts on a gaudy robe to visit a lady's dressing-room, and die—but a work of sterling merit, in its design, its materials, and the manner of its execution; and if the subsequent parts correspond with this that is now before us, (and of this we cannot doubt, for both the reputation and the interest of the publishers are engaged in the issue,) it will confer an honour on all who favour it with their patronage, and also on the age which gave it birth.

We learn from an address accompanying this first part, that one, and sometimes two will be published monthly, that each will contain three highly finished portraits, with autographs and memoirs of the individuals, and that the price will vary from two to three or five shillings: unlettered proofs may be had separately, at five shillings each.

Of the Rev. Mr. Stebbings, to whom the biographical department is consigned, the name is so well known, that both fidelity

and elegance may be expected from his pen. In the graphic department, the talents of Adcock, Bond, Dean, Cochrane, Freeman, Fry, Holl, Hicks, Jenkins, Lizars, Meyer, Picart, Page, Parker, Robinson, Rogers, Scriven, Thomson, Tomkins, and Woolnoth, are engaged. The productions of these artists have been long before the world, and from their well-known abilities much may be expected.

In the part just published, we have the portrait of the Duke of Wellington by Woolnoth, Lord Byron by Robinson, and the Marquis Camden by Adcock, each of which is a masterpiece in its own peculiar style. The memoirs vary from four to eight pages, according to the materials which the public life of the individual has happened to supply; and to prevent them from becoming tedious, the details of family connexion give place to official station and character.

On comparing the execution of these engravings with that of others of equal or more exalted pretensions, and estimating the price of each according to their respective merits, this National Portrait Gallery appears with all the advantages of decided superiority. From comparison it has nothing to fear, but every thing to expect; and when its paper, its biography, its engravings, and its price, are all taken into account, it need fear no rival in England, from among the varied publications in this department, now in circulation.

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REVIEW.—*Time's Telescope*, for 1829, 12mo. pp. 428. Sherwood. London.

THIS scientific and historical annual has a much longer title than we have given, but by the above designation it is uniformly known, and rendered familiar to most of our readers. *Time's Telescope* first made its appearance in the year 1814, and, from the great diversity of useful matter which it contained, instantly acquired an exalted reputation, which it retains, with scarcely any diminution, to the present day. To our general stock of literature, that may be deemed amusing from its variety, and interesting from its utility, it is a valuable acquisition.

In ranging among the numerous events that lie scattered on the stream of time, we can easily conceive how the first and second volumes of this work might be rendered particularly captivating, but we should have been led to suspect that after a few years, variety would have been exhausted, and that, for the want of fresh incidents, its celebrity would expire. This,

however, is by no means the case. The conductors of this annual publication, with indefatigable industry, and praise-worthy exertions, have caused their pages every year to teem with something new. Historical incidents, and the names of illustrious characters, associate themselves with given days; and the arrival of the period, calls forth the event or the individual from the slumbers of repose.

Viewed in the combined features of its character, *Time's Telescope* may be considered as a lively comment on our almanacks, stating, as a reviewer of the volume for 1821 observes, "why we must eat mince-pies at Christmas, or pancakes on Shrove Tuesday; why we must eat goose at Michaelmas, or be made geese of on All-fools' day." There is scarcely a day to be found in our kalendar, which some extraordinary personage, or some singular event, has not rendered remarkable, and which this work has not explained or illustrated.

The reader must not, however, expect to find every thing in any one volume. Fifteen are now in the hands of the public, and it is only when contemplated as a series, that the fund of information which they contain can be fairly appreciated. From this now before us, the naturalist may learn many instructive lessons, the antiquarian pick up many venerable fragments, the moralist find many incentives to the discharge of duty, and the lover of poetry many beautiful flowers sprinkled with Parnassian dews, and impregnated with the fragrant atmosphere of the Aonian mount.

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REVIEW.—*The Opening of the Sixth Seal; a Sacred Poem, &c. &c.* 12mo. pp. 180. Longman. London. 1829.

WE can scarcely persuade ourselves that poetry, how excellent soever in its nature, is a promising medium for the elucidation of prophecy. Prophecy may, however, furnish a good subject for poetry, although it can have little to hope from the embellishments of the muse. In Pope's *Messiah*, we admire the elegance and grandeur of the versification, and are captivated with its development of ideas, rendered ominous because half obscured by the mist of its futurity; but no one thinks of seeking in its beautiful lines for a comment on the predictions of Isaiah. In the twilight which just beams upon unborn events, and gives a demi-existence to indefinite ideas just emerging from darkness, the muse frequently appears to great advantage. It

region in which the mind can expatiate without suffering facts to check the career of fancy, or curtail the glowings of an excursive imagination; but beyond this reason will hardly permit us to pursue its pathless flight.

To "The Opening of the Sixth Seal," now under consideration, many of the preceding remarks will strictly apply. Its versification embodies a more than common share of excellence; the figures are frequently bold; and, rendered expressive by being perspicuously defined, they embellish, by a kind of accident, the portions of the poem which they were only designed to illustrate. Many scenes are introduced to our notice, some of which please by the smiles of nature which they delineate, and others interest by the terrible sublimity and awful catastrophes which they unfold.

In the frame-work of his poem, the author has taken a march through nearly the whole range of time, and selected the more prominent events, the placid and the tumultuous, the fertile and the barren, the luxuriance of primeval beauty, and the desolations of the deluge, the emerging of the postdiluvian world from the surrounding inundation, and the crimes of man; and passing onward to the consummation of the history of our species, scarcely any momentous incident is suffered to escape. From such materials, a production of no ordinary merit might naturally be expected. Nor are we disappointed. The author has turned them to good account, and produced a work which will be read with interest and admiration; more, however, as an effort of talent, and an emanation of genius, than as "the opening of the sixth seal," which, without any disadvantage, might have given place to a more appropriate title.

#### BRIEF SURVEY OF BOOKS.

1. *A Narrative of Mr. Charles Barns, a local Preacher in the Methodist Connexion at Buckfastleigh, Devon, by Oliver Henwood, Wesleyan Minister, (Howe, Exeter,)* may be advantageously perused by persons of every denomination. It furnishes an interesting account of a pious man, every way qualified for life, but equally prepared for the accidental, and almost sudden death, which called him to another world. Being entangled in the machinery of a paper-mill on the 4th of November, 1828, he was so seriously injured, that he died on the 7th, leaving behind him a testimony instructive to survivors, and an example worthy of their

imitation. Without parade or ostentation, Mr. Henwood, in this narrative, has placed his character in an amiable light, and we doubt not that a perusal of it will lead many to perceive the necessity of being ready for all the events which await us in this probationary state.

2. *A Brief Sketch of the Life of John Wilkinson, Minister of South-street Chapel, Devonport, (Bennet, London,)* is a piece of antinomian biography, by an antinomian biographer, and in the filthy puddle of antinomianism we must leave it.

3. *Rural Felicity, or Happy Peasantry &c., by R. Tobit, (Bennet, London,)* is a collection of little poems for children. Containing nothing either to provoke reprehension, or to excite applause, there can be little doubt that they will creep along without any molestation.

4. *The Young Christian's Pocket Library of Religious Knowledge, &c. (Fisher, London,)* presents to our view its first number, printed with a fair type, and on excellent paper. It is ornamented with a well-executed engraving of Him, "who was wounded for our transgressions." The whole will be completed in thirty-six numbers at sixpence each, making, when bound, three handsome pocket volumes. The celebrated divines from whose works the various articles will be selected, are, Serle, Bogatzky, Scott, Henry, Hall, Doddridge, Jones, Baxter, and Mason, names that deservedly rank high in the theological world. From our acquaintance with their writings, and the specimen of the work now submitted to our inspection, no doubt can be entertained, that this will be a valuable addition to the young Christian's library. The subjects are chiefly of an experimental and practical nature, combined occasionally with others, calculated to quicken the moral feelings, and to expand the intellectual powers.

5. *Rhymes for Infant Minds, &c. by Eliza Waterhouse, (Merrett London,)* will recommend themselves to notice by the ease and simplicity with which they are written. The language is familiar in its character, and the sentiments are such as may be supposed to interest the minds of children. Their design is to inculcate sobriety, industry, good behaviour in general, and, above all, the fear and love of God.

6. *Anti-Slavery Monthly Reporter for April, 1829, Nos. 47 & 48,* like most of their predecessors in the cause of humanity, hang like a dead weight on the slave system, exposing its iniquities, and grappling with its advocates. The atrocities connected

with slavery are frequently too appalling to admit of any apology, and a monthly tract that places them before the public must severely gail those who uphold them. Such is the *Anti-slavery Reporter*, in the suppression of which the foes of humanity would rejoice, while over its grave the African and his friends would drop a tear.

7. *Universal Education considered with regard to its Influence on the Happiness and Moral Character of the Middle and Lower Classes, &c.* by One of the People, (Whittaker, London,) is viewed by the author as the principal source of the increase of crime, and the cause of that luxury, pride, and dissipation, which at once impoverish, and, seen through false optics, embellish society. He wishes the good old days of homespun, cider, bacon, cabbage, and ignorance, again to return, that master Tommy might not be compelled to learn the classics, to prevent the porter's son from treading on his heels. He admits that facts are rather against him, since by far the greater number of delinquents have been decidedly untaught in their duties either to God or man. But rather than education should escape, he insinuates, that these ignorant criminals may have been made the dupes of the more artful knaves that have been taught in the schools of our modern system. In the conclusion of his pamphlet, he sketches what he would recommend as the outline of an act of parliament, for the establishment of a school in each parish, the management of which should be vested in the minister, churchwardens, overseers, and a given number of parishioners, annually chosen. Besides these, with the exception of Sunday-schools for religious instruction, he would not allow any gratuitous school to exist, even though supported by voluntary contributions.

8. *Passion Week, Part II.*, (Seeley, London,) treats of the sufferings of Christ for the sins of mankind; and from this tragic event, the author introduces to our notice many very affecting scenes. The history of the transaction is first given, and this is accompanied with appropriate remarks. The whole is calculated to impress upon the mind a deep sense of the obligations we are under to Almighty God, in providing the Saviour who died for our sins.

9. *A Set of Psalm and Hymn Tunes for the Organ, Pianoforte, &c. &c.* by H. Searle, (Hart, London,) seems well adapted for the end proposed. They contain variety and harmony; and there can be but little

doubt that many of them will find their way into our places of public worship, as well as into private circles, where instrumental music forms a considerable portion of domestic entertainment. In some few there is a degree of elevated pathos which renders them peculiarly striking, and none among them will be neglected from a want of merit.

10. *He is Risen, an Easter Offering*, (Sherwood, London,) is a neat little poem, dedicated to the governors and masters of Christ's hospital, and suited to the occasion that called it into existence. It contains many spirited lines; but the great event which it commemorates is too solemn, too magnificent, and too interesting to mankind, to receive any adornment from poetical embellishment. The hills of Zion are always more elevated than those of Parnassus.

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ASTRONOMICAL OCCURRENCES FOR  
JUNE, 1829.

THE Sun enters the cardinal and tropical sign Cancer on the 21st at 8 minutes past six in the evening; this day being the longest in the northern hemisphere; his declination is 23 degrees 28 minutes north; he rises at 43 minutes past three, and sets at 17 minutes past eight: his semi-diameter is 15 minutes, 45 seconds, and 8 tenths; its passage of the meridian being completed in 1 minute, 8 seconds, and 6 tenths; his hourly motion in space is 2 minutes, 23 seconds, and 1 tenth.

The Moon is new on the 1st at 49 minutes past five in the afternoon, in the tenth degree of Gemini; she enters her first quarter on the 9th at 23 minutes past one in the afternoon, in the 18th degree of Virgo; on the 17th at 15 minutes past six in the morning, in the 25th degree of Sagittarius; she enters her last quarter on the 23d at 57 minutes past 12 at night, in the 2d degree of Aries. She passes Venus on the 1st at 15 minutes past 12 at night; Mercury and Mars on the 3d: the former at 15 minutes past three, and the latter at five in the afternoon; Saturn on the 5th at three in the afternoon; and Jupiter on the 15th at twelve at night. She is in apogee on the 8th, and in perigee on the 21st.

Mercury is an evening star, at his greatest elongation on the 8th; he sets on the 1st at 10 minutes past ten; is in conjunction with Mars on the 5th at five in the morning; crosses the ecliptic in his descending node on the 15th; and is stationary on the 22d; on the 25th he sets at 53 minutes past eight.

Venus is an evening star, setting on the 1st at 24 minutes past eight, and on the 25th at 2 minutes past nine: she is too near the Sun to be visible this month.

Mars is lost in the superior splendour of the solar beams; he sets on the 1st at 12 minutes past ten in the evening, and on the 25th at 30 minutes past nine.

Saturn and Jupiter are conspicuous objects during the evenings of this month: the former in the western hemisphere embellishing the constellation Cancer, and the latter in the eastern, shedding his effulgence over the constellation Scorpio. Saturn is directing his course towards  $\gamma$  and  $\delta$  Cancri; and Jupiter is seen above Antares directing his course slowly to  $\beta$  Scorpionis; he is in opposition to the Sun on the 1st at 15 minutes past 5 in the morning. There are four eclipses of his first satellite visible this month: the first at 4 seconds past twelve at night on the 3d; the second at 54 minutes 38 seconds past one in the morning of the 11th; the third at 17 minutes 56 seconds past ten in the evening of the 19th; and the fourth at 12 minutes 44 seconds past twelve at night on the 26th.

At sunset on the evening of the 1st, the constellation Gemini is noticed in the western hemisphere; below it, and verging to the horizon, is observed the Little Dog with its bright star Procyon. From this constellation, and occupying the lower region of the heavens, are the mazy folds of the Hydra stretching nearly to the western horizon. The brightest star in this constellation is situated under Cor Leonis or Regulus; it is named Cor Hydræ. Above this Asterism is the constellation Leo, and between it and Gemini is seen Cancer, distinguished by the planet Saturn. Above Gemini, Cancer, and Leo, are situated Leo Minor and Lynx, and north of the two Lions the stupendous Bear presents itself to view, with its three stars forming a tail and four nearly an oblong, the two western pointing directly to the Polar star. The north-western portion of the heavens is distinguished by the constellation Auriga with its brilliant star Capella; Perseus is nearly north, and Cassiopeia is directly north. Cepheus and Cygnus occupy the north-eastern portion of the heavens, the bright star Lyra being situated E. N. E. Above it is observed the Dragon and Ursa Minor; Hercules is noticed to the west of Lyra, having Serpentarius to the south, and Serpens and Corona Borealis to the west, Libra and Virgo occupy the heaven from the s.e. to s.; and to the north of Virgo is seen Bootes with the brilliant star Arcturus.

#### ANNIVERSARIES OF BENEVOLENT INSTITUTIONS IN THE METROPOLIS.

INDEPENDENTLY of their numerous subordinate branches, these anniversaries, and the sermons connected with them, amount to about one hundred. This circumstance compels us rather to give their outlines, than to enter into their details; and more especially so, as several papers have published ample accounts of their varied proceedings, and, in many instances, have recorded the speeches delivered by the advocates of the several institutions.

Of these public meetings, we have attended many; and from all the observations we were able to make, no diminution of zeal, no deficiency in ardour, no backwardness in contribution, was perceptible. On most occasions, the places were thronged with respectable and attentive auditors; and although the meetings were protracted in some cases to an unusual length, few among them manifested a disposition to retire until the whole was concluded.

*Wesleyan Missionary Society.*—At the anniversary of this society, which was held in the new chapel, City-road, on Monday, May 4th, the Right Honourable the Earl of Mountcashel presided. His opening speech took a luminous survey of the objects which the society had in view, gave a brief account of the instruments and agents employed in the work, and transiently glanced at the varied success which had attended their exertions in different parts of the world. This was considered as a presage of future usefulness, and as a stimulative to perseverance in a line of duty which God had so signally owned and blessed. The opening speech was followed by a report of the last year's proceedings, in which the writer traversed the globe, and brought before the listening auditors the numerous stations in which the standard of the cross had been erected. Its language was full of animation and energy, and by whomsoever written, was highly creditable to the author's talents. From the numerous places and topics on which it touched, it was extended to a considerable length; but for this, its intrinsic excellencies made ample amends; and, perhaps, not one in the whole assembly thought it tedious, or even wished that it had been curtailed. While following the statement of the report into its ramified details, we learnt, that in various parts of the world this society had 190 missionaries, employed in 140 stations;—that twelve additional missionaries were forthwith to be sent out;—that upwards of 2000

children were under christian instruction, and that the funds of the society amounted to about £50,000. Among the speakers were sir George Rose, the Rev. James Parsons, a Missionary from Madras, W. Wilberforce, Esq. James Eagle, Esq. Rev. Robert Newton, Rev. Jabez Bunting, Dr. Townley, Rev. Mr. Morley, Rev. Mr. Squance, Rev. Mr. Reece, Launcelot Haslope, Esq., T. Allen, Esq., and several others. From these speeches we were enabled to gather, that during the year the preaching of the Gospel in foreign stations had been made a blessing to many; that several had been induced to renounce idolatry, and] to embrace Christianity; and that its sacred influence, instead of being merely embraced in theory, had been realized in the experience, and embodied in the practice, of numerous individuals. To assist the funds of the society, a bazar had been opened a few days prior to the anniversary, the produce of which amounted to £259. This, added to the collections made in the chapels of the metropolis on the preceding days, and the sum contributed at this annual meeting, gave an aggregate of £1425. The contributions throughout the connexion, during the year, amounted on the whole to about £7000 more than was stated at the preceding anniversary.

*Church Missionary Society.*—The anniversary of this institution, held in Freemason's Hall, May 5th, Lord Gambier in the chair, was numerously and most respectably attended. Its interests were warmly and ably advocated by gentlemen of exalted rank and talent, both in church and state, and many pleasing instances were adduced of its great utility in promoting the common cause of Christianity.

*London Hibernian Society.*—Of this society, the anniversary was held also at Freemasons' Hall, Lord Bexley in the chair, supported by several noblemen of distinguished rank and influence. The object of this society is, to establish schools of various descriptions throughout Ireland, in aid of the Protestant cause. These, during the year, had increased from 1046, to 1352. The scholars now standing on the books amount to 76,444, being an increase of 306 schools, and 9108 scholars. Of these pupils, 19,793 were Roman Catholics, and the remainder Protestants. The receipts, however, amounting to nearly £8000, have been found inadequate to the expenditure, as a balance of £1108 lies against the Society.

*Royal Humane Society.*—At the anniversary of this society, held May 4th, at

the City of London Tavern, Admiral Sir E. Codrington took the chair, supported by the Marquis of Ormond, the Vice-chancellor, Sir Sydney Smith, the American minister, and about 200 gentlemen. During the proceedings, thirty men and women, who had been saved from drowning, made their appearance, and excited very powerful emotions. Medals were then delivered by the heroic admiral to several who had been instrumental in saving the lives of others. Among these was Jean Baptiste Gele, a young Frenchman, who had, at the risk of his own life, saved an English lady and child at Boulogne. He had already received a medal from the French government, for his humane exertions.

*British and Foreign Bible Society.*—The anniversary of this society was held, as usual, at Freemasons' Hall, Lord Teignmouth in the chair, from which, during the twenty-five years that the society has been established, his lordship has never but once been absent. The report, although but a few words were devoted to each topic, was, from the vast and increasing number of places, very long; but this received an ample compensation from the interesting matter which it contained. It appeared from the statement with which it concluded, that 440,000 Bibles and Testaments had been issued during the year, and that the receipts amounted to £86,250, being an increase since the preceding anniversary. The meeting was addressed by the Lord Bishop of Litchfield and Coventry, Lord Bishop of Chester, Lord Bishop of Winchester, the Bishop of Calcutta, the Rev. James Hands, of Madras, Dr. Singer, secretary of the Hibernian society, Wm. Wilberforce, Esq., Rev. Mr. Jowett, from Malta, Rev. Mr. Rickard, missionary to the Jews, Rev. Dr. Townley, T. F. Burton, Esq. Rev. John Burnett, of Cork, and several others. Many of the speeches delivered by the above gentlemen, were distinguished by intelligence and animation, of which the auditory seemed deeply sensible. The prelates, in particular, with a degree of gravity becoming their exalted stations, advocated the cause with cool and dispassionate energy, and communicated to the crowded assembly an impulse that will not speedily be forgotten.

*Society for Promoting Christianity among the Jews.*—The anniversary of this society was held, May 6th, at Freemasons' Hall, Sir Thomas Baring, Bart. in the chair. About forty boys and forty girls, of Jewish extraction, were in the gallery, to whom a suitable address was

delivered, we believe, by the Rev. Basil Wood. Their appearance was remarkably neat, their behaviour highly becoming, and the interest they excited was considerable. On this occasion, the assembly was addressed by the Bishop of Litchfield and Coventry, the Rev. Mr. Jowett, the Hon. Gerard Noel, Rev. Mr. Rickard, Rev. Mr. Simeon, Rev. Mr. Cunningham, Sir George Rose, Rev. Daniel Wilson, H. Drummond, Esq., and the Rev. Mr. Marsh. During the whole time the Hall was much crowded, by persons who manifested a lively interest in the proceedings of the day, and the welfare of the society.

*Sunday School Union.*—The anniversary of this union took place as usual, at the City of London Tavern, on the 12th of May, commencing at six in the morning, when breakfast was prepared for all those who wished to attend, at one shilling and sixpence each. But, notwithstanding the hour was early, several hundreds assembled to enjoy the repast, and the social intercourse with which it was accompanied. At half past six, the chair was taken by — Gurney, Esq., and the room filled with persons of both sexes, whose countenances beamed with cheerfulness and smiles; all apparently congratulating themselves on the courage they had displayed in conquering their morning slumbers. The report was both luminous and comprehensive, casting its glances into every quarter of the globe, and noticing, both in proximate and distant regions, the influence and effect of christian education. Throughout the union there are about 90,000 teachers, and 1,000,000 scholars, which, since the last anniversary, is an increase in the latter of 6214. The meeting was addressed by the Rev. Dr. Philip, missionary from South Africa, the Rev. Samuel Hilliard, W. R. Wilson, Sunday-school missionary, Rev. Dr. Bennett, Rev. Mr. Hands from India, Rev. H. Foster Burder, Rev. H. Townley, Rev. Mr. Mundy, Rev. Mr. Davies, Rev. Mr. Sherman, and the Rev. John Edwards. Several of these addresses had an immediate bearing on the great system of general education, and particularly so as to the influence of Sunday schools on the morals of the rising generation. From a calculation by Mr. Wilson, founded on the extent of the British population, and the proportion which children, under a given age, bear to the adults, among those classes which require the aid of Sunday schools, it would appear, that 1,600,000 still remain uneducated, notwithstanding the great and persevering exertions that have been made.

His data, however, seemed, in several respects, rather questionable. By others it was argued with considerable force, that Sunday schools, having passed their infancy, ought now to become seminaries of Christian instruction, rather than places in which children might simply learn to read. In many Sunday schools, among the higher classes, this is almost exclusively the case; but while illiterate children are continually entering, the plan recommended can never be rendered universally practicable.

*Irish Evangelical Society.*—This society held its anniversary in the evening of May 12th, in Finsbury Chapel, Finsbury Circus, Thomas Walker, Esq., in the chair. Several of the speakers were those whose names appear in the preceding meetings, and who, by the energy of their addresses, imparted considerable animation to the concourse of persons now assembled. To these, the name of the Rev. Joseph Fletcher must be added; his speech being not more distinguished for its pathos and eloquence, than for the unfavourable circumstances under which it was partially delivered. While this gentleman was speaking, a momentary commotion was observable on the platform, occasioned by the intrusion of a stranger, who refused to withdraw. It was presently whispered through the congregation that this was an individual, who, having derived notoriety from the infamy attached to his name, was come hither to obstruct the proceedings of the meeting. Instantly all was uproar, noise, and confusion, and nothing could be heard but the discordant sounds of "Hear him, hear him," and "No, no, Turn him out, Turn him out." Several times the stranger attempted to speak, but he could not be heard, and many efforts were made by the chairman, and others, to explain the real cause of this interruption, but all their efforts were rendered ineffectual. Every voice was drowned in "Great is Diana of the Ephesians." The intruder having at length withdrawn, and order being somewhat restored, Mr. Fletcher resumed his speech, and proceeded to its conclusion with less embarrassment than might have been expected. Before the meeting concluded, it was stated, that the preceding commotion had originated in a false alarm;—that the gentleman, instead of being hostile, was friendly to the cause which they were assembled to promote;—that he was well known to many present, as a person of high respectability, although he had in this instance violated the rules of local arrangement, and had come hither to assist the funds of the society;—that he only

wished to speak to explain his motives;—that he regretted the assembly should have been thrown into tumult on his account, and had sent the subscription which he intended personally to have given. This meeting was numerous and respectfully attended. The accounts from Ireland were very interesting, and would probably have been more ample in detail, had it not been for the preceding accidental interruption.

*London Missionary Society.*—The anniversary of this society, Thomas Alers Hankey, Esq. in the chair, was held on the 14th of May, in the Wesleyan chapel, City-road, which, at an early hour, was completely filled; and from the well-known character of the meeting, great expectations were entertained by all present. Nor were they disappointed. The interest was intense, but not more so than the gratification which followed. The report took a comprehensive survey of the numerous missionary stations established by this society in various parts of the world, detailing, with pleasing discrimination, the successes and disappointments which had attended the exertions of their missionaries. The principal speakers on this occasion were, the Rev. George Clayton, Dr. Philip, missionary from Africa, Mr. Buxton, Rev. Mr. Dixon, W. Wilberforce, Esq. Rev. Mark Wilks from Paris, J. Thomas, Esq. of Madras, and the Rev. Mr. Burnett. In the speech of this latter gentlemen, we could not but admire his happy talent in blending chastened humour with the solemnity of his subject. It was calculated to keep attention on the alert, and amply to compensate all who listened to his eloquent harangue. The chapel was much crowded, and the collection was considerable.

*Religious Tract Society.*—It appears from statements made at the anniversary of this society, which was held at the City of London Tavern on the 15th of May, Thomas Pellatt, Esq. in the chair, that since its commencement in 1799, about *one hundred and thirty millions* of tracts, in *forty-eight* languages, have been distributed, through its instrumentality and exertions. Of the beneficial effects resulting from this distribution, many pleasing instances were brought before the meeting; and little doubt can be entertained, that others equally striking exist, of which no account was given, and of which perhaps no record has been preserved. A sufficiency was, however, known, to assure its friends that they had not laboured in vain, nor spent their time and property for nought.

*Protestant Society for the Protection of Religious Liberty.*—To the anniversary of this society a large room in the City of London Tavern was devoted, on the 16th of May; Lord Viscount Ebrington in the chair. The report was dignified in its language, and comprehensive in its views, without being rendered tedious by its immoderate length. It was read by John Wilks, Esq., who occasionally interspersed elucidative remarks. The principal speakers were the Rev. Dr. Bennet, Colonel Addison, Rev. Dr. Dickson, of Edinburgh, Rev. Mr. Bodon, of Sheffield, Rev. Dr. Philip, Rev. Dr. Styles, Daniel O'Connell, Esq., Rev. Mr. Morison, J. B. Browne, of Wareham, Rev. Mr. Murch, Mr. Haynes, Esq. Rev. Mr. Hunt, Rev. T. Jackson, Rev. Mark Wilks, and Rev. Mr. Reynolds, of Romsey. On the preceding anniversary, the repeal of the Corporation and Test Act was celebrated; and in this, the passing of the Catholic Relief Bill was eulogized with triumphant gratulation, from which, among the speakers, there did not appear to be one dissenting voice. While Dr. Philip was speaking, Mr. O'Connell unexpectedly entered the room. His name was no sooner announced, than a burst of applause simultaneously arose from the whole concourse, and some time elapsed before the sensation which his presence had occasioned subsided. When Dr. Styles, who followed, had finished his impassioned address, Mr. O'Connell arose, amidst the renewed cheerings of the whole assembly. This gentleman, in a fine strain of dignified and commanding eloquence, congratulated the audience on the late acquisition to the cause of religious liberty. All present hung in mute attention on the accents which flowed from his tongue, interrupted only by bursts of applause, when a climax was attained, or some momentous sentiment was elicited. He hailed those present as his Protestant brethren, declaring himself also a freeman, from whose limbs, intellect, and conscience, the shackles had lately fallen. His speech continued about half an hour, at the conclusion of which the room resounded with the cheers of the electrified multitude. On retiring, the plaudits were again renewed, with voices, clapping, waving of handkerchiefs, and other demonstrations of approbation. The subsequent speakers caught the contagion, and a new spirit of liberality seemed to have been called into existence among them, which they were unable to find words sufficiently energetic to express. Although the laws had recognized the religious rights of the people,

several acts of local tyranny were brought before the meeting, the consequences of which were averted by the interposition of his society. This local despotism arose chiefly from country magistrates, several of whom were church ministers, and was exercised over those who were thought to be defenceless, and unable to resist oppression. An appeal to the Society, however, soon convinced them of their mistake, and caused illegal authority quickly to retrace its steps, and relinquish with disgrace the rights of conscience on which it had laid its sacrilegious hands. No instance was adduced in which the oppressor presumed to persevere, when it was found that this society had thrown its shield of protection over the head of the oppressed. Several instances, however, of a contrary nature were stated to the meeting, in which both church ministers and magistrates had acted with a degree of liberality that did honour to their understandings and their hearts, a liberality that was consonant with the spirit of the age in which we live. We cannot, however, but infer from some of the preceding facts, that the spirit of bigotry, intolerance, and persecution, though paralyzed, is not yet dead. It still walks in remote districts of the empire, and, though held in chains by the laws, only wants a fair opportunity to appear in its ancient and never to be forgotten terrific form. From the facts thus elicited we cannot but infer that this is a valuable society to the religious community, and highly deserving of the support which it solicits. To place any congregation under its protection, a contribution of two pounds is expected from each in England, and one pound from each in Wales. Letters post paid, addressed either to Thomas Hayter, Esq., the treasurer, or to John Wilks, or Thomas Pellatt, Esqs., the secretaries, at Barton's Coffee-house, Cornhill, will meet with due attention. Of the various resolutions passed at this anniversary, we have not room to enter into any detail. In substance, and in their objects, they bear a strong resemblance to those of which we gave an epitome in our number for June, 1828, col. 581, varying in local particulars as circumstances have dictated.

It is almost needless to say, that the anniversaries of many other benevolent institutions have been held in London during the preceding month, and some few yet remain to be held. Of those that are past, several were equally interesting to such as we have mentioned; but to give even an epitome of above a hundred

would be more than our pages can bear. Those which we have noticed may be considered as fair specimens of others which necessity has compelled us to pass over in silence, and from them the reader may estimate the spirit of benevolence which prevails in the British metropolis, and in other parts throughout the religious communities of the country at large.

These are among the numerous triumphs of Christianity. Wherever the standard of the cross is unfurled, an atmosphere of benevolence is immediately diffused around the hallowed banner, and those who inhale its sacred spirit, begin to breathe peace on earth and good will to all mankind. At present, prosperity attends the glorious cause, and whenever its holy influence shall be circumfused round the globe, men will learn to live like brethren, and instead of wasting and destroying each other, the nations of the earth, beating their swords into ploughshares and their spears into pruning-hooks, will cultivate the arts of peace, and be disgraced with the carnage and devastations of war no more.

#### GLEANINGS.

##### *Missionary Intelligence.*

From a letter dated Huahine, South Seas, so late as November 23d, 1838, we learn, that in this group, and also in the Sandwich Islands, the preaching of the gospel continues to be attended with nearly uninterrupted success. We say nearly, because attempts have been made to arrest its progress, though by means totally dissimilar.

In Tahiti, some visionaries, dissatisfied with the purity of its precepts, have endeavoured to invent a more accommodating system; and, to countenance their authority, have pretended to foretell future events, to work miraculous cures, and, in one instance, to raise a dead man to life. On other occasions they have, in their prayers, petitioned the Almighty to shower upon them an abundance of gold and silver, and large quantities of cloth. It is scarcely necessary to add, that in all these efforts they have been totally unsuccessful.

In the Sandwich Islands, four Roman Catholic priests, sent thither by the government of France some considerable time since, have used their utmost exertions to proselyte the natives to the nummeries of the infallible church, but thus far they have laboured in vain. The natives, blessed with common sense, have not failed to remark, that the ceremonies attempted to be introduced, bear a strong resemblance to their former heathen customs, and that to embrace their system would be to turn idolaters again. Lately a portion of St Paul's epistles has been completed in the Rurutean dialect; also a little hymn book in the same; and the Gospel of St. John is ready for the press.

As the Harvey group contains more inhabitants than the Georgian and Society islands put together, some native teachers are receiving instructions, to repair thither, that they also may have an opportunity of receiving the word of life.

The letter communicating the above branches of missionary information, has on the whole a very pleasing aspect.

*Civil and Religious Liberty.*—A basket-maker, residing in Hull, having placed some Protestant tracts in his window, a Roman Catholic spirit-merchant sent a note to him, to tell him, that if he did not remove them, he would never buy another basket of him. The basket-maker placed the note in his window, putting under it, in large letters, "Is this CIVIL, or religious liberty?" A crowd was soon collected, and a more happy expedient for attracting custom could not have been devised.

*Cups of Good Hope.*—From this colony the intelligence lately received is by no means favourable. The regulations recently introduced, have operated among multitudes of the Hottentots much to the disadvantage of morality. Liberated from their former restraints, drunkenness and licentiousness prevail to an alarming degree, particularly in Graham's Town. It appears that this degraded branch of the human family are all qualified to enjoy the boon with which they have been favoured. In the vices to which they are addicted, many of the Europeans also participate, so that the cause of religion is making but little progress.

*New Zealand.*—By the arrival of the Elizabeth, the melancholy news is confirmed of the total loss of the schooner Herald, belonging to the Church Missionary Society; and of the schooner Enterprize, the property of Messrs. Raine and Brown. Those vessels were lost in entering Hokianga. The passengers and crew of the Herald were all saved, though the natives reduced them to a state of nudity, and barely granted them life; but, sorrowful to relate, all on board the Enterprize met a watery grave, and most of the bodies were washed upon the beach: so that we are able to contradict a report formerly circulated, that our unfortunate countrymen were destroyed by savages. The Enterprize had a full cargo on board for Raine and Brown's establishment, together with stores to the value of £150, for the Wesleyan Missionaries, the whole of which was lost in common with the hapless mariners. Some of the letters that were forwarded fell into the possession of the natives, by whom they had been opened for the purpose of being converted into cartridge paper, but some of them were subsequently purchased from the barbarians, amongst whom there seems to exist, at this moment, a pretty general cessation from war, from which the New Zealanders are scarcely ever exempt. The chief officer of the Herald, which belonged to the Church Missionary Society, has arrived in the Alfred.—*Sydney Gaz.* July 7, 1828.

*Synod of Scotland.* We copy the following article from the Elgin Courier of the 15th ult. a paper conducted with much spirit and ability, by Mr. J. Grant, without being the slave of any political faction. It contains many valuable original articles, particularly of occurrences in the North. We understand that a periodical, to be called the "Elgin Literary Magazine," is just about to be started, under the superintendance of the same editor; it may therefore be expected to merit support, and give satisfaction.—

"The Synod of the Reformed Presbyterian Church in Scotland, at a meeting lately held in Glasgow, unanimously adopted a series of resolutions, which are to be printed and published immediately, for the purpose of shewing to the world their sentiments respecting the recent concessions to the Roman Catholics, and appointed a day of fasting and humiliation to be observed throughout the churches under their inspection, on account of the guilt contracted by this step of national apostasy."

*Ephesus.*—A more thorough change can scarcely be conceived than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets, once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasant. It was early the stronghold of Christianity, and stands at the head of the apostolic churches of Asia. It was there that, as St. Paul says, "the word of God grew mighty and prevailed." Not a single Christian now dwells within it! Its mouldering arches, and dilapidated walls, merely whisper the tale of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveller, to form a probable conjecture as to the very site of the "First Wonder of the World."—*Letters from the Ægean.*

*One Hundred Years Ago.*—This little anecdote, copied from a paper published in London in 1723, will illustrate the difference between the present times and a century past:—"Tuesday, Jan. 1, 1723. On Sunday, a woman was seized near London Wall, for wearing a gown faced with calico; and being carried before a magistrate, and refusing to pay the penalty inflicted by the statute, she was committed to the Compter."—The importation of cotton wool last year exceeded 29,000,000 of pounds. What would the good lady say to the magistrate, if she could return, and see the cotton articles now in use? What was Manchester in those days?

*Slave Ship.*—There is now on the Thames an American built ship of 133 tons burden, employed in the illicit slave-trade, which has been sent home, as a prize slave-vessel, from Sierra Leone. The space allotted for the miserable wretches measures two feet six inches in breadth, and extends from stem to stern:

the captives must have been laid in a reclining position, as there is not space for them to sit upright, and there is no inlet for air except at the end of the platform. In this receptacle 250 slaves were placed, or rather stowed in bulk, and were landed at Sierra Leone in a state of complete nakedness.

*The Balm of Mecca.*—Saffra and Beder are the only places in the Hedjaz where the balsam of Mekka, or Balesan, can be procured in a pure state. The tree from which it is collected grows in the neighbouring mountains, but principally upon Desebel Sobh, and is called by the Arabs "Eshbom." It is from ten to fifteen feet high, with a smooth trunk, and thin bark. In the middle of summer small incisions are made in the bark, and the juice, which immediately issues, is taken off with the thumb-nail, and put into a vessel; it has a strong turpentine smell, and its taste is bitter. The people of Saffra usually adulterate it with sesamum oil and tar.—*Burckhardt's Travels.*

*The Black Tartarian Cherry.*—This cherry is generally considered to have been brought into this country by the late Mr. John Frazer, from Russia. In the account given of it in the "Pomona Londinensis," it is stated to have been introduced from Circassia, by Mr. Hugh Ronalds, of Brentford, in 1794. We have also heard it said, that it originated in Spain, where it was transmitted to Russian gardens, and thence them into England. It is a cherry of great excellence, bearing well as a standard, but doing best on an east or west wall, on which its branches are usually loaded with a profusion of rich and handsome fruit. It has received in our gardens a variety of names.

## Literary Notices.

### Just Published.

The Fulfilling of the Scriptures; or, the Bible the Word of God; in seven lectures. By Robt. Weaver. Memoirs of the Life and Character of Mrs. Hannah Pearson. By George Pearson.

Serious Essays on the Truths of the Glorious Gospel. By John Ryland, D.D. A New Edition of Kent's Original Gospel Harves The Christian's Golden Treasure and Companion. By John Dobell.

A Brief Sketch of the Life of Mr. John Wilkiness, minister of South street Chapel, Devonport. Rural Felicity, or Happy Peasantry, a series of Poems. By R. Tobitt.

Life of Archbishop Cranmer. By J. A. Sargent. Memoir of Mrs. Judoon. By James D. Knowles. The Reference Testament. By Hervey Wilbar, A.M. Sketches and Anecdotes of Dogs. By Capt. Brown. The Practice of Cookery. By Mrs. Dalcaurs. An Introduction to Heraldry. By Hugh Clark. Tales of Field and Flood. By John Malcolm. The Christian's Defence against Inidelity, with an Introductory Essay. By Dr. Chalmers. Stories from the History of Scotland. By the Rev. A. Stewart.

Revidals of Religion in New England, by Jonathan Edwards, A.M. Introductory Essay, by John Fy Smith.

Vallery; or, the Citadel of the Lake: a Poem. By Charles Doyne Sillery. 2 vols. Olney Hymns, Introductory Essay, by J. Moore, Esq.

Moral Freedom and Divine Benevolence. By the Rev. James Jones.

On the Rise and Progress of particular Moral Diseases. By Edward Blackmore, M.D. one of the physicians to the Plymouth Public Dispensary.

Anti-Slavery Reporter, No. 48, for May 1829.

In the Press.

A Second Volume of Discourses on various Subjects, relative to the Being and Attributes of God, and the Works in Creation, Providence, and Grace. By Adam Clarke, LL.D.

### Preparing for Publication.

By Mr. William Hocking, "A Popular System of Architecture," to be illustrated with engravings, and exemplified by reference to well known structures. Portraits of the most Celebrated Beauties of all Nations, is announced for publication by Messrs. Longman and Co. under the superintendance of Mr. Alaric Watts.

Gideon, and other Poems. By the Author of "My Early Years for those in Early Life."

The Author of "The Opening of the Sixth Seal" is about to publish a brief Essay suggesting a more easy and practical Mode of acquiring general knowledge.

The complete Works of Tobias Crisp, D.D. With Notes and Life of the Author, by Dr. Gull.





THOMAS CHALMERS, D.D.

*Thomas Chalmers*

THE HISTORY OF THE ...

CHAPTER ...

THE ...

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# THE Imperial Magazine;

OR, COMPENDIUM OF

RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.

JULY.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.

MEMOIR OF THOMAS CHALMERS, D.D.  
PROFESSOR OF DIVINITY IN THE UNI-  
VERSITY OF EDINBURGH.

(With a Portrait.)

If the importance of an ecclesiastical establishment is to be estimated by the talents and usefulness of its ministers, the church of Scotland will not shrink in a comparison with the most splendidly adorned and richly endowed of its neighbours. Though destitute of political power, undignified by an hierarchy, and deficient in those excitements to ambition which distinguish other religious institutions that are connected with the state, this communion may claim the praise of having sent forth in regular succession, a body of teachers thoroughly fitted by education, and qualified by virtue, for the discharge of the pastoral office, whether as instructors of the people at large, or as professors of sacred literature in the universities.

The names of Blair, Robertson, Campbell, Reid, and Gerard, are venerated wherever religion is esteemed, and learning is cultivated. These luminaries, after fulfilling honourably their respective courses, and leaving imperishable memorials of their sterling excellence, for the benefit of future generations, are all gone to their reward in a higher region, but their places in the sphere below have been abundantly supplied by kindred spirits, equal to them in genius, piety, and diligence.

Among these existing lights of the religious world, Professor Chalmers of Edinburgh shines as a star of the first magnitude, to whom may be applied the language of our great epic poet, that he

"With new spangled ore

Flames in the forehead of the morning sky."

This ornament of the church and of letters is a native of the county of Fife, where his ancestors have long been distinguished and respected as substantial agriculturists. The subject of this imperfect sketch, after receiving a grammatical education in the country, removed to the college of Edinburgh, where he was marked as a diligent student; but did not evince any extraor-

inary vigour of intellect. Though destined for the ministerial office, he rather preferred the lectures of Professor Robison, who filled the mathematical chair, to those of Dr. Hunter, who presided over the divinity class. Mr. Chalmers, however, did not neglect the peculiar studies more immediately requisite to qualify him for the important and varied duties of the pastoral care. In due course he was licensed as a probationary preacher, according to the Presbyterian constitution, which gives the chair of instruction, or, in Scripture phrase, the key of knowledge, to candidates for the sacred function, before they are allowed to administer the sacraments of the church. After serving a short time as an assistant, he obtained a presentation to the living of Kilmany, over which cure he was regularly ordained by the Presbytery of Cupar, in 1802. This is a considerable port town on the northern shore of the Frith of Forth; which, from its situation, afforded ample scope for ministerial diligence. Mr. Chalmers spent some years here, without attracting any particular notice beyond the bounds of his parish, or producing any visible reformation in it upon the principles and manners of the people. His studies in fact were more directed to political economy than to practical theology; as his first literary performance evinced. This was an octavo volume, which appeared in 1808, under the title of "An Inquiry into the Extent and Stability of the National Resources." The period which Mr. Chalmers chose to come before the world as a literary character, was remarkably gloomy, and the present work was not calculated to remove the prevailing despondency. In the spring of the ensuing year, the author, however, suddenly started into popularity as an able speaker, by a most luminous and impressive address delivered in the general assembly at Edinburgh.

The occasion was this: an act of parliament had lately passed for the augmentation of the livings in Scotland; but, necessary and humane as the measure itself was, it was rendered vexatious instead of beneficial to the parochial clergy, who were the

objects of it, by the ill construction of the bill in its most important provisions. By the act it was stipulated, that the power of increasing a minister's stipend should be vested in the court of Tiends, as commissioners to decide between the incumbent and the heritors or landholders, the former giving notice in a regular summons, and the latter possessing the right of litigating the plea. The bill gave to the clergy so situated the privilege of advancing further claims, as they might find occasion for doing so, in the improved circumstances of their parishes. Unfortunately, however, this legislative measure was shackled by two clauses, which, in limiting the intervals of augmentation, left the period of commencement so ambiguous, that it was much to be apprehended the clergy who stood in most need of the proposed assistance, would not be able to prosecute their claims without being at a great expense, and suffering a considerable delay from the opposition of the wealthy proprietors of the soil, and the intrigues of the lawyers.

To prevent these embarrassments, and to give efficiency to a proposition that in all other respects was not barely unobjectionable, but essentially necessary, the Presbytery of Cupar deputed Mr. Chalmers to plead the common cause of himself and his brethren of that district in the general assembly. This honourable service called forth his latent powers with such effect, that all who heard him were astonished at the splendour of his eloquence, convinced by the force of his argument, and delighted by the coruscations of his wit.

The eclat which followed this display of his powers did not die away with the circumstance out of which it arose.

Mr. Chalmers was now consulted, courted, and employed on subjects of importance, and the conductors of the Edinburgh Review soon had the address to engage his pen for their critical journal. As yet, however, the extraordinary talents of this highly gifted man may be said to have been exerted wholly on secular objects. In the strict line of his profession he had produced nothing for the edification of the public, nor was he at all followed as a preacher. But a great and effectual change was now at hand.

About the time when his memorable speech was delivered in the general assembly, Dr. Brewster was preparing materials, and procuring assistance, for the composition of his projected Encyclopedia. Anxious to enrich his work with articles of the first degree of excellence in their several kinds,

he turned his thoughts, for the department of theology, to Mr. Chalmers, who undertook the task, and began a course of study suited to the magnitude of the subject. It will seem extraordinary to most persons, that a man of learning, regularly educated for the ministry, and holding a benefice in such a country as Scotland, should have the spirit of religion to acquiesce after exercising the teacher's office in a large parish for some years. But remarkable as the fact may appear, it seems certain that Mr. Chalmers never rightly understood the genius of Christianity till he came under the obligation of investigating its principles and evidences for general instruction. After all, this is not a singular case, for we have known several instances of ministers in other communions, who have gone through a long routine of professional duty, with little satisfaction to themselves, and scarcely any profit to their hearers, till some apparently fortuitous incident has given a new impulse to their minds, and an advantageous direction to their labours.

While our author endeavoured to set in a clear light the true character of the Christian religion, he began to suspect the correctness of his former views of this sublime system. In following up this doubt, he soon discovered the reason why his preaching against vice had been so inefficacious. He now saw that, as the mere assent to the divine origin of the gospel, does not constitute operative faith; so neither is the formal practice of certain external duties, that righteousness which can alone render man acceptable in the sight of Heaven. He also perceived the force of the awful declaration, "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all," that is, he has broken the whole law, so far at least as to forfeit by his disobedience all claim to an admission into the realms of infinite purity. This change in his religious views was productive of an important alteration in the tenor of his public ministrations; and instead of general declamation against the prevailing delinquencies, he now assailed the citadel of sin, by laying open the heart in all its moral deformity, that his people might be led to feel what their pastor himself felt, their total inability to turn from evil to good, without divine grace.

The article on Christianity, in the Encyclopedia, gave such satisfaction to the religious public, that the author was earnestly entreated to print it in a separate form for more extensive circulation. With

his request he complied, and the volume entitled, "The Evidence and Authority of the Christian Revelation," no sooner appeared, than it was received with such avidity as quickly to reach a sixth edition. The celebrity which he gained by this luminous performance, spread his name far and wide, not only in Scotland, but in England. In his own country he was honoured with the degree of doctor in divinity, and in England his work was strongly recommended to candidates for orders, by no less a man than bishop Tomline, in a new edition of his Elements of Christian Theology.

Dr. Chalmers was now called forward frequently, to appear in public both as a preacher and a leading speaker at meetings for philanthropic purposes. In 1813 he printed a "Sermon preached at Edinburgh before the Society for the relief of the destitute Sick, in that city;" and in the following year he published an admirable tract, entitled, "The Influence of Bible Societies on the Temporal Necessities of the Poor."

This argumentative performance does not touch upon the positive claims of the institution whose cause it pleads, but is wholly employed in repelling an objection which is set up at the very outset of every attempt to raise a subscription in its support; nothing being more common than to have the secular necessities of the poor brought into competition with it, and every shilling given to the Bible Society represented as an encroachment upon that fund which was before allocated to the relief of poverty.

The objection is met, combated, and overthrown, in a variety of ways; and the conclusion is, "That the extension of Bible Societies, while it counteracts in various directions the mischief of poor rates, augments that principle of individual benevolence which is the best substitute for poor rates. You add to the stock of individual benevolence, by adding to the number of benevolent individuals; and this is the genuine effect of a Bible Association. Or, you add to the stock of individual benevolence in a country, by adding to the intensity of the benevolent principle; and this is the undoubted tendency of a Bible Association. And, what is of mighty importance in this argument, a Bible Association not only awakens the benevolent principle, but enlivens it. It establishes an intercourse betwixt the various orders of society; and on no former occasion in the history of this country, have the rich and the poor come so often together upon a

footing of good will. The kindly influence of this is incalculable. It brings the poor under the eye of their richer neighbours. The visits and inquiries connected with the objects of the Bible Society, bring them into contact with one another. The rich come to be more skilled in the wants and difficulties of the poor; and by entering their houses, and joining with them in conversation, they not only acquire a benevolence towards them, but they gather that knowledge which is so essential to guide and enlighten their benevolence."

It was now obvious that the labours of Dr. Chalmers could not be long confined to a remote and comparatively obscure district. Talents so powerful, combined with the best principles and the most determined energy, required an extensive sphere of action. Accordingly, in 1815, he received an invitation to undertake the charge of the Tron Church at Glasgow. He accepted the call, and, on his removal thither, published an affectionate address to his former parishioners, in which he gave this account of the great change that had occurred in his ministerial conduct while resident at Kilmarnock:

"Here I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet every soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely turned to God, and as totally unpossessed by a principle of love to Him, as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period, in which I made no attempt against the natural enmity of the

mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation: while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and offices,—even at this time I certainly did press the reformations of honour, and truth, and integrity among my people; but I never once heard of any such reformations having been effected amongst them. If there ever was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather on the moral habits of my parishioners: and it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their dependence and their prayers; it was not, in one word, till the contemplations of my people were turned to those great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity—that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid, at the same time, the ultimate object, of my earlier ministrations.

"Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth, in my hearing, a delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable purloining of your earlier days! But a sense of your heavenly Master's eye has brought another influence to bear upon you; and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith.

"You have, at least, taught me, that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry, with all its simplicity, into wider theatre; and to bring, with all the power of its subduing efficacy, upon the vices of a more crowded population."

Soon after this, Dr. Chalmers added to his celebrity as a preacher and a writer by "A Series of Discourses on the Christian Revelation, viewed in connection with the Modern Astronomy."

These Discourses, or, as they might perhaps have been more appropriately designated, Lectures, were chiefly delivered on the occasion of the week-day sermon preached in rotation by the ministers of Glasgow. They are seven in number, and an idea of their merit, in point of argument, may be formed from the following analysis given by the author in the introduction:

"The astronomical objection against the truth of the Gospel, does not occupy a very prominent place in any of our Treatises of Infidelity. It is often, however, met with in conversation—and we have known it to be the cause of serious perplexity and alarm in minds anxious for the solid establishment of their religious faith.

"There is an imposing splendour in the science of astronomy, and it is not to be wondered at, if the light it throws, or appears to throw, over other tracts of speculation than those which are properly its own, should at times dazzle and mislead an inquirer. On this account, we think it were a service to what we deem a true and a righteous cause, could we succeed in dissipating this illusion; and in stripping Infidelity of those pretensions to enlargement, and to a certain air of philosophical greatness, by which it has often become so destructively alluring to the young, the ardent, and the ambitious.

"In my first Discourse, I have attempted a sketch of Modern Astronomy, nor have I wished to throw any disguise over that comparative littleness which belongs to our planet, and which gives to the argument of Freethinkers all its plausibility.

"This argument involves in it an assertion and an inference. The assertion is, that Christianity is a religion which professes to be designed for the single benefit of our world; and the inference is, that God cannot be the author of this religion, for he would not lavish, on so insignificant a field, such peculiar and such distinguishing attentions as are ascribed to him in the Old and New Testament.

"Christianity makes no such profession. That it is designed for the single benefit of our world, is altogether a presumption of an infidel himself.—And feeling that this is not the only example of temerity which can be charged on the enemies of our faith, I have allotted my second Discourse to the attempt of demonstrating the utter epugnance of such a spirit with the cautious and enlightened philosophy of modern times.

"In the course of this Sermon I have offered a tribute of acknowledgment to the theology of sir Isaac Newton; and in such terms as, if not further explained, may be liable to misconstruction. The grand circumstance of applause in the character of his great man is, that, unseduced by all the magnificence of his own discoveries, he had a solidity of mind which could resist their fascinations, and keep him in steady attachment to that book, whose general evidences stamped upon it the impress of a real communication from heaven. This was the sole attribute of his theology which I had in my eye, when I presumed to eulogize it. I do not think, that, amid the distraction and the engrossment of his other pursuits, he has at all times succeeded in his interpretation of the book; else he would never, in my apprehension, have abetted the leading doctrine of a sect or a system, which has now nearly dwindled away from public observation.

"In my third Discourse I am silent as to the assertion, and attempt to combat the inference that is founded upon it. I insist, that upon all the analogies of nature and of providence, we can lay no limit on the condescension of God, or on the multiplicity of his regards, even to the very humblest departments of creation; and that it is not for us, who see the evidences of divine wisdom and care spread in such exhaustless profusion around us, to say, that the Deity would not lavish all the wealth of his wondrous attributes on the salvation even of our solitary species.

"At this point of the argument, I trust that the intelligent reader may be enabled to perceive in the adversaries of the gospel a two-fold dereliction from the maxims of the Baconian philosophy: that, in the first instance, the assertion which forms the groundwork of their argument is gratuitously fetched out of an unknown region, where they are utterly abandoned by the light of experience; and that, in the second instance, the inference they urge from it is in the face of manifold and undeniable truths, all lying within the safe and accessible field of human observation.

"In my subsequent discourses, I proceed to the informations of the record. The infidel objection, drawn from astronomy, may be considered as by this time disposed of; and if we have succeeded in clearing it away, so as to deliver the Christian testimony from all discredit upon this ground, then may we submit, on the strength of other evidences, to be guided by its information. We shall thus learn, that Christianity has a far more extensive bearing on the other orders of creation, than the infidel is disposed to allow; and whether he will own the authority of this information or not, he will at least be forced to admit that the subject matter of the Bible itself is not chargeable with that objection which he has attempted to fasten upon it.

"Thus, had my only object been the refutation of the infidel argument, I might have spared the last discourses of the volume altogether. But the tracks of scriptural information to which they directed me, I considered as worthy prosecution on their own account—and I do think that much may be gathered from these less observed portions of the field of revelation, to cheer, to elevate, and to guide the believer.

"But, in the management of such a discussion as this, though, for a great degree of this effect, it would require to be conducted in a far higher style than I am able to sustain, the taste of the human mind may be regaled, and its understanding put into a state of the most agreeable exercise.

"Now this is quite distinct from the conscience being made to feel the force of a personal application; nor could I either bring this argument to its close in the pulpit, or offer it to the general notice of the world, without adverting, in the last Discourse, to a delusion which, I fear, is carrying forward thousands, and tens of thousands, to an undone eternity.

"I have closed the volume with an Appendix of Scriptural Authorities. I found that I could not easily interweave them in the texture of the work, and have therefore thought fit to present them in a separate form. I look for a twofold benefit from this exhibition—first to those more general readers, who are ignorant of the Scriptures, and of the richness and variety which abound in them,—and, secondly, to those narrow and intolerant professors, who take an alarm at the very sound and semblance of philosophy; and feel as if there was an utter irreconcilable antipathy between its lessons on the one hand, and the soundness and piety of the Bible on the other. It were well, I conceive, for our cause, that the latter could

become a little more indulgent on this subject; that they gave up a portion of those ancient and hereditary prepossessions, which go so far to cramp and enthral them; that they would suffer theology to take that wide range of argument and of illustration which belongs to her; and that, less sensitively jealous of any desecration being brought upon the Sabbath or the pulpit, they would suffer her freely to announce all those truths, which either serve to protect Christianity from the contempt of science; or to protect the teachers of Christianity from those invasions which are practised both on the sacredness of the office, and on the solitude of its devotional and intellectual labours."

The objection to revealed religion, drawn from the plurality of worlds, is not only refuted in these discourses, but retorted with resistless force upon the presumptuous infidel, whose argument is demonstratively shewn to be injurious to the divine perfection. On this point Dr. Chalmers says:

"The more we know of the extent of nature, should not we have the loftier conception of Him who sits in high authority over the concerns of so wide a universe? But, is it not adding to the bright catalogue of his other attributes, to say, that while magnitude does not overpower him, minuteness does not escape him, and variety cannot bewilder him; and that, at the very time while the mind of the Deity is abroad over the whole vastness of creation, there is not one particle of matter, there is not one individual principle of rational or of animal existence, there is not one single world in that expanse which teems with them, that his eye does not discern as constantly, and his hand does not guide as unerringly, and his Spirit does not watch and care for as vigilantly, as if it formed the one and exclusive object of his attention.

"The thing is inconceivable to us, whose minds are so easily distracted by a number of objects, and this is the secret principle of the whole infidelity I am now alluding to. To bring God to the level of our own comprehension, we would clothe him in the impotency of a man. We would transfer to his wonderful mind all the imperfections of our own faculties. When we are taught by astronomy that he has millions of worlds to look after, and thus add in one direction to the glories of his character; we take away from them in another, by saying, that each of these worlds must be looked after imperfectly. The use that we make of a discovery, which should heighten our every concep-

tion of God, and humble us into the sentiment, that a being of such mysterious elevation is to us unfathomable, is to sit in judgment over him, ay, and to pronounce such a judgment as degrades him, and keeps him down to the standard of our own paltry imagination.

"We are introduced by modern science to a multitude of other suns and of other systems; and the perverse interpretations we put upon the fact, that God can diffuse the benefits of his power, and his goodness over such a variety of worlds, is, that he cannot, or will not, bestow so much goodness on one of those worlds, as professed revelation from heaven has announced to us. While we enlarge the provinces of his empire, we tarnish all the glory of this enlargement, by saying, he has so much to care for, that the care of every one province must be less complete, and less vigilant, and less effectual, than it would otherwise have been. By the discoveries of modern science, we multiply the places of the creation; but along with this, we would impair the attributes of his eye being in every place to behold the evil and the good; and thus, while we magnify one of his perfections, we do it at the expense of another; and to bring him within the grasp of our feeble capacity, we would deface one of the glories of that character, which it is our part to adore, as higher than all thought, and as greater than all comprehension."

After ministering at the Tron Church about three years, Dr. Chalmers was transferred to the more extensive charge of St. John's parish, in Glasgow, where he successfully introduced the system of Sabbath-school teaching, and also a plan for relieving the poor by voluntary contributions, instead of the offensive mode of compulsory levies. These important subjects he brought under the consideration of the general assembly, and with such powerful effect, that in a short time both improvements became general throughout Scotland.

In 1820, Dr. Chalmers published eight discourses on "The application of Christianity to the commercial and ordinary affairs of life."

After this, he began a quarterly publication on "The Christian and Civic Economy of Large Towns," which work was completed in two octavo volumes. The great object of this work is to unite the efforts of civil and Christian philanthropy in one stream of effective and regular operation. As they now act, they are too frequently fruitless, the one for want of that spirit of

excitement which religious principle alone can give; and the other by neglecting the ordinary means of accomplishing great moral changes. Dr. Chalmers dwells strongly on the necessity of local instruction within prescribed limits; for, as he truly observes, the pastor who has the charge of an extended population must unavoidably be ignorant of the spiritual state of his people, for want of that reciprocal intercourse, without which mere preaching is of little abiding efficacy. It is nearly the same in tuition, where the schools are conducted on so large a scale as to preclude the possibility of individual inspection. Dr. Chalmers therefore recommends such a division of pastoral and school instruction as may bring the minister more acquainted with his flock, and the tutor with his pupils, than is to be found on the present system in large towns and crowded cities. The subject of Church patronage occupies a large space in these interesting volumes; and here, while the author points out the defects in the legislative measure for the erection of new places of worship in England, he pays a handsome tribute of respect to the "Ecclesiastical Establishment, which," he says, "is a piece of goodly and effective mechanism."

Dr. Chalmers directs much of his attention to the evil of pauperism, and, in common with many other economists, reprobates the compulsory system of parochial rates and poor-houses, as encouraging impudence and idleness. We cannot follow him in the discussion of this subject; nor even enumerate the other productions of his fertile and enterprising genius.

After labouring with the most beneficial effect several years in Glasgow, he accepted the chair of moral philosophy in the University of St. Andrew's, from whence he was removed in 1828 to the professorship of divinity at Edinburgh.

The popularity of this eminent divine is not an ephemeral admiration, gained by the art of an insinuating address, or the glare of a specious eloquence. It rests upon the solid basis of principle. At the outset the hearer is rather displeased by harsh tones, an awkward manner, and a strong northern accent; but as the orator proceeds, all this is forgotten amidst a blaze of light, and a variety of arguments upon subjects often handled before, and supposed to be too hackneyed for novelty of illustration. In proof of this, we might have quoted largely from his discourse on the use and abuse of wealth. His astronomical theology also displays an extraor-

inary depth of thought, and a felicitous mode of rendering an abstract and scientific subject new and edifying to the most simple understandings.

In conclusion, we cannot characterize this eminent divine better than in his own description of the learned Jonathan Edwards: "He affords, perhaps, the most wondrous example in modern times of one richly gifted both in natural and in spiritual discernment; and we know not what most to admire in him, whether the deep philosophy that issues from his pen, or the humble and child-like piety that issues from his pulpit; whether, when, as an author, he deals forth upon his readers the subtleties of profoundest argument, or when, as a Christian minister, he deals forth upon his hearers the simplicities of the gospel; whether it is, when we witness the impression that he has made, by his writings, on the schools and high seats of literature, or the impression that he makes, by his unlaboured addresses, on the plain consciences of a plain congregation."

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AN ESSAY ON THE DOCTRINE OF A PARTICULAR PROVIDENCE, BY THE LATE JOHN MASON GOOD, M.D.

THIS essay from the Life of Dr. Good, by Olinthus Gregory, LL.D., is introduced with the following preliminary observations of his biographer:

'Among the essays composed by Mr. Good in the midst of these varied exertions, that which is devoted to the defence of a particular providence, is, in my judgment, one of the best. He does not seem, however, to have attended to the discussions relative to "the spring of action in Deity," in which *Balguay*, *Bayes*, and *Grove*, each defended a separate theory. *Balguay*, as many will recollect, refers all the Divine actions to *rectitude*, *Bayes* to *benevolence*, and *Grove* to *wisdom*. Yet both *Grove* and *Balguay* acknowledged that the communication of *happiness* is so noble an end, that the Deity unquestionably keeps it always in view; while the *wisdom* adduced in *Grove's* theory differs very little from the *rectitude* assumed as the basis of *Balguay's*. Had Mr. Good been acquainted with the different branches of this controversy, the commencement of his own disquisition would probably have been somewhat modified: and if, instead of starting from a doubtful position, he had simply reasoned from a proposition in which all agree, viz. *that God always does that which is right and good*, the general

strain of his reasoning would have been the same, while the exposure of Hume's sophistry, would, I think, have been more complete.'

ESSAY ON PROVIDENCE.

"Whatever arguments may be adduced in proof of the existence of a Deity, may likewise be adduced in proof of the existence of a general and particular providence. If it be true, and no one, I believe, will be disposed to doubt it, that every power we meet with in the universe ought originally to be attributed to the great First Cause of all things, it follows inevitably that this great First Cause must itself be all-active and all-powerful. And if, again, it be true, as I have endeavoured to demonstrate on another occasion, that the principal, not to say the only motive by which the Deity could be excited in the creation of any order of beings, was their own individual happiness, it follows, moreover, that the constant exertion of this power and activity must be employed in the promotion and continuance of that happiness. It follows therefore, again, that the Creator must, of necessity, be employed in a course of general and uninterrupted providence. But 'we cannot conceive, (as Dr. Price justly observes,) any reasons that can influence the Deity to exercise any providence over the world, which are not, likewise, reasons for extending it to all that happens in the world.' A providence that neglects or forsakes individuals is incomplete, and inadmissible; because incompetent to the conception of a perfect being. The providence, therefore, which is a general, must, at the same time, be a particular one.

"Whether indeed the constant harmony and regularity observable in nature, with all the various events that occur around us, be the effect of original appointment at the first formation of the universe; foreseen, and predetermined; or the result of one continued energy incessantly protracted—is not, perhaps, fully to be decided, and is, moreover, totally irrelevant to our present purpose. Every individual circumstance that has since occurred, both in the moral and physical departments of creation, must, even on the first hypothesis, have been clearly represented to a Being of universal prescience, and without obtaining his approbation could never have taken effect. However, therefore, philosophers may differ in their ideas on this subject; and though the doctrine of incessant interposition must, on many accounts, appear the most plausible; yet each may

contend with nearly equal propriety for the existence of a providence.

"Such considerations, however, have not been allowed their due weight and importance by all philosophers. Some have totally denied the existence of any providence at all; while others, acknowledging the existence of a general providence, have denied that it is in any instance particular, or exerts any influence over individuals.

"I know of but three objections that can be fairly urged either by the one side or the other, in opposition to the doctrine in dispute. The first is, that the Deity is incapable of exercising such a power: the second, that it would be derogatory to him: the third, that its exertion must be inconsistent with the liberty of moral election.

"There is no author I am acquainted with, who has advanced the first objection with so much success and authority as Mr. Hume:\* and it will be to his writings, therefore, I shall direct myself more particularly in my reply. The position he so much labours to demonstrate appears to be this: that even allowing a Deity, he does not seem to have been, and we have no reason to suppose he was, possessed of more than just that determinate quantity of power which was requisite to produce the creation: the exertion of which obliged him to sink into rest through mere debility, and leave his scarcely finished undertaking to itself, and its own imperfect powers of mutual dependence.

"In support of this extraordinary proposition, the arguments he adduces are the following.

"Causes are, at all times, proportioned to their consequent effects, and ought not to be supposed to possess any qualities but what are exactly sufficient to produce them. A body of ten ounces raised in any scale may serve as a proof that the counterbalancing weight exceeds ten ounces; but can never afford a reason that it exceeds a hundred. The same rule holds true universally, whether the cause assigned be brute unconscious matter, or a rational intelligent being. No one, merely from a sight of one of Zeuxis's pictures, could know that he was also a statuary or architect, and was an artist no less skilful in stone or marble than in colours. The talents and taste displayed in the particular work before us, these, and only these, we may safely conclude the workman to be possessed of.

\* Vide Sect. 11. On a Particular Providence and a Future State.

“The chief or sole argument for a divine existence is derived from the general order of nature; which is an argument drawn from effects to causes. Every argument, therefore, deduced from causes to effects must be a gross sophism, since it is impossible to know any thing of the cause, but what has been antecedently, not only inferred, but discovered to the full in the effect.—On the same account, we cannot, according to the rules of just reasoning, ascend from the effect to the cause, and thence return back from that cause with any new inference; or, making any addition to the effect as we find it, establish any new principles of conduct and behaviour.

“Though, from a knowledge of the actions and sentiments of the human species, we may, with propriety, infer more than the simple appearance of objects presented to us would otherwise give us a right to infer: as, for instance, from a half-finished edifice, and the materials for building scattered around it, we might presume that such an edifice would soon be completed, and receive all the further improvements which art could bestow upon it; yet we are not allowed the same liberty of ascending from the effect to the cause, and thence descending from the same cause to infer other effects, in any of our arguments respecting the Deity; since the Deity is only known to us by his actual productions, and since we are ignorant of the motives by which he is actuated, and the sentiments by which he is governed.”

1. “It is not strictly true, however, in the first place, that the sole or even the chief argument in proof of the existence of a Divine Being is derived from the general order of nature. The existence of man alone is sufficient to prove the existence of a Deity, and to demonstrate his perfections. And this simple fact, without any addition whatsoever, has been successfully selected by Mr. Locke for this very purpose; and been made the means of deducing a proof of such an existence, equal, as he himself expresses it, ‘to that of mathematical certainty.’† Wherever a human being exists, if in the possession of his reason, he must have an undoubted perception and certainty of his existence; he must, moreover, be certain that nothing could possibly proceed from nothing, and

he must be therefore certain there must be something uncreated and eternal. That which is uncreated and eternal must, again, possess all the powers, and that in an infinite degree, as being devoid of opposition or obstruction, which can possibly be traced in the being that is finite and created. It must be, therefore, omnipotent, and all-intelligent. From the possession of which intelligence it is easy to deduce every other attribute, whether moral or physical. The argument *a priori* must, at all times, be at least equal to that deduced from effects to causes.

“But, according to the position, that all our arguments for a divine existence are derived from the general order of nature, and the display of objects around us; and that this general order and display of objects is the effect, and the Deity himself the cause; it is far from being a necessary conclusion, and by no means invariable, that the cause in this instance is adjusted precisely to the effect exhibited, and possesses no power or property whatsoever but what is therein displayed.

“In brute unconscious matter, it is true, the experienced train of events shews us there is a constant proportion observed between the cause and the effect, however varied: but it is an obvious error to contend that the same law obtains among rational and intelligent beings; and it is an error proceeding from the belief of a doctrine we have before animadverted upon—the doctrine, I mean, that maintains the same species of absolute necessity to subsist among moral as among physical agents. HERCULES did not, on all occasions, put forth the utmost quantity of his strength; nor CICERO nor DEMOSTHENES exert the whole of their eloquence. They found themselves at full liberty, and not subjected to the same inflexible laws that actuate mere incogitative atoms. It is acknowledged that no one, merely from the sight of a picture of ZEUXIS in ancient times, or of SALVATOR ROSA in more modern, could determine that the former was also a statuary and an architect, and the latter a poet and musician, whose satires and harmonic compositions fell but little short of his skill in the art of colouring. But what is the reason that we are here incapable of determining? Plainly this: that there is no necessary connexion

\* “Since he is a Being, as Mr. H. continues, who discovers himself only by some faint traces or outlines, beyond which we have no authority to ascribe to him any attribute or perfection; and a Being respecting whom what we imagine to be a superior perfection may really be a defect.”

† In the delineation of these arguments, though I

have been under the necessity of contracting and condensing them from the original, I am not conscious of having injured their strength; and I have used Mr. Hume's own expressions as often as I could possibly introduce them.

† Essay on Human Understanding, b. i. ch. 10.

between these different arts and sciences whatsoever. They may be conjoined in the same subject; but they may subsist by themselves: and he who is the best musician may be the worst painter, and the best poet may be the worst statuary.

“The case is very different with respect to the perfections of intelligent beings, and especially the perfections of the Deity; through the whole of which there is a natural link subsisting so obviously, that, from the demonstration of one or two, the rest seem to follow of inevitable necessity. The Being, who is eternal and all-powerful, must be all-intelligent: he who is all-powerful and all-intelligent, must be infinitely happy: he who is infinitely happy in himself, can only be actuated in what he does by motives of benevolence.

“Yet how are we capable of determining at all on the Deity which is the cause, if we can only reason respecting him from a full knowledge of the creation, which is the effect? This creation is extended around us on every side: let us confine ourselves alone to the proofs of power it exhibits. Are we acquainted with its unfathomable dimensions? Have we penetrated into the whole system of laws by which it is regulated? Can we develop the causes of gravitation, magnetism, or muscular motion? Is nothing obscure, nothing mysterious, concealed from our view? If to inquiries like these we can return a satisfactory reply—then, but not till then, let us think of determining our idea of the great original Cause by the effect alone which he has thus exhibited. But if this we cannot do—if, here we are obliged to acknowledge our ignorance and incapacity, does it not evince the grossest presumption to set bounds to the power of a Being who has thus magnificently manifested himself? a power that defies the calculations of science, and overwhelms the conceptions of the most daring?

“Yet if we are not adequate to the comprehension of his power, why should we attempt to fix bounds to any other attribute or perfection of which the Deity may be possessed? That the exertion of power in the works of creation surpasses the limits of human conjecture, is what the most hesitating sceptic must allow. As far, however, as we have been able to discover, an order and disposition, uniform and similar, prevail throughout the whole. But order and disposition must be the result of intelligence. Is the display of power then illimited and incomprehensible? so is that of wisdom and intelligence. Is the same all-powerful and intelligent Being, who is

the former of this portion of the universe on which we reside, the Creator of the universe at large? the same motives must actuate him, and a conduct not inconsistent be exhibited. That he may possess qualities and energies with which we are totally unacquainted, will readily be granted; yet this must for ever remain mere hypothesis, since we have no data on which to found our judgment of them. Yet let they what they may, they cannot be incongruous with those which are developed to our notice in the present world: much less can any of them which he has exhibited, and which reason has taught one class of intelligent beings to deem perfections, be ever regarded by another as defects.

“To confine therefore our ideas of the Deity by the general appearance of objects and events in the present world, or any part of that section of the universe, the mere threshold of creation, with which we are acquainted; or to bound those attributes we cannot but allow him by deductions drawn from so limited a scene—is both inconsistent and unphilosophical: inconsistent, because we have no reason to conceive that an active intelligent Being should at all times exert himself to the utmost of his power; unphilosophical, because we have the clearest reasons for believing that a scene so limited bears not the proportion to the general system of the universe that a grain of sand does to the Pyrenees, or a drop of water to the ocean. And we may, therefore, with the strictest propriety, suppose the Divine Being possessed of a greater degree of perfection in all his various attributes, than the present situation of things will immediately demonstrate to the view: and this without advancing from the effect to the cause, and thence descending to infer other effects which are totally unconnected with their original. The reason being, that the limited capacities of the human species are not adequate to a comprehension of the effects themselves; and if they cannot fully comprehend the effect, how is it possible they should be able fully to comprehend the cause?

“I cannot, however, forbear to notice in this place, that the ascending from an effect to a cause, and thence descending from the same cause to infer other effects which we were ignorant of before, is a liberty which is often taken by philosophers. And that not only in researches which refer to man, or any other animal with which they are intimately acquainted, but which refer to the works of the Deity himself. And it is a liberty, indeed, with-

out which science could no longer exist. The general laws of nature with which we are acquainted will most of them afford us a proof of the truth of this assertion. A close attention to a few particular facts has commonly been the mode in which they have been deduced, and when thus deduced as causes of those facts, they have been afterwards applied to the explanation of other occurrences, which before appeared perfectly unaccountable. The laws of gravitation, which have since been so successfully applied to every point of the heavens, were, as is known to every one, at first determined from the most trifling event possible. And thus, in optics, from a few observations on some of the phenomena of light are inferred the general laws of refraction and reflexion: which, when in this manner once obtained, are applied to the solution of a variety of other phenomena, which would, otherwise, remain inexplicable paradoxes.

“But suppose we make a farther concession still; and allow—what, indeed, we find every hour in every day continually contradicting—that the same proportion and adjustment between cause and effect obtains among rational and intelligent beings, as among brute, unconscious matter; and that the power or capacity of exertion, which is the cause, is never superior to the operation, which is the effect: even by this concession, the argument urged against us, so far from obtaining the least additional force, would, on the very principles of Mr. Hume himself, prove the means of its own refutation.

“All our knowledge, even according to his own system, with respect to matters of fact and existence, we derive from experience; and every event, that takes place in opposition to this grand criterion of our judgment, must bring with it proofs that will more than counterbalance the observations of every day, before a philosopher can assent to its truth. It is this constant and unremitted experience which shews us the continual coherence subsisting between cause and effect. Not that the first bears any analogy to the second, or exerts any sensible influence over it; but only, by long habitude, we have accus-

tomed ourselves to expect the second as the necessary result of the first. For had causes any analogy to their effects, or exerted any known energy over them; immediately on the appearance of a cause, however singular, and however impossible to be classed under any determined species, we should be able, very nearly, to decide at once what effect it might produce; or, to invert the whole, were an effect, equally singular and unparalleled, to be presented to our view, we should, with the same facility, be enabled to interpret its cause. Yet in all such cases, on the present constitution of things, we should certainly find ourselves at a loss for an answer.

“It is owing, therefore, entirely to the constant conjunction of occurrences, as established by the laws of nature, that we are capable of inferring one object from another, or of predicting one event from a preceding.—If we examine the universe at large, we shall find it an effect absolutely unparalleled; and which cannot be comprehended under any species with which we are acquainted. And as we cannot, *primâ facie*, infer any effect from a presented cause, or any cause from a given effect, we find ourselves obliged to hesitate about what the cause of such an extraordinary effect may be; or whether, in reality, we are capable of conceiving any cause at all. Yet, taken collectively, the arguments for the existence of a cause are so potent and convincing, that even in the present age of speculation and refinement, and amongst those who have indulged themselves in the largest latitude of conjecture, there is no philosopher whatever who has been bold enough to controvert them: or rather, who has not stood forward as the champion and espouser of a truth so obvious and incontestable: a truth to which Mr. Hume himself submits with the most cordial acquiescence,\* which is completely assented to by Lord Bolingbroke,† and imagined to be self-evident by the late royal philosopher of Sans Souci.‡ This mode of arguing, therefore, is obviously fallacious; is destructive of principles acknowledged to be incontrovertible; and if pursued, would lead us into endless mazes of error and perplexity.

Perfection, whether conceivable or not conceivable by me.”—*Bolingbroke's Works*, vol. iii.

‡ Le monde entier prouve cette intelligence. Il ne faut qu'ouvrir les yeux pour s'en convaincre. Les fins que la nature s'est proposées dans ses ouvrages, se manifestent si évidemment, qu'on est forcé de reconnaître une cause souveraine et supérieurement intelligente qui y préside nécessairement. Pour peu qu'on soit de bonne foi, il est impossible de se refuser à cette vérité.—*Reveries du Roi de la Prusse sur la Religion*.

\* “The whole frame of nature bespeaks an intelligent author: and no rational inquirer can, after serious reflection, suspend his belief a moment with regard to the primary principles of genuine Theism and Religion.—*Hume on the Natural History of Religion*.”

† “I know, for I can demonstrate, by connecting the clearest and most distinct of my real ideas, that there is a God: a first, intelligent cause of all things, whose infinite wisdom and power appears evidently in all his works, and to whom therefore I ascribe, most rationally, every other

—Hume himself was sensible of the consequences which must necessarily result from the continuation of such an argument, and drops it, therefore, abruptly, without pressing it forward to its extreme; 'lest it should lead us, as he observes, into reasonings of too nice and delicate a nature.'

(To be concluded in our next.)

DESCRIPTION OF NAZARETH,—FROM A RECENT VISIT.

ON the following day we arrived at Nazareth, which we could not perceive till we were at the top of the hill directly over it, as it stands on the foot and sides of a kind of amphitheatre. Its situation is very romantic; the population amounts to about twelve hundred, who are mostly Christians. The Spanish Catholic convent, in which all travellers are accommodated, is a large and excellent mansion, though the number of monks is reduced to less than one half, on account of the poverty of the establishment, from the failure of remittances from Europe. The church of the convent is rich, and contains a fine organ. Below the floor, and entered by a flight of steps, is the cave, or grotto, where the angel Gabriel is said to have appeared to Mary; a granite column was rent in twain by the appearance of the angel,—the lower part is quite gone, but the upper part, which passes through the roof, is suspended in the air. The priests tell you that it has no support from above, and that it is an everlasting miracle. There is a handsome altar in this grotto.

We next visited a small apartment, which is shewn as the workshop of Joseph; this stands at a short distance from the church; part of it only remains, and is certainly kept very neat. Not far from this is the school where our Lord received his education, and which looks much like other schools. But as curious a relic as any, is a large piece of rock, rather soft, about four feet high, and four or five yards long, its form not quite circular: on this, our Lord is said to have often dined with his disciples.

About a mile and half down the valley is shown a high and perpendicular rock, as the very spot where our Lord, according to St. Luke, was taken by the people to be thrown over the precipice. About midway down, in the face of the rock, is the spot where his descent was arrested, and the marks of his hands, and part of his form, are shown, where he entered into the rock and disappeared. The good fathers

do their cause little good by such sad tales. But of far higher interest than traditions and relics is the scenery around Nazareth; it is of the kind in which one would imagine the Saviour of mankind delighted to wander, and to withdraw himself when meditating on his great mission;—deep and secluded dells, covered with a wild verdure; silent and solemn paths, where overhanging rocks shut out all intrusion.

No one can walk round Nazareth without feeling thoughts like these enter his mind, while gazing often on many a sweet spot, traced, perhaps, by the Redeemer's footsteps, and embalmed by his prayers.—*Carne's Letters from the East*, vol. i. p. 288.

MOUNT TABOR, CANA, &c.

The next day we rode to Mount Tabor, about six miles distant; it stands alone on the plain, and is a very small and beautiful mountain, rising gradually on every side: about the fourth part of the ascent towards the summit is covered with a luxuriance of wood. The top of Mount Tabor is flat, and not of large extent; the view from thence is most magnificent. At the foot is shown the village, amidst a few trees, that was the birth-place of Deborah, the prophetess. Herman stands in the plain about six miles off, and at its foot is the village of Nain.

We next proceeded towards Cana by a narrow and rocky path over the mountains. This village is pleasantly situated on a small eminence in a valley, and contains two or three hundred inhabitants; the ruins of the house are still shown, where the miracle of turning the water into wine was performed. The same kind of stoop water-pots are certainly in use in the village: we saw several of the women bearing them on their heads as they returned from the well. The young women are said to be handsome.

As the light was fading, we returned to the convent, and enjoyed our comfortable cell and repast. Here for the first time we ate of the delicious fish caught in the lake of Tiberias; they are very much of the size and colour of mullet. Being admitted to an audience of the emperor, the old man bewailed bitterly the dreadful degeneracy of the age, and departure from the faith, as shewn particularly in the revolution of New Spain, whereby the revenues of the convent were so reduced; the Devil, he said, was active and powerful beyond belief in the present day. What grieves the monks the most is, that they cannot live half so well

they used to do:—the wine was very bad;—however, I gave some comfort to one of the fathers, by buying, at his own price, a small piece, really scarcely visible, of the body of St. Francis, carefully secured in a small enclosure of glass.—*Ibid.* p. 290.

#### VISIT TO THE CITY OF JERUSALEM.

By moonlight next morning, we were on the way to the sacred city; for about three hours it led over the plain, and then ascending the hills, became excessively disagreeable, in some parts so narrow, that only one horse could proceed at a time, and that not always with safety, as the rains had made the rocky paths much worse than usual. At the end of nine hours, however, as we proceeded over the summit of a rugged hill, we beheld Jerusalem at a small distance before us. Its aspect certainly was not magnificent or inspiring, but sad and dreary.

On reaching the gate of Bethlehem, we were speedily admitted, and, after some research, procured a lodging in the house of a native, not far from the walls, and near the tower of David. We had had enough of convents, and a traveller will find himself much more agreeably situated, and more at his ease, in living orientally, than confined within the walls, and obliged to conform to the hours, of a monastery—however, there is no avoiding one's fate. I had my divan and coffee, excellent wine and music in the evening, and wished only to remain in peace. But, in a day or two repeated messages came from the superior of the convent, urging my entry into it: it was so unusual for a traveller to lodge without, and so unsafe in these times, and he would come himself to remonstrate with me; so that I was fain to comply. An unlucky letter from the convent of Constantinople, and an unwillingness to lose the fees which every traveller pays, were the causes of this civility. They put me there into a little cold cell, with a single chair and table in it, and a small flock bed, as if I came to perform a pilgrimage; and the pictures of saints and martyrs on the walls were poor consolations for the substantial comforts I had lost. Here, however, it was my good fortune to meet with a most amiable traveller, A. M. G., an Irish gentleman, whose companion had just left him for Europe.

The morning after my arrival was a very lovely one; and, though it was in February, perfectly warm. I passed out of the gate of Bethlehem, and traversing part of the ravine beneath, ascended the Mount of

Judgment, on the south side of the city. How interesting was her aspect, beheld over the deep and rocky valley of Hinnom! her gloomy walls encompassing Mount Zion on every side; and as yet there was no sound to disturb the silence of the scene. The beautiful Mount of Olives was on the right, and at its feet the valley of Jehoshaphat, amidst whose great rocks and trees stood the tomb of Zacharias, the last of the prophets that was slain: the only stream visible, flowed from the fountain of Siloam, on the side of Zion opposite. It is true the city beloved of God has disappeared, and with it all the hallowed spots once contained within its walls: and keen must be the faith that can now embrace their identity. Yet the face of nature still endures: the rocks, the mountains, lakes and valleys, are unchanged, save that loneliness and wildness are now, where once were luxury and every joy; and though their glory is departed, a high and mournful beauty still rests on many of these silent and romantic scenes. Amidst them a stranger will ever delight to wander, for there his imagination can seldom be at fault; the naked mountain, the untrodden plain, and the voiceless shore, will kindle into life around him, and his every step be filled with those deeds, through which guilt and sorrow passed away, and "life and immortality were brought to light."

The day had become hot ere I returned to my dwelling, just within the walls. It was the most desirable time of the year to be at Jerusalem, as the feast of Easter was about to commence, and many of the pilgrims had arrived. The streets of the city are very narrow and ill-paved, and the houses in general have a mean appearance. The bazaar is a very ordinary one. The Armenian quarter is the only agreeable part of the city: the convent, which stands near the gate of Zion, is very spacious and handsome, with a large garden attached to it, and can furnish accommodations for eight hundred pilgrims within its walls: the poorer part lodging in outhouses and offices in the courts, while the richer find every luxury and comfort, for all the apartments in this convent are furnished in the oriental manner. The wealthy pilgrims never fail to leave a handsome present, to the amount sometimes of several hundred pounds. If a pilgrim die in the convent, all the property he has with him goes to the order. The church is very rich, and ornamented in a very curious taste, the floor being covered, as is the case in all their religious edifices, with a handsome carpet.

The lower division of the city, towards

the east, is chiefly occupied by the Jews; it is the dirtiest and most offensive of all. Several of this people, however, are rather affluent, and live in a very comfortable style; both men and women are more attractive in their persons than those of their nation who reside in Europe, and their features are not so strongly marked with the indelible Hebrew characters, but much more mild and interesting. But few passengers, in general, are met with in the streets, which have the aspect, where the convents are situated, of fortresses, from the height and strength of the walls the monks have thought necessary for their defence. Handsomely dressed persons are seldom seen, as the Jews and Christians rather study to preserve an appearance of poverty, that they may not excite the jealousy of the Turks.

The population of Jerusalem has been variously stated; but it can hardly exceed twenty thousand; ten thousand of these are Jews, five thousand Christians, and the same number of Turks. The walls can with ease be walked round on the outside in forty-five minutes, as the extent is scarcely three miles.

On the east of the city runs the valley or glen of Jehoshaphat; that of Hinnom, which bounds the city, on the south and west; and into these descend the steep sides of Mount Zion, on whose surface the city stands. To the north extends the plain of Jeremiah, the only level space around; it is covered partly with olive-trees. It does not appear possible for the ancient city to have covered a larger space than the present, except by stretching to the north, along the plain of Jeremiah; because the modern walls are built nearly on the brink of the declivities of Zion and the adjoining hill. But the height of this hill is very small, for Jerusalem is on every side, except towards the north, overlooked by hills, higher than the one whereon it stands. When about midway up Mount Olivet, you are on a level with the city walls; and the disparity towards the south is still greater. The form of the town is more like that of a square than any other, and its walls are lofty and strong. There are five or six gates: the golden gate, the gates of Damascus, St. Stephen, and Zion, and that of Bethlehem. Close to the latter is the tower of David, a place of considerable strength.

The circumstance that most perplexes every traveller is, to account for Mount Calvary's having been formerly without the city. It is at present not a small way within; and in order to shut it out, the

ancient walls must have made the most extraordinary and unnecessary curve imaginable. Its elevation was probably always inconsiderable, so that there is little to stagger one's faith in the lowness of its present appearance. The exclusion of Calvary must have deprived the ancient city of a considerable space of habitable ground, of which, from the circumscribed nature of its site, there could have been little to spare. But tradition could not err in the identity of so famous a spot: and the smallest scepticism would deprive it of all its powerful charm. Besides that, the disposition of the former Jerusalem appears to have been, in other parts, sufficiently irregular.

The mosque of Omar, the most beautiful edifice in the Turkish empire, stands, in a great measure, on the site occupied by Solomon's Temple. The area around it is spacious and delightful; and being planted with trees, affords the only agreeable promenade in the city. Christians, however, are never allowed to enter it. Its situation is little elevated above the level of the street, so that Mount Menah, formerly the highest eminence that joined the city, and where the temple stood, is now shorn of its honours. The loftiest part of the town at present is the western, between the gates of Bethlehem and Zion, where the convents are situated.

The sides of the hill of Zion have a pleasing aspect, as they possess a few olive-trees and rude gardens, and a crop of corn was at this time growing there. On its southern extremity, a short way from the wall, is the mosque of David, which is held in the highest reverence by the Turks, who affirm that the remains of that monarch, and his son Solomon, were interred here, and that their tombs still exist. In a small building attached to the mosque, and where a church formerly stood, is the room in which was held the last supper of our Lord and his disciples: we looked into it through some crevices; it had a mean and naked appearance.

In an apartment a little on the left of the rotunda, and paved with marble, is shewn the spot where Christ appeared to Mary in the garden. Near this begins the ascent to Calvary: it consists of eighteen very lofty stone steps: you then find yourself on a floor of beautiful variegated marble, in the midst of which are three or four slender white pillars of the same material, which support the roof, and separate the Greek division of the spot from that appropriated to the Catholics; these pillars are partly shrouded by rich silk hangings. At

the end stand two small and elegant altars; over that of the Catholics is a painting of the crucifixion, and over the Greek is one of the taking down the body from the cross. A number of silver lamps are constantly burning, and throw a rich and softened light over the whole of this striking scene. The street leading to Calvary is a long and gradual ascent, the elevation of the stone steps is above twenty feet, and if it is considered that the summit has been removed to make room for the sacred church, the ancient hill, though low, was sufficiently conspicuous.

The very spot where the cross was fixed is shown; it is a hole in the rock, surrounded by a silver rim; and each pilgrim prostrates himself, and kisses it with the greatest devotion. Its identity is probably as strong as that of the cross and crown of thorns found a few feet below the surface; but where is the scene around or within the city, however sacred, that is not defaced by the sad inventions of the fathers?

Having resolved to pass the night in the church, we took possession, for a few hours, of a small apartment adjoining the gallery that overlooked the crowded area beneath. As it drew near midnight, we ascended again to the summit of Calvary. The pilgrims, one after another, had dropped off, till at last all had departed. No footstep broke on the deep silence of the scene. At intervals, from the Catholic chapel below, was heard the melody of the organ, mingled with the solemn chanting of the priests, who sang of the death and sufferings of the Redeemer. This service, pausing at times, and again rising slowly on the ear, had an effect inexpressibly fine. The hour, the stillness, the softened light and sound, above all, the belief of being where HE who "so loved us" poured out his life, affected the heart and the imagination in a manner difficult to be described. Hour after hour fled fast away, and we descended to the chamber of the sepulchre. How vivid the midnight lights streamed on every part! the priest had quitted his charge, and the lately crowded scene was now lonely. This was the moment, above all others, to bend over the spot, where "the sting of death and the terrors of the grave" were taken away for ever.

The confined situation of the city is redeemed by the magnificent view many parts of it command of the Dead Sea, and the high mountains of Arabia Petrea, forming its eastern shore. This view is towards the south-east, over the valley, between the

hills of Judgment and those adjoining Olivet.

The strong and commanding position of Mount Zion could have been the only reason for fixing the capital of Judea in so extraordinary and inconvenient a situation. Very many parts of the coast and the interior afford a far more favourable site in point of beauty and fertility, or for the purposes of commerce. The city, of old, was often subject to a scarcity of water; the fountain of Siloam and another on the east side, with the brook Kedron, being the chief supplies without the walls; but the latter, probably, possessed little or no water during the summer heats. It was reckoned as a memorable act in one of the kings, that he made a pool and a conduit, which are still called Hezekiah's, and are at the end of the eastern valley. The whole compass of the ancient city, according to Josephus, was only thirty-three furlongs, so that an extension of half a mile along the plain of Jeremiah to the north would give it its ancient size, and in a great measure, it is probable, its ancient position. The present circumference is, no doubt, correctly stated by Maundrell to be two miles and a half. Josephus distinctly states, "the old wall went southward, having its bending above the fountain Siloam," and this fountain in the side of Zion is not far without the present wall. Again, the historian says, "the old wall extended northward to a great length, and passed by the sepulchral caverns of the kings," which caverns, or tombs of the kings, are now above half a mile without the walls, to the north on the plain of Jeremiah. But the small valleys which divided the interior of the old city are now filled up, and many of the elevations levelled. The whole surface of the hills on which Jerusalem and its temple stood, of which Mount Moriah cannot now be distinguished, were, no doubt, much loftier formerly, or else the hollows beneath have been partly filled up. The latter, it is very probable, has been the case. "These hills," the history observes, "are surrounded by deep valleys, and, by reason of the precipices belonging to them on both sides, they are every where impassable." This description does not apply to the present appearance of either; no precipices, either steep or difficult, existing.

But although the size of Jerusalem was not extensive, its very situation, on the brink of rugged hills, encircled by deep and wild valleys, bounded by eminences whose sides were covered with groves and gardens, added to its numerous towers and

temple, must have given it a singular and gloomy magnificence, scarcely possessed by any other city in the world.

The most pleasing feature in the scenery around the city, is the valley of Jehoshaphat. Passing out of the gate of St. Stephen, you descend the hill to the torrent of the Kedron; a bridge leads over its dry and deep bed; it must have been a very narrow, though in winter a rapid stream. On the left is a grotto, handsomely fitted up, and called the tomb of the Virgin Mary, though it is well known she neither died nor was buried at Jerusalem.—*Ibid.* p. 296.

#### GARDEN OF GETHSEMANE.

A FEW steps beyond the Kedron, you come to the garden of Gethsemane, of all gardens the most interesting and hallowed; but how neglected and decayed! It is surrounded by a kind of low hedge, but the soil is bare; no verdure grows on it, save six fine venerable olive-trees, which have stood here for many centuries. This spot is at the foot of Olivet, and is beautifully situated: you look up and down the romantic valley; close behind rises the mountain; before you are the walls of the devoted city. While lingering here, at evening, and solitary, for it is not often a footstep passes by, that night of sorrow and dismay rushes on the imagination, when the Redeemer was betrayed, and forsaken by all, even by the beloved disciple. *Ibid.* p. 333.

#### GENERAL VIEW OF THE STATE OF THE COUNTRY IN BENGAL AND BAHAR.

(By Bishop Heber.)

“FROM all which I have been able to learn, the peasantry and (native) merchants are extremely well content with us, and prefer our government very much to that of any existing Asiatic sovereign. The great increase of population in Bengal and Bahar, the number of emigrants which come thither from all parts of India, the extent of fresh ground annually brought into cultivation, and the ostentation of wealth and luxury among the people, which, under the native princes, no one (except the immediate servants of government) ventured to show, seem still more convincing proofs that they are, on the whole, wisely and equitably governed. The country (as far as I have yet seen, and every body tells me it is the same through all Bengal) is divided into estates, generally of considerable size, called Zemindaries,

from Zemindar, a landholder, held immediately of government, on payment of a rate which was fixed by Lord Cornwallis, and does not increase with any fresh improvement or enclosure. These lands may be sold or divided by the proprietors, remaining subject to the tax, but cannot be touched by the government so long as the tax is paid. The great Zemindars generally live in Calcutta, or the other cities, where some of them have very splendid palaces, under-letting their territories to deans, or stewards, answerable to what the Scots call taxmen, who, as well as the smaller landholders, generally occupy dingy brick buildings, with scarcely any windows, and looking a little like deserted manor houses in England. Placed in the middle of the villages, whose bamboo huts seem far cooler and cleaner dwellings, they are overhung with a dark and tangled shade of fruit-trees, and surrounded by stables, cowhouses, threshing-floors, circular granaries, raised on posts, and the usual litter of a dirty and ill-managed farm; but the persons who reside in them are often really very wealthy, and when we meet them on horseback on a gala day, with their train of servants, their splendid shawls and gold and silver trappings, might almost meet the European idea of an eastern Raja. Under them the land is divided into a multitude of tenements, of which the cultivators are said to be often rated very high, though they are none of them attached to the soil, but may change, if aggrieved, to any landlord who is likely to use them better.

Round the villages there are large orchards of mangoes, cocoa-nuts, and plantains, together with many small crops, enclosed with fences of aloes, prickly pear, and sometimes pine-apples; and cultivated with hemp, cotton, sugar-canes, mustard, gram, (a kind of vetch) and in late years with potatoes, and some other kinds of European vegetables. All beyond this is rice, cultivated in large open fields annually overflowed by the Ganges, or the many canals which are drawn from it, and divided into little portions, or *guilts*, not laid out like our corn-fields in ridge and furrow, but on a flat surface, the soil being returned to its place after the crop is doubled in, and intersected by small ledges of earth, both to mark property, and to retain the water a sufficient time on the surface. There is no pasture ground. The cattle, sheep, and goats are all owed, during the day, to pick up what they can find in the orchards, stubbles, and fallows, and along the road-sides, but at night are always

fetched up and fed with gram. No manure is employed, the dung being carefully collected for fuel, (except what little is used by the devout to rub their faces and bodies with,) nor, with an occasional fallow, and this is, I understand, but seldom, is any other manure required than what the bountiful river affords. I have not yet seen them at plough, but am told that their instruments are the rudest that can be conceived; and, indeed, their cattle are generally too small and weak to drag any tackle which is not extremely light and simple; yet their crops are magnificent, and the soil, though much of it has been in constant cultivation beyond the reach of history, continues of matchless fertility. Nowhere, perhaps, in the world is food attained in so much abundance, and with apparently so little labour. Few peasants work more than five or six hours in the day, and half their days are Hindoo festivals, when they will not work at all.

“Rent is higher than I expected to find it in this neighbourhood, (Calcutta.) Six rupees, about twelve shillings the English acre, seems a usual rate, which is a great sum among the Hindoos, and also when compared with the cheapness of provisions and labour; about 6d. being the pay of a labourer in husbandry, while ordinary rice is at an average of less than a ¼d. for the weight of 2lb. English: In consequence, I do not apprehend that the peasantry are ill off, though, of course, they cannot live luxuriously. Fish swarm in every part of the river, and in every tank and ditch. During the wet months they may be scooped up with a hand-net in every field, and procured at all times at the expense of a crooked nail and a little plantain thread. They, therefore, next to rice and plantain, constitute the main food of the country. Animal food, all the lower castes of Hindoos eat whenever they can get it, beef and veal only excepted; but, save fish, this is not often in their power. Except food, in such a climate their wants are, of course, but few. Little clothing serves, and even this is more worn from decency than necessity. They have no furniture except a cane bedstead or two, and some earthen or copper pots; but they have a full allowance of silver ornaments, coral beads, &c., which even the lowest ranks wear to a considerable value: and which seems to imply, that they are not ill off for the necessaries of life, when such superfluities are within their reach.

“I have not yet been able to learn the exact amount of the land tax paid to government. The other taxes are on cot-

ton, mustard, oil, charcoal, and in general the different articles brought to market, except rice and fruit. They are not high, at least they would not be thought so in Europe: and of the whole thus collected, one half is laid out in making and repairing roads, bridges, tanks, canals, and other public works. The company have a monopoly of salt and opium, the former being only made at the public works, the latter grown on the public domains. The former is, however, sold at a rate which in England we should think low, about 4s. the bushel, and the latter is chiefly for exportation. Justice is administered in Calcutta by the supreme court, according to English law, but elsewhere by local judges appointed by the Company, from whom an appeal lies to a separate court at Calcutta, called the Suder Dewanee, which is guided by the Hindoo and Mussulman code, drawn up by Sir W. Jones. Of the English criminal law, those Hindoos with whom I have conversed speak highly, and think it a great security to live in Calcutta where it prevails. The local judges (who are all English) are often very popular; and in general the people seem to allow that justice is honestly administered; and my informants have spoken of the advantages possessed in these respects by the Company's subjects over those of Oude, or their own former condition under the Mussulmans. In these points I have drawn my information partly from a few of the wealthy natives who occasionally visit me, partly from my own servants, whom I have encouraged to speak on the subject, in some small degree from what I have picked up in my rides and walks round this place, and still more from the different missionaries, who mix with the lower classes, and speak their language more fluently than most Europeans besides. Perhaps, as I myself improve in the language, I may find that I have been in some points misinformed or mistaken; but I think the accounts which I have had seem not unlikely to be correct, and their result is decidedly favourable, both as to the general condition of the country and the spirit in which it is governed.”

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OBSERVATIONS ON THE RUINS OF YORK CATHEDRAL.

MR. EDITOR.

SIR,—During my periodical tour into the north this spring, an opportunity was afforded me of examining, with my own eyes, the condition of that ancient and

venerable Cathedral Church in York, which the incendiary Martin so wantonly consigned to the flames; and on reflecting that the last of my three essays, on "The Architecture of the Dark Ages," would appear in your number for June, I felt myself, on beholding these interesting ruins, called on to offer such remarks as may serve to illustrate certain positions contained in these essays, together with such reflections as the survey of this venerable fabric, now wofully shorn of its ancient grandeur, might suggest; because this Cathedral Church is one of the finest, if not the finest, specimen of the Architecture of the Dark Ages now extant. If you think them worthy of a place in your valuable miscellany, please to insert them, as an addenda to my former papers.

WM. COLDWELL.

*King Square, London.*

ON beholding for the first time the remnants of a splendid fabric, upon which, when in all its pristine grandeur, during a long period, the eye has periodically dwelt with exquisite pleasure, sensations are called into existence which no similar object can inspire. On beholding for the first time a commanding ruin, we survey it with peculiar interest and feeling; but this feeling differs in its cast essentially from the former. In the latter instance, the eye, never having beheld the original grandeur of the edifice, whose desolation it surveys; that grandeur, if it appears at all, must be called forth into to by the imagination, for in the memory it can have no abode; but the magnificence of a fabric on which the eye has dwelt with delight from year to year, although it has suddenly passed away, rushes into existence in all the vigour of its former bloom, being called forth by memory the instant we behold its ashes. Successively viewing its place, each member arises in its order, until the lineaments of all group themselves before us, arrayed, by the potency of imagination and memory, in all the splendour of real existence; and it is like awaking from a delightful dream into the aching void of midnight darkness, when the reality of their destruction is whelmed upon the soul by the ruins which yawn around.

Such feelings passed in succession over my mind as I entered the choir of this venerable Cathedral Church, and took my stand upon the accustomed spot from which I had periodically viewed its hoary grandeur during half a century. 'It is gone, and will return no more,' I exclaimed, when, awaking from a reverie, I beheld the

naked area open to the ethereal azure, and not a vestige of its former glory above, below, around, remaining: the roof, with all the ornamental beauties beneath its shadow, having, by the action of the devouring element, been converted into charcoal and ashes.

On examining those lofty and massive piers supporting the arches on which the north and south walls of the choir rest, I was struck with astonishment at the intensity of heat which must have been generated during the conflagration. These piers are composed of magnesian limestone, and it is supposed they were quarried from an extended stratum of this material, which, in the form of a segment, occupies a vast tract of country, east of the mountains, from the neighbourhood of Derby, north, into Northumberland; and in that portion of this stratum which crosses Bramah-Moor, near Aberford, between Tadcaster and Leeds, the quarries are shewn, from whence it is asserted the stone was raised for the erection of this vast monument of the industry and skill of our ancestors. On examining the state of these piers, I found large portions of the clustered columns which surround them, and which for the most part are of the same material, ready to crumble into dust: fragments which I detached with ease, without the aid of any instrument, being resolvable into a fine powder by the action of my finger and thumb. Thus it appears that the intensity of the heat during the conflagration, notwithstanding the vast space of the choir, its two side aisles, and the open transept immediately adjoining, was so great, that it sublimed the carbon, which is the adhesive matter or cement of the limestone, and reduced the lime to its native state, viz. an impalpable oxide, or earth.

The piers themselves, however, do not appear to be materially injured; surrounded by clusters of columns, which broke and kept at a respectful distance the fury of the flames, the heat was not sufficiently intense to penetrate these masses of limestone throughout, and sublime the carbon therein: they are all, without a single exception, repairable; and the repairs of these piers, which, as a matter of the first importance, ought to be attended to in the first instance, is in a state of advancement. This reflects the highest credit on the judgment and activity of the architect, under whose direction the re-edification of this interesting monument of antiquity is in progress.

The arches, supported by these piers, are so lofty, that the heat of the conflagration

gration did not materially damage them ; and the falling beams from the roof, in passing, have not inflicted any sensible injury : except repointing and slight repairs, nothing will therefore be called for on their account. The walls, founded upon these arches, which supported the roof, escaped also in a similar manner ; and little more than ordinary repairs will be needful to restore them.

Looking at the foregoing circumstances in all their bearings, I conceive I have not in the preceding essays overrated the merits of this species of architecture, in preferring it to the Grecian orders for certain purposes. If an edifice, constructed upon the models of Greece, of similar dimensions, and composed of the same materials as York Cathedral, had been subjected to a calamity of this description, I conceive it would have become a total ruin. The Grecian columns would have been calcined throughout near their bases, by the intense heat of such a conflagration, and the weight of the incumbent arches and walls, as well as the crowning roof, would have brought down the columns, the arches, and the walls ; involving the whole choir in one common ruin, if not the whole fabric east from the centre tower or lantern.

The division of the roof into three compartments, viz. the centre or roof over the choir, and the roofs over the two side-aisles, has been the means of saving two out of the three from destruction. Had the roof extended from the north to the south wall of this Cathedral Church, without any division, the whole roof must have been involved in ruin ; and the falling of such massive principal beams, as would have been necessary for the construction of such a roof, with all their rafters and framings, must have dashed every object below them into atoms, and thrown out the walls of the fabric.

The vast quantity of timber which constituted the organ loft, with all its pews, fronts, and ornaments, created, during the conflagration, such an intense heat in the immediate vicinity of the transept, that the columns of the piers which sustain the lantern, and even their capitals, notwithstanding their great elevation, were considerably damaged thereby. Yet, here the fury of the destructive element was completely arrested, by the peculiar construction of the order in which this church is built ; and the roofs of the transepts escaped uninjured : thus the division of these Gothic edifices into compartments, and the roofing of each of these compartments being quite

distinct, so that no direct communication exists between any two portions thereof, have in this instance, and no doubt in many others, preserved three-fourths of the whole fabric from destruction. When the conflagration was at its utmost height in the organ-loft, at such an elevation that it even calcined the capitals of the piers which sustain the arches of the centre tower, and the flames in all their fury rushed into the transept beneath the central arch, without control, even here were the bounds of its destructions : for the floor and roof of the lantern, and the roofs of the transepts, notwithstanding the height it had attained, were yet at such an elevation above its aspirings, that the flame could not approach them.

What a contrast do the absence and presence of a roof present to the observer on perambulating a large edifice ! The absence of a roof in a climate like that of England, is most sensibly felt, even in the finest season of the year. At one moment to behold the solar rays descend over the elevated cornice, and enrich the arches, columns, and ornamented capitals within, with their grandest hues ; to feel them diffusing genial warmth, and to view them dealing out the grateful vicissitudes of light and shade through all the space penetrable by the heavenly luminary, is most exhilarating and delightful ; but the next moment, driven by the pitiless storm of wind and rain, which, descending in torrents, drenches every elevated object, and inundates the floor of a costly fabric, beneath a sheltering roof at hand, while it reminds you of the want, enhances the value of that crowning finish to an English edifice. I felt all the force of this contrast on flying from the choir, over which there is now no roof, to the north side aisle, where the roof is entire, during my visit to this dilapidated Cathedral.

The floor and roof of the central tower or lantern, the roofs of the transepts or cross aisles, the roof of the nave and its two side aisles, as well as the two magnificent towers which compose the west front, of which you gave to the public a beautiful and correct print in your number for March last, are all untouched ; not the slightest injury having been sustained from the conflagration in any portion of this Cathedral Church west of the choir.

On surveying that interesting object, the great east window, I was pleased to find it uninjured, save a small aperture, which may be easily repaired : it is now boarded up, for greater security, until the repairs of the choir are completed ; and others of the

painted windows are similarly protected. The beautiful pavement of the choir, and the steps to the altar, are in a state of ruin; indeed, on every hand, ruin visibly reigns throughout the choir, while every other portion of this vast fabric is as entire as it was prior to that conflagration which completely desolated this grand compartment.

Whatever men dedicate to God, who giveth to mankind life and all things, I conceive ought to be watched over as sedulously as whatever they reserve to themselves. The recorded experience of all ages proves to us that an impartial Providence superintends the whole creation: Jehovah is not more partial to His own, than to the private wealth of individuals; and therefore He does not launch His thunders upon the head of the culprit who puts forth His sacrilegious hand to the property consecrated to Himself, more than upon the thief who plunders, or the incendiary who consumes, the possessions of others: for all is His, even this earth, with all its fulness; and no gift of man can possibly enrich Him. Man, therefore, when he dedicates aught to God, should watch over the dedicated thing in a manner similar to that in which he watches over what he calls his own; and, it is deeply to be lamented that so large a portion of the sacred edifices throughout this country are totally unprotected.

*(To be concluded in our next.)*

#### ANTEDILUVIAN REMAINS AT GRAVESEND.

*(In a Letter to a Friend.)*

"THE interesting Gravesend Chalk Basin is cleared of its contents. The original remains, the sand, the clay, the flints, and every other interesting geological substance, is taken out, and, in a very little time, the basin itself will be no more. Yet, while a particle of its extraordinary surface remains, it will create surprise and wonder in the mind of every one, who looks with feeling on the great changes that this terrestrial globe has undergone.

"The erosion, as the great Dr. Buckland termed it, throughout the whole basin, is such an evidence of the agitation and powerful whirling of the water, and the ponderous flints that were in it, when the flood passed over, as cannot fail to draw forth expressions of astonishment.

"Dr. Buckland told me he had never seen any thing like that part of the basin which was exposed when he visited it; nor shall I ever forget the extraordinary

and interesting scene that presented itself when he and Dr. Tritton, the then president of the Geological Society, with their geological companions, were all in the basin together, expressing their surprise in extacies that strongly marked their feelings, at the novel sight. I much regret they did not see the whole surface after the excavation was completed.

"It may be pleasing to you to know how the remains were deposited. They were scattered over a large surface, and the principal masses of bones and antlers were imbedded in clay, from sixteen to twenty feet below the surface of the earth; but some were found as low as twenty-nine feet, scattered among the flints. These are different in their appearance from those found in the clay, being of a dirty white colour, and of much lighter weight. Some few were in the iron stratum, and so coloured with it, that part of the jaw of a deer, now in my possession, looks as if it were composed of iron.

"There are some fine specimens of the effect of extraordinary pressure. I have two bones longitudinally pressed, that seem to adhere as if they had grown together, and Mr. Gladdish has the under jaw of a deer, so completely brought together, that it has the appearance of a double row of teeth in one bone.

"As the discovery of this deposit is one among the finest proofs of the wonderful effects of the great flood, I must beg your acceptance of a small portion of two antlers, taken from the different depths I have named, by which you will see the difference of weight and colour. I send you, too, a specimen of the iron stratum, with which I hope you will be pleased.

"I have not yet seen any paper from the Geological Society on the subject, but I am very desirous to know what is the opinion of the learned in this particular and interesting branch of science, on this soon to be removed spot of terrestrial matter.

"H. SWINNEY."

*"Gravesend, April 16th, 1829."*

#### DESCRIPTION OF TWO TUMULI, OR TWIN BARROWS, IN THE PARISH OF THICKSENDALE, YORKSHIRE.

MR. EDITOR,

SIR.—Should the following description of two tumuli, which was read some years ago to the Yorkshire Philosophical Society, be sufficiently interesting, you are welcome to insert it in the columns of your Magazine.

These tumuli, or twin barrows, are placed alone in a field, and were surrounded

formerly with a ditch or trench. The larger is about 295 feet in circumference at the base, and about 49 feet from the base to the apex: the smaller, about 252 in circumference at the base, and about 39 from the base to the apex. The distance between them is 168 feet. The situation is nearly upon the heights of the wolds, and upon a loamy soil mixed with chalk and flint. A section having been cut from the larger one a few years since, the appearance was that of alternating rows of burnt combustibles, and the adjacent soil saturated with greasy matter, which has given it a black tinge. Where pieces of half-calcined flint are found mixed with the soil, the phosphate of iron abounds. The blackish matter, when first taken from the tumuli, has a strong smell of carbon, but it is soon neutralized by the atmospheric air. Assuming these observations, as data, it may be legitimately inferred, that the present appearance of the materials which compose the internal part, has been produced by ignition.

The most probable conjecture is, that these tumuli, or twin barrows, have been formed subsequently to some destructive engagement, or pestilential distemper. Cremation has been used as the quickest method of despatch. The base of the tumulus is chalkstones. Upon these has been laid a layer of combustible materials; next, the bodies to be burned; and lastly, some of the circumjacent soil, as a basis for a repetition of the former materials. Thus a nucleus was formed, and when the alternating layers of combustibles, bodies and earth, had swelled to a sufficient size, the whole was covered with a coating of clay, and then overlaid with the neighbouring soil.

It is not improbable that these tumuli, with some others near them, may have been used by the ancient Britons for watch stations, as well as for depositing the dead. They are placed about midway between two surrounding dales, through which an enemy, could not pass, until an army, upon the alert, might escape, or make a successful attack. There is a connecting chain of tumuli to the south-west of these, which leads to a group of them in the parish of Huggate. These are connected again with others in Water-parish, &c. so that intelligence might be conveyed to a considerable distance in a short time. Indeed, there is such a connexion of one tumulus with another, that an alarm might have been spread over the wolds in a very rapid manner.

Cæsar informs us, that the Gauls had a

similar method of giving a general alarm, and of conveying any important news, "Nam ubi major atque illustrior incidit res, clamore per agras regionesque significant; hunc alii deinceps excipiunt, et proximis tradunt, ut tum accidit."—*De Bel. Gal.* l. vii. c. 3. As the ancient Britons descended from the Gauls, there is a probability that the mode of conveying intelligence was common to both nations.

Antiquaries differ in the dates which they assign to these tumuli. The most probable conjecture is, that those upon the wolds were formed subsequent to the Romans abandoning this island, when the Scots and Picts, breaking through the walls of *Antoninus* and *Severus*, drove the Britons to the hills and mountains, taking the fertile grounds into their own possession. This conjecture is strengthened by the circumstance of an old road running across the wolds, and having been defended on the north side, to repel the invaders who were pursuing their conquests from north to south. When it has been found practicable, this road has always been formed on the steepest declivity of a dale. When a plain intervenes between the dales, parallel trenches have been thrown up to intercept the enemy on his march. What are called *Huggate dykes*, are four parallel trenches reaching from one dale to another, having been a fortified road connecting that upon the sides of the dales. Supposing the above conjecture of the origin of these tumuli to be correct, they must have been standing as sepulchral monuments of the aborigines of this island, for nearly fourteen centuries.

It should be observed, that the tumuli upon the wolds seem to be of a later date than those in the southern parts of the kingdom. They are evidently the work of hands which had been accustomed to implements used by society considerably advanced from a state of barbarism. This, according to *Hoare* and *Whitaker*, will place the present among the tumuli of the Britons in their Romanized state,

*Huggate Rectory,*

Yours, &c.

May 22, 1829. THOMAS RANKIN.

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ESSAY ON THE ADVANTAGES OF A CLASSICAL EDUCATION.

THE possession of knowledge reflects the highest dignity on our rational nature. It is this that diffuses a radiance through the darkness of the human mind, and converts the chaos of ignorance into the beautiful scenes of science and learning. The introduction of knowledge has recovered na-

tions from their intellectual degradation and abject barbarism, spreading civilization through the desert wilds of error and cloudy delusion.

Yet, perhaps, all knowledge has been derived from instruction and education; we can trace in the history of the world the origin of arts and science, and that one nation has received her light from another. All the philosophers of antiquity were instructed in the various departments of their learning, directed in their investigation in intellectual and moral science, by some superior mind of knowledge and experience. Theophrastus learned from Aristotle, and Aristotle from Plato, &c.

Knowledge has increased with the progress of time, when education and instruction have been cultivated; and perhaps from this cause the present age has risen to an unprecedented height of literary greatness and intellectual endowment.

Nevertheless, modern ages are greatly indebted to the productions of antiquity for the stores of learning they contain, whether in physics, morals, philosophy, poetry, or eloquence. There are found in classic literature some of the most profound dissertations of science, and the most splendid effusions of exalted genius. Ever since the revival of learning from the long death-gloom of the middle ages, classic science has been more or less cultivated, and it cannot be doubted that the advantages arising from its study and acquisition are numerous and paramount. In this age it is one of the most conspicuous features in the wide amphitheatre of learning, a foundation for general intellectual pursuit, and a means of unfolding the powers and capacities of the mind. Classical research was the means of restoring the valuable treasures of Greek and Roman literature from the chaotic confusion of the dark ages. Wherever this science has spread her enlightening influence, she has promoted refinement of taste, strength of intellect, fertility of imagination, and diffusion of knowledge, whether we consider the abstractions of learning, the speculations of philosophy, or the visions of sublimest poetry. This is one of the most extensive fields for intellectual exertion, unfolding a beauteous variety, calculated to delight every disposition of genius and taste.

The term "classic," seems to derive its origin from Tullius Servius, who, in order to make an estimate of every person's estate, divided the Roman people into classes. The first by way of distinction were called "classici;" hence authors of the first rank came to be called classics.

The classic productions are some of the most valuable legacies transmitted to posterity, and have contributed much to dispel the darkness that hung over the hemisphere of science and learning. In scholastic instruction, the classics should be the commencement of the course of mental labour, the primary exercise of the human mind: there she may

"Draw the inspiring breath of ancient arts,  
And tread the sacred walks,  
Where at each step imagination burns."

The intense application and mental exercise employed in the prosecution of this study, gradually unfold the powers of the intellect, and strengthen them as they unfold, in the growth of their existence. The memory is improved, the understanding invigorated, and the thoughts contract a permanent habit of system and solidity. An habitual perseverance and resolution are also obtained, and since a considerable time is necessary to attain even a tolerable knowledge of classic science, an established and regular habit of unwearied diligence is acquired, so necessary in the pursuit of any investigation in the vast regions of mind.

That the study of language is primarily in some degree uninteresting and monotonous, will be granted, and the mountainous difficulties appear almost insuperable: yet these ultimately may be considered beneficial. The mind thus becomes familiar with and reconciled to evil and opposition, summoning all her energies to effect a progress, while delight is gradually infused from the encouragement of science. Locke has observed, that "Nature commonly lodges her jewels and treasures in rocky ground."

Classical attainments may be compared to the elevation described by Milton in his "Treatise on Education," in which he says, "We shall conduct you to a hill side, laborious indeed at the first ascent; but else so smooth, so green, so full of goodly prospects, and melodious sounds on every side, that the harp of Orpheus was not more charming." The mind first with feeble essays makes a little progress, urging on through fatigues and obstructions till they apparently diminish in magnitude, and she approaches the summit with more rapid wing, gradually beholding the unfolding prospect glowing in the splendours of intellectual glory.

But the advantages derived from the acquisition of this science are of paramount importance. Endowed with this, the scholar himself arrives at the pure fountain of authorship, and receives the

crystal fallings of original genius, instead of being necessitated to rest content with the translations and comments of others, imbibing the adulterated streams that have accumulated their impurities during the lapse of lengthened time. Through this medium, the scholar penetrates more immediately into the design of the author, views the unclouded sentiment, the native beauty of the style, and the general harmony of the sentence. No other language can fully unfold the musical strain and pathos of the original Greek.

It has been observed by critics, that no language is so regular, complete, and copious. Without its possession we should have been deprived of the invaluable treasures of Homer, termed the "father and prince of poetry," nor would the astonishing productions of his genius have engaged the contemplation of admiring ages, nor the starry brightness of his imagination have thrown forwards a radiance to modern poetry, from the shining halo that encircled his mind.

By a knowledge of the original, we hold converse with the genius of antiquity: with Theophrastus and Pythagoras, in ethics and morality; in history, with Xenophon, Thucydides, and Herodotus; in philosophy, with Plato, Xenophon, and Aristotle; in criticism, with Dionysius of Halicarnassus, and Aristotle; in rhetoric, with Demosthenes, Lysia, and Socrates; and in poetry, with Homer, Theocritus, and Anacreon. Among the Romans we might mention Virgil, Horace, and Ovid, as poets; Livy, Cæsar, and Tacitus, as historians; besides others in various departments of science, whose productions brighten up the intellectual hemisphere of modern ages.

This knowledge is useful to the divine. Dr. Watts has observed that "it would be highly disreputable for any minister to be ignorant of the original of the book from whence he is to derive all his instructions." This acquisition is useful to the medical professor. Hippocrates of Greece was the first who ever reduced medical science to a system, and distinguished it from philosophy in general. The terms in anatomy, physic, and pharmacy, are generally derived from the Greek. The mathematician must look back to the age of Euclid, and to the productions of this elementary geometer attribute the present advanced state of his science; for it is here needless to state, that the system of Euclid has shone pre-eminent above all others during the lapse of two thousand years.

The acquisition and study of language considerably promotes a knowledge of the art of reasoning. The illustrious Dr. Blair has observed that, "the structure of language is extremely artificial, and there are few sciences in which a deeper or more refined language is employed, than in grammar."

The orator, whether he be engaged in the senate, at the bar, or in the pulpit, will derive great advantage from a knowledge of the classics. The Greek excels all other languages in grace of style, and harmony of sound. Cicero himself had recourse to the Grecian philosophers and rhetoricians, to complete his powerful eloquence by the graces of figure, and the beauties of diction. Greece has been considered the source for refinement of taste, and beauty of composition.

The poet will find in the classic muse the most exquisite descriptions of nature, and the loftiest excursions of imagination. But the Grecian muse shines the most conspicuously in the temple of immortality. There Homer glows with unfading honours resting on the brow of his genius. All nature seemed to have exhausted herself to furnish him with materials for poetic descriptions, and even to smile more beautifully while listening to his strains.

If we except the magnificent compositions of the Hebrews, true poetry had her origin in Greece; while prosaic composition is attributed to Herodotus, who, it is said, first handled the prosaic pen.

But lastly, let us glance at the angel-art of Eloquence, so valuable in civil and moral life. In the productions of Aristotle we have this art unfolded in its nature and importance. "That amazing and comprehensive genius," says Dr. Blair, "which does honour to human nature, and which gave light into so many different sciences, has investigated the principles of rhetoric with great penetration."

It is unnecessary here to state to what a great extent the art of eloquence was cultivated in the ages of antiquity; but seldom does an impassioned orator arise at the present day; so few indeed, that they are "like angel visits, few and far between." This art, says a rhetorical writer, has not risen near to the degree of its ancient splendour.

A study of the classics is admirably adapted to refine the taste, and to form the style of the author in his composition, or the public speaker in his diction. It brightens the fancy of the poet, delights the mind of research, and enlivens the visions of romance. Let the youthful

mind first be instructed in this sphere of learning, and the future developments of intellect will be gilded by the golden light of this science; time alone can reveal all the advantages arising from the possession of this invaluable and useful acquisition.

J. BURTON.

11, Charles St. Edinburgh.

July, 16, 1822.

#### LEAVES FROM A POCKET BOOK.

##### *Periodical Publications.*

Nothing has perhaps contributed more to the advancement of literature than our periodical publications, which, exhibiting, as they do now, the very first talent of the age in its most familiar and useful forms, have had an almost miraculous effect upon the present generation. It is true, these publications belong to different orders, classes, and parties, and that, like the prismatic colours, one is blue, another red, another green, and another yellow; but let it be remembered that the whole put in motion constitute LIGHT. These publications may therefore with truth be called the mirror and glory of our country. The subjects treated of, and the different methods of treating the same subjects, are indeed various, as the various tastes of men, but from this sea of conflicting tastes and opinions, a more illustrious goddess than Venus springs. Truth is disclosed in all his heavenly attributes, and, catching her sacred influences, we learn to cast down the idols of our own prejudices and superstitions, and to adhere to those principles which are immutable as herself, and best calculated to promote our own, and the general good.

##### *The Post-office.*

I never pass by the letter-box of a post-office, but it reminds me of a periodical. It seems to say, "Wanderer, pour into my bosom the dictates of your heart, and I will waft them safely and secretly to those you love. Confide the expression of your feelings to me, and I will be the messenger of joy to your far-distant friends."

##### *Human Applause.*

I have read your excellent and judicious letter many times over, and I have no doubt that it will do, and *has done* me good; not that I dwell with a vain delight over your generous commendations, but because I learn from it the propriety and the advantage of my cultivating literature as an amusement, and nothing more.

I thank God that I have not those intemperate and irrepressible desires for lite-

rary distinction, that I have had. I can now form a better estimate of its real worth. I feel there are some things "dearer to the heart than pride." To aspire after the approbation of our Maker, instead of the applause of our fellow-men, to be guided by principle and not by feeling, to repress inclination where it clashes with our duty, to be content in the situation in which Providence has placed us, and to give our best attention to those avocations which will best secure comfort, happiness, and respectability to ourselves and those dependent upon us for support, is I conceive the surest road to real eminence; and the man who has that vagabond turn which genius often inspires, and yet has the firmness to sacrifice his ruling passion, that he may square his life to these loftier considerations and motives, in point of genuine superiority soars far above a Chatterton, a Savage, a Byron, or a Burns.

The Temple of Fame has mutability inscribed on its walls. Methinks I view the luminaries of departed centuries here gathered together, a bright and beautiful galaxy of stars, yet on looking intently we see them dropping one by one into oblivion, or flickering with a half-extinguished light. Every age almost fills this human Pantheon with another race of gods. Saturn is deposed by Jupiter, and Jupiter is driven out by Saint George. How vain and precarious then, even when acquired, are those distinctions for which men have sacrificed every earthly good, and often heaven too!

##### *Death-bed Repentance.*

How many in the hour of sickness have appeared to be under strong religious feelings; so much so, that earth and earthly objects seemed entirely excluded, and every faculty on full stretch for heaven; yet in instances where such characters have been raised up again, and restored to health and society, how many have fallen back into the sinful pleasures of a world, from which they previously appeared so completely weaned. Criminals have thought themselves prepared to die, and yet, in cases where their lives have been unexpectedly spared, has their subsequent conduct proved the genuineness of their repentance? Alas no! I remember a particular instance of this, in which prolonged existence proved the sad difference between the *fear of death*, and *love of God*. The thief on the cross was a peculiar instance of divine mercy—"Look, remember me when thou comest into thy kingdom!"—was, perhaps, both his *first* and *last* prayer, but perhaps also it was his

only opportunity of becoming acquainted with the Redeemer. Who among us can say he never had but one opportunity of knowing Jesus? But far be it from me, a poor erring mortal, to limit that mercy, of which I myself stand so much in need—all I wish is, to discourage those perilous delays which reason, duty, gratitude, interest, every selfish and every noble feeling, alike call upon us to avoid, and to guard against that *false peace* which allows us to slumber on the very brink of ruin.

Kirkby Stephen.

TRAVELLER.

THE STUDY OF BOTANY RECOMMENDED TO  
THE FAIR SEX.

WE happily live in a country, where the influence of the gospel has elevated woman into the proper dignity of her sex; and, in an age too, when female education does not profess to end in making women either the slaves or the playthings of men. How far, amidst the general recognition of these higher and sounder principles of a rational education, the best means are adopted, or the best ends secured, is no part of my present consideration;—it is enough here to observe, and I have indulged in these remarks for the pleasure of observing, that the education of women is *professedly* directed with reference to securing the largest portion of rational acquirements during the common probation of a boarding school nonage. Music, dancing, drawing, geography, astronomy, and languages, although the principal accomplishments, do not constitute the only branches of knowledge, in which almost every young lady is expected to take a degree, who would aspire to graduate with credit through any respectable *establishment* in the kingdom.

Besides these standard items of female learning, it is well known that several of the more popular branches of experimental philosophy, and natural history, are super-added; among which are the sciences of chemistry, geology, entomology, and botany. It is with the view of recommending the study of the last-mentioned of these, that I address these present remarks to the fair readers of the Imperial Magazine.

The first trait which presents itself, in connexion with the science of botany, as a recommendation to the sex, appears to be this: that it is admirably appropriate to the most interesting characteristics of feminine study. Between the loveliness, the delicacy, the sweetness, and the estimability of woman, and the beauty, the fragrance, and the appreciation of flowers, poetry has long delighted to trace analogies, which

have but rarely been so mismanaged as to be inappropriate. From the daisy, the primrose, the cowslip, and the bluebell of the fields or the woods, to the hyacinth of the drawing-room—or that queen of flowers, the rose of the garden, nearly the entire train of popular flowers have been, in one way or other, appropriated by the fair. And it is obvious, that there is a natural tendency, if I may so speak, in the dispositions of the sex, towards the cultivation of flowers, either in the garden or the house.

Botany, however, is not merely thus amiable in its natural aspect, but it exhibits, in its scientific arrangements, as well that sort, as that degree, of intellectual and sensible combination, which appears at once calculated to stimulate and reward the researches of the aspirant, without taxing too heavily the mind, or fatiguing the attention. I speak now in general terms, and of course with reference to those of the “softer sex,” who neither feel the ambition, nor possess the means, of becoming learned women, in the stern sense of that loose phrase. Many persons, it may be remarked, however, so love flowers, and even devote themselves to floriculture, who have no taste for botany. And it is quite notorious, that the two pursuits may exist perfectly independent of one another; indeed, it hardly need be asserted, that an ardent admiration for the almost illimitable varieties of cultivated roses, for instance, is quite a different thing from the interest which may be felt in detecting and examining the *chara tomentosa*, which is neither beautiful nor common, but which presents the first, of the very few exemplars of *monandria monogynia* (the first class and order of the Linnæan classification) found in this country. It is not, therefore, to the mere flower-fancier, however enthusiastic, that the curious and elaborate structures of the botanic system can present many attractions: but to the ingenious female, whose mind is characterized by application and precision; and who unites to the general curiosity of her sex, habits of patient and elegant investigation; to such an one, botanical science presents a fair and wide field of interesting inquiry.

The objects of examination, in this delightful science, are not only beautiful and appropriate in themselves, but, it may be added, are generally to be met with in situations, and under circumstances, most favourable to the promotion of wholesome entertainment to the student. The garden, the field, the wood, the fringed footpath, the secluded avenue, the bowery lane, and the river's margin, are all full of pleasant

bearing, and rich in rational entertainment to the botanist. To such an one, the vegetable companions of a rural walk, speak a language, not only intelligible, but delightful, to a degree not at all comprehended by those, who are satisfied to know that a tree is a *tree*, that a shrub is a *shrub*, a flower a *flower*; in short, by those who see and think after the fashion of Wordsworth's wanderer—

"A primrose on the rivulet's brim,  
A yellow primrose was to him,  
And it was nothing more!"

The study here recommended is one, the fascinations of which begin to be perceived almost in the acquisition of the very alphabet of its language; and herein it possesses in a high degree the poetical charm of *association*. There is, indeed, a species of exquisite heraldry in that generic and specific emblazonry which distinguishes one flower, and one family of flowers, from another. The detection of a single species of plant, is generally the key to an acquaintance with a whole family; the history, habits, and appearances of which, have all their respective points of attraction with the initiated; while, on the other hand, those, who have never passed beyond the vulgar vocabulary of the rustic, or the common-places of the gardener, are little aware of the pleasures which they miss. Such individuals act as if they either thought the most exquisite productions of nature unworthy of their notice, or find it convenient to spurn at the application of the student—at all events, they shut themselves out from the participation of an equally innocent and fertile source of rational amusement.

It might appear enthusiastic, to assert that any great moral influence necessarily resulted from an attention to this, or, indeed, to any other purely human science; but it may be safely contended, that, in the study, collection, and arrangement of flowers—or other objects of natural history—*less harm*, at least, has generally accrued to the student, than, happily, has sometimes been the case, in connexion with the pursuit of other equally attractive, but more dissipating sources of juvenile gratification.

It is, indeed, to young persons in general, that these remarks are more especially addressed. To such, Sir J. E. Smith, in the preface to his elaborate "Introduction to Physiological and Systematical Botany," says, "I would recommend botany for its own sake. I have alluded to its benefits as a mental exercise; nor can any study exceed it in raising curiosity, gratifying a

taste for beauty and ingenuity of con-  
vance, or sharpening the powers of dis-  
crimination. What, then, can be better  
adapted for young persons?"

To some young persons, and to females especially, the Linnæan nomenclature may at first sight appear a little repulsive; but this impression will vanish with the slightest familiarity; and few females, with an average endowment of those qualifications of shrewdness and perseverance which generally ornament the sex, will be long in learning what may be called the grammar of the science. Nor, with the aid of Withering's popular *Arrangement of British plants*, or Sir J. E. Smith's elegant work, the *English Flora*, would any fair aspirant to botanical knowledge fail, in the course of a single season, to become acquainted with the name and scientific designation of almost every vegetable within her range of daily observation. H.

Sheffield, May, 1829.

#### OBSERVATIONS ON THE WAKEFIELD ASYLUM.

MR. EDITOR,

SIR,—I beg to assure my candid readers, that it is with extreme reluctance I write any thing in the least calculated to wound the feelings of any one; but such are my impressions and convictions upon a subject highly important to the interests of suffering humanity, that I consider the promulgation of them an imperative duty.

Some thirteen years ago, a very highly respected magistrate published in the *Monthly Magazine*, vol. 40, page 26, a warm recommendation of county asylums for the reception of pauper lunatics, obviously anticipating the greatest possible good from one about to be established in his own county. Feeling a great respect for the character of this gentleman, but differing from him in opinion upon the subject, I wrote him my objections in a private letter. In answer, he invited, or rather, as I thought, challenged me to a public discussion of the merits of county asylums; observing, that a measure of the kind in question should be as public as possible, that it might operate as an example or a warning. In consequence, I wrote two letters for the same Magazine, and in reply he admitted, that he had no knowledge of what was required in the treatment of the insane, that he and his brother magistrates depended upon the law, which they presumed must be good and proper; and they have now been acting under the

provisions of the county asylum law for wards of ten years.

What I asserted was, that a county asylum law was very much calculated to increase the evils it was intended to diminish, for that a less proportion of those super lunatics who were visited by insanity would recover, than had recovered previously, and that it would consequently use an accumulation of incurable pauper lunatics. All this I had said hundreds of times before I had any actual proof of what I so confidently asserted—by merely reasoning from the nature of insanity, and on what is required in the perfect cure of it.

Far be it from me to impugn the motives of the magistrates acting for the West Riding of Yorkshire; on the contrary, I believe that they were highly honourable and humane; but it is possible that they may have mistaken the path of humanity and public utility in this important particular. No one can doubt the purity of intention in the statesman who framed the county asylum law, yet I much doubt his possessing any correct information on the subject of insanity, and of what the proper treatment of it requires. And as the acting under the provisions of this law is quite optional on the part of the magistrates, the doing so involves them in a most awful responsibility. If we justly brand with infamy the medical pretender, who, for the sake of gain, tampers with the lives of his fellow-creatures, and is the cause of premature death; what shall we say of a legislative measure to monopolize the means of curing the most afflictive malady that human nature is liable to, if it does not provide the best means of cure?

The ostensible purpose of county asylums is, the providing for pauper lunatics, dangerous idiots, and criminal lunatics, a better treatment in regard to their comforts, and better chances of cure for those thought curable. Have they answered this purpose? I strongly suspect that they have not; but the world knows very little about these county asylums. Contemplated with feelings of superstitious horror by the lower classes of society, and merely as a means of security from the annoyances that more liberty for the lunatic and idiot might occasion by the higher, they are little spoken of, and strange laws have been passed respecting them in legislative silence. It is very desirable that the world should know more of them, either as examples or warnings; and as the gentleman before alluded to gave publicity to the

Wakefield asylum before its advantages were proved, I trust he will have no objection to publish a brief history of them now; and I beg to recommend the Imperial Magazine as the medium of such publication.

What I have heard of the Wakefield county asylum is briefly as follows; viz. that it was erected in a most excellent situation, the building quite suitable for the accommodation of one hundred and fifty patients at a time, with every arrangement and convenience for domestic economy. That it was intended for the reception of none but pauper lunatics; but for some time at first, being far from full, other patients besides paupers were admitted; and that lately, there being plenty of pauper lunatics, all others are excluded; and that now the average number of these patients is two hundred and fifty, with numbers waiting for admission, and numbers discharged not cured, for the sake of giving admission to fresh cases. And that an order has lately been passed for the sum of four thousand pounds, for the purpose of additions to the building. Now, as the magistrates had the power, and it may be supposed the will, to order all the pauper lunatics to be sent to the county asylum on its first establishment, it seems strange that it was not full, or nearly so, in the first instance, or that there should be such an overflow now. The increase of population in the West Riding of Yorkshire for the last ten years, can have been but trifling; and the increase of fresh cases of insanity, we may suppose, has been trifling too. We must, therefore, believe that the overflow of patients at this time is owing to another cause, viz. that a less proportion of those visited by insanity, have recovered under the operation of the county asylum law, than did recover before this institution was in existence.

A few days since, I saw the tenth annual report of the Wakefield county asylum, from which it appears that one thousand one hundred and fifty patients had been admitted; that of these, five hundred and eleven had been discharged cured, eighty-eight discharged not cured, two hundred and ninety-nine had died, and two hundred and fifty-two remained in the house. If five hundred and eleven have been permanently recovered, I can have little more to say; well knowing, that for a few years at first, a large proportion would be admitted of old and incurable cases; but I have my doubts whether half that number, or any thing like it, have been perfectly recovered. For I find that in the last

year, thirty cases of relapse were admitted; that is, cases which had been previously "discharged cured;" and one of the physicians to the institution told me, a short time since, that the calculation of cures was, in the proportion of one in ten cases. But even supposing that these five hundred and eleven were all perfect cures, they are not so many as I should have expected under the care of the respective parish apothecaries, and that too with this great advantage, that many of them would have recovered without the opprobrious term insanity being imputed to them. But of these five hundred and eleven cases, I am very sorry to believe, that a great proportion are either numbered with the dead or the incurables. The list of deaths is very heavy, two hundred and ninety-nine, being more than a fourth of the cases. Lunatics are, generally speaking, as tenacious of life as others, after the first paroxysm of the disease is over, which it must be with those taken to a county asylum; and if to the above number is added a list of those who have died since being discharged, the whole, we might suppose, would greatly reduce the number of incurables living.

Death must be a great blessing to incurable pauper lunatics; still, an unaccountable number of such deaths will cause unpleasant reflections. The great accumulation of incurables, being eighty-eight discharged, and upwards of two hundred, as we may suppose, remaining in the asylum, besides, no doubt, many others in their respective parishes, seems unaccounted for.

If the path of the magistrates acting under the county asylum law has been hitherto overmarked with deaths or incurables, it may not only benefit their own counties, but others, if they will turn out of it into the best path for recovery. For after thirteen years of practical close study of the disease, since I so strongly recommend a different system, I do still confidently assert, that insanity is in almost all cases a perfectly curable complaint; and that those cured may be rendered more safe from a second attack, than they ever could have been previously from a first; and that the number of deaths under the disease, the number of incurables, and, generally speaking, all the evils of insanity, might be greatly reduced by a judicious treatment. My opinions in detail may be found under my name in the Monthly Magazine, vol. 41, and the three succeeding vols., and in the Imperial Magazine under the head "Remarks on Mental Affections," in vol. 4, and all the succeeding vols.

It is too much for us to say, that we should be sure of making lunatics and idiots more comfortable in large asylums, than they can be in the bosom of their own families, or in their own parish workhouses; their comforts depending on the state of their feelings and former impressions.

The pecuniary management of the asylum at Wakefield, seems to have been conducted upon a close plan of economy in some particulars, but not so in others. The pay for the patients appears small, yet, the saving to a great amount. The amount of salaries and servants' wages is stated as more than £800 for one year; and the sums for luxuries, of which it may be presumed the poor patients do not partake, are considerable, while the charge for plain food averages about two shillings and sixpence per week, or say fourpence halfpenny per day each. Unfortunately for me, I have no experience in cheap living, but I should think fourpence halfpenny per day for adults, and many of them with voracious appetites, must be too little; most assuredly it is so for those under the process of cure, for they require an ample quantity of good nourishing food. An explanation of this part of the management might benefit other institutions of the like kind.

I wish to observe, however, that I have never heard of any misconduct or neglect being imputed to the managers or servants of the Wakefield asylum, or indeed of any other county asylum. The fault is not in any thing that is practicable in these prisons, but in the law that established them; and in principle nothing could, as I believe, be more calculated to prevent recovery from insanity than county asylums. This I have often said, and I must continue to say it, for it prevents the admittance of patients till, generally speaking, they are not susceptible of permanent cure.

In the incipient or quite recent state of insanity, the mental affection is only a symptomatic disease, and the cure mainly, if not entirely, depends upon the medical treatment, and it would be ridiculous to suppose that the best and most skilful medical treatment is not to be obtained, or is not practised, in county asylums. But such is the power of habit on the functions of thought, that delay alone will convert the mental affection into an idiopathic disease, and then the cure mainly depends upon moral treatment; a treatment not practicable in county asylums such as I have seen or heard of, and the law actually prevents admittance in most instances,

ll the second stage of the disease has taken place.

I cannot but consider the taking charge of the insane, and not affording them the best means of recovery possible, as highly culpable, and I am fully persuaded that if the magistrates of England were fully aware of the importance of establishing the best system of treatment for cure of insanity, they would never lend themselves to the worst.

The magistrates of the West Riding of Yorkshire may exercise the best system without additional expense to their respective parishes, and what would, no doubt, in a short time, reduce it, and, along with this, greatly diminish all the evils of insanity.

THOS. BAKEWELL.

Spring Vale, near Stone, June 3d, 1829.

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COUNTRY WAKES.

WAKES, formed from the Saxon *wæcce*, *vigilia*, *excubie*, *watch*, *vigils*, or *country-wakes*, are certain ancient anniversary feasts, in several parishes; wherein the people were to be awake at the several vigils, or hours to go to prayer. They are usually observed, in the country, on the Sunday next before the saint's day to whom the parish-church is dedicated.

The learned Mr. Whitaker, in his History of Manchester, has given a particular account of the origin of wakes and fairs. He observes, that every church at its consecration received the name of some particular saint: this custom was practised among the Roman Britons, and continued among the Saxons; and in the council of Cealchythe, in 816, the name of the denominating saint was expressly required to be inscribed on the altars, and also on the walls of the church, or a tablet within it. The feast of this saint became of course the festival of the church. Thus Christian festivals, in the room of the primitive *αγάπας*, (*agapas*) or love-feasts, were substituted for the idolatrous anniversaries of heathenism: accordingly, at the first introduction of Christianity among the Jutes of Kent, pope Gregory the Great advised what had been previously done among the Britons, viz. Christian festivals to be instituted in the room of the idolatrous, and the suffering-day of the martyr whose relics were repositied in the church, on the day on which the building was actually dedicated, to be the established feast of the parish. Both were appointed and observed; and they were clearly distinguished at first among the Saxons, as ap-

pears from the laws of the confession, where the *dies dedicationis*, or *dedicatio*, is repeatedly discriminated from the *propria festivitas sancti*, or *celebratio sancti*. They remained equally distinct till the Reformation; the dedication-day in 1536 being ordered for the future to be kept on the first Sunday in October, and the festival of the patron saint to be celebrated no longer. The latter was, by way of pre-eminence, denominated the church's holiday, or its peculiar festival; and while this remains in many parishes at present, the other is so utterly annihilated in all, that bishop Kennet, says Mr. Whitaker, knew nothing of its distinct existence, and has attributed to the day of dedication what is true only concerning the saints' day. Thus instituted at first, the day of the tutelar saint was observed, most probably by the Britons, and certainly by the Saxons, with great devotion. And the evening before every saint's day, in the Saxon-Jewish method of reckoning the hours, being an actual part of the day, and therefore like that appropriated to the duties of public religion, as they reckoned Sunday from the first to commence at the sunset of Saturday, the evening preceding the church's holiday would be observed with all the devotions of the festival. The people actually repaired to the church, and joined in the services of it; and they thus spent the evening of their greater festivities, in the monasteries of the north, as early as the conclusion of the seventh century.

These services were naturally denominated from their late hours *wæccan* or wakes, and *vigils* or eves. That of the anniversary at Rippon, as early as the commencement of the eighth century, is expressly denominated the vigil. But that of the church's holiday was named *cyrlic wæccan*, or church wake, the church vigil, or church wake. And it was this commencement of both with a wake, which has now caused the days to be generally preceded with vigils, and the church holiday particularly to be denominated the church wake. So religiously were the eve and festival of the patron saint observed for many ages by the Saxons, even as late as the reign of Edgar, the former being spent in the church, and employed in prayer. And the wakes, and all the other holidays in the year, were put upon the same footing with the octaves of Christmas, Easter, and Pentecost. When Gregory recommended the festival of the patron saint, he advised the people to erect booths of branches about the church:

on the day of the festival, and to feast and be merry in them with innocence. Accordingly, in every parish, on the returning anniversary of the saint, little pavilions were constructed of boughs, and the people indulged in them to hospitality and mirth. The feasting of the saints' day, however, was soon abused; and even in the body of the church, when the people were assembled for devotion, they began to mind diversions, and to introduce drinking. The growing intemperance gradually stained the service of the vigil, till the festivity of it was converted, as it now is, into the rigour of a fast. At length they too justly scandalized the puritans of the seventeenth century, and numbers of the wakes were disused entirely, especially in the east, and some western parts of England; though the order for abolishing them was reversed by the influence of Laud; but they are commonly observed in the north, and in the midland counties.

This custom of celebrity in the neighbourhood of the church, on the days of particular saints, was introduced into England from the continent, and must have been familiar equally to the Britons and Saxons; being observed among the churches of Asia, in the sixth century, and by those of the west of Europe in the seventh. And equally in Asia and Europe, on the continent, and in the islands, these celebrities were the causes of those commercial marts which we denominate *fairs*. The people resorted in crowds to the festival, and a considerable provision would be wanted for their entertainment. The prospect of interest invited the little traders of the country to come and offer their wares; and thus, among the many pavilions for hospitality in the neighbourhood of the church, various booths were erected for the sale of different commodities. In large towns, surrounded with populous districts, the resort of the people to the wakes would be great, and the attendance of traders numerous; and this resort and attendance constitute a fair. Basil expressly mentions the numerous appearance of traders at these festivals in Asia, and Gregory notes the same customs to be common in Europe. And as the festival was observed on a *feria* or holiday, it naturally assumed to itself, and as naturally communicated to the mart, the appellation of *feria* or fair. Indeed, several of our most ancient fairs appear to have been usually held, and have been continued to our time, on the original church holidays of the places: besides, it is observable, that fairs were generally kept in church-yards, and even

in the churches, and also on Sundays, till the indecency and scandal were so great as to need reformation.

#### CURIOUS ANECDOTES OF ANIMALS.

Birch and Sloane, M.S.S. No. 4426. Anon.

PLUTARCH hath a very curious treatise on the sagacity of animals, and, among other instances, he admires the considerateness, (if I may so call it) of ants. "For those that have no burdens," says he, go out of the way, and leave free room to pass for those that have; and those things that are too heavy, or difficult to carry, they will nibble and tear till they have made them more manageable."

I myself was a witness a year or two ago to as remarkable a piece of sagacity and considerateness, in that little animal, as this of Plutarch. For one evening, meeting with a colony of them, I had the curiosity to observe their different employments. Among the rest I perceived one that was pulling along with his mouth, what, for his little strength, I might call a piece of timber; the rest of them were busy in their own way, and seemed to take no notice of him, which gave me some concern. It was not long before he came to an ascent—in the language of ants, I presume, called a hill. But no sooner did his timber become too much for his abilities, than three or four of them immediately came behind, and pushed it up. As soon, however, as they had got it upon level ground, they left it to his care, and pursued their own journey.

As this timber was smaller at the end by which he pulled it than at the other, it was not long before he met with a fresh difficulty. For unluckily he had drawn it between two posts, as I imagine he called them, where it stuck. After several fruitless efforts, finding it would not go through, he took the wisest method that any person under the like circumstances could do, which was, to come behind it and pull it back. I staid till he had turned it round, and got clear of the posts, when I was obliged to leave him, but not without such reflections as you will easily guess at.

Plutarch, in the same treatise, observes, that Cleanthes, though he could not allow insects to have the use of reason, yet had an opportunity once of seeing, what I suppose, staggered the philosopher not a little.—"A company of ants," he says, "came to an ant-hill belonging to another tribe, and brought along with them a dead ant. That several ants came up out of the ground, and, as it were, held a conference

with the strangers, and went down again. That they did this two or three times, when at last they brought up a maggot, which they gave to the others as the price of redemption for the dead ant; that the strangers, upon receiving the maggot, went away with it, and surrendered up the dead ant to his friends."

This story Plutarch believed, and it must be owned that these little creatures have something very wonderful in them. When I was at college, sitting after dinner in the garden, one hot summer's day, I accidentally fixed my eye upon a single ant. I soon perceived that he was employed about something, and that all his journeys were made to one certain place. The result was a discovery that he was to his tribe, one of the people that the Romans called *bespillones*. That the place he so constantly went to was the entrance, or perhaps rather the postern, to their habitation, where they brought out, and laid their dead: for I saw him take up in his mouth the dead carcass, and run away with it to a certain distance, where he laid it down, and then went back again for another, which by that time was brought up for him.

The cleanliness of these animals, in thus ridding their dwellings of every thing that might be offensive to them, was equally surprising and instructive. But what increased my wonder was, that the little bespillo I observed, never laid two together in the same place, but arranged them in a circle, nearly at an equal distance from the hole where he took them up. This scene engaged my attention for the best part of an hour, when business of my own called me away.

I question not that there are many other things in the animal kingdom, and amongst the minutiae of nature, equally as amusing and as hard to believe, as any thing here said. They are overlooked for want of leisure opportunities and attention, and yet open a very ample field for the philosopher's disquisition, as they are certainly not beneath his notice. Time hath discovered the truth of many things unknown to the ancients, or disbelieved by them, and no doubt that time will do the same by us.

Ctesias mentions, as something very extraordinary, the Indian bird *psittacus*, that spoke with a human voice the Indian language, and Greek if it was taught. This might be new to the Greeks at that time, though, perhaps, afterwards the bird was familiar enough to them, as we know it was to the Romans after that. Plutarch,

in the treatise above referred to, has a remarkable story of a magpie, that imitated all kinds of sounds, articulate or otherwise. And that the power of imitation in animals is sometimes very great, he shews by a curious example in a dog, that fell under his own observation.

But of all instances of sagacity and reason in animals, none seems more striking than the famous one of the parrot, told by sir William Temple, on the authority of prince Maurice of Nassau. However hard of digestion this story hath seemed to some, yet I am convinced it is not singular in its kind.

A few years ago, Mr. B——, who lived at Oxford, had a parrot that would discourse and reason equally with that of Mr. William Temple. There are many instances of this, well known to persons conversant in the family; but the few that follow, will be sufficient to ascertain the truth of what I have here said.

As the woman that served the family with butter, rode up to the door one morning, the bird asked her how she sold her butter? She told him. "That's a lie," said the bird. And indeed it was so.

Another time when the same woman brought Mrs. B——, a present of a bottle of cream, the servant upon pouring it out, put some of it into a tea-cup for her own breakfast; and the better to conceal it from her mistress, covered it with a pint basin. The mistress coming to see the present that was brought her, was going away satisfied enough with what she had seen, when the bird called out to her, "Madam, there's more under the cup! there's more under the cup!"

As the bird told in this manner every thing that he saw, we need not wonder that there was no very good understanding between him and the servants, or their acquaintance. Among these was the butter-woman herself, who, having an opportunity one morning, gave the bird a stroke with her whip. The bird felt the smart, and ran to the other end of his cage, (which was a pretty long one,) crying, "The butter-woman has beat me!"

Another time Mrs. B——, desired the same butter-woman, as she was going up into the market, to buy her a roasting-pig for dinner, and to send it down. But she brought it down herself, when the bird, as soon as he saw her, immediately asked her, "What? Pig and butter too?"

These are but a few instances of many that might be given, of this bird's reason and sagacity, which I had not at second-

hand, but from the woman herself. They appear indeed low and trifling, upon paper, but it must be remembered, that nothing can be expected from a bird but what relates to familiar and domestic occurrences. This is surprising enough; what is more, would exceed all the bounds of probability.

*Quaonque, ostendis mihi sic, incredulus odi.*

From hence, however, I think we may collect, that reason is not confined to the human shape alone; that other creatures besides ourselves have it in such proportions as is suited to their circumstances—in such a manner as not to be a burden to them—that they make proper observations for themselves—and would express them to us, were they all of them furnished with organs of speech adapted to the purpose.

Many more corollaries might be deduced from hence, but it is not the design of this paper.

MELANCHOLY FATE OF DONNA IGNES DE CASTRO.

(From "Portugal Illustrated.")

DONNA IGNES DE CASTRO, as Mickle relates in the historical introduction to his beautiful translation of the Lusitanian poet, was the daughter of a Spanish nobleman who took refuge from the tyrannical rule of his own sovereign at the court of Portugal, in the reign of Alphonso IV. Don Pedro, this monarch's eldest son, enamoured of the beauty and accomplishments of the fair Castilian, contracted a secret marriage with her. His conjugal fidelity was not less remarkable than the ardour of his passion. Afraid, however, of his father's resentment, the severity of whose temper he well knew, his intercourse with his bride was private, and passed for some time unnoticed, as merely an affair of gallantry. Several of the Castilian nobility at this period followed the example of the father of Igués, by seeking protection from the ruffian hands of Philip, within the territory of Portugal, and were hospitably received by Pedro through the influence of Igués. A thousand evils were foreseen by Alphonso's courtiers in this attachment of Pedro to the Castilian refugees, and no opportunity was lost by them of exciting the king's suspicions of his son's political motives, and his resentment against his unfortunate wife.

Persuaded by her enemies that the death of Igués de Castro was necessary to the welfare of the state, Alphonso took a journey to Coimbra, that he might see

the lady during the absence of the prince on a hunting party. Donna Igués, with her children, threw herself at his feet, and his heart relented when he beheld the distress of the beautiful suppliant; he his three counsellors, Pedro Coelho, Alvaro Gongalez, and Diego Pacheco reproaching him for his disregard of the interests of his kingdom, he relapsed in his former resolution. She was dragged from his presence, and brutally murdered by Coelho and his two associates, who immediately presented their daggers to the king, reeking with the innocent blood of the princess. Alphonso openly disavowed this horrid assassination, as if he had not made himself a party to a deed which would heap eternal disgrace on his memory.

When Don Pedro was informed of the death of his beloved Igués, he was transported into the most violent fury. He took up arms against his father, and soon laid waste the country between the Minho and the Douro; but, through the interposition of the queen and the archbishop of Braga, the prince was at length softened, and the further horrors of civil war suspended. The injury which the prince had received, was not, however, to be effaced from his memory by the cold reconciliation effected between himself and his father; and he still continued to discover the strongest marks of affection and grief. Upon his succession to the crown, his first act was a treaty with the king of Castile for the mutual surrender of refugee-malefactors. Two of the murderers of Igués were sent prisoners accordingly to Pedro, and were put to death under the most exquisite tortures, having been personally reviled and struck by the injured lover. Pacheco escaped. An assembly of the states was then summoned at Cartanedes, where Pedro solemnly swore upon the gospels to the truth of his secret espousals with Donna Igués, by a dispensation from Rome, at Braganza; and the Pope's bull was published with due formality. Her body was raised from the grave, attired in splendid regalia, placed on a magnificent throne, and crowned queen of Portugal,—

"For such the zeal her princely lover bore,  
Her breathless corpse the crown of Lisbon wore."

The nobility did homage before her skeleton, and kissed the bones of her hands. The royal corpse was then interred in the monastery of Alcobaza with a pomp before unknown in Portugal, and with all the honours which became her rank as queen. Her monument is still extant there in a

chapel of royal sepulture, and her recumbent statue bears the diadem and royal robe.

The English tragedy of "Elvira," founded upon the narrative of the hapless attachment of Igués de Castro and Don Pedro, and closely copied from the declamatory and bombastic French of De la Motte, was written by Mr. Mallet, and dedicated, with a most fulsome political address, in 1762, to lord Bute. It drags its drowsy length along, through five tedious acts. The Spanish drama on his subject is entitled "Reynar despues le morir," and is considered to be more faithful to nature and Camoens, than the English, French, German, or even Portuguese tragedies, representing the same circumstances. The four following lines from Camoen's *Lusiad*, describing the fond attachment of Pedro to Igués, are considered by the Portuguese to be untranslatable beautiful, which, however, Mickle thus successfully attempts in English.—

"By night his slumbers bring thee to his arms,  
By day his thoughts still wander o'er thy charms;  
By night, by day, each thought thy loves employ,  
Each thought the memory or the hope of joy."

## POETRY.

### THE PLEASURES OF READING.

"Reading makes a wise man."—BACON.

Some follow pleasure in the chase,  
Others in building towers;  
These in the smile of beauty's face,  
And those in tinted flowers:  
But give to me a pleasant book,  
That's fit for mental feeding,  
Lost earthly joys I'll calmly brook,  
For undisturbed reading.

I envy not the man of wealth,  
The titled, or the rover;  
Who waste the vital lamp of health,  
And think they live in clover:  
Let me in some sequester'd grove,  
From vanity receding,  
With one heart-touching volume rove,  
I'll solace find in reading.

The classic page of those alive,  
Or wits of ancient story;  
With purest honey fill my hive,  
And raise my heart to glory:  
I cull the flowers of Rome and Greece,  
And every age succeeding;  
(Priz'd more than Jason's golden fleece,  
The sweet reward of reading.)

Like bees I range the gay parterre,  
Its nectar'd sweetness borrow;  
And find a balm for all my care,  
A recipe for sorrow.  
The worthies of the olden time,  
Heroes and martyrs bleeding,  
Embalmed in the page sublime,  
Encircle me while reading.

Poet, and traveller, and sage,  
Seer, prophet, saint, and droid,  
With richer pictures fill the page  
Than fill the vale of Clwyd.\*

I glance my thoughts from that to this,  
No other pastime needing;  
Books are the patentees of bliss,  
When truth is sought in reading.

The soul by reading grows refin'd;  
Though tinge of melancholy  
May cast a shadow o'er the mind,  
'Tis not the shade of folly.  
Faith glances at the future crown,  
For which my Lord is pleading;  
And when I lay the volume down,  
Prayer sanctifies my reading.

Let fashion boast its magic ring,  
And wealth its mansion splendid;  
Soft music melt and syrens sing,  
Till life's gay dream is ended.  
Give me a book with seal of mind  
Impress'd on every section;  
I'll pass the vale of life resign'd,  
In reading and reflection.

Worcester, April 5th. JOSHUA MARSDEN.

Erratum.—First article in Poetry, line 11. col. 551, for "MONNY" read "MERCY."

### OF SUCH IS THE KINGDOM OF HEAVEN

(To a Mother, on the Loss of Her Child.)

WEEP not, since to thy tender arms  
A transient boon was given,  
Thine Infant, innocent in charms,  
Is taken up to heaven.

Where merit can't the least prevail,  
Nor wisdom plead pretence,  
Our Saviour saith, shall never fail  
The claim of innocence.

The pure His purity shall share,  
The meek His grace obtain,  
And Infancy prove glory's heir,  
Eternally to reign.

The wise, the mighty, and the brave,  
Their merit must forego,  
Himself the worthiest cannot save  
From everlasting wo;

But with the Saviour's righteousness  
His merits must invest,  
And meekly, as a babe, possess  
A seat among the blest.

Then, Mother, be thou reconcil'd  
Though short thy boon was given,  
Our Saviour saith,—Of like thy child  
His kingdom is in heaven.

New England Coffee House.

P. U.

### ON THE DECEASE OF A LOVELY YOUNG FRIEND, AUGUST, 1828.

SHE hath flung aside the rose-bud's bloom  
That her young cheek once was wont to wear;  
It was much too gay a hue for the tomb,  
Inhabited only by silence and gloom,  
And she was going there.

She hath ceased the tuneful chords to play,  
For cold and powerless is her hand,  
And she sings no more that lovely lay,  
For the sound of her voice hath pass'd away,  
To music's own bright land.

An unearthly tinge—the shade of the dead  
Covers the forehead so lately fair,  
And her eye forgetteth its light to shed,  
For the soul that illumin'd it once hath fled,  
And vacancy is there.

Like the transient light of a meteor ray  
To the darkness of midnight given,  
Or moon-beams that over the billows stray,  
She hath wander'd thro' earth a nearer way,  
To her resting-place in heaven!

M. E. S.

\* A beautiful vale in Denbighshire.

## THE DYING SAINT'S VIEW OF HEAVEN.

WHY, my soul, these mortal pains,  
 Since no more of earth remains?  
 Pain and anguish now retire;  
 Every moment wafts me higher;—  
 Wings of ether help my flight!  
 Who are yonder sons of light?  
 Nearer they approach, and seem  
 Heralds of the Lord supreme!—

Lo! they beckon me to rise;  
 "Come," they say, "to Paradise."—  
 Now I mount o'er golden spheres!  
 Now a shining host appears!  
 Now the warbling cherubim  
 Sweetly chant ЕММАНУИЛ's name,  
 Who, for sinners, stoop'd to earth  
 To vouchsafe a second birth!—

Now, in more resplendent blaze,  
 Other legions throng to praise:  
 This the universal song  
 "Glory to the Great-Three-One!  
 "Martyrs we, for Him and truth,  
 "Flourish in unfading youth!  
 "Every tongue be prompt to tell  
 "Here is love ineffable."

Deck'd in brightest panoply,  
 Who, my soul, are these I see?—  
 "These, the Gospel long had taught;  
 "Sinners to salvation brought!  
 "Crowns of glory now they're given!"  
 Yea, my soul, this, this is heaven:  
 Let me quickly enter in,  
 Victor over death and sin.

M. W. D.

## THE VAUDOIS SONG OF RETURN.

"In the year 1689, when the Vaudois made their last and successful effort to regain possession of their valley; one of them, a young man, on first entering it after a long absence, was so overcome by his feelings, that he lay down by the road-side, and expired shortly afterwards, whilst lamenting its departed tranquillity."

*Arnand's History of the Vaudois.*

There was heard a sound at the eventide,  
 When the lingring beams of the day had died,  
 And the moon and the silvery stars were set  
 Like gems upon night's dark coronet—  
 Of happier days that were past it spoke,  
 And thus through the stillness of eve it broke.—

"I see thee once again, my vale, in evening's mellow light,

With its streamlets flowing peacefully, its waters  
 glancing bright;  
 Beneath the moon-beams' palys mile they wander  
 sweetly on,

With the murmuring sound I oft have heard, in  
 moments that are gone.

Oh! many a day hath died since last I heard that  
 silver tone,

Then pleasure round the beating heart its fairy  
 spell had thrown;

And now their joys return to me recalled by that  
 sweet sound,

And crowd at this soft stilly hour the swelling  
 heart around.

Yet where are those, who used to roam through  
 thy lov'd paths of yore,

I miss their smiling faces now; those voices hear  
 no more;

The voices that like music came, the smiles that  
 used to play

Around youths' blooming face, are gone, and whither  
 now are they?

O! other voices have been here, strange feet thy  
 paths have trod;

And persecution's ruthless sword hath dyed thy  
 lovely sod.

And where sweet verdure once was seen, now  
 scarce is left a flower,  
 To twine its flexile tendrils round the lone and  
 leafless bower.

I came to look upon the spot, where once my  
 fathers dwelt:

To gaze upon the altars where they oftentimes had  
 knelt,

But find its dwellings desolate, and weeds and  
 wild flowers trail

Unheeded o'er thy prostrate shrines—alas! in  
 thee, my vale."

The minstrel ceased; and his plaintive lay,  
 Faintly declined from his lips away,  
 And the recollections of former days;  
 Before him passed, as he bent his gaze  
 On his native valley—O then there came,  
 To his broken spirit green memory's train—  
 Swept o'er his heart-strings that fairy throng,  
 And his sad spirit passed with his heart-breath'd  
 song.

Bristol, March, 1829.

J. DIX.

## THE DAY OF JUDGMENT.

WHAT secret's hid within this dreary night,  
 God only knows; such dark suspicious light  
 Ne'er gleam'd before: nor did we ever hear  
 Such strange mysterious sounds to bid us fear.

I think great sights are on my misty eyes,  
 And behold immortal I can in the skies  
 Behold,—troops of curs'd sprites in frantic train,—  
 The city shaking,—and the blazing plain.

I hear the hidden pillars break away,  
 On which the worlds' wide centres stay;  
 Sphere rolls on sphere one general lot to share,  
 A chaos rude within a blackened air.

The four winds burst their well-barr'd rocky caves,  
 The lightnings mingle flash, the ocean raves,  
 The sailors tremble with a strange surprise,  
 Through inmost caves the deep-ton'd thunder flies.

Now the loud trumpet rings its piercing sound,  
 Calling the worlds that still roll shaking round:  
 No stygian ghost that glides across the dark,  
 But waits the summons, and receives the mark.

And then the Judge on angels' wings descends,  
 Jesus the man of grief the saint befriends:  
 And though he long to honour was unknown,  
 He sways the sceptre, and assumes the throne.

Ye who have long o'er sin's dark mountains stray'd,  
 Through mazy wilds which deepen'd vices shade,  
 Disdaining oft my covenant of grace,  
 Depart, nor taste my love, nor see my face.

To you, my sons on earth despised and poor,  
 I offer bliss, and ope the golden door.  
 Here shall you find the peaceful shade you sought,  
 A happy family without a fault.

Q. E. D.

## A HYMN TO THE PRAISE OF DEITY.

Rise, rolling Sun, diffuse thy cheering ray,  
 Spread thy deep blush, and give luxuriant day;  
 Sing the great God who guides thy haughty arc,  
 Thy beacon bright that bids mankind aspire.

'Tis he that rules the synod of the sky,  
 Gilds heaven's high courts, and thunders from on  
 high;

Sways the new world which frail fruition boasts,  
 His name is Great,—the Holy Lord of Hosts.

Holy his name, and holy his decree,  
 An uncreate, imperiously free;  
 He grasp'd the wand, and bade the light appear,  
 Sublime He walks the clouds, and guides the year.

Seraph expands with song his native skies,  
 And cherub hid with wings beneath him lies;  
 Nor brightness vaunts its blaze, nor fragrance  
 boasts,

But sing, "O Holy, Holy, Lord of Hosts."

Q. E. D.

VIEW.—*The History of Initiation, in three Courses of Lectures, comprising a detailed Account of the Rites and Ceremonies, Doctrines and Discipline, of all the secret and mysterious Institutions of the Ancient World.* By George Oliver, Vicar of Clec, &c. &c. 8vo. pp. 307. Washbourn. London. 1829.

In all the ancient systems of idolatry, the rites of initiation were esteemed of such essential importance, that no honours were attainable, no distinctions to be enjoyed, but through this indispensable avenue. The mysteries were reputed to be the conservators of every social and moral virtue; and though deeply tinctured with the sordid tregs of licentiousness, were the powerful engines by which the policy of every government was managed, and its stability ensured. Cicero, who thought the security of the state depended in a great measure on their conservation, says, "Mysteriis, quibus ex agresti immanique vita exculi ad humanitatem, et mitigati sumus. Initiaque ut appellatur, ita re vera principia vite cognovimus; neque solum cum lætitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi."

We have often wished to see these mysteries fully developed, but must confess that the desire, though sufficiently anxious, was not accompanied with any very sanguine degree of hope; because we considered the subject too dry and laborious to tempt any moderate antiquary into the arena of its elucidation. Our wishes, however, have, in some degree, been realized; and Mr. Oliver, who has already favoured the world with some discussions on parallel topics, has produced a work, which, as far as it goes, is calculated to give much satisfaction on this abstruse inquiry. It is no namby-pamby jumble of incidents compiled merely to excite astonishment, or to elicit admiration; but a regular series of systems which have been in actual operation amongst the worshippers of false gods; and every illustration is vouched on some competent authority.

In the Introductory Lecture, Mr. Oliver traces the origin and progress of the heathen mysteries, from their institution to their fall, and gives a rational account of general usages founded on particular facts. For instance, he says,

"Initiation involved all the profuse and complicated mechanism of heathen mythology; and many of the political and domestic customs of antiquity may be traced to the same inexhaustible and prolific source. It was considered to be a mystical death or oblivion of all the stains and imperfections of a corrupted and an evil life, as well as a descent into hell, where every pollution was purged by lustrations of fire and water;

and the perfect Epoptes was then said to be regenerated, or new-born, restored to a renovated existence of life, light, and purity, and placed under the divine protection. This was a figurative representation of the descent of Noah into the Ark, which was a place of refuge from the punishment inflicted on the sins with which the old world was stained. Here he remained in darkness and solitude, impressed with feelings of horror and apprehension, not unaptly termed *death*, until the earth had been purified by a general lustration; and then with the seven just persons who were incarcerated with him, he emerged into the light and hope of a new and perfect world, on which the favour of heaven once more smiled, as it did on the first created man in the garden of Eden. The candidate, at his initiation, was a representative of the patriarch during his erratic voyage and subsequent delivery from destruction. Like Noah, he beheld, in a figurative manner, the uncontrolled license of the iron age, the vicious anarchy and lawless contentions of the impious race before the flood, under the despotic sway of their prince Ophiou, furious as wild and ravenous beasts contending for their prey;—like Noah, he descended into Hades or the Ark, a place of solitude and darkness, and here in safety he heard the dissolution of the world, the rush of waters, the dismemberment of rocks and mountains, the bitter cries and shrieks of the despairing race of sinners in the agonies of remorse and death;—like Noah, he passed unhurt through the purifying element; and being thus regenerated, like the diluvian patriarch, he emerged into a new life of purity and perfection, and rejoiced in the distinction which, he was taught to believe, his piety had conferred."—p. 15 to 16.

Again,

"The places of initiation were contrived with much art and ingenuity, and the accompanying machinery with which they were fitted up, was calculated to excite, in its most elevated form, every passion and affection of the mind. Thus the hierophant could rouse the feelings of horror and alarm; light up the fire of devotion, or administer fuel to the flame of terror and dismay; and when the soul had attained its highest climax of shuddering apprehension, he was furnished with the means of soothing it to peace by phantasmagoric visions of flowery meads, purling streams of water, and all the tranquil scenery of nature in its most engaging form, accompanied with strains of heavenly music, the figurative harmony of the spheres. These places were indifferently a pyramid, a pagoda, or a labyrinth, furnished with vaulted rooms, extensive wings connected by open spacious galleries, multitudes of secret vaults and dungeons, and vistas terminating in *adyta*, which were adorned with mysterious symbols carved on the walls and pillars, in every one of which was enfolded some philosophical or moral truth. Sometimes the place of initiation was constructed in a small island in the centre of a lake; a hollow cavern natural or artificial, with sounding domes, tortuous passages, narrow orifices, and spacious sacelli; and of such magnitude as to contain a numerous assembly of persons. In all practicable instances they were constructed within the recesses of a consecrated grove, which, in the torrid regions of the East, conveyed the united advantages of secrecy and shade; and to inspire a still greater veneration, they were popularly denominated *Tombs*, or places of sepulture."—p. 23 to 25.

The general arrangement of this work comprises, 1. the Asiatic and Grecian mysteries. 2. The Celtic mysteries; and 3. The Gothic and American mysteries; a disposition which appears to include every variety known in the ancient world; and a succinct account of the ceremonies of int-

tiation have been drawn from a vast variety of sources, as they prevailed respectively in India, China, and Japan; Persia and Greece; Britain, Scandinavia, Mexico, and Peru; for it is a well-known fact, that the mysterious celebrations of idolatry were spread over every part of the world.

"At the dispersion, the Impious architects of Babel travelled into distant countries, each tribe under its ostensible leader, bearing the sacred Ark of the favourite deity, under whose protection they penetrated into unknown climes without dread or dismay. The surreptitious initiations of idolatrous observance swept through the world with the force and vigour of a mighty whirlwind, involving nation after nation in their gigantic focus, until they literally covered the earth as the waters cover the sea. They sprang up in the East like some insignificant plant, but grew and enlarged with such prodigious rapidity and strength, that soon their vigorous branches spread from east to west, from north to south. The continent of Asia was pervaded in every part of its vast and spacious surface; the shores of Africa basked under their shade, and disseminated their abominations; they imparted activity to the adventurous designs of the Phenician merchants, and gave distinction to the Greek and Roman name; the distant isles of Britain and Hibernia; the cold and inhospitable regions of Scandinavia and Iceland, alike yielded subservience to their imperious sway; and even the distant and unknown colonies which peopled the woods and forests of the new world, felt and acknowledged their utility in enslaving and reducing to abject submission the savage nature of their fierce inhabitants."—p. 6, 7.

The Indian initiations are first described, from a presumption, probably, that they are of the highest antiquity; and are curious, in proportion, with the fanciful construction of the Hindu mythology; and we have been much pleased with the winding up of some very terrific ceremonies which accompanied the fearful process.

"The awful moment was now arrived when the ceremony of initiation had attained its highest degree of interest; the pealing Conch was blown, the folding doors were suddenly thrown open, and the candidate was introduced into Calasa or Paradise, which was a spacious apartment blazing with a thousand brilliant lights; ornamented with statues and emblematical figures, scented with the rich fragrance of odorous flowers, aromatic gums, and costly drugs; decorated profusely with gems and jewels; the unsubstantial figures of the airy inhabitants of unknown worlds carved on the roof in the act of volitation; and the splendid sacellum thronged with priests and hierophants arrayed in gorgeous vestments and crowned with mitres and tiaras of burnished gold. With eyes riveted on the altar, he was taught to expect the descent of the deity in the bright pyramidal fire that blazed upon it. The sudden sound of his shell or trumpet, to which the hollow caverns reverberated long and continued echoes; the expansion of the folding doors; the brilliant display so unexpectedly exhibited before him; the instantaneous prostration of the priests, and the profound silence which followed this ceremony, filled the mind of the aspirant with admiration, and lighted up the holy fervour of devotion in his heart; so that in the moment of enthusiasm, he could almost persuade himself that he actually beheld the expected descent of the great Brahma seated on the lotus, with his four heads and arms, and bearing in his hands the usual emblems of eternity and uncontrollable power, the circle and fire."—p. 45 to 48.

In the disquisitions on Persia much research has been used; but we do not agree with the reverend author on the point of Zoroaster's Jewish education, which we think improbable and fabulous. There is something picturesque in the description of the Mithriac cave, which was made particularly attractive, to favour the impostor's views. It appears that,

"He retired to a circular cave or grotto in the mountains of Bokhara, which he ornamented with a profusion of symbolical and astronomical decorations, and solemnly consecrated it to the Middle-god or Mediator-Mithr-As, or, as he was elsewhere denominated, the invisible deity, the parent of the universe, who was himself said to be horn, or produced, from a cave hewn out of a rock. Here the Sun, represented by a burning gem, which beamed forth a lustre insupportably splendid and powerful, occupied a conspicuous situation in the centre of the roof; the planets were displayed in order around him, in studs of gold glittering on a rich ground of azure; the zodiac was splendidly represented in embossed gold, in which the constellations Leo, or Leo Mithriaca, and Taurus with the Sun and Lunette emerging from his head or back in beaten gold, an emblematical of the divinian father and mother issuing from the ark, bore a distinguished character. The four ages of the world were represented by so many globes of gold, silver, brass, and iron. Thus bedecked with gems and precious stones, and knobs of burnished gold; the cave appeared to the enraptured aspirant, during the celebration of the mysteries, illuminated, as it was, by innumerable lamps which reflected a thousand different colours and shades of colour, like the enchanting vision of a celestial palace. In the centre of the cave was a marble fountain of water, transparent as crystal, to supply the numerous basins with which the grotto was furnished for the purpose of ablution and ceremonial purifications. The cavern, thus ornamented, furnished, and disposed, was an emblem of the widely extended universe, supported by the three grand pillars of Eternity, Fecundity, and Authority; and the symbols with which it was profusely adorned referred to every element and principle in nature."—p. 71 to 73.

We have not space to enter at large on the peculiar ceremonies of Persia, although they are enumerated with some degree of precision, and will afford a rich treat to those who have a taste for such discussions; because we intend to favour our readers with a copious extract from the ritual of Greece, as exhibited in the Diotysiac; and its importance and high degree of interest will be a sufficient apology for its length.

"The first actual ceremony among the Greeks was to purify the aspirant with water, and to crown him with myrtle, because the myrtle tree was sacred to Proserpine. He was then introduced into a small cave or vestibule, to be invested with the sacred habiliments; after which his conductor delivered him over to the mystagogos, who then commenced the initiation with the prescribed formula, *Εκαθ, Εκαθ, εορε Σεβηλας*. Depart hence, all ye profane; and the guide addressed the aspirant by exhorting him to call forth all his courage and fortitude, as the process on which he was now about to enter, was of the most appalling nature. And being led forward through a series of dark passages and dismal caverns, to represent the erratic state of the ark while floating on the troubled surface of the at-

lorian waters, the machinery opens upon him. He first hears the distant thunder pealing through the vault of heaven, accompanied by the howling of dogs and wild beasts; an apt representation of the confusion which prevailed amongst the multiplicity of domestic and ferocious animals during the period of Noah's confinement in the Ark. These terrific noises rapidly approach, and the din becomes tremendous, reverberated, as it doubtless was, in endless repetitions, from the echoing vaults and lofty caverns, within whose inextricable mazes he was now immured. Flashes of vivid light now broke in upon him, and rendered the prevailing darkness more visible; and by the momentary illumination he beheld the appearances by which he was surrounded. Monstrous shapes and apparitions, demoniacal figures, grinning defiance at the intruder; mystical visions and sitting shadows, unreal phantoms of a dog-like form, overwhelm him with terror. In this state of horrible apprehension and darkness, he was kept three days and nights.

"With passions thus excited, the aspirant was now made to perform the *aphanism*, or ceremonies commemorative of the mystical death of Bacchus. He was covered with the Pastos or Bed; or in other words he was subjected to confinement in a close cell, that he might reflect seriously, in solitude and darkness, on the business he was engaged in; and be reduced to a proper state of mind for the reception of sublime and mysterious truths. This was the symbolical death of the mysteries; and the deliverance from confinement was the act of regeneration or new-birth; and hence the renovated aspirant was termed *διφύης* or twice born; once from the womb of his natural mother, and again from the Pastos of initiation. During the period of his imprisonment in the cell, he was alarmed by a crash resembling the rush of mighty waters bursting with sudden impetuosity from a deep abyss, or the deafening fall of a tremendous cataract; for now was the representation displayed of the overwhelming waters of the deluge breaking forth from Hades to inundate the globe. The monstrous Typhon, raging in quest of Osiris, discovered the ark in which he had been secreted, and violently rending it asunder, scattered the limbs of his victim over the face of the earth amidst the din of dissolving nature. The aspirant heard the lamentations which were instituted for the death of their god, whose representative he was, accompanied with doleful cries and howlings of men, women, and animals, to symbolize the death-cries, and exclamations of terror, consternation, and despair, which prevailed throughout the world at the universal destruction of animated nature, and which would unquestionably salute the ears of Noah while enclosed within the vessel of safety. Then commenced the wanderings of Rhea in search of the remains of Bacchus, her body begirt with a serpent, and a flaming torch in her hand, with lamentations for the loss; accompanied with frantic shrieks and furious gesticulations; which continued, accompanied by many minute ceremonies, for a considerable period. The initiated, whether males or females, some habited in splendid attire, with crowns or mitres on their heads; others covered with very little clothing, now mixed promiscuously, and danced to the sound of musical instruments played by the Corybantes; blended with the howlings of despair for the dismemberment of their god. The dance, progressively increasing in rapidity and wildness, soon degenerated into a miserable scene of dire confusion. The whole party, as if under the influence of some supernatural fervour, incontinently threw off the remaining articles of their apparel, rushed amongst each other as if they were distracted; and vociferating that their god had been murdered by the Titans, threw themselves into lascivious postures, and practised the most abominable filthiness.

"In the midst of all this confusion, a signal from the hierophant gave a sudden turn to the

feelings and expressions of the Mystæ; their mourning was changed into joy, and the aspirant was emancipated from his confinement amidst peals of laughter and deafening shouts of *Εὐρηκαμεν, Ευχαριστομεν*, We have found it! Let us rejoice together! for now the *Eureka*, or discovery, was celebrated, and it was announced that the mangled corpse was found, and restored from the darkness of death to life and hope. A living serpent was inserted into the bosom of the affrighted candidate, which passing through his garments was taken out at the skirts of his robe; and being conducted onwards, without time to reflect, the descent into the infernal regions was the next adventure he was fated to accomplish. On the banks of a sluggish stream he was shewn a multitude of disembodied spirits, thronging to procure a passage over the river, and clamorous at being refused; which represented the turbulent race of antediluvians who perished in the flood. Then the aspirant, having crossed the river in a boat, was shewn the torments of those miserable wretches, who, for their vices, had been committed to the destiny of everlasting punishment. Here, during the intervals of howling and lamentation, the wild and furious shrieks of wo by which those lost creatures vented the unavailing sorrows of bitter repentance, his attendant explained the nature of the crimes which led to this dreadful termination; amongst which, the highest degree of punishment was assigned to the impious race who either refused initiation, or betrayed the mysteries. Leaving this place of horror and despair, the aspirant was conducted forward to the sound of heavenly music, and soon entered on the plains of ravishing delight which are the reward of the virtuous initiated. The perturbation of his spirits was here allayed by scenes in which were depicted the ever-verdant plains of Elysium; and the souls of the just were exhibited in the enjoyment of those pure delights which constitute the reward of piety and virtue. The hero-gods passed in review before him, and he enjoyed the exhilarating vision, animated further by a hymn which was chanted on the subject of the prevailing mythology."—p. 107 to 115.

From the extracts which we have already made, an opinion may be formed of the work before us; although we regret that our limits altogether preclude a more extended review. The remaining Lectures contain some very curious usages of our forefathers, the Britons and the Saxons; but we must refer our readers to the work itself; from which we do not doubt that they will derive considerable amusement, and reap a proportionate degree of instruction.

REVIEW—*The Triumphs of Scriptural and Rational Truth, displayed in a complete Refutation of the absurd Doctrines of the Eternal Generation of the Divine Logos, and the hypostatical Union of two Spiritual Natures in Jesus Christ.* By Samuel Tucker, V. D. M. 8vo. pp. 112. Fisher and Co. London. 1829.

THE title of this book denotes that it is no ordinary performance, and we are naturally led from its perusal to expect something out of the common way. In this we are not disappointed. It is controversial in its character, fearless in its design, and masculine in its execution. The author,

without ceremony, lays his hands on principles that have long been cherished by a large body of professing Christians, and, if we admit his reasonings and conclusions, pulls the lofty fabric about their ears, with less trouble than Samson carried off the gates of Gaza, and demolished the temple of the Philistines; and like him, burying thousands in the overwhelming ruin. In every place, intrepidity and argument stare us in the face. The language is bold and nervous; uncompromising resolution is visible in every sentence; the defenders of the principles opposed, are arraigned under a presumptive evidence of delinquency, tried, found guilty, sentenced, and dismissed, amidst the complacencies of conquest and the triumphs of victory.

This "triumph of scriptural and rational truth" is presented to the world "In a series of Letters addressed to the President of the Wesleyan conference; to which is added an expostulatory address to that conference as a body;" and the whole is "respectfully dedicated to the clergy and ministers of the gospel of every denomination."

In these letters, and in this address, the two individuals against whom Mr. Tucker has chiefly levelled his artillery, are, the Rev. Richard Watson, and Dr. Adam Clarke; two distinguished ministers in the Wesleyan connexion, who, it is well known, have entertained different opinions on some points of speculative theology. Dr. Clarke has asserted that "the doctrine which cannot stand the test of a rational investigation cannot be true:" and, that "no man either can or should believe a doctrine that *contradicts* reason, though he may safely credit (in any thing that concerns the nature of God) what is *above* his reason, and even this may be a reason why he should believe it." Mr. Watson, on the contrary, affirms, with equal confidence, that "the doctrines of the Trinity in Unity, and of the union of two natures in one person in Christ, not only transcend, but contradict human reason." Availing himself of this dissonance, our author draws from it the following conclusion. "Thus are these two fundamental articles of that faith, the orthodoxy of which, it appears, has been consecrated and confirmed by the united suffrages of many ages, placed in jeopardy by the conflicting opinions of these two leading and influential men in the Wesleyan Methodist connexion." p. 6.

On this controverted point, namely, whether it is our duty to believe any thing that "not only transcends, but *contradicts* human reason," Mr. Tucker sides with Dr. Clarke, and argues with considerable

force that to admit any thing to be true, which contradicts human reason, is to banish all ground of rational certainty from the world, and to subject the human mind to shackles from which there can be no way of escaping. Mr. Watson admits, that "there is no passage which expressly asserts that the three divine persons are one God (excepting 1 John v. 7. which is generally given up,) and no passage which in so many words states the union of two natures in one person in Christ." From this admission, in connexion with discarded reason, our author argues as follows. "Hence these important doctrines, about which the Christian world has been literally fighting for so many ages, are, according to Mr. Watson, supported only by the interpretation which human reason puts upon the *indirect* evidence of scripture, while he confesses that *that* evidence directly contradicts the testimony and conviction of reason itself. Out of the mouth of his own witness therefore, Mr. Watson has elicited the condemnation of the orthodoxy for which he contends." p. 7.

In Mr. Tucker's first letter, these hostile sentiments of Dr. Clarke and Mr. Watson are further contrasted. This is done with a design to show that both cannot possibly be true, and to obtain ground for arguing, from Mr. Watson's own language, conduct, and principles, that what contradicts reason can never become a legitimate article of belief. Having this in view, our author proceeds as follows:—

"Without the testimony of our reason, we can have no infallible evidence of the truth or falsehood of any portion of what has come down to us as a system of divine revelation, as corresponding with or differing from the well-known attributes of the Deity; nor can revelation be understood through any other medium; and if not understood, it cannot be believed."—p. 7.

"What, I ask, but the *judgment* of Mr. Watson's reason has induced him to violate his own rule in the rejection of the *literal* and *unreasonable* meaning of John vi. 53. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," and to assert that it must be taken in a sense that *does appear reasonable*? And yet, if he does not adopt the latter, and by him prohibited mode of interpretation, he must be a rank papist. And by what other authority than that of his discarded reason, does Mr. W. judge and decide that the predestination so literally and pointedly asserted on behalf of "God's elect," in Rom. viii. 33 to 39, and Ephes. i. 5 to 11, must not be thus understood, but some other and more reasonable interpretation put upon these passages? And again,—when our Lord literally recommends us to cut off our offending right hand, and to pluck out our offending right eye, as the means of salvation, what authority but that of reason, judging of the doctrine, induces Mr. Watson to depart from the *literal* and *unreasonable* meaning of those commands, and to impose upon them a figurative and more reasonable interpretation?"—p. 8.

We have neither time, nor room, nor inclination, to follow Mr. Tucker through the

laborious process of his argumentation. The preceding paragraphs will shew the ground on which he takes his stand, and furnish fair specimens of his mode of reasoning, and of his dexterity in handling the weapons of the controversial field. On this point his triumph is complete. The reasons assigned by Mr. Watson and others, why reason should be discarded, furnish the most indubitable proofs that we cannot do without its aid; and the efforts that are made to invalidate its testimony, only serve to prove its importance, and our inability to proceed even a single step, unsanctioned by its authority, and unassisted by its dictates.

On the doctrine of the Trinity, which next comes under consideration, Mr. Tucker finds an ample field in which to expatiate. The doctrine, as it has been called, of the Eternal Sonship of Christ, but which might with more propriety be denominated *name-ship*, he unequivocally explodes, pointing out, with much force of argument and cogency of reasoning, the absurdities which the supposed fact involves. Against the dogmas of the Athanasian creed he erects some formidable batteries, which shatter its outworks; and underneath its citadel he springs his mines. We feel, however, at a loss to comprehend why this is introduced on the present occasion, or why Mr. Watson must be rendered amenable for all the paradoxes which it contains. We are not aware that Mr. Watson has ever avowed himself the champion of its intolerant peculiarities, or reiterated the anathemas with which it is guarded. Many embody in their creeds the belief of a Trinity in Unity, to whom the dogmas of this ancient formulary ought not to be imputed. In this part of his work we think the author has by no means been successful.

On the hypostatical union in the person of Christ, Mr. Tucker has advanced many strange positions. In attacking the sentiments of others, he appears more formidable than in furnishing a substitute less assailable. He can demolish with more dexterity than he can build, and with more ease lead his forces to an attack, than establish fortifications that shall be invulnerable. Many a hand might demolish St. Paul's cathedral, which could not form one of its pillars.

During the progress of his work, the author asks numerous questions on many important topics, to which, perhaps, no satisfactory answers can ever be given. This may stagger and confound some of his readers; but he must be well aware, that this foundation will never support a triumphal arch. On every thing connected with Deity, infinity, and eternity, on every

thing connected with the possible modes of the Divine subsistence, the physical nature of Christ, and on his incarnate character, and on every thing relating to the nature of the human soul, and its union with the body, similar questions may be proposed; but these, though totally unanswerable by man, can never destroy or even invalidate the facts they were brought to disprove. His own theory is equally liable to bombardment from the same quarter, but nothing decisive can be inferred from hence, that will amount to any thing more than clouds of dust and smoke.

But it is not against Mr. Watson alone that Mr. Tucker lifts his weapon; he brandishes it over the head of Dr. Clarke with fearful menaces, and threatens castigation even where he inflicts no wound. On comparing various passages taken from Dr. Clarke's Commentary, and other publications, he has found positions and expressions that seem to militate against each other; and on the inferences which he has drawn from the conflicting language, he deals his blows with an unsparing hand.

That Mr. Tucker possesses a gigantic mind, no one who reads the publication before us can for a moment doubt. It is equally obvious, that he can discern, with an eagle eye, the vulnerable parts of the doctrines and theories on which he lays his unrelenting grasp. The atmosphere, however, with which he is surrounded, sometimes appears insalubrious; and in proportion as this shall arrest attention, the force of his reasoning, and the object of his publication, will be defeated.

From the President, to whom these letters are addressed, it is not probable that any reply will ever be elicited, nor is it likely that the Wesleyan conference will deign to notice the concluding expostulation. It may not, however, on this account be without its influence through silent operation. With a formidable inspector marching in the rear of their proceedings, they may learn a lesson of caution, and weigh with due deliberation the effects of their measures, before they introduce any innovations, or enforce with coercion any thing that is not founded on the most unquestionable authority of the word of God.

Events of recent occurrence in various quarters, are monitors that should not be disregarded. They furnish indications of volcanic ground, and many have viewed them as prognostics of a crisis we are unwilling to anticipate. While the results were lodged in futurity, few were disposed to predict that resistance would have the hardihood to defy authority. If this had

been foreseen, we feel persuaded that power would have chosen a less thorny path, and investigation would have turned her face towards another quarter. But although what is past cannot be recalled, those who are interested in the portentous issue should not forget, that what has already happened may again take place, and that the same causes, still at work, may produce similar effects; or, operating on a more gigantic scale, may lead to a catastrophe more formidable in its nature, and more disastrous in its consequences.

REVIEW.—*Three Phrenological Essays*:

1. *On Morality.* 2. *The Best Means of obtaining Happiness.* 3. *On Veneration.* By John Epps, M.D. *Lecturer on Materia Medica, Chemistry, &c. &c. &c.* 12mo. pp. 115. *Simpkin. London. 1829.*

IN this little work, the truth of phrenology is assumed with nearly as much confidence as if it had already taken its station among the sciences, by the universal consent of mankind. Connected with this assumption, it "claims to itself the dignity of being that system which exhibits a true knowledge of the human mind. Viewed as a science, it embraces an acquaintance with the mental powers, their combinations, and the laws regulating their action: as an art, the practice of ascertaining, by examination of the head, the powers of the mind, and the means of improving the physical or material constitution of the brain, and of the nervous system." *Preface.*—These, it must be confessed, are bold pretensions, in which it is to be apprehended that the organ of presumption is more developed than that of modesty.

In the first of these Essays, the author moralizes upon the phrenological organs, and, with a little dexterity, contrives to arrange them under the banners of Christianity, which we soon find is a system of phrenology, only without the name. No one, perhaps, will doubt that the faculties which he enumerates, may reasonably be supposed to operate as he has described, though we are rather at a loss to comprehend what advantage can be derived from the quaint and forensic terms by which they are designated. Still less can we discover the connexion which is presumed to subsist between the mental faculty and the external organ of development; and, for aught we perceive to the contrary, his book would have been equally intelligible and instructive, if Phrenology had never been born. To identify, therefore, the faculties

of the mind, and the manner in which they operate in relation to Christianity, with the phrenological system, we can only view as an attempt purely gratuitous.

The Second Essay proceeds much upon the same assumptions as the first. The effects resulting from the operation of Christian principles upon the mental faculties we can easily comprehend, except so far as they are obscured by the nomenclature of Gall and Spurzheim.

The Third Essay certainly ranks the highest in our estimation. It contains many nice, yet judicious, marks of discrimination between the influence of genuine religion on the mind, and mere animal excitement. Outward devotion is justly delineated by its appropriate characteristics, which reach not the heart, nor arise from propriety of motive or purity of principle: while that which emanates from the legitimate source of all excellence supplies a power and an incentive to action, which can no otherwise be obtained. The former results from the operation of the mere animal faculties; but the latter calls into activity all the higher energies of the soul. In this view, making due allowance for the terms of designation, this essay may be perused with much advantage by all who wish to know wherein real religion differs from that which is nominal; and who are anxious to cherish a warmth of true religious feelings, without degenerating into enthusiasm and fanaticism.

Throughout the whole we have uniformly observed, that the author has carefully avoided the dangerous undertaking of assigning cause and effect for the phenomena of mental faculty and organic development. He merely notices the organs as indications of inward propensities, and turns immediately to the moral advantages that may be gathered from this discovered association. Without attempting either to defend the phrenological system, or to treat it with contempt, it appears to have suffered no small injury from the zeal of its injudicious advocates; who, not satisfied with having pointed out the organic indications which they think they have discovered, proceed from these associations to trace the relation of cause and effect. These attempts have subjected their system to many severe remarks, which its most ardent admirers have never yet been able fairly to repel; and doubt, indecision, and scepticism have followed as natural consequences.

As containing three essays, which trace a relation between the mental faculties, moral action, and the influence of religious principle, this little volume is certainly entitled

respect; but, excepting in names, we find no bridge over which we can walk into the region of phrenology. In the beams of this "sun, human nature being the world it illuminates," there can be no doubt that many intelligent persons delight to bask. For our parts, we view it as a respectable successor to animal magnetism; but not being favoured with a prophetic spirit, we dare not predict its fate.

REVIEW.—*Miscellaneous Sermons preached in the Parish Church of Cheltenham. By the Rev. Francis Close, A. M. 8vo. pp. 500. Hatchard. London. 1829.*

THE author of these discourses is not unknown in the theological world. Within the sphere of his ministerial labours, his talents, his piety, and his zeal, are duly appreciated, both by his congregation and his neighbours; and, through the medium of the press, the public have long since been made acquainted with his name, and the productions of his pen.

The sermons which compose this volume are avowedly miscellaneous. This circumstance, however, is not likely either to diminish their importance, or to obstruct their usefulness; for among the great mass of sermon readers, there are but few who have either leisure or inclination to range through a system of divinity in a connected series, and fewer still who can retain in consecutive order a recollection of the numerous branches and dependencies into which such an arrangement would diverge.

These discourses, however, though exempt from the preceding observation, because wholly detached from each other, stand connected in another point of union, by an affinity more indissoluble, and a relation more interesting. Assuming the same dress, and supporting each its respective branch of one common character, they harmoniously enter the region of vital Christianity, and bring before the reader many of the great and momentous truths of revelation. In some particular phrases and expressions, the peculiar features of the author's creed make their appearance, but his local views are rarely delivered in language at which any candid person can find just occasion to take offence. Throughout the whole he seems rather to aim at alarming the consciences, affecting the hearts, and reforming the lives of his hearers, than to proselyte either them, or his readers, to the technicalities of a party.

To profound argument these discourses make no pretensions. The fundamental

truths of Christianity are assumed on the basis of its authority, and from its doctrines and precepts the author's more powerful appeals are drawn. From this source he has derived numerous topics of reasoning, which, with commendable ingenuity, he uniformly enforces with a considerable degree of energy. The language is plain but nervous, unadorned with metaphor, but never languishing through the want of vigour. It is perspicuous without being tedious, and the ideas intended to be communicated are rarely interrupted by a superfluity of epithets.

Nevertheless, we cannot avoid noticing, that, between the warmth of his invitations to sinners, the reasons he assigns why they do not come to Christ for the blessings so essential to their eternal happiness, and the secrecy which lies concealed in his creed, there is a strange inconsistency. No invitation can cause a dead man to start into life; and if he who urges the solicitation possess, and yet withhold the principle of vitality, which he calls on the dead man to exercise, his pretensions are as hypocritical, as his injustice would be flagrant, should he afterward restore him to animation, and then punish him for not complying with the previously impossible mandate. These incongruities, however, belong less to the author, than to the hypothesis which holds him in fetters.

But, notwithstanding this anomaly, these discourses, having their principal bearing upon experimental and practical godliness, may be perused with much advantage, by all communities of Christians, though divided from each other by their habits of reflection, and the dogmas of the schools in which they have received their religious education. Love to God, an acceptance of his offers of salvation through Christ, and a conformity to the principles of the gospel, are inculcated and enforced by very powerful motives; and keeping these in view, we strongly recommend this volume to the attention of our readers.

REVIEW.—*On the Rise and Decline of Particular Mortal Diseases. By Edward Blackmore, M. D., one of the Physicians of the Plymouth Dispensary. Plymouth. Rowe. Wimple Street. 1829.*

THIS pamphlet contains a selection from the Transactions of the Plymouth Institution, founded on observations made during the last twenty-five years. It is an attempt to ascertain the law of mortality, in respect of its distribution on various ages and in

both sexes. In his introductory remarks, Mr. Blackmore informs his readers, that the subject of this paper is contained in the following passage of Malthus's *Essay on the Principle of Population*.

"Nature will not be defeated in her purposes; the necessary mortality must come in some form or other; and the extirpation of one disease, will only be the signal for the birth of another, perhaps more fatal. We cannot lower the waters of misery by pressing them down in different places, which must necessarily make them rise somewhere else,—the only way in which we can hope to effect our purpose, is by drawing them off. In a country which keeps its population at a certain standard, if the average number of marriages and births be given, it is evident that the average number of deaths will be also given; and the channel through which the great stream of mortality is constantly flowing, will always carry off a given quantity. Now, if we stop up any of the given channels, it is most perfectly clear, that the stream must run with greater force through some of the other channels; that is, if we eradicate some diseases, others will become more fatal. In this case, the only distinguishable cause is the damming up a necessary outlet of mortality. The way in which it operates, is probably by increasing poverty, in consequence of a supply of labour too rapid for the demand. If the cow-pox should extirpate the small-pox, and yet the number of marriages continue the same, we shall find a very perceptible difference in the increased mortality of some other disease. Nothing could prevent this, but a start in agriculture."—vol. ii. b. iv. c. 5.

The theory laid down by Malthus in the preceding extract, Dr. Blackmore has illustrated by a variety of tables, founded upon the increase and decrease of various diseases, taken at distinct periods, in reference to their mortal effects on each sex, in their varied stages of life. In the result of these tables the author seems to have demonstrated the accuracy of the data on which Malthus had founded his observations; and on the whole they present us with a gloomy picture of the stern conditions on which human life is held.

In the construction of his tables, and in the calculations and facts on which they are established, Dr. Blackmore has evinced much diligence in research, and much precision in detail; but we regret that he has not extended his physiological observations beyond the mere facts and theory they were intended to illustrate. So far as they proceed, we peruse them with an intensity of interest, from a conviction that all mankind are involved in their issues; but no gleam of hope is afforded us, that any real panacea has ever yet been found, or that it lies within the range of human discovery. It is admitted, that the healing art may in many cases mitigate the causes of mortality, and, in some departments of affliction, arrest the progress of death; but while it presents a shield against his shafts in one place, it leaves another more vulnerable, and of this the king of terrors never fails to take all due advantage.

To medical men, in their respective spheres of active operation, this pamphlet will furnish much data for professional inquiry and observation, and supply other readers with an ample field for serious reflections; while in its grand result it teaches all, the necessity and importance of preparing to meet an evil which threatens us at every step we take in life, and which no human art or power can enable us either to annihilate or elude.

REVIEW.—*Moral and Sacred Poetry, selected and arranged by the Rev. T. Wilcocks and Rev. T. Horton.* 12mo. pp. 310. Byers, Devonport. 1829.

SEVERAL selections of poetry, bearing in many respects a strong resemblance to the volume, have lately passed under our inspection. In character indeed they have not been uniform, much depending upon the taste, the judgment, and the moral feelings of the selector, together with the spirit by which he is actuated, and the predominant principles which govern his mind. These will generally appear in the objects of his choice, and leave scattered throughout his pages some visible traces of his mental levity or seriousness of disposition. Few, however, have fallen into our hands, in which we have not found more to admire than to condemn, though candour compels the acknowledgment, that while the articles contained in some, have justly earned their meed of praise, by the elegance of their diction, the harmony of their versification, and the purity of the sentiments they convey, others have found, in splendid inoffensiveness, their principal, if not their only recommendation.

In the volume now before our tribunal, we have discovered much to command our approbation, and, with the exception of a few inaccuracies in transcribing, nothing to demand any reprehension. It is an elegant bouquet, gathered from the highly cultivated gardens of our most illustrious bards, and so arranged as to attract the eye by its variegated and brilliant colours; and which, after each flower has regaled our senses with its own peculiar hue and fragrance, imparts fresh delight by the delicious aroma which results from the combination of the whole.

Of the articles themselves there can be but one opinion. In the works of our most celebrated poets, they have long since passed the ordeal of criticism, and receiving in their indigenuous soil the awards which their respective merits had a right to claim, they cannot be supposed to have suffered any deterioration from being transplanted into a

terre, where their formerly half-concealed beauties, will appear in all the glory of their native colouring and perfume.

The very numerous pieces inserted in this selection, are arranged under the following general heads:—God; Creation; Providence; Rural and Descriptive; Word of God in Redemption; Religion; Paraphrase of Scripture; Sentimental and Pathetic; Time and Eternity; Miscellaneous. Under these general topics their various branches are respectively introduced, but all are in strict conformity with the leading title.

The pages are neatly and closely printed, and the book itself is put out of hand with much elegance. It has an engraved title-page, ornamented with a beautiful vignette, which confers an equal honour on the genius which gave birth to the design, and to the artist which transferred it to the plate. These however, are but minor considerations, when compared with what the volume contains.

Including about four hundred articles, no deficiency in variety can be apprehended; and in proportion as these are combined with accompanying excellencies, entertainment and instruction will go hand in hand. On looking through the whole, the reader will find many coruscations of thought, and associations of terms and ideas, which will charm by their novelty, and by their innate vigour leave a deep and lasting impression on his mind.

The sentiments every where inculcated, are either decidedly religious, or of a highly exalted moral character. Having examined them with due attention, we now add with much pleasure, that we do not recollect a single stanza of which the reverend compilers need be ashamed. Equally free from the dogmas of sectarianism, and the intolerance of bigotry, a vigorous pulsation of religious feeling may be found in several articles,

“Twined with the wreaths Parnassian laurels yield,”

while in others, to which these exalted epithets can only be partially applied, it will be difficult to find in any line a thought

“Which angels might not hear, or virgins tell.”

REVIEW.—The Cambrian Quarterly Magazine and Celtic Repertory. 8vo. No. 1. Hughes. London.

THE spirit of intellectual enterprise has, we perceive, reached at length the fastnesses of Snowden and Penmaen Mawr, and the descendants of the Llewelyns and Cadwaladers of old, have felt the kindlings

of literary ambition. Laying aside their genealogies and their boast of primogeniture, we behold them now entering the arena of English competition. Hitherto they have lain bound, like their own Owen Lawgoch, by the spells of prejudice; but we sincerely hope that having once broken their fetters, they will not suffer themselves to be again enslaved.

That there are clever men in the Principality is evident from the work now under notice; its contents are of that miscellaneous kind, which usually characterize periodical publications; but several of the articles exhibit the workings of minds not altogether unaccustomed to think. A few of the shorter papers are light as legendary lore can make them, while others are marked by all the gravity of antiquarian speculation and research; most of these are, however, upon subjects of importance, and cannot but prove highly interesting to all who take pleasure in an acquaintance with the early history of mankind, and of their own primitive institutions.

The work also contains some pretty pieces of poetry, as well original, as translations from the Welsh. Of the latter kind is the following, contributed, we believe, by Dr. Owen Pugh. It is curious as a specimen of the style of sacred poetry, about five hundred years ago. The original stanzas, we are informed, “are extracted from a manuscript at Hengwrt, the contents of which are miscellaneous, and which was written about the commencement of the fifteenth century. The original verses never have been printed, and they are a fair specimen of the religious compositions of the bards of the fourteenth century.

Teach me, O God! the one mysterious, stay of the realm of heaven,  
Creator of a holy people, and the guardian,  
Of unfailling name, thou unerring judge,  
The awful mystery of thy grace divine!

Teach me, O God! the one mysterious, the sure stay of active talent,  
To attain, before my death,  
A prudent disposition, thou support of virtues!  
In a splendid course of fair reward, by thy good will.

Of the white sacred wafer has been made, with Latin rite,  
The body of the Son of Mary, the great king:  
Most agonizing gore did bathe the tender side  
And perforated feet: and his blood was wine.

If some did but consider well of Jesu's merits,  
And his bruised breast, his gore!  
How dreadful thus to pierce with spikes  
The sacred body of my mighty Father!

Be mine to praise the Three that enter through the form of bread,  
To be the essential Son of God himself;  
And they the three supremely wise, in purity combined,  
Through heaven, He transforms the three to be in

Three enemies to man, thou triune God, there are  
 To sink him down in sin :  
 'The devil ; and his vice ; and this a world so foul  
 and frail ;  
 How strait the adverse bondage blended with our  
 flesh !  
 It is meet for me to pray, thou Lord ! the sacred  
 guide of free desire !  
 On every day and every night the same :  
 In private thou art the director, the recorder of the  
 wealth  
 Of grace ; thou, my true Father, my unerring  
 light.—p. 60.

REVIEW.—*Roman History for Youth, illustrated by Seventy-six Engravings, from original Drawings by W. H. Brooke, Esq., engraved by H. White, Esq., with a series of Questions, and References for their Solution, by Thos. Rose. Fisher & Co. London. 1829.*

WHEN old Rome, anxious to know its destiny, employed augurs to consult the flight of birds, no conception was entertained, that a period would arrive, when the essentials of its voluminous history would be comprised within the narrow compass of twelve sixpenny numbers; yet such is the fate that has overtaken it, in the volume now before us. The empire of Rome, however, sustained from the sword of Mahomet, an injury of which its history cannot complain from the pen of Mr. Rose. The former led to the dismemberment of its provinces, and an extinction of the Roman name, while the latter has compressed the leading features of its history into an essence, and given a consolidation to its ancient glory.

In this epitome of Roman history, its more prominent characteristics are preserved, and its leading events are connected together in a brief, but regular series. Many important branches, as we might naturally expect in this compendium, are either passed over in silence, or only slightly touched; but he who makes himself fully acquainted with the facts, the incidents, and the narrations embodied in this abridgment, as they rose, and gave place to others, while descending in chronological order on the stream of time, will prove himself a greater proficient in the knowledge of its revolutionary transactions, the turbulence of its power, and the intrigues of its factions, than many who have spent seven years at school in collecting materials to write its epitaph.

The numerous engravings are intimately connected with the events recorded, and in their united co-operation they mutually illustrate each other. To the author this must have been a work of no small difficulty, as every one acquainted with the

undertaking must be aware, that to dilate was a much more easy task than to compress. Mr. Rose has, however, undertaken the more arduous part, and in its execution has displayed his ingenuity and judgment to considerable advantage.

The work is designed for the use of young persons, and for schools, and to both of these it will prove an important acquisition. It contains two well-executed maps of the Roman dominions; and the last number embodies, in an Appendix, two hundred and forty questions, relating to the leading transactions recorded in the preceding history, all referring to the pages in which they occur. These, while serving to exercise and refresh the memory of the reader, will add essentially to the value of the book.

#### BRIEF SURVEY OF BOOKS.

1. *Stories from the History of Scotland, by the Rev. Alexander Stewart, (Simpkin, London,)* now come before us in a second edition, by no means inferior, either in appearance or contents, to its elder brother, which we reviewed some months since. The history of Scotland is full of incidents, rendered in many respects remarkably interesting, by the prevailing manners of the age in which they occurred, and the peculiar character of the people to whom they refer. Hence, these stories are generally tinged with gloom, and too frequently stained with blood. Yet such is the prominence of their distinguishing features, that they impart to the reader a melancholy gratification, which can hardly be defined; but which will live in his recollection, when the fictions of romance shall be consigned to oblivion.

2. *Illustrations of Natural History, embracing a series of Engravings, and descriptive Accounts of the most interesting and popular Genera and Species of the Animal World, (Longman, London,)* appear before us in numbers, of which we have three. Each contains three neatly executed plates, and the descriptive accounts are in every respect appropriate. When complete, we have no doubt that it will be an ornamental, useful, and entertaining work.

3. *Practical Information by the Society for superseding the necessity of Climbing Boys, with a description of Glass's improved Machinery for cleansing Chimneys, (Bagster, London,)* is a pamphlet which evinces much humanity in behalf of that degraded class of our fellow-creatures, the climbing boys, many of whom are

others sold by their unnatural parents, and not a few taken from workhouses. It furnishes ample evidence, that by the machinery recommended, every object can be obtained for which boys of tender age are employed. We are glad to find these machines daily getting more and more into use and reputation, and hope the time is not distant when the miserable victims of poverty and misfortune, will no longer be found to reproach, by their wretchedness, the regulations of civilized society.

4. *Dialogues on Purgatory and Indulgences, between Paul and Murphy, by Jacob Stanley*, (Stephens, London,) have both argument and humour to recommend them. The author appears to be well acquainted with the subject he undertakes to discuss, and knows how to manage the controversy between the contending parties. So far as the dialogues have proceeded, for they are to appear in numbers, he has stated the Roman Catholic arguments in their full force, as well as introduced the Protestant champion to combat and repel their energy. Nothing short of this would entitle his observations to respect. He who cannot fairly meet his antagonist, should never dare him to the field. From the specimen before us, we augur for Paul a successful issue of his conflict with Murphy.

5. *Refutation of the Heretical Doctrine promulgated by the Rev. Edward Irving, respecting the Person and Atonement of Christ, by J. A. Haldane*, (Hamilton, London,) is a pamphlet which bears hard on the wild freaks of the Scottish divine. Among his eccentric speculations, Mr. Irving has of late been floundering about in the slough of unfulfilled prophecy, to the great amusement of his enemies, and the sincere regret of the more sober part of his genuine friends. In this Serbonian region, this highly talented, and morally respectable individual, seems to have lost nearly all his usefulness, and, while wandering in the fogs of his own creating, to have come within hail of the shores of Socinianism. Here Mr. Haldane discovers his situation, and lifts his voice to warn him of surrounding danger. It is a spirited tract, containing many serious charges, many pointed arguments, and many shrewd observations, which it is incumbent on Mr. Irving to repel.

6. *New Model of Christian Missions to Popish, Mahometan, and Pagan Nations, explained in four letters to a friend*, (Holdsworth, London,) proposes, as its fundamental principle, the mutual co-operation of all true Christians, in send-

ing missions to foreign parts. Could all the sects into which the Christian world is divided, be induced thus to combine and concentrate their exertions, there can be no doubt that many advantages would result from their harmonious concurrence; but we must not forget that the land of Utopia has never yet been discovered, and until that shall be effected, we may hope in vain for the establishment of an Universal Missionary Society. Into all the details of the author we can fully enter, and nearly all his conclusions we readily admit. The great defect lies at the foundation. He might with as much reason hope that the monarchs of the world will co-operate in establishing a partnership concern in universal empire, as that the religious factions of Christendom will ever amalgamate their energies; and till this shall be done, the whole must be consigned to the dominions of chimera. We, however, give the author credit for the purity of his intentions, and should rejoice to think that the plan he recommends, lay within the range of probable practicability.

7. *The Young Christian's Pocket Library of Religious Knowledge*, (Fisher, London,) was noticed in our last, when its first number only had appeared. Since that time, eighteen more have been published, which, on close inspection, fully justify our former anticipations. The articles being chiefly of an experimental and practical nature, are calculated to be useful to the reader; and, indeed, nothing short of this was to be expected, when we advert to the celebrated divines whose works have furnished the selections.

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ASTRONOMICAL OCCURRENCES FOR  
JULY, 1829.

THE sun enters the sign Leo on the 23d, at 1 minute past 5 in the morning, his declination on the 1st is 23 degrees 8 minutes north, and on the 31st, 18 degrees 18 minutes north; his semi-diameter on the 1st, is 15 minutes, 45 seconds, and 5 tenths; and on the 25th, 15 minutes, 46 seconds, and 7 tenths; his semi-diameter occupies 1 minute, 8 seconds, and 5 tenths in passing the meridian on the 1st, and on the 25th, 1 minute, 7 seconds, and 1 tenth; his hourly motion in space on the 1st is 2 minutes and 23 seconds; and on the 25th, 2 minutes, 23 seconds, and 3 tenths. He rises on the 1st at 45 minutes past 3, and sets at 15 minutes past 8; and on the 31st he rises at 17 minutes past 4, and sets at 43 minutes past 7: he is in perigee on the 2nd.

The moon is new on the 1st, at 45 minutes past 4 in the morning, in the 9th degree of Cancer, having upwards of 4 degrees south latitude; she enters her first quarter on the 9th at 31 minutes past 6 in the morning, in the 16th degree of Libra, having about one degree north latitude; she is full on the 16th, at 42 minutes past 2 in the afternoon, in the 23d degree of Capricorn, having upwards of 4 degrees north latitude; on the 23d, at 14 minutes past 6 in the morning, she enters her last quarter in 30th degree of Aries, having above 2 degrees south latitude, and she again changes on the 30th, at 39 minutes past 5 in the morning in the 6th degree of Leo, having above 4 degrees south latitude. She passes Mercury on the 1st, at 40 minutes past 4 in the afternoon; Venus and Mars on the 2d, the former planet at 20 minutes past 4 in the morning, and the latter at noon. On the 3d at 7 minutes past 5 in the morning, she is in conjunction with Saturn, and on the 13th, at 45 minutes past 4 in the morning, she passes Jupiter. She crosses the ecliptic in her ascending node on the 8th, and in her descending on the 20th: she is in apogee on the 6th, and in perigee on the 18th.

The planets Mercury, Venus, Mars, and Saturn, are all too near the sun to become objects of contemplation to the astronomer this month. The noble planet Jupiter is conspicuous in the constellation Scorpio, and with his satellites forms an interesting object for the telescopic observer. There are two visible eclipses of his first satellite; one on the 12th, at 31 minutes 17 seconds past 10 in the evening; the other on the 28th, at 50 minutes 5 seconds past 8 in the evening. This planet sets on the 1st at 53 minutes past 1 in the morning, and on the 25th at 11 minutes past 12 at night. The appearance of the heavens at sun-set on the 1st, is the same as last month, with the exception that the most western of the constellations have sunk beneath the horizon, and the whole of them appearing more westerly.

#### PRECESSION OF THE EQUINOXES.

MR. EDITOR,

SIR,—In my last communication I subjected my theory of motion in opposition to that of universal gravitation, to an arithmetical test, which I am convinced will delight and surprise every real votary of truth; and I now send another proof, in regard to a curious problem, about which,

in Newton's Principia, there is so much elaborate mystification. The cause which I assign would be a quantity of motion lost, if it did not produce this effect, and in the two bodies, most within our reach and measure, the cause and effect exactly coincide.

I verily believe that Newton could not have attempted to mystify this and other subjects, if he had not had wrong measures of the celestial motions, for in his time the distance of the sun was taken at only half its true quantity, and hence there did not appear to be the true agreement between phenomena and the causes. Hence fallacious theories were adopted.

Many other proofs, equally new and curious, from considering Nature in connexion with the theory of motion, and with true measures of phenomena, could be adduced; but I fear to be thought an encroacher on your pages on subjects which, though of momentous interest, are not understood by, or interesting to, the great mass of readers.

R. PHILLIPS.

*Knightsbridge, April, 25, 1829.*

The precession of the equinoxes, or the recession of nodes, universally, is exactly equal to one circumference of the planet, for the recession of the node is caused solely by the very simple circumstance of the planet making one revolution, and gaining that quantity of motion, owing to its turning once on its axis, while it performs its orbit; hence there is one revolution as an incidental or accidental circumstance, and the year or period is longer than the orbit by the quantity of one revolution.

Thus the precession of the terrestrial equinoxes goes round the ecliptic in 25,868 years, and the earth's whole orbit is 590,500,000 miles, being 22,830 miles per annum for the ecliptic quantity, which, reduced to the terrestrial equator as cosine of  $23\frac{1}{2}$  degrees, 91,706, to radius it is exactly 24,886 miles, or the true and exact circumference of the revolving equator.

Again, the moon's nodes fall back in 223 lunations, through the whole circle of her orbit, which is about 1,500,000 miles round, and consequently she falls back in each lunation 6690 miles, but as her axis and orbit are inclined  $6^{\circ} 40'$ , the cosine 99324 is to radius as 6690 to 6750 nearly, while her calculated circumference is about 6760 miles; which quantity of motion the moon gains in every revolution, and crosses her node, or the plane of her orbit, that quantity sooner.

These coincidences cannot be accidental, and they prove that the recession of nodes is simply and solely caused by one rotation on the axis, while one revolution is performed around an orbit.

OBSERVATIONS ON AN ARTICLE ENTITLED  
"WITCHCRAFT."

(Inserted col. 510.)

MR. EDITOR,

SIR,—No one of your readers could derive more satisfaction from the article on the *Witch* of Endor, (col. 307,) than myself; but I was certainly much disappointed in a more recent one on *Witchcraft*. The description of the evil eye seems to have been taken out of some old author, and, to me at least, it appears at variance with anatomy and physiology, since, though I am willing to allow noxious effluvia to exude from diseased bodies, and to be communicable by the circumambient air, I cannot discover how this theory can possibly apply to the eye,—and my objections are founded on the following reasons:

The eye is a peculiar organ adapted to the reception and conveyance of the rays of light through its various coats and lenses to the retina, and thence to the common sensorium in the brain. It is also calculated, by its power of variation of form, position, and brightness, which, though minute, are easily distinguishable, to aid the other features in the expression of the several passions, as rage, envy, hatred, &c. This it does by the energy of nervous action communicated to its coats from the optic nerve, which nerve receives its impression from the brain, in common with the other involuntary nerves of the body, being acted upon by the ideas, in consequence of the mysterious effect of union between the mental and bodily energies; and thus, by either a quick glance or steady gaze, it produces, perhaps by sympathy, the influence of fear in the person against whom it is directed. Thus the imagination of impending evil is generated, and we know many instances of looks of this kind, by mere mental association, producing death in the individuals against whom they were directed.

But the article in question goes further, and supposes a malignant epidemic effluvia to be conveyed by the look, capable of generating pestilence in man and beast. Now, sir, the eye consists of a number of very sensible and tender coats, which inclose fluids of various densities, whose healthy state can alone insure that fluidity and transparency, which will enable them

to receive and transmit the rays of light, and consequently the images of objects, distinctly to the retina. We find inflammation in the eye, which, by increased heat, thickening those fluids, will render the vision indistinct; and the passage of the rays of light occasions violent pain in the optic never with which they communicate. If we suppose a pestilential humour capable of conveying infection to man and beast, the inflammation occasioned by such a humour passing through the optic nerve and fluids of the eye, (by which alone it could pass,) would be so instantaneous and acrimonious, that the instant loss of sight would be the consequence; and the power of injuring in this manner again would be effectually prevented,—as "the hand to fling the dart" would be paralyzed.

E. G. B.

GLEANINGS.

*Cost of a Waterloo Medal.*—A Frenchman, meeting an English soldier with a Waterloo medal, began sneeringly to animadvert on our government for bestowing such a trifle, which did not cost them three francs. "That is true, to be sure," replied the hero, "it did not cost the English government three francs, but it cost the French a Napoleon."

*Black Fly in Turnips.*—The following method is said to be effective against the ravages of the black fly: let the turnip seed lie a short time among flowered sulphur, and then sow the seed and sulphur together.

*Caution to Landlords.*—In a trial at York Assizes Mr. Justice Hayley took occasion to remark, that "it might be useful for landlords to know, that by a recent act of Parliament it was enacted, that if any alehouse-keeper was convicted of being drunk, he should not be capable of being licensed for a public-house for three years."

*Indigo.*—The culture of the indigo plant has been introduced into the French colony of Senegal, in Africa, with complete success. Letters thence state, that the produce of their crops rivals the indigo of Bengal; and the establishment of a national company for the cultivation of it is agitated in France.

*Made Dishes.*—Instead of "Do let me send you some more of this mock turtle,"—"Another patty!"—"Sir, some of this trifle,"—"I must insist upon your trying this nice mutton;" the language of hospitality should rather run thus:—"Shall I send you a fit of the colic, Sir?"—"Pray let me have the pleasure of giving you a pain in your stomach."—"Sir, let me help you to a little gentle bilious head-ache."—"Ma'am, you surely cannot refuse a touch of inflammation in the bowels."

If you feed on rich sauces, drink deep of strong wine, in the morn go to bed, and not till night dine:  
And the order of nature thus turned topsy turvy!  
You'll quickly contract palsy, jaundice, and scurvy!!!

*Dr. Kitchener's Housekeeper's Oracle.*

*Cheap Antidote.*—There is not a house in the kingdom that does not contain a certain remedy for poisoning, if instantly administered. It is nothing more than two tea-spoonful of made mustard mixed in warm water. It acts as an instantaneous emetic. Making this simple antidote known, may be the means of saving many a fellow-creature from an untimely death.—*Mechanic's Magazine.*

*Opinion of the Press, on Catholic Emancipation.*—An estimate has been given of the opinions of the public press of England, Scotland, and Ireland, upon the subject of concessions, from which it appears that the number in favour of the late measure is 107; against it, 37; and neutral 43. The majority is principally found in the metropolis and the leading manufacturing and commercial towns, while the minority is scattered over distant districts, and through the lesser.

*Beggar Society.*—The beggars of Canton, in China, are united in one great confraternity under the sublime appellation of the *Heavenly Flower Society*, for admission into which eight dollars are required.

**New Method of Making Gooseberry and Currant Wine.**—The following method of making superior gooseberry and currant wines is recommended in a French work (*Bibli.-Physico-Econom.*) For currant wine, 8lbs. of honey are dissolved in fifteen gallons of boiling-water, to which, when clarified, is added the juice of 8lbs. of red or white currants. It is then fermented for twenty-four hours, and 2lbs. of sugar to every two gallons of water are added. The preparation is afterwards clarified with the whites of eggs and cream of tartar. For gooseberry wine, the fruit is gathered dry when about half ripe, and then pounded in a mortar. The juice, when properly strained through a canvas bag, is mixed with sugar, in the proportion of 3lbs. to every two gallons of juice. It is then left in a quiet state for fifteen days, at the expiration of which it is carefully poured off, and left to ferment for three months, when the quantity is under fifteen gallons, and for five months when double that quantity. It is then bottled, and soon becomes fit for drinking.

**A New System of Sweeping the Public Streets and Roads, by a Machine.**—Some time in May, a number of gentlemen assembled to witness a novel experiment of sweeping the public streets and roads by a newly-invented machine, which was tried in the Regent's Park. It is the invention of Col. Boaze, of Albany-street. The machine is, in appearance, a covered cart, with thick oil-cloth extending nearly to the ground, to prevent the dirt from splashing; it is drawn by two horses. In the front is placed an iron scraper, of a circular form, which drives the dirt on one side as the machine advances; under the centre is a wheel similar to a water-wheel, to which are affixed six rows of heath brooms, each row containing six brooms, which, from a constant revolution of the wheel, sweeps the road extremely clean. This novel system of sweeping will cleanse a street or road of one hundred yards in length in ten minutes, in a manner far superior to the present.

**Popes.**—According to the usual mode of reckoning Popes, his holiness, the lately deceased Pope Leo XII., is the two hundred and fifty-second since Peter the Apostle; of these, 208 were natives of Italy, 14 were Frenchmen, 11 Greeks, 8 Syrians and Dalmatians, 5 Germans, 3 Spaniards, 2 North Africans, and 1 Englishman.

**Chancery.**—There is now no less than 40 millions of money locked up in chancery.

**The Lion.**—This animal has been painted as possessed of the most magnanimous affections. "The king of the beasts" is a name applied to him, with which every one is familiar. But he has received credit to which he has no good title. In physical strength he is, indeed, unequalled. Ordained by nature to live on animal food, and fitted for the destruction of animal life by the most tremendous machinery that could be organized for such a purpose, he is regulated by a cunning peculiar to his species. But, in investigating the modes in which he employs these powers, the stories of his generosity will appear to be little better than the invention of poets and romance writers. "At the time," says Mr. Burchall, who had an opportunity of making himself acquainted with his nature, in Africa, "when men first adopted the lion as the emblem of courage, it would seem that they regarded great strength as indicating it; but they were greatly mistaken in the character they have given to this insolent, skulking animal, and have overlooked a much better example of true courage, and of other virtues also, in the bold and faithful dog."

**Use of Cat's Whiskers.**—Every one has observed the whiskers of a cat, but few, perhaps, dream that they serve any valuable end. The following passage will prove the contrary:—"Every one must have observed what are usually called the whiskers on a cat's upper lip. The use of these in a state of nature is very important. They are organs of touch. They are attached to a bed of close glands under the skin; and each of these long and stiff hairs is connected with the nerves of the lip. The slightest contact of these whiskers with any surrounding object is thus felt most distinctly by the animal, although the hairs are themselves insensible. They stand out on each side, in the lion, as well as in the common cat, so that, from point to point, they are equal to the width of the animal's body. If we imagine, therefore, a lion stealing through a covert of wood in an imperfect light, we shall at once see the use of these long hairs. They indicate to him, through the nicest feeling, any obstacle which may present itself to the passage of his body: they prevent the rustle of boughs and leaves, which would give warning to his prey, if he were to attempt to pass through too

close a bush; and thus, in conjunction with the soft cushions of his feet, and the fur upon which he treads, (the retractile claws never coming in contact with the ground,) they enable him to move towards his victim with a stillness greater even than that of the snake, who creeps along the grass, and is not perceived till he has coiled round his prey."—*Literary of Useful Knowledge.*

**Important to Persecutors.**—A gentleman who was bound over to prosecute a pickpocket at the Old Bailey Sessions, applied a few days since to Mr Richard Birnie to have his recognizances discharged, stating, that a friend had informed him, the proceedings would cost him £20 or £30. Mr Richard replied, that he was glad the application had been made, as an erroneous opinion had gone forth to the public. He then said that the prosecutor would only have to pay 3s. 6d. out of his pocket, which would be returned to him with an allowance for his loss of time; and he hoped the gentleness of the press would publish this information generally, as, if prosecutions were more frequent, the increase of crime would not be so great.

**To make Kitchen Vegetables tender.**—When peas, French beans, and similar productions, do not boil easily, it has usually been imputed to the coolness of the season, or to the rains. This popular notion, is erroneous. The difficulty of boiling them soft arises from a superabundant quantity of gypsum imbibed during their growth. To correct this, throw a small quantity of subcarbonate of soda into the pot along with the vegetables, the carbonic acid of which will seize upon the lime in the gypsum, and free the legumes from its influence.—*Bulletin des Sciences.*

## Literary Notices.

### Just Published.

**Polynesian Researches**, during a residence of nearly six years in the South Sea Islands, by W. Ellis, Author of the "Tour to Hawaii," 2 vols. 8vo. Maps and Engravings.

**Roman History for Youth**, illustrated by seventy-six spirited engravings, by H. White, Esq. from original designs, by W. H. Brooke, Esq., with a series of Questions, and References for their Solution, by Thos. Rose.

**A Comprehensive Guide to Heaven, and Comparative Phenology, &c.** with engravings, by H. W. Dewhurst, Surgeon, Professor of Anatomy, &c.

**On the Signs of the Times: an Address to Christians**, by J. M. Cramp.

**An Essay on Moral Freedom, &c.**, by the Rev. Thos. Tully Crybrace, A.M.

**Poems**, by Mrs. G. G. Richardson, Dumfries.

**The Newtonian System of Philosophy explained**, by Tom Telescope, 2d edition.

**Essays and Fragments on various subjects**, by Jacob Stanley.

**The Cook and Housewife's Manual**, by Mrs. Margaret Dods, 4th edition.

**Memoirs of John Frederic Oberlin in the bas de la Roche.**

**Scripture Balances of Promises, Precepts, and Threatenings**, by the Rev. John Young.

**A Defence of the Truth, as set forth in the History and Mystery of Methodist Episcopacy, &c.**, by Alexander McCaine.

**Anti-Slavery Monthly Reporter**, No. 49.

**Practical Information for superseding the necessity of climbing boys.**

**Illustrations of Natural History**, with a series of engravings, in numbers.

**New Model of Christian Missions to Pagan, Mahometan, and Pagan Nations**, explained in four letters.

**Refutation of the Heretical Doctrine promulgated by the Rev. Edward Irving, &c.**, by J. A. Halstead.

**Dialogues on Popery**, in numbers, by J. Stanley.

**Christian Biography, a Dictionary of the lives and writings of distinguished Christians**, by William Jones, M.A.

**Letter addressed to a Clerical Advocate of the Bible, Church Missionary, and Hibernian Societies**, by John Kiland, M.A.

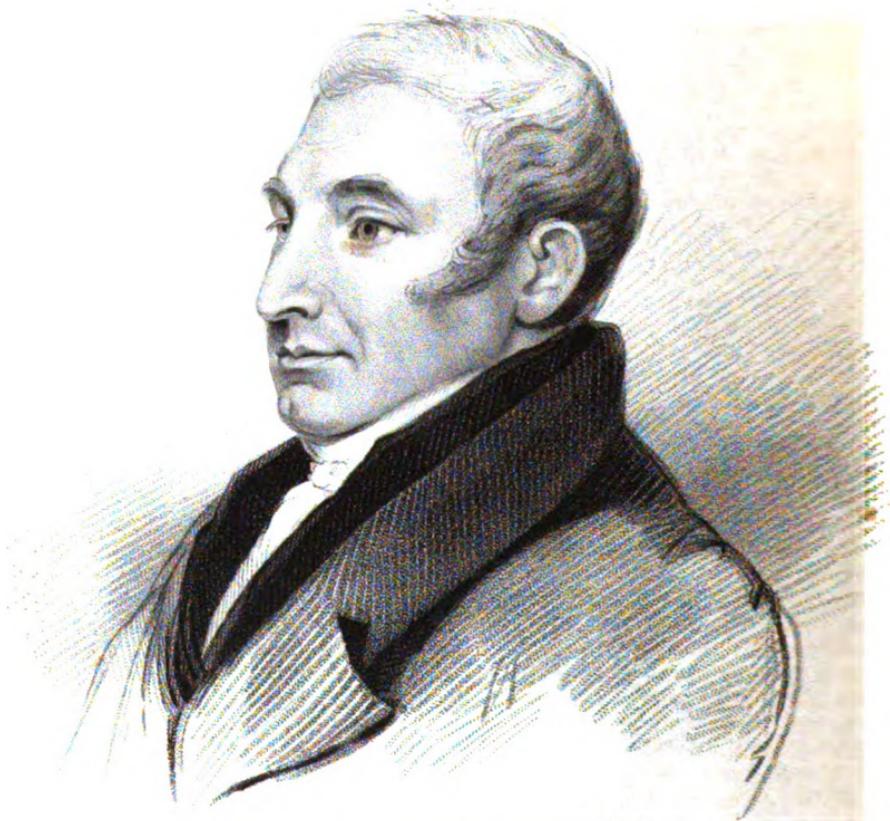
### In the Press.

**An Essay on the Anatomy, Physiology, and Pathology of the Horse's Foot**, with engravings, by H. W. Dewhurst, Surgeon, Professor of Anatomy, &c. &c.

—Also, **An Essay on the Duties of Jurymen**, in cases of Infanticide, or Child-murder.

**A revised Edition of the Life and Works of Richard Hooker**, with an Introduction, additional Notes, and characteristic Portrait finely engraved by F. Findeu, after Hollar.

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*Engraved by Chas. Pinner, from a Drawing by the Rev. W<sup>m</sup> Russell*

*W. Good M.D.*

London: H. Fisher, Son & Co. Aug 1. 1829

# THE Imperial Magazine;

OR, COMPENDIUM OF

RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.

AUGUST.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.

Memoir of

JOHN MASON GOOD, M.D. F.R.S. ETC.

(With a Portrait.)

"Vir bonus, omne forum quem spectat et omne tribunal."—*Hor. Epis.* 16. lib. 1.

Great talents command the respect of mankind; and when their possessor is removed from scenes of earthly turbulence, his loss is sincerely deplored, and his memory transmitted to future times; but great talents alone, will not secure the admiration of posterity, or procure its favourable judgment, if they were unaccompanied with religious and moral worth. Strength of mind, unrestricted by the obligations of morality and religion, is like the chaotic deep, over whose face darkness brooded, till the Spirit of the Lord had rested upon it, and given life to its waters. The devotion of transcendent genius to the cause of piety and virtue alone, ought to excite our veneration and regard, as this, and nothing less than this, can enable a man to pass triumphantly the ordeal of future ages: for he only is truly great and good, on whom all sects and parties look with reverence, and whose character will bear the scrutiny of every tribunal.

JOHN MASON GOOD, the distinguished subject of the present memoir, is a gratifying example of superlative talents properly restrained, and honourably and usefully employed. Engaged in a profession that rendered him peculiarly serviceable to his fellow men, he laboured assiduously to improve those branches of science on which, as a means, their lives in a great measure depend. His researches into the arcana of medical knowledge were extensive, and the curative art is deeply indebted to his labours. But the reputation of Dr. Good rests not entirely on his professional zeal and ability. He cultivated elegant literature with a success that is enjoyed by few, and his lightest compositions only, would entitle him to an honourable place in the annals of literary fame. When to these we add his firm and devoted attachment to the Christian faith, his character is reflected with a

lustre that can never fade. We turn from the contemplation of it with reverence, and congratulate mankind that

"The muse forbids the virtuous man to die."

The family of Dr. Good possessed considerable property at Romsey in Hampshire, and in the neighbouring parish of Lockerley. His grandfather, who was employed in shalloon manufacture, had three sons, William, Edward, and Peter. The eldest took up the profession of arms, and died young; the second son succeeded his father in the manufactory, and inherited the family estates; and Peter, the youngest, devoted to the ministry of the gospel among the Independents, was placed under the care of the Rev. W. Johnson of Romsey. He was afterwards removed to the congregational academy at Ottery St. Mary, in Devonshire, then under the superintendance of Dr. Lavender. At this place he made considerable progress in the Latin, Greek, and Hebrew languages, and acquired a taste for biblical criticism. Having finished his academical studies, he was invested with the care of a congregation at Epping, in Essex. His ordination took place on Thursday, 23d September, 1760, when an impressive charge was delivered by the celebrated John Mason, author of the treatise on "Self-Knowledge." Not long after his establishment at Epping, Mr. Good united himself in marriage with Miss Sarah Peyto, daughter of the Rev. H. Peyto, of Great Coggeshall, Essex, and niece of John Mason. This lady died Feb. 17th, 1766, after the birth of her youngest child, leaving three children, William, John Mason, and Peter. Within two years after the death of his first wife, Mr. Good entered into a second marriage with the daughter of Mr. John Baker, of Cannon-street, London. He then took charge of a congregation at Wellingborough, in Northamptonshire, but afterwards, succeeding to the family estate in Hampshire, he retired thither, and devoted his time and talents to the instruction of his children.

John Mason Good early acquired, under the immediate eye of his father, an intimate acquaintance with the Latin, Greek,

and French languages. The assiduous care of his parent, in the management of his studies, led him to perceive, that five things are essentially necessary to the attainment of knowledge: a proper management of time, a right method of reading to advantage, due order and regulation in the studies taken up, a power of choosing, and retaining in the memory, the choicest flowers of literature, and the improvement of solitary thought. The subject of our memoir pursued his studies with such zeal and attention, and was so entirely absorbed in the prosecution of his object, that he allowed himself no time for recreation; the consequences of which were, indications of premature debility. At the desire of his father, however, he joined in the athletic sports suited to his age, and soon re-acquired the healthy vigour of youth.

When fifteen years of age, John Mason Good was apprenticed to Mr. Johnson, a surgeon-apothecary at Gosport; yet, though he devoted an exemplary attention to his profession, his new career did not entirely withdraw him from the pursuit of elegant and polite literature. About this period, he composed a "Dictionary of Poetic Endings," and several trifling poems. These were followed by "An Abstracted View of the principal Tropes and Figures of Rhetoric in their origin and powers," illustrated by original and selected examples. He then turned his attention to the Italian language, and gathered the sweets of Ariosto, Tasso, Dante, Filicaja, and other authors. These selections were entered in common-place books; from one of which, entitled "*Extracta ex Autoribus diversis*," we transcribe a few heads, as they serve to shew the correct taste and sober judgment of this great man in the earlier years of life.

#### BRITAIN.

Happy Britannia! where the queen of arts,  
Inspiring vigour, liberty abroad,  
Walks through the land of heroes unconfin'd,  
And scatters plenty with unsparing hand." —  
*Thomson.*

Time was when it was praise and boast enough,  
In every clime, and travel where one might,  
That we were born her children: praise enough  
To fill th' ambition of a private man,  
That Chatham's language was his mother tongue,  
And Wolfe's great name compatriot with his own.  
Farewell those honours, and with them farewell  
The hope of such hereafter: they have fallen  
Each in his field of glory, one in arms,  
And one in council." — *Cowper, Task, book 1.*

#### NIGHT.

Night, sable goddess, from her ebony throne,  
In rayless majesty now stretches forth  
Her leaden sceptre o'er a slumbering world.  
Silence how dead, and darkness how profound!  
Nor eye, nor listening ear, an object finds;  
Creation sleeps." — *Young.*

#### KNOWLEDGE.

"Next to the knowledge of ourselves, most valuable is the knowledge of nature; and this is to be acquired only by attending her through the variety of her works: the more we behold of these, the more our ideas are enlarged and extended; and the nobler and more worthy conceptions we must entertain of that Power who is the Parent of universal being." — *Solyman and Almena.*

Ill health compelling Mr. Johnson to engage the assistance of a Mr. Babington, between this gentleman and Mr. Good, who had not yet completed his eighteenth year, a close intimacy was soon effected: but while they were planning schemes of co-operation, the death of Mr. J. gave a new turn to the views of both. Mr. Good engaged himself with a surgeon at Havant, and his occasional visits at this time to his grand-father, Mr. Peyto, prepared the way for his partnership with Mr. Deeks of Sudbury. Previously to his settlement at this place, he passed the latter part of 1783 and the spring of 1784 in London, and attended the medical and surgical lectures, the substance of which he took down in short hand. Whilst in town, he formed an acquaintance with a Mr. Godfrey of Coggeshall, and became an active member of a society for the promotion of natural philosophy. One essay connected with this society, produced by Mr. Good, entitled, "An Investigation of the Theory of Earthquakes," is distinguished by a good style and a spirit of deep inquiry; but it wants that ease and freedom which are acquired only by long practice in writing.

Mr. Good returned from London in July or August, 1784, and commenced the practice of his profession, when his attention to business was so unremitting and exemplary, that his partner, Mr. Deeks, felt no hesitation in leaving the management entirely in his hands. In the course of his visits to Coggeshall, Mr. Good contracted an intimacy with the sister of his friend, Mr. Godfrey, which ended in a marriage with that lady. His domestic felicity, however, was too quickly destroyed by the death of his wife, in little more than six months after their nuptials.

Mr. Good remained a widower nearly four years, during which he read much, but in a desultory manner. Early in 1790, he formed an acquaintance with Dr. Nathan Drake, author of "Literary Hours," "The Gleaner," &c. His intercourse with this distinguished individual, led him to extend and regulate his reading, and, in addition to a knowledge of classical and modern languages, he now obtained a critical acquaintance with Hebrew. He addressed an epistle, written in the Horatian style, to his friend Dr. Drake,

which is replete with spirit and beauty. About three years previous to the date of this poem, he took, as second wife, the daughter of Thomas Fenn, esq. of Balingdon Hall, an opulent banker at Sudbury. Of six children, the offspring of this union, only two daughters survive.

A train of adverse circumstances led Mr. Good, in 1792, into pecuniary embarrassments; but though his father-in-law, Mr. Fenn, rendered him some assistance and would have rendered more, he determined to surmount his difficulties, if possible, by his own exertions. He made translations from the French and Italian, and wrote several pieces adapted to the stage; but having no acquaintance with the London managers, was unable to get his dramatic compositions brought forward. Notwithstanding these discouragements, he continued to persevere, though for some time with very little success. Having opened a correspondence with the editor of the "World," the Morning Post of that day, his poetical essays occasionally appeared in that paper. Among his prose essays, written about this time, that on "A Particular Providence" is, in the estimation of his biographer, Dr. Gregory, the best. We have introduced it into the pages of our Magazine; the concluding part will be found in the present number. Mr. Good shortly after prepared a critique on miracles for the (Analytical) Review, which, if not entirely novel, is distinguished by force and energy. The following remark of the reviewer, in the course of his critique, is so very important, that we make no apology for transcribing it.

"The miracles recorded in the gospel are not of the momentary kind, or miracles of even short duration; but they were such as were attended with permanent effects." The fitting appearance of a spectre, the hearing of a supernatural sound, may each be regarded as a momentary miracle: the sensible proof is gone, when the apparition disappears, or the sound ceases. But it is not so, if a person born blind be restored to sight, or a notorious cripple to the use of his limbs, or a dead man to life; for in each of these cases a *permanent* effect is produced by supernatural means. The change, indeed, was instantaneous, *but the proof continues*. The subject of the miracle remains; the man cured is there; his former condition was known, and his present condition may be examined and compared with it. Such cases can, by no possibility, be resolved into false perception or trick; and of this kind are by far

the greater portion of the miracles recorded in the New Testament."

Receiving proposals to enter into partnership with Mr. W. a surgeon and apothecary, possessed of extensive practice in the metropolis, Mr. Good, in April, 1793, at the age of twenty-nine, pursuant to his agreement with him, came to London, where things appeared, for a time, to wear an auspicious aspect. But his rising popularity excited the jealousy of his partner, and occasioned a disunion of measures, which ended in the dissolution of the partnership. Whenever Mr. Good prescribed one mode of treatment for a patient, Mr. W. would in his next visit order an entirely different one. The result of this may be anticipated. The business was lost, the partnership broken up, and Mr. W. ended his days in the Fleet prison. Mr. G. was again assisted by Mr. Fenn, but he endeavoured to conceal, as much as possible, the extent of his embarrassments from his relatives, from a desire to surmount them principally by his own exertions. For three or four years he concealed a load of anxiety under a cheerful demeanour, but was enabled at length to overcome all difficulties, to take his proper station in his profession, and to live in what are usually termed easy circumstances.

A premium of twenty guineas had been offered by Dr. Lettsom of the Medical Society for the best dissertation on the question, "What are the diseases most frequent in workhouses, poorhouses, and similar institutions, and what are the best means of cure and prevention?" Mr. G. was so fortunate as to obtain the prize on this occasion, and was further complimented by a request that he would publish his performance; a request with which he could feel no difficulty in complying.

Mr. Good particularly exerted himself to preserve the distinction between the apothecary and the druggist. In London, and in nearly every town of Great Britain, men, not only ignorant of medical science, but of the most illiterate character altogether, obtained extensive business as druggists. In several instances, country grocers blended the chemical profession with their own trade, and the mischief resulting was such as might be expected. Prescriptions were misunderstood, and consequently improperly prepared; and even the life of the patient, it is not improbable, might, in some instances, have been sacrificed by the ignorance of these pretenders to science.

Amidst all his professional engagements; Mr. Good still found leisure to prosecute his literary inquiries. By this time his

extensive talents began to be known, and his society was courted by the learned. Besides the leading men of his profession, he numbered among his acquaintance, *Drs. Disney, Rees, Hunter, Geddes, Messrs. Maurice, Fuzeli, Charles Butler, Gilbert Wakefield*, and others. His introduction to Mr. Geddes is so characteristic of that extraordinary man, that we here insert it in Mr. Good's own words.

"I met him accidentally at the house of Miss Hamilton, who has lately acquired a just reputation for her excellent letters on education; and I freely confess, that at the first interview I was by no means pleased with him. I beheld a man of about five feet five inches high, in a black dress, put on with uncommon negligence, and apparently never fitted to his form: his figure was lank, his face meagre, his hair black, long, and loose, without having been sufficiently submitted to the operations of the toilet, and his eyes, though quick and vivid, sparkling at that time rather with irritability than benevolence. He was disputing with one of the company when I entered, and the rapidity with which at this moment he left his chair, and rushed, with an elevated tone of voice, and uncourtly dogmatism of manner, towards his opponent, instantly persuaded me that the subject upon which the debate turned was of the utmost moment. I listened with all the attention I could command; and in a few minutes learned, to my astonishment, that it related to nothing more than the distance of his own house in the New Road, Paddington, from the place of our meeting, which was in Guildford-street. The debate being at length concluded, or rather worn out, the Dr. took possession of the next chair to that in which I was seated, and united with myself, and a friend who sat on my other side, in discoursing upon the politics of the day. On this topic we proceeded smoothly and accordantly for some time, till at length disagreeing with us upon some point as trivial as the former, he again rose abruptly from his seat, traversed the room in every direction, with as indeterminate a parallax as that of a comet, and loudly maintaining his position at every step he took. Not wishing to prolong the dispute, we yielded to him without further interruption; and in the course of a few minutes after he had finished his harangue, he again approached us, retook possession of his chair, and was all playfulness, good humour, and genuine wit."

In the year 1797 Mr. Good commenced his translation of Lucretius, a work which

would alone stamp his character as a man of high literary talent. His attention was particularly directed to the acquisition of languages, and he appears to have lessened the labours attendant on this pursuit by tracing their analogies, and by a classification of their synonyms. In a letter to Dr. Drake, (dated January 29th, 1803,) after adverting with thankfulness to the state of his business as a surgeon, (which then produced more than £1400 per annum,) he further states:—

"I have edited the Critical Review, besides writing several of its most elaborate articles.—I have every week supplied a column of matter for the *Sunday Review*—and have for some days had the great weight of the BRITISH PRESS upon my hands: the Committee for conducting which having applied to me lately, in the utmost consternation, in consequence of a trick put upon them by the proprietors of other newspapers, and which stopped abruptly the exertions of their editor, and several of their most valuable hands."

Towards the end of this busy year, Mr. and Mrs. Good were visited with a heavy domestic affliction in the death of their only son, a child of amiable and fascinating manners, and aspiring intellectual powers. Mr. G. for some time sunk under this visitation, and fell into a despondency which greatly alarmed his friends. Eight years after this event, his friend and biographer, Dr. Gregory, sustained a similar loss, and the following letter of condolence addressed by Mr. G. to the latter shows the deep feeling with which, even then, he contemplated his own loss.

Caroline Place, May 7th, 1811.

"My very dear Friend,

"With no common feeling do I sympathize with you. Your letter has touched upon a string which vibrates with so much agony through my heart and brain, and I fear ever will continue to do so, that I shudder from it upon all occasions like the stricken deer from the hunter. You have indeed conjectured right, and the similarity of our trials is peculiarly remarkable. I, like you, had every thing I could wish for in one—one only. I enjoyed the present, I feasted on the future;—at the age of twelve, the same fatal disease made its attack—the result was the same—and my arms, like yours formed a pillow during the last gasp; there was the same sense of piety whilst living, and the same prominent shoot of genius. The master of the Charter-House, in a letter to me on the occasion, bewailed the loss of one of their most

promising blossoms; and a variety of little fusions, both in prose and verse, found the well-known hand afterwards, but never shewn to any one, and written for personal amusement alone, seemed sufficiently to justify the opinion so generally entertained.

“But, here, my dear friend, I am afraid must drop the parallel: for in the weakness of my heart, I freely confess I have not yet acquired that strength of duty which you are already enabled to manifest.

“I dare not examine myself as to what should wish for, if it were in my power.—All I have hitherto been able to say is, Thy will be done!”

“Mr. L— was with us when your letter arrived: we were listening to a new and most sweetly impressive anthem, ‘My song shall be of judgment and of mercy! O thee, O Lord, will I sing.’ What could be more appropriate, even if we had been aware of the melancholy fact, and could have foreseen your distressing communication. It struck us forcibly,—and we dwelt upon the coincidence. The judgment is unquestionable, but is not the mercy, my excellent friend, equally visible? Your own pious reflections will suggest a thousand proofs that it is: I will only repeat the remark that was most obvious to ourselves; that had this affliction happened about a year and a half ago, when you were living alone, and had no such affectionate nurse to have co-operated with you,—no such bosom comforter to have supported you,—severe as it is, it must have been of a character far severer still. There are a few gracious drops intermixed with every cup of bitterness—or how could man at times endure the draught? You have them from this source: you have them from the recollection of having sown the good seed, at an early hour, in the best of seasons, and in a propitious soil: but, most of all, you have them in the harvest that has already been produced,—in the safe deposit of the grain in its imperishable garner. It is accomplished; the great task intrusted to you is executed—the object of life is rendered secure—the gulf is forded; the haven of happiness has hold on the anchor.

“We will certainly see you in a short time: Mrs. Good intends herself to write to-morrow, or next day. In the meanwhile, give our most affectionate regards to Mrs. Gregory, for whose health we are very anxious, accept our best wishes and prayers, and believe me, as ever, yours,”

“J. M. GOOD.”

The translation of Lucretius before mentioned was composed for the most part in the streets of London, during Mr. Good's extensive walks to visit his patients. Whilst proceeding with this work, he united himself with Dr. Gregory and Mr. Newton Bosworth in the compilation of an Universal Dictionary. In 1810, accepting an invitation to deliver lectures at the Surrey Institution, he met with the most gratifying attention; and notwithstanding his close and numerous engagements, he continued to cherish the love of poetry, in the production of short effusions on the passing events of life. He also contributed many valuable papers to the British Review, a periodical whose extinction excited considerable regret.

In the year 1820, Mr. Good, by the advice of his friends, entered upon a higher department of professional duty, that of a physician. He had his diploma of M. D. from Marischal College, Aberdeen. It is dated July 10th, 1820, and is expressed in terms of peculiar honour, differing from the usual formularies. He was also elected an honorary member of the Medical and Chirurgical Society of Aberdeen, November 2d, 1820. At the end of this year he published a “System of Nosology,” which was followed in 1822 by “The Study of Medicine” in four octavo volumes. To his confinement, occasioned by the latter work, he referred the unfavourable symptoms which now began to appear in his health. In a letter to Dr. Drake, dated August 21st, 1822, he thus writes:—

“On Friday I purpose to set off for Matlock, with my dear wife and daughter, for about ten days, for the purpose of recreation. You, I apprehend, are still as busy as ever, and will no doubt travel further in your easy chair, and probably over still more picturesque and romantic landscapes, than we shall do in our chariot. May you never travel over any, but may administer to you solid delight and satisfaction,—tranquillizing or elevating the animal spirits, and reading a useful lesson to the mind! In one sense, and that the most important, we are all travellers and pilgrims, journeying to an unknown country, and at a rate we cannot check, though we may precipitate it. May we, my dear friend, be enabled to finish our course with joy, and to enter into the rest that remaineth, and remaineth ALONE, for the people of God.”

In August, 1826, his health having been greatly shaken, and that of Mrs. Good being very indifferent, it was thought expedient that they should go to Leamington.

On this occasion he again writes to his relative in these words:—"The die is cast, and we are going to Leamington. May a gracious Providence render its breezes balmy, and its waters healthful! And, above all, direct me how best to devote whatever time may yet be allowed me, to the glory of God and the good of myself and others. I have trifled with *time* too much already, it is high time to awake and be sober, and to prepare to leave it for *eternity*. Every moment ought to be precious."

During the last three months of his life his strength rapidly declined, though no immediate danger was apprehended by his friends. On the arrival of Christmas he paid a visit to his daughter, and reached her house in a state of great exhaustion. "Only three days previous to his death, a young lady who was alarmingly ill, but then capable of being moved from one place to another, was desirous to have the benefit of his advice. Dr. Good's mind had evinced some aberrations on account of the fever, and the intense pain which he suffered; but at the time this request was made known to him, he experienced less pain, and was tolerably composed. He therefore agreed to see her, with Mr. Cooper, one of his own medical attendants. The young lady was accordingly conducted to his bed-side, and, after he had made the usual inquiries with his wonted acumen, consideration, and kindness, he conferred with Mr. C. on her case. He proposed a complete, and, as the event proved, for a season, a very beneficial change in the treatment: he wrote a prescription, which bears the usual character of his hand-writing, and I am assured is marked by the peculiar elegance which always distinguished his pharmaceutic formulæ."—His last illness, though of short duration, was extremely severe, and terminated his life on Tuesday, January 2nd, 1827, in the 63rd year of his age.

The literary productions of Dr. Mason Good are as follows:—

"Diseases of Prisons," two medical essays, published in 12mo.

"History of Medicine," comprised in 255 pages, 12mo.

"Translation of the Song of Songs."

"Memoirs of Dr. Geddes," 1 vol. 8vo.

"Translation of Lucretius," 2 vols. 4to.

"Translation of the Book of Job," 1 vol. 8vo.

"Book of Nature," 3 vols. 8vo.

"Translation of the book of Proverbs."

"Translation of the Psalms."

Dr. Good in the early part of his life had adopted Unitarian views, and was led into presumption and error, whilst pursuing the mazy paths of speculation: but by slow degrees he escaped from these dangerous sentiments, and eventually became the firm adherent and advocate of evangelical religion. Some particulars relating to the last moments of this great man, extracted from a letter addressed by one of his daughters to his biographer Dr. Gregory, will conclude this memoir.

"Sunday December 31st, was a day of intense agony and frequent wanderings of mind; yet with intervals of perfect recollection and composure. About noon Dr. Good sent for his little grandson, and after solemnly blessing him, in the name of the Father, and of the Son, and of the Holy Ghost, he added instantly, 'Now no more,—go, I dare not trust myself;' shewing in this last remark a perfect self-recollection, a state of mind which continued for several hours. Shortly after this, some one mentioned Miss W.'s name, (the young lady who was governess to his grandchildren.) Dr. Good desired to see her, and on her coming into the room, and taking the convulsed hand, which he evidently wished but wanted the power to put forth, he spoke some words expressive of his satisfaction as to her care of the children, and urging the responsibility of the charge she had undertaken, and her need of remembering it, especially, he added, 'whilst their mother was laid aside (meaning by attendance upon himself) and I know not how long that may last.' 'I don't know,' he said, 'how much I may have to suffer, but I am yet a strong man; whether we shall ever meet around the dining-table again, I cannot tell;' and concluded by some expression of hope and desire that he should meet her hereafter.

"Dr. Hooper arrived late in the evening of this day. Our dear father immediately knew him, described his own sufferings in the usual medical terms, and was not satisfied unless the quantity as well as quality of the medicines administered was stated to him. Dr. H. did not remain long, too quickly perceiving how unavailing, in this case, was human skill: with tenderness and frankness he told us his opinion, and assured us of his readiness to remain longer, notwithstanding his pressing medical engagements, if his continuance would be of the slightest benefit to his friend. In the intervals of composure, and when not suffering from extreme exacerbations of pain, some of Dr. G.'s family endeavoured to repeat occasionally short texts of scrip-

ture, to which he always listened with pleasure, appearing, however, much more struck with some than with others. On one occasion, without any suggestion or leading remark from those around, he was heard to repeat distinctly with quivering convulsive lips, 'All the promises of God are yea and amen in Christ Jesus.' 'What words for dying lips to rest upon.' At another time, as one of his family was sitting by, he uttered some expression, not accurately remembered, of deep sorrow for sin. This text was then mentioned, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' He repeated, 'faithful: yes—nothing can be more suitable.'

"The same evening one of his family kneeling over him said, 'May I pray, can you bear it?' the reply was—"I am not sure, I am in great pain; but try and pray." Accordingly a few words were offered up, imploring that the Saviour would reveal more of His loving-kindness, His exceeding glory, to him; he listened attentively, and uttered something expressive of his feeling that these petitions were suitable to him, and of his deeply joining in them.

"On Monday, Jan. 1st, his sufferings increased, and his mind wandered. At 7 o'clock on the morning of this day his youngest daughter proposed repeating a well-known text of scripture, as the likeliest means of recalling him to himself. She was answered that this in his present weakness would only confuse him more. A text of scripture, however, was repeated, and the effect was wonderful; it seemed a perfect calling back of the mind: he listened with manifest pleasure, and concluded it himself. Many were the texts which were repeated at different intervals throughout this day, and to which he listened with more or less pleasure, as they more or less seemed to strike his feelings as suitable to his own case. Some of them were, 'The blood of Jesus Christ cleanseth from all sin.' 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' 'The Lord is my shepherd.' 'Yea, though I walk through the valley of the shadow of death, I will fear no evil.' Mr. Russell being about to quit the room, Dr. Good called out, begging him not to go. It was most strikingly impressive to hear his quivering lips uttering the words of scripture, at a time when intense agony occasioned such convulsive motions of the whole body, that the bed often shook under him. His youngest daughter, who was

then holding his poor cold hands, said to him, 'Do you remember your favourite hymn?' 'There is a fountain fill'd with blood:' he had repeated it in the earlier part of his illness, and told Mr. Russell that sometimes when walking through the streets of London he used to repeat it to himself. In one instance he altered it unintentionally, but still strictly preserving the sense.

"Dr. Good repeated it as given in the St. John's collection of hymns, with this exception—Instead of

'When this poor lisping stammering tongue  
Lies silent in the grave,'

he substituted,

'When this decaying mouldering frame  
Lies crumbling in the dust.'

This little variation may not be regarded as altogether unimportant, since it shews that his mental powers were still vigorous.

"Sometimes when those around could not remember the exact words of the passage of scripture intended to be quoted, he corrected the error, and repeated them accurately. One of the texts he appeared to dwell upon with most earnestness and delight was, *JESUS CHRIST, the same yesterday, and to-day, and for ever.* When Dr. Good's former Unitarian views are remembered, the dwelling upon this particular text could not but be consolatory to his family. Another text, which, without any suggestion or leading remark, he repeated several times, was, 'Who art thou, O great mountain, before Zerubbabel thou shalt become a plain; and He shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it,' dwelling with peculiar emphasis upon the words, 'Grace, grace unto it.'

"He also appeared to derive great comfort from these texts, repeated by Mr. Russell, 'When flesh and heart fail,' &c. Also, 'When thou walkest through the fire, I will be with thee,' &c. He also listened with much apparent comfort to that portion of the Te Deum suggested to him by his wife, 'When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.'

"On the afternoon of this day, (Monday,) Dr. Good perfectly knew every one, again expressed himself thankful to be placed in the midst of his family, and to be near Mr. Russell. When Mr. Travers arrived in the evening, he immediately recognized him, addressed him by name, and submitted to the means used for his relief, though painful. Upon the last opiate draught being given, he would not rest satisfied until told the precise quan-

tity, which consisted of 50 drops of laudanum; and, considering the great quantity administered at different times, it is indeed surprising that his memory and mental powers should, up to this period, have been so little impaired. Mr. Travers, having employed all the means which surgical skill could devise, seeing they were of no avail, did not remain long with Dr. Good. After this time he was constantly convulsed, and uttered but one or two connected sentences. Seeing one of his family standing by, he made use of his frequent appellation 'dearest.' But his power of comprehension appeared to last much longer than his power of articulation or of expression. His hearing now became greatly affected. Mr. Russell called to him in a loud voice, 'Jesus Christ the Saviour:—he was not insensible to that sound. His valued clerical friend then repeated to him, in the same elevated tone, '*Behold the Lamb of God:*' this roused him, and with energy, the energy of a dying believer, he terminated the sentence, '*WHICH TAKETH AWAY THE SIN OF THE WORLD:*' which were the last words he intelligibly uttered, being about three hours before his death. Mr. Russell twice commended the departing spirit into the hands of Him who gave it. The last time was about one o'clock on the morning of Tuesday the 2d of January, 1827, and at four o'clock the same morning, the breath, which had gradually become shorter and shorter, ceased entirely."

"And now, (to use Dr. Gregory's impressive words,) let us retire from this solemn scene,—assured that the blessed spirit, as it escaped from the incumbrances of mortality, soared to the eternal regions, and joined the 'innumerable multitude,' who 'surround the throne' and 'cast their crowns at the feet of THE LAMB;—'—consoling the bereaved relatives with that assurance,—and seeking benefit to ourselves by contrasting the peaceful end of the Christian believer with the numerous instances which daily occur of men who die 'without hope;—'—remembering that the main 'difference between one man's death and another's, dependeth on the difference between heart and heart, life and life, preparation and unpreparedness;—'—a difference which is essential, and flows from the grace of God."

[For the substance of this memoir we are indebted to Dr. Gregory's *Life of Dr. Mason Good*, published by Fisher, and Co. of London, to which we refer those who wish for further particulars respecting this highly gifted individual. It is a volume, the perusal of which can hardly fail, under the Divine blessing, to strengthen and assure the faith of a Christian.]—EDITOR.

TEMPUS FUGIT.—A FRAGMENT.

"TEMPUS FUGIT," said my young friend: the timepiece having caught his eye. We had been talking together on various subjects, and now our discourse turned on the swiftness of time, and the fleeting and transitory state of all sublunary things.

"True, sir," said I, "time flies, it is ever on the wing, it is like the running stream, that hurries on, and is never at rest till it mingles with the ocean; which stream, though continually flowing, we call the same; it runs through the same channel, it has the same appearance, and we do not, perhaps, consider that what glides before our eyes to-day, is passing on never to be seen by us any more. Thus it is with life; 'to-day is so like yesterday, that we mistake it for the same;' years steal away, and we do not perceive, or at least do not consider, perhaps, that we are gliding down the stream of time, like bubbles on the surface of the water, till we are suddenly surprised on the brink, the very verge of the ocean of eternity. And yet, one would think, we need not the aid of eloquence to enforce it on our minds; nor need we refer to the 'sacred oracles' to be taught this solemn truth: no, this is a lesson we may learn in the school of experience: *this*, common observation will teach us; the book of nature is laid open before us, and we may read our mortality in almost every page. The falling leaf, the fading flower, the withering grass, remind us, that we too must one day wither, fall, and decay! But, alas! how few are impressed with the solemn thought, how few attend to the important subject, how very few are profited by it; even when some 'alarming stroke of fate' would sound it in our ears with the voice of thunder, we are deaf to the awful warning; we will not listen to the serious call; but push it from us as an unwelcome intruder; 'as if to die were no concern of ours.' And yet, strange to tell, we are ever ready to acknowledge the precariousness of our mortal existence. 'Time flies,' is an expression continually dropping from our lips; but we will not 'catch the transient hour;' we will not improve the *passing day* to our eternal advantage; no, we will be wise *to-morrow*. But why delay! oh, fatal procrastination; it is the thief that steals away all our precious moments."

"True," said my friend, "this is evidently the case; and you have, undoubtedly, drawn a true picture of mankind in general. But suppose you mention a few characters, by way of elucidating your assertion?"

"Look at the avaricious man," said I, see him engaged in business; you will find him amidst the busy, bustling crowd, ever on the alert, hurrying on from one place and from one scheme to another, continually forming new projects, anticipating future gain, with all the eagerness and anxiety of keen-eyed, deep-judging speculation; embracing every opportunity of increasing his worldly store, and letting nothing slip that might be the means of adding one mite more to his earthly treasure. Thus he employs, and thus he improves his time; while his chief good, his greatest gain, his highest interest, his richest treasure, is forgotten.

"Observe the ambitious man, the man who is in quest of fame, seeking reputation, perhaps, in the mouth of a cannon, or on the point of the sword; he engages in the most daring enterprises, he surmounts the greatest difficulties, he is retarded in his progress by no obstacle that may happen in his way; but flies in the face of danger and of death, in the pursuit of honour; nor is he ever at rest till he reaches the summit of his wishes, even the highest pinnacle of human greatness; this he considers as his '*summum bonum*;' here rest all his desires, here centres all his happiness; alas! he looks no further.

"See, too, the libertine, the man of pleasure, observe him amidst the circle of his gay companions, continually pursuing the same vicious course from day to day, in quest of unsubstantial joys, a vain 'shadow, hunting shades;' thus his 'time flies;' and thus he travels on through life, till he is stopped in his mad career by some fatal disease, which perhaps his own folly and intemperance have drawn upon him, and he is suddenly, and prematurely, hurried to that land, 'from whose bourne no traveller returns.'

"But let us view the contrast. Let us turn our eyes from such characters as these, and contemplate that of the pious divine. Behold in him a pattern for our imitation; here is precept, and example too. Let us learn from him, while he addresses us in the sublime and emphatic language of inspiration, *not only* that all flesh is as grass, and the goodness thereof as the flower of the field, that our life is as a vapour, a shadow, a dream, a tale that is told; but let us *also* learn to '*redeem the time*.' Are we engaged in business? labouring to increase our earthly treasure? Let us learn from him to become rich in good works; and to lay up for ourselves treasures in heaven. Are we, with the ambitious man, engaged in war-

fare? Let us learn to fight the *good fight*, and to come off conquerors, nay, *more than conquerors*, through the great Captain of our salvation. Is *pleasure* our aim? Let us seek it where alone true joys are to be found: even in Him in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore. And, whatever our employment in life may be, or whatever our pursuits, let us never forget, that as 'time flies,' eternity comes on, and that, pass but a few days more, perhaps but a few hours, at the *most* but a very few years, and we shall have done with all earthly things; we shall be summoned to quit this transitory state, for one that will know no end.

Then, in what shape soever the messenger of mortality may come, however formidable his appearance, we shall meet him with composure, we shall welcome him as a friend, who is come to conduct us to a better world, to a happier clime, to a more blissful region, even to that region, where *time, pain, and death*, shall be no more.

Near Kingsbridge, Devon, T. JARVIS.  
March, 1828.

AN ESSAY ON THE DOCTRINE OF A PARTICULAR PROVIDENCE BY THE LATE JOHN MASON GOOD, M.D.

(Concluded from col. 599.)

2. "But the Deity being allowed to possess a capability of exerting a providential care over his creatures, it has at times been contended that such an exertion would be derogatory to his infinite greatness and majesty. A mean and contracted idea! and unworthy of a philosopher to entertain for a moment. However it may be respecting ourselves, in the view of the Deity nothing can, properly speaking, be either great or small; and nothing unworthy the notice of him who created it. If the Deity did not degrade himself by the formation of his creatures, much less can he do so by superintending them after they are formed: for an existing being must at all times be superior to non-existence; and though they may have claims upon his bounty and his protection at present, it is certain they could have no claim at all anterior to their actual creation.

"I have, moreover, observed already, that the Creator is a being of infinite benevolence; and that the principal motive he could possibly be actuated by in the formation of any order of beings, must be

their own essential felicity. If it did not degrade him, then, to exert himself in providing for this felicity at first, it cannot degrade him in the superintendence and direction of it afterwards; and as a being all active, and all powerful, he cannot possibly resist such a conduct.

"In effect, such a superintendence and unremitted exertion seems fully proved both from the continued operation of the laws of nature; the powers entrusted to mankind; and the various and unexpected events which often arise to confound the policy of the most artful, and baffle the strength of the mighty. Were it not so, material bodies must be possessed of an innate and essential power of mutual gravitation: a doctrine, as Sir Isaac Newton observes, in his letters to Dr. Bentley, too absurd to be credited by any man in his senses; and few events in nature would take place contrary to our expectations, or at any time excite our surprise.

"It appears singular and unaccountable, that after acknowledging his belief in the existence of such a *general* providence, and, indeed contending for its truth, Lord Bolingbroke, vol. 5. quarto edition, should, nevertheless, deny the extension of this providence to individuals. That the same volume which declares that 'when the immorality of individuals becomes that of a whole society, then the judgments of God follow, and men are punished collectively in the course of a *general* providence,' that this same volume should almost in the same page inform us that 'it is plain from the whole course of this providence, God regards his human creatures *collectively*, and not individually; how worthy soever every one of them may deem himself to be a particular object of the divine care; and that there is no foundation in nature for the belief of such a scheme as a providence thus particular.' Is not then every collection and society of beings composed of individuals? or is it possible for such a society or collection to be interested in providential interpositions, and yet for the individuals that compose it to remain uninterested and unaffected thereby? Is it from a view of the derogation we have before remarked upon, or of fatigue, or of incapacity, that the Deity should thus restrain himself? or what precise number of individuals can constitute a society capable of demanding the full attention of Providence, the abstraction of a single member from which would immediately render it unworthy of any further notice or regard?

"Miserable indeed must have been the

situation of Cadmus or Idomeneus, wandering, as they were, from climate to climate, in pursuit of an unknown region; and attended, perhaps, by too few associates to induce the interference and benediction of Providence upon their attempts. And still more miserable the fate of a Philoctetes, or a Robinson Crusoe, cut off, by the most desert solitude, from the pleasures of social communication, and, by the same solitude, deprived of the assistance of the Deity. And Sophocles had more reason than has generally been imagined, when he makes the former exclaim,

O Death, where art thou, Death?—so often called,  
Wilt thou not listen? wilt thou never come?

FRANKLIN.

"In fact, every order of created beings whatsoever, and every station in every various order, must be equally the object of the attention and care of the Supreme Being. While Solomon was noticed by him, in all his glory, he did not forget the 'lily of the field,' in its humbler and more modest array. And whatever difference there might have appeared to the dazzled eyes of mortals, between the situation of David or Cincinnatus, when engaged in the lowlier employments of agriculture and rural economy, and when advanced to the first dignities of their different nations, and leading forward their exulting armies to victory and renown—in the grand survey of the great Creator of all things, such differences and distinctions must shrink into nothing, and every gradation of life alike enjoy his common protection.

"If the race of man did actually proceed, according to either the Mosaic history or the fabulous accounts of the Greeks, from one single pair, or family—it is plain, according to this doctrine, that Providence could have little to do with the world, either at its first creation, or immediately after the deluge: and it would form a curious inquiry, and one, I fear, not easily resolved, at what period, from either of these grand epochs, were mankind so multiplied as to become proper objects of providential notice?

"Pope, who is often the mere echo of Bolingbroke, who was 'formed by his converse,' as he expresses it himself, and had, 'in his little bark, attended his triumphs and partaken the gale' so far, that he was often ignorant of his own latitude—has, nevertheless, dared to differ from his noble patron on this subject, and discovers a manly independence in thinking for himself. The providence of God, according

to him, extends alike to every being, the most lowly as well as the most exalted, the peasant as well as the prince ;

\* And sees, with equal eye, as God of all,  
A hero perish, or a sparrow fall :  
Atoms or systems into ruin hurld,  
And now a bubble burst, and now a world.\*

A noble and philosophic sentiment, whose beauty is only proportioned to its truth.

3. "But it has, farther, been alleged, and in that part of the allegation which regards individuals lord Bolingbroke unites in opinion,—that no providence or divine interposition, either general or particular, can ever exist without infringing on the liberty of moral election.

"Now it is possible, and indeed nothing is more common, than for influences and interpositions to subsist between man and man, and yet for the liberty of the person who is acting, to remain as free and inviolate as ever. Such are often the result of the remonstrances of friendship,—such, of the counsels of wisdom and experience. We consent to desist from one particular mode of conduct, and to pursue its opposite, whenever the first is demonstrated to us to be unjust or deleterious ; and the second to be advantageous, or consistent with rectitude. We act under the influence of the representations of our friends, but we perceive not, in thus acting, and in reality, do not submit to, any infringement on our liberty of choice.

"Shall we, then, allow the existence of such an imperceptible power in man, and yet maintain that it cannot possibly exist in the Supreme Being? If the man of address, from a superficial knowledge of our character and opinions, is so far capable of insinuating himself into our favour, as often to influence and direct our ideas and our actions to the very point he has in view—must not a Being who is all-powerful and all-active, who is acquainted with the deepest recesses of the soul, who views every thought as it arises, and knows by what motives it may most assuredly be influenced ; must not such a Being be capable of directing, with infinitely more ease, the train of its ideas ; and, at pleasure, either subtract from, or make addition to, the force of the motives that govern it? However impossible this may be on the doctrine of moral necessity, and supposing the same severity of fate to subsist throughout the ideas and actions of intelligent beings, that is ever to be met with in the physical department of creation—far from any such impossibility of conduct resulting from the opposite doctrine, it is a conduct that appears perfectly natural to

the Almighty Creator, and which, in fact, he must unavoidably pursue.

"The poetry of Tasso, therefore, is not more sublime than his philosophy is just, when, in his description of the glories of heaven, and the magnificence of the eternal throne, he adjoins,

'Tis there he sits, the just, the good Supreme ;  
Propounds his laws, and harmonizes all :  
And leads the tribes of this diminish'd orb  
Thro' scenes where sense or doubting reason fails.

"I grant that the belief of a providence thus particular has been the source of a thousand errors and extravagant conceits in the minds of the enthusiastic and the superstitious. But, not to urge that right reason can never admit the doctrine of a *general* providence, without, at the same time, including that of a *particular*,—it does not follow that a proposition must be false because some visionary adherents to it, pretend to deduce consequences which are not necessarily involved in it, and with which, in reality, they are by no means connected. I am not contending for the inspiration of De Serres, or the wandering tribe of prophets who united themselves to him on the mountains of the Cevennes, at the period of the revocation of the edict of Nantz ; nor for the invisible interposition to which the excellent but too credulous Baxter attributed it, that 'his small linen, when hung out to dry, was caught up in an eddy, and carried out of sight, over the church steeple:' but there are, nevertheless, a thousand events occur, as well in the lives of individuals, as in what relates to society at large, which—though they cannot be said to violate the established laws of nature—we are by no means led to expect ; and, indeed, the very reverse of which we have been secretly predicting.

"That Charles the Eighth, or Francis the First of France, men who had devoted the earliest and most vigorous hours of their lives to illicit amours and continual debaucheries of every kind, should complain, towards the advance of age, of pains and debilities, and a constitution totally broken and worn out ; and, at length, fall victims to their own irregularities and misconduct : or that Louis the Eleventh, or others, men who never hesitated to employ either artifice or murder for the accomplishment of their purposes, should, at length, become fearful of their own personal safety, be perpetually haunted by the horrors of their own imaginations, and the lawless deeds they had committed ; and at last sink into an early grave through mere distrust and disquietude of spirit ;—that men thus abandoned

or dishonest should in this manner, in due time, meet with the very punishments they so richly deserved, may not particularly excite our surprise, as being merely the obvious consequences of causes equally obvious and natural. But when we behold the Dauphin, who was afterwards Charles the Seventh of France, pursued with resistless impetuosity by the victorious Henry the Fifth of England—a wretched fugitive in a country he was afterwards destined to sway with so much éclat—incapable of providing himself and his family with the common necessaries of life;—his father, the reigning monarch, disordered in his intellects; his mother, the flagitious and unnatural Isabelle, consulting to save herself by marrying her daughter to the young conqueror, in exclusion of the Dauphin, apparently for ever;—when we survey the nation vanquished in every part, and the victor, exulting in the mighty deeds he had achieved, advancing towards Paris with all the pomp of royalty and success; there to be crowned, unanimously, sovereign of the conquered country:—when we survey these things, and learn that at this eventful moment the successful Henry expires abruptly in the bloom of youth and vigour, and leaves his victorious armies to save themselves, in their turn, by a disgraceful retreat:—or when, in later times, we read the history of the memorable armada of Spain, destined for the conquest of this country, which Philip the Second had almost ruined himself and his people to complete, and which Sixtus the Fifth, the reigning Pope, had consecrated, and bestowed his benediction upon; when we survey this mighty armament pressing on the very shores of Great Britain with all the insolence of conscious triumph, and mark it defeated by a force far inferior to itself, and wrecked, by the most opportune tempests, on the very coasts it had a few moments before so insolently menaced;—when reverses of fortune like these are occurring around us, so abrupt and decisive—the vulgar may stare and keep silence,—the man of science may pretend to account for them, and resolve the whole into different, though capricious, combinations of natural causes and effects: but the true philosopher, the man of real reflection, even while he acknowledges the presence and energy of natural causation, and contends not for any miraculous interposition, traces, nevertheless, throughout the whole, the secret direction of an invisible and superior power:—a power to whom every element submits, and who superin-

tends, at pleasure, the complicated concerns of mankind: a power, who, alike amidst all the fluctuating fortunes of individuals or of kingdoms, still

'Rides in the whirlwind, and directs the storm.' Such has been the situation of things in all ages; such the recurrence of the perpetua in the grand drama of human life: and such the sentiments by which every nation has, at all times, been actuated. Hence altars have been erected, temples dedicated, and vows profused, without number; hence the wrath of the presiding deity has been deprecated, or his benediction coveted and besought.—Can we, then, influenced by considerations like these—by rational arguments and the sanction and testimony of every nation and climate under heaven—can we do otherwise than conclude, in the words of Cicero the Roman orator,—'By the providence of God the world is ordered; all human affairs are under his guidance, and that not only as a whole, but with reference to every part.'

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#### OBSERVATIONS ON THE RUINS OF YORK CATHEDRAL.

(Concluded from col. 615.)

INTERNAL decorations and ornaments attached to useful furniture, are extraneous to, and frequently incongruous with, the fabric in which they are placed, in those portions of sacred edifices which are appropriated to the celebration of divine service; they are a fabric within a fabric, and may be and are, in most cases, removed, replaced, or changed, according to the prevailing feelings or taste of those, who at the moment preside over their destinies. Having been in the habit of reviewing the venerable Cathedral Church of York periodically, during half a century, and always with peculiar interest and delight, my memory recalls into existence, and dwells upon the grandeurs of its choir with peculiar zest. On the 20th day of November last, I reviewed and lingered over these grandeurs with more than usual interest, taking a last look, on finally parting, after returning more than once, I knew not why, to look again and again upon that which my boyish days had dwelt upon with eagerness, and my manhood had reviewed and re-reviewed with delight; yet little did I imagine that this view was to be the last, and that, within three short months, all this magnificence would be resolved into dust. On consulting my notes upon that visit, I find the following memorandum:—

“Revisited the Cathedral Church at

ork, was peculiarly struck with the hoary magnificence of the choir, venerable with age, and associated with my earliest recollections; this mass of grandeur, congregated in the midst of an immense and truly sublime structure, equally venerable with itself, is not in perfect keeping with the edifice in which it is placed; however, it is a grand mass of ornament, hoary with antiquity, and what, as an old acquaintance, I delight to review, and which I dwell upon with sensations of awe, approaching the sublime: yet it is like a jewel in a setting inglenial with itself; it shines, but shines alone; no reflected rays return to greet its lustre, no genial beams mingle with its radiance; cold is the casket, it gives no note of the gem within. The immense, is the character of this fabric, and its dignity arises out of its vastness and simplicity; complication in the fabric has no place; it is in the choir, and in the choir alone, where the florid bears sway, and its sway assumes more of the feature of usurpation than of legitimacy in its countenance."

On the 13th day of May, I stood upon the same spot, from whence, in the preceding November, I had surveyed and admired the grandeurs of this choir; but they were no more, and in their place an immense void presented itself, naked and bare, and fraught with ruin; but the outlines of the choir, with such parts of the fabric as the removal of these ornaments had rendered visible, in all their pristine dignity presented themselves to the eye; and I was as greatly awed by the imposing ruins and dignified simplicity of this vast edifice, seen for the first time in its immensity, as I previously was by the grandeurs of its choir. It was a moment for feeling, and I felt for the loss the public had sustained; but as it was a moment for feeling recollection, so also was it a moment for contemplation, and I could not but confirm the notes of incongruity I had long made: they rushed upon me with tenfold conviction, when no longer isolated in the midst of this immense structure, amidst the ornaments of the choir, which barred the view in every direction, save towards the grand east window, I beheld the real character of the fabric itself without a veil between.

I conceive, in the reconstruction of the cathedral throne, the stalls, the pulpit, the desks, the pews, the organ loft, and the tabernacle-work in general, a design ought to be adopted which is in perfect harmony with the whole fabric. Much as the venerable antiquity of the former ornaments endeared them to those who were long in

the habit of contemplating their hoary grandeurs, it cannot be expected that the same veneration awaits a revivification of every thing incongruous which belonged to them. To a chaste and genial re-edification of these ornaments, no doubt, the man of taste will come with an ardour similar to that which induced him to venerate the antiquity of those which are now become dust, but a new edition, uncorrected, will, instead of praise, meet unqualified censure. The florid has no place in the edifice itself, and to give it local habitation in the choir alone, will be to mar rather than re-edify this venerable and interesting monument of antiquity.

The mass of ornaments which formerly occupied the choir, and are now become dust, we have reason to believe were added to the Cathedral Church some time after the fabric itself was finished, and in this addition the taste of the time seems to have been consulted rather than the fitness of this internal decoration with the external structure. The whole mass, however, has now become a total ruin, no part whatever having escaped the sweeping conflagration, which, in the short period of the fraction of a day, destroyed utterly all that science and labour had, by years of plodding and toil, brought to perfection: the time is, therefore, come when the errors of that age may be effectually corrected, without the least inconvenience to the parties concerned; because, as all is destroyed, the whole mass, both as to design and execution, must *in toto* be erected anew. To borrow a design from perspective views and fragment prints, and eke this design out from memory, may, and in all probability will, embody all the errors of the first, with a portion of its beauties add more errors, and rear, in the place of the departed members, yet more incongruity than existed in the original, at which, when finished, 'many of the ancient men, who have seen the first, will weep and say, In comparison of the first it is as nothing.' Why not consult the style of the edifice itself, and, instead of the florid and fanciful order, which has now passed away, adopt a design founded upon the chaste principles, drawn from the structure itself, without the least deviation, and thus form a consistent whole?

Every man who has attended divine service in a Cathedral Church, must be aware, that there are certain parts thereof, in which a mode is adopted peculiar to that service; to a stranger, therefore, this peculiarity is a novelty, to which he resorts, as well to satisfy his curiosity, as to join

in the service; the grandeurs of these structures have also their attractions, and not a few are drawn by these to join in the services celebrated therein; and the preaching of the dignitaries of a Cathedral Church draws to its services strangers of all denominations; but for these, where is the accommodation in the choir? During my repeated visits to York, I have attended divine service in the choir generally, perhaps in the whole a hundred times; but as I invariably sojourned at an inn, and the inn I frequented had not a pew in the choir, during all my attendances upon the cathedral services in York, I never was entitled to a sitting in any one of the pews. Whether it arose out of a forbidding manner in the congregation and attendants there, or from my utter neglect, in never trying the silver key which I always carried in my pocket, I will not venture to pronounce; but one thing is certain, I never once was invited, and of course I never sat down in any one of its pews. Occasionally, from mere weariness, I have squatted down upon some of the forms which, in the open area between the pews and the altar, were occupied by soldiers and others, but in general I stood during the whole service; and if I could obtain the situation, stood against the side of the last pew on the north-east end of the choir, which, rather from instinct than choice, might be deemed my favourite situation.

From numbers of respectable travellers, I have heard loud complaints upon the privation, and have witnessed too often to name, the chagrin and disappointment under which they writhed, on retiring from divine service in that choir. I would humbly ask, would it not be a work, light as the labours of love, in the reconstruction of the choir to mingle hospitality to the stranger with provision for the resident, by erecting a few extra pews, wherein the wayfaring man may sit at ease, and enjoy the service of the sanctuary? In the open space or chancel, between the pews and the communion table, if a semicircular range of pews were erected, with a floor elevated to the height of the floor of the altar eastward, and descending westward to the level of the pews in the choir, I conceive a beautiful termination of the choir eastward would be the result, and one which would correspond much better with the elevated pews in the organ-loft to the west, than the naked area which heretofore seemed to leave the choir unfinished. But if this be thought too much, a single row of pews, ranging with the bases of the piers, east and west, on each side of the

chancel, from the pews of the choir to the rails of the communion table, duly ornamented, would invite the weary traveller to a momentary rest, and speak directly to his heart.

I humbly conceive, without stepping out of my own line, and setting up for a divine, that the present is the most proper when, for the interest of the church of Jesus Christ, which I believe to be one with the church of England, the dignitaries of that church might condescend with every propriety, to the people, and endeavor them, by stronger ties than earth can furnish, to themselves and the church, in which they minister in the name of Him who created and redeemed all mankind.

While the only door to the emoluments, honours, and power of the state was through this church, multitudes, fraught with other views than those allied to piety and devotion, flocked to its ordinances, and thronged its courts; but now the emoluments, honours, and power of the state are open to every creed, and men are left to the choice of that creed which is most general to their own views of things, every man, unbiassed by interest or ambition, will become a member of that church, which accords in its doctrines and practice with his own.

What a task have these concessions of the state rolled upon the clergy of the Church of England! While the liturgy of this Protestant church is one of the most pious and sublime compositions the pen of man has yet produced, and correctly accords with the experience of the saints in all ages, it is, on this very account, exceedingly obnoxious to sinners, and of course unpopular with mankind in general. The carnal mind is enmity against God, and therefore at enmity with every thing that is like God; but this liturgy accords with the bible, and the bible is a transcript of the attributes of Deity; the same mind, therefore, which rejects God, rejects His word, and rejects this pious liturgy also.

There is a church, however, whose doctrines and practice accord with the carnal mind; this church was heretofore in the back ground, but the emoluments, honours, and power of the state are now open to it, in common with all others; to the Roman Catholic church, therefore, the carnally minded will flock in crowds; interest and ambition cease to keep them away, and there are the physicians, who, with opiates, can lull to rest, if they cannot heal a wounded conscience, while it continues in sin.

Either the Protestant clergy must now labour amidst their flocks, bring them individually to Christ, and become to them the ministers of salvation from sin, the spiritual fathers of their flocks, or the multitude will be scattered, and leave that church desolate. Conciliatory and endearing measures, evincing that the mind which was also in Christ Jesus, is in the ministers of the established church, that mind which led the holy reformers of our nation to compose the excellent and pious liturgy now in use therein, would lead up the sinner to the blood of atonement, and open his eyes to the fooleries of a church, which in vain worships Christ, teaching for doctrines the commandments of men, and out of sinners would arrange a congregation of saints, devoted to, and worshipping the living God, into a building, fitly framed together, growing unto a holy temple in the Lord; and would convert the church of England into a habitation of God through the Spirit, without which it will fall into ruin.



#### SIEGE AND CAPTURE OF BHURTPORE.

The following letter from an officer to his sister, giving an account of these events, we copy from the Sydney Gazette.

*Camp, on the march from Bhurtpore to Meerut, March 1, 1826.*

MY DEAR SISTER,

My last letter left me on the point of making a long journey by post to Meerut, a distance of 1,000 miles. Every preparation being made, I took my departure from Calcutta, and arrived at my destination without accident, on the morning of the 9th of November; the trip is usually made in twelve days, but I stopped at intermediate stations, which rendered the journey less fatiguing. Only conceive yourself shut up in a box, and carried on men's shoulders from London to Edinburgh and back again, and you contemplate posting in India; fortunately the sedan-chair-like motion has the effect of shrouding the senses in sleep, which is a great blessing in travelling over an uninteresting and horrible country. Appetite is totally abolished—a very fortunate circumstance, as nothing in the shape of eating is procurable—a few biscuits, and a little tea, will sustain nature many days.

On my arrival at Meerut, I found war was the order of the day, and preparations making for the attack of Bhurtpore, a fortress of great size and strength, and which resisted Lord Lake's efforts in 1805. On the 12th (three days after joining my troop

of horse artillery,) we started for Muttra, where the army was assembling, and reached that place on the 4th of December; a larger or a finer army never took the field before in Hindoostan—30,000 men, and 160 pieces of cannon. On the 8th we marched, and came in sight of Bhurtpore at eight o'clock on the morning of the 10th. I shall proceed with the principal occurrences of the siege, in the form of a journal.

On the 10th, arrived in sight of Bhurtpore in the morning about eight o'clock—the cavalry and horse artillery entered the jungle which surrounds the fort, and drew a heavy fire by getting too close to the works—a few men and horses killed and wounded.

From the 10th to the 23rd, employed in reconnoitering, investing the place, and preparing materials for the siege.—On the 24th a gun battery of eight 18-pounders, and 12 eight-inch mortars, opened on the fort; I commanded the mortar battery, and fired the *first shot*: kept up a heavy fire during the day and night; our distance from the fort about 700 yards. In the night, approaches were commenced, to form the second parallel, and on the night of the 20th a ten-gun battery was erected within 350 yards, to knock off the defences.—The 27th, 28th, and 29th, employed in completing our approaches and batteries under the fire of those already finished: I commanded the ten-gun battery on the 29th: the enemy kept up a constant and heavy fire.—By the evening of the 4th of January all our batteries were completed, and on the 5th at day-break, 80 pieces of heavy ordnance commenced the work of death and destruction; this day I commanded the centre mortar battery; the fire from both sides was tremendous.—6th. This day I commanded the grand breaching battery of 16 guns, and fired upwards of 3,000 shot: all the batteries kept up a constant fire: our engineers had succeeded in establishing their saps on the crest of the ditch, and commenced the operation of mining; the ditch in this part was free from water.—7th. This day I returned to the centre mortar battery, where I remained night and day, until the whole affair was over on the 19th.—8th, 9th, and 10th. Kept up a constant fire on the fort and town—two mines were sprung, but with little effect: the gun breaches nearly practicable, our loss in killed and wounded considerable.—11th, 12th, 13th, 14th, and 15th. Still hammering away at the walls of the fort, which are very thick and strong; waiting for two grand mines under the points of assault.—16th. The large mine on the left was sprung this

afternoon with tremendous effect, and made a fine breach, and some hundreds of Bhurt-poreens perished in the ruins. Stones of enormous size came flying over our trenches, but luckily no mischief was done.

The mine under the other bastion not being ready, the storming was postponed.—17th. This night the engineers reported all would be in readiness in the morning, and the storming parties were ordered—two columns of 4,000 men each, to enter the breaches, and two small ones to escalate the two gateways right and left of the breaches.—18th. The right column was close to, and in my battery, with the commander-in-chief and staff—at nine o'clock, all being ready, two mines in the counter-scarp of the ditch were sprung, and immediately after, the grand mine (10,000 lbs. of powder) went off most magnificently; the shock was tremendous, and in an instant we were almost buried in the ruins, and I am sorry to say, many lives were lost on our part; we were much too close, being within two hundred yards; several officers received severe contusions, and I came in for a few hard knocks, but none of any great consequence. This was the signal for storming, and our gallant fellows rushed out of the trenches, and ascended the breaches in noble style; the enemy made a most determined resistance on the ramparts. Our two columns scoured the ramparts right and left, and by twelve o'clock the whole of the town was ours. The enemy fought nobly; upwards of 4,000 slain; wounded unknown; our loss in the storming was four officers killed, thirty-four wounded, and 580 non-commissioned and privates.

The town being thus ours, we commenced operations against the citadel under batteries on the top of the town ramparts. About two o'clock a flag of truce was held out, and a bakeel came to head-quarters on the part of Bulwant Sing, the young Rajah, delivering up every thing unconditionally. Doorjan Sal the usurper, who was the cause of the war, had taken himself off with his family and jewels; however, he was taken by a party of the eighth cavalry, and is snug in confinement at Allahabad. All the enemy who escaped from the town were either cut up or detained by the cavalry.

The destruction of the town was horrible; parties of 150 and 200 men lay dead, dying, and burning in heaps; their cotton jackets caught fire, and many a poor wounded man was burnt alive. We were three days in collecting and burning the dead. We have secured fifty lacs of rupees

in cash, and a great many in property; and I expect my share will be worth having. There were only two artillery and five engineer officers wounded, and one engineer killed, during a siege of twenty-six days, but many narrow escapes, and we were always within musket range, and the enemy kept up a constant fire on our batteries. I was eighteen days and nights on duty—44,000 eighteen and twenty-four pound shot, and upwards of 17,000 shells, were thrown into the town and citadel, which caused great destruction. The inhabitants suffered dreadfully, as the place was crowded. Sixty iron and seventy-three brass guns were found on the ramparts, and several destroyed by our fire, with immense stores of ammunition of every description.

It is surprising what faith the natives all over India had in the strength of this place; they considered it impregnable; and had we failed, the whole of India would have been in arms against us, instead of that entire submission which now exists among all the powers.

The young Rajah was reinstated in his government on the 4th of February; but a force of arms is to be cantoned in his territories. The whole of the works have been destroyed, and this far-famed fortress is humbled to the dust. We remained in possession until the 6th, sending our parties to the other forts in the Bhurt-pore state, five in all, which surrendered without firing a shot. On the 8th, the army marched in progress to Alwar; we reached the frontier on the 10th, and halted. After much negotiation, the Rajah accepted our terms. The fortress of Alwar is situated on a range of high rocky hills, and built of stone, but not capable of making any great resistance. Having thus brought the campaign to a happy conclusion, the army broke up on the 21st of February, and we are now on our march back to our respective stations.

#### DISSERTATION ON SUBLIMITY.

SUBLIMITY is a term applicable to external objects, and also to discourse or writing, and nearly synonymous with grandeur; or if there be any distinction between them, it arises from sublimity's expressing grandeur in its highest degree. The precise impression occasioned by the view of great and sublime objects, is more easily conceived than described. It produces a sort of internal elevation and expansion, raising the mind much above its ordinary state, and filling it with a degree of wonder and astonishment, not easily expressed. The emotion is delightful, but serious; accom-

unied, at its height, with a degree of awlness and solemnity, approaching to serity; and very distinguishable from the ore gay and brisk emotion excited by zautiful objects.

The simplest form of external grandeur appears in the vast and boundless prospects presented to us by nature; such as wide-stended plains, to which the eye can perceive no limits; the firmament of heaven; r the interminable expanse of the ocean. Accordingly, amplitude of extent, more specially with regard to height or depth, s necessary to grandeur. Any object becomes sublime by depriving it of all ounds; and hence infinite space, endless umbers, and eternal duration, fill the mind with great ideas.

But amplitude of extent is not the only oundation of sublimity, because objects hat have no relation to space appear subime, such, for instance, is great loudness of sound; the burst of thunder or of cannon, he roaring of winds, the sound of vast ataracts of water, and the shouting of multitudes, are all incontestably grand objects. Thus, "I heard the voice of a great multitude, as the sound of many waters, and of mighty thunderings, saying, Allelujah." Hence, we may observe in general, that great power and force exerted, always raise sublime conceptions, and furnish perhaps the most copious source of such ideas. We may add, that all ideas of the solemn and awful kind, and even bordering on the terrible, tend very much to assist the sublime; such as darkness, solitude, and silence. Hence, night-scenes are commonly the most sublime. Darkness is very frequently used for adding sublimity to all our ideas of the Deity. Thus the psalmist adopts the term; "He maketh darkness his pavilion: he dwelleth in the thick cloud." So Milton, book ii. 263,

"——— How oft amidst  
Thick clouds and dark, does Heaven's all-ruling  
Sire  
Choose to reside, his glory unobscur'd,  
And with the majesty of darkness, round  
Circles his throne."———

Virgil has also, with great art, incorporated all the ideas of silence, vacuity, and darkness, when he is introducing his hero to the infernal regions, and disclosing the secrets of the great deep:

"Ye subterranean gods, whose awful sway  
The gliding ghosts and silent shades obey:  
O Chaos, hear! and Phlegon profound!  
Whose solemn empire stretches all around!  
Give me, ye great tremendous powers! to tell  
Of scenes and wonders in the depths of Hell;  
Give me your weighty secrets to display,  
From those black realms of darkness to the day."

PITT.

"Obscure they went; through dreary shades, that led  
Along the waste dominions of the dead,  
As wander travellers in woods by night,  
By the moon's doubtful and malignant light."

DAYDEN.

Obscurity is not unfavourable to the sublime; for though it render the object indistinct, the impression, however, may be great; the imagination being strongly affected by objects of which we have no clear conception. Thus we see, that almost all the descriptions which are given us of the appearances of supernatural beings, carry some sublimity, though the conceptions they afford be confused and indistinct. This sublimity arises from the ideas, which they always convey, of superior power and might, joined with an awful obscurity. (see Job iv. 13—17.) Thus also, the picture which Lucretius, lib. i. has drawn of the dominion of superstition over mankind, representing it as a portentous spectre shewing its head from the clouds, and dismaying the whole human race with its countenance, together with the magnanimity of Epicurus in raising himself up against it, carries all the grandeur of a sublime, obscure, and awful image.

In general, all objects that are greatly raised above us, or far removed from us, either in space or in time, are apt to strike us as great. Moreover, disorder, as well as obscurity, is very compatible with grandeur, and even frequently heightens it. Few things that are strictly regular and methodical appear sublime. In the feeble attempts which human art can make towards producing grand objects, greatness of dimensions always constitutes a principal part. No pile of building can convey any idea of sublimity, unless it be ample and lofty. Thus, a Gothic cathedral raises ideas of grandeur in our minds, by its size, its height, its awful obscurity, its strength, its antiquity, and its durability.

The author, whose observations on this subject we are now citing, mentions another class of sublime objects, which may be called the moral, or sentimental sublime; arising from certain exertions of the human mind, from certain affections and actions of our fellow-creatures. These may be referred to that class, which is distinguished by the appellation of magnanimity or heroism; and they produce an effect very similar to that which is produced by the view of grand objects in nature; filling the mind with admiration, and elevating it above itself. Of this sentimental sublime, we are furnished with instances in the famous contest between the Horatii and the Curiatii, in the case of Porus and Alexan-

der, and also of Cæsar. High virtue is the most natural and fertile source of this moral sublimity.

It has been a subject of inquiry, whether there be any one fundamental quality in which all the different objects above-mentioned, and others of a like kind, agree, and which is the cause of their producing an emotion of the same nature in our minds? The ingenious author of "A Philosophical Inquiry into the Origin of our Ideas of the Sublime and Beautiful," has proposed a formal theory for the solution of this question. According to Mr. Burke, terror is the source of the sublime, and, in his opinion, no objects have this character but such as produce impressions of pain and danger. But Dr. Blair thinks, that, although many terrible objects are highly sublime, the author now mentioned has stretched his theory too far, when he represents the sublime as consisting wholly in modes of danger, or of pain: for the proper sensation of sublimity appears to be very distinguishable from the sensation of either of these; and on several occasions to be entirely separated from them. In many grand objects, there is no coincidence with terror at all; and in many painful and terrible objects, there is no sort of grandeur. Dr. Blair inclines to think, that mighty force or power, whether accompanied with terror or not, whether employed in protecting or in alarming us, has a better title than any thing that has yet been mentioned to be the fundamental quality of the sublime, as no sublime object occurs to him, into the idea of which power, strength, and force, either enter indirectly, or are not, at least, intimately associated with the idea by leading our thoughts to some astonishing power, as concerned in the production of the object.

Before we close our account of sublimity, as it respects external objects, and mental or moral qualities, we shall bestow a few words on the difference between sublimity and beauty. The pleasure afforded by the contemplation of beauty appears to be a pure and unmixed pleasure, but it is less vivid than that which is produced by the sublime. For as the latter often borders upon terror, it requires a greater exertion, and produces a stronger, though less durable sensation, than the beautiful. The sublime also differs from the beautiful, in being only conversant with great objects; and it differs from the pathetic, in affording a more tranquil pleasure.

Sublimity in discourse or writing, understood in its most extensive sense, is not merely that sublimity which exhibits great

objects with a magnificent display of imagery and diction, but that force of composition, whatever it be, which excites the passions, and which expresses ideas at once with perspicuity and elevation, solicitous whether the language be plain or ornamented, refined or familiar. This is the sense in which Longinus uses the word; and he points out five sources of this sublimity. Dr. Blair allows only two to have any peculiar relation to the sublime. The sublime consists either in language or sentiment, or more frequently in an union of both, since they reciprocally assist each other, and since there is a necessary and indissoluble connection between them. The foundation of the sublime in composition must always be laid in the nature of the object described. Besides, the object must not only be sublime itself, but it must be so exhibited, as to give us a clear and full impression of it. For this purpose, it must be observed, that the early ages of the world, and the rude unimproved state of society, are peculiarly favourable to the strong emotions of sublimity; in such circumstances the genius of men is much turned to admiration and astonishment.

Among ancient authors we are the most likely to find striking instances of the sublime; and more of these occur in the sacred scriptures than in any other writings, ancient or modern. In the preceding part of this article, we have noticed the descriptions which they afford us of the Deity; descriptions that are wonderfully noble, both on account of the grandeur of the object, and the manner of representing it. (See Psalm xviii. 6, &c. Habakkuk iii. 6—10. See also the passages cited by Longinus from Moses, Gen. i. 3, and Isaiah xiv. 24, 27, 28.) Under this head we may mention another passage in Psalm lxxv. 7, "God stilleth the noise of the seas, the noise of their waves, and the tumults of the people." For a variety of other passages that occur in the sacred writings, selected by the learned Bishop Lowth as specimens of sublimity both of sentiment and language, we refer to his lectures on the sacred poetry of the Hebrews.

"Homer has been admired in all ages, and by all critics, for sublimity; much of which he owes to that native and unaffected simplicity which characterizes his manner. His descriptions of hosts engaging; the animation, the fire, and rapidity, which he throws into his battles, present to every reader of the Iliad, frequent instances of sublime writing. His introduction of the gods tends often to heighten, in

high degree, the majesty of his warlike  
ness. Hence Longinus bestows such  
and just commendations on that pas-  
sage, in the 15th book of the Iliad, where  
Poseidon, when preparing to issue forth  
to the engagement, is described as shak-  
ing the mountains with his steps, and  
driving his chariot along the ocean. Mi-  
nerva, arming herself for fight in the 5th  
book; and Apollo, in the 15th, leading on  
the Trojans, and flashing terror with his  
lightning on the face of the Greeks, are similar  
instances of great sublimity added to the  
description of battles, by the appearances  
of those celestial beings. In the 20th  
book, where all the gods take part in the  
engagement, according as they severally  
assist either the Grecians or the Trojans,  
the poet's genius is signally displayed, and  
his description rises into the most awful  
magnificence. All nature is represented  
in commotion: Jupiter thunders in the  
heavens; Neptune strikes the earth with  
his trident; the ships, the city, and the  
mountains shake; the earth trembles to its  
centre; Pluto starts from his throne, in  
read lest the secrets of the infernal regions  
should be laid open to the view of mor-  
tals."

The works of Ossian also abound with  
instances of the sublime. From the vari-  
ous examples produced by Dr. Blair, he  
is justified in maintaining, that simplicity,  
as opposed to studied and profuse orna-  
ment, and conciseness, as opposed to  
superfluous expression, are essential to sub-  
lime writing: and our author states the  
reason why a defect in either of these qual-  
ities is peculiarly hurtful to the sublime.  
The emotion, he says, that is occasioned  
in the mind by some great or noble object,  
raises it considerably above its ordinary  
pitch, and produces a sort of enthusiasm,  
which is very agreeable while it lasts, but  
from which the mind is tending every  
moment to fall down into its ordinary situ-  
ation. When an author has brought us,  
or is attempting to bring us, into this state;  
if he multiply words unnecessarily, if he  
deck the sublime object, which he pre-  
sents to us, round and round with glitter-  
ing ornaments; nay, if he throw in any  
one decoration that sinks in the least below  
the capital image, that moment he alters  
the key; he relaxes the tension of the  
mind; the strength of the feeling is emas-  
culated; the beautiful may remain, but the  
sublime is gone. Hence, our author con-  
cludes that rhyme, in English verse, is  
unfavourable to the sublime, if not incon-  
sistent with it.

• Homer's description of the nod of Jupi-

ter, as shaking the heavens, has been ad-  
mired in all ages, as highly sublime.  
Literally translated, it is as follows: "He  
spoke, and bending his sable brows, gave  
the awful nod; while he shook the cele-  
stial locks of his immortal head, all Olym-  
pus was shaken." Mr. Pope, in the sub-  
joined translation, spreads out the image,  
and attempts to beautify it; but, in reality,  
weakens it.

"He spoke; and awful bends his sable brows,  
Shakes his ambrosial curls, and gives the nod,  
The stamp of fate, and sanction of a god.

High heaven with trembling the dread signal  
took,

And all Olympus to its centre shook."

Blank verse, by its boldness, freedom,  
and variety, is much more favourable than  
rhyme to all kinds of sublime poetry.  
Milton, whose genius led him eminently  
to the sublime, has fully proved this asser-  
tion. The whole first and second books of  
Paradise Lost are continued instances of it.  
As an example, we may cite the following  
description of Satan, after his fall, appear-  
ing at the head of the infernal hosts:—

"He, above the rest,  
In shape and gesture proudly eminent,  
Stood like a tower: his form had not yet lost  
All her original brightness, nor appeared  
Less than archangel ruined; and the excess  
Of glory obscured: as when the sun, new-risen,  
Looks through the horizontal misty air,  
Shorn of his beams; or, from behind the moon,  
In dim eclipse, disastrous twilight sheds  
On half the nations, and with fear of change  
Perplexes monarchs. Darken'd so, yet shone  
Above them all th' archangel."

Besides conciseness and simplicity,  
strength is another essential requisite of  
sublime writing. The strength of descrip-  
tion arises, in a great measure, from a  
simple conciseness; and it also supposes  
a proper choice of circumstances in the  
description, so as to exhibit the object in  
its full and most striking point of view.  
A storm, or tempest, is a sublime object in  
nature, but to render it sublime in descrip-  
tion, it must be painted with such cir-  
cumstances as fill the mind with great and  
awful ideas; as Virgil has done in the fol-  
lowing passage (Georg. I.), which we give  
in Dryden's translation:—

"The father of the gods his glory shrouds,  
Involved in tempests, and a night of clouds;  
And from the middle darkness flashing out,  
By fits he deals his fiery bolts about.  
Earth feels the motions of her angry god,  
Her entrails tremble, and her mountains nod,  
And flying beasts in forests seek abode.  
Deep horror seizes every human breast;  
Their pride is humbled, and their fears consent:  
While he, from high, his rolling thunders throws,  
And fires the mountains with repeated blows;  
The rocks are from their old foundations rent,  
The winds redouble, and the rains augment."

Every circumstance, says Blair, in this  
noble description, is the production of an  
imagination heated and astonished with the  
grandeur of the object. The proper choice

of circumstances in a sublime description has such a foundation in nature, that the least deviation from it is fatal. This is owing to the nature of the emotion aimed at by sublime description, which admits of no mediocrity, and cannot subsist in a middle state, but must either highly transport us, or, if unsuccessful in the execution, leave us greatly disgusted and displeased. Thus, when Milton, in his battle of the angels, describes them as tearing up the mountains, and throwing them at one another; there are, in his description, as Mr. Addison has observed, no circumstances that are not properly sublime.

From their foundations loos'ning to and fro,  
They plucked the seated hills, with all their load,  
Rocks, waters, woods; and by the shaggy tops  
Uplifting, bore them in their hands."

If it be inquired, what are the proper sources of the sublime? the answer is, that they are to be looked for every where in nature. It is not by hunting after tropes, and figures, and rhetorical assistances, that we can expect to produce it. It must come unsought, if it come at all; and be the natural offspring of a strong imagination.

In judging of any striking beauty in composition, whether it is, or is not, to be referred to this class, we must attend to the nature of the emotion which it raises; and only, if it be of that elevating, solemn, and awful kind, which distinguishes this feeling, we can pronounce it sublime. Hence it follows, that it is an emotion which can never be long protracted. The utmost we can expect is, that this fire of imagination should sometimes flash upon us like lightning from heaven, and then disappear. In Homer and Milton, this effulgence of genius breaks forth more frequently, and with greater lustre, than in most authors. Shakspeare also rises often into the true sublime. But no author is sublime throughout. In a limited sense, however, there are some who merit the name of continued sublime writers; and in this class we may justly place Demosthenes and Plato. In all good writing, the sublime lies in the thought, not in the words; and when the thought is truly noble, it will, for the most part, clothe itself in a native dignity of language.

The main secret of being sublime is to say great things in few and plain words. The most sublime authors are the simplest in their style. If a writer affect a more than ordinary pomp and parade of words, and endeavours to magnify his subject by epithets, you may immediately suspect, that, feeble, in sentiment, he is studying to support himself by mere expression.

#### SCIENTIFIC STUDY RECOMMENDED.

In the present period, when science has become familiar to all classes of the community, through the media of works as remarkable for their cheapness, as they are valuable for the materials they contain, ignorance is nearly banished from society. But, among such accumulated stores of miscellaneous information, it becomes an object of some importance to the inquiring mind, where to commence, and how to pursue the study of those sciences, that are now laid open to the view, even in their elementary principles; and to the attainment of which, nothing appears to be required but an attentive perusal of the works in question.

Difficulties, however, new and formidable, present themselves to the student at every step; and one of the first and most obvious of these is, the connexion and dependence of the several sciences upon each other, and the necessity of at least an elementary knowledge of many, before a perfect acquaintance can be formed with one. Thus chemistry connects itself with geology and mineralogy; and medicine *essentially* and *partially* with anatomy, physiology, and surgery, which are again *essentially* connected with mechanics, hydraulics, and hydrostatics—while a knowledge of geometry and mathematics is found of considerable utility in all cases, and in some is essential to solve phenomena which would be inexplicable without their assistance. To these may be added, a knowledge of the Greek and Latin, to acquire a competent acquaintance with the full force and meaning of the phraseology of science.

Such is the general view of this extensive and intricate field of investigation, and such are the difficulties that present themselves on the very threshold of inquiry. My intention, in the present short essay, is, to take a glance at the bearings of the several sciences on each other, and point out, as briefly and clearly as I can, the requisite knowledge of each, to promote the study of the other, and in what manner a course of reading may be pursued to facilitate general information.

As the field laid open, embraces the great book of nature in all its various divisions and subdivisions, a general view of animated nature appears to be the first object; and from thence the student may properly descend into botany, geology, and mineralogy.

1. *Animated Nature.* This department comprehends zoology in all its branches.

to accomplish a knowledge of this, a correct acquaintance with the forms, localities, and habits of the individuals composing the several kingdoms, should be first attained. For this purpose, the works of the best naturalists should be attentively perused, and living or stuffed specimens accurately examined. During this course, classification and nomenclature should be jointly pursued, and the several synonyms ascertained. The foundation thus laid, the student may profitably acquaint himself with general, and next with comparative anatomy and physiology, on which depends the demonstration of the habits of the subject under investigation; and such a course of study, if assisted by Derham's Physico-Theology, Paley's Natural Theology, and the works of Cuvier, Blumenbach, and Spallanzani, will open such a view of the divine wisdom and contrivance, as may be truly said, in the fullest sense, to lead the mind "through nature up to nature's God."

Should the student wish to extend his inquiries into the minutæ of animal organization, in osteology, circulation, digestion, &c. a knowledge of the elements of mechanics, hydraulics, and chemistry will be required; as also that of geometry and mathematics, to ascertain with accuracy the mechanical action of articulation, the force of muscular power, and the ratio of arterial and venous circulation. A sufficiency of general and comparative anatomy may be attained by plates, models, and preparations, without the disgusting ordeal of the hospital dissecting-room; the latter is essential to the surgeon, but the former, if properly studied, will be found to answer every purpose of the physiologist. I would here caution the student against indulging, as a study, in animal biography, and detached investigations, in the pages of magazines, and memoirs of learned societies. Such productions, though they may excite curiosity, and stimulate inquiry, distract the attention from elementary study, and frequently contain matter, for the due investigation of which, the student is unprepared. When any such productions are read, as they sometimes will be even with the most careful, a brief sketch of the particulars should be made, with short notes of such inquiries as suggest themselves in the course of the perusal.

2. *Inanimate Nature.* This grand division involves botany, geology, and mineralogy. In botany, the study of animal structure, already attained, will be found of great utility in solving the phenomena of

radication, inflorescence, muscular action, irritability, absorption, transpiration, and many other physiological particulars of organic action, that serve, though minutely, to keep up the analogy between animal and vegetable life. To pursue this branch of study with advantage, the works of Linnæus, and elementary systems of science, should be well studied, to attain a clear and familiar acquaintance with those distinctions of *inflorescence* which decide the class and order, and those more minute, but not less marked peculiarities of vegetable structure, habit, or locality, that point out the genus and species. The terms in which these are conveyed, are derived from the Greek; a knowledge of this is therefore very necessary to a full and perfect estimation of their adaptation. In the more abstruse branches of botanical physiology, a knowledge of chemistry is essential, to account for the influence of soil, climate, and other minute particulars, on the growth of plants. As in the study of animated nature, I advised the perusal of elementary treatises, so on the present branch, the same method must be rigidly pursued. The foundation of *systematic distinction*, being laid from Lee's Introduction to Botany, *vegetable physiology* should be investigated by Keith's Physiological Botany, after which, the student will be qualified to appreciate the scientific essays scattered through the pages of our magazines, and transactions of learned societies.

Geology, which will come next in order, leads the student to a view of the internal structure of the habitable globe, and here, as he advances from the primeval granite, which is supposed to form the nucleus of the globe, through the various superstrata decreasing in density and gravity to the last superstratum of sand or vegetable mould, his previous knowledge in anatomy and zoology will be brought into exercise, by the investigation of fossil organic remains, while the various combinations of mineral and metallic substances will exercise his chemical acquirements, and lead immediately, by a natural connexion, to the study of the last link of the chain of inanimate nature.

Mineralogy is perhaps one of the most interesting, as well as the most important of the natural sciences, and is admirably suited to close the student's labours. By this study, pursued in the pages of Kirwan, assisted by Parke's Chemical Catechism, the student will view with surprise and admiration, the secret but certain operations of nature, in the formation of new bodies by the chemical action of elementary

principles, while his pleasure will be enhanced by an investigation, on mathematical principles, of the science of crystallography, which unfolds the regular formation of salts, metals, &c.

A course of study thus pursued by natural gradations, expands the mental faculties, and adds fresh energies to the powers of thought, while it opens to the view new causes of love and gratitude to the great Architect of the universe.

E. G. B.

—————  
OBSERVATIONS ON THE INFINITY OF POWER, AND THE ESSENCE OF MATTER.

MR. EDITOR,

SIR,—For the honourable notice you have taken of my Principles of Natural Philosophy, and the high opinion of its merits which you have expressed, col. 555, accept of my sincere acknowledgments. A difficulty or two has occurred, from this circumstance, viz. that I have stated the force of attraction and repulsion to be infinite at the centres of the atoms, and that this force constitutes the essence of matter.

I was aware that some objections of this kind might arise, but did not anticipate so much opposition to it as I find from many of my scientific friends; in consequence of this, in conjunction with your observations, I am desirous of making some remarks relative to the subject, which perhaps appears to be objectionable chiefly from its novelty.

And first, when I stated that the force of atoms at their centres is infinite, the law of gravitation being continued to those centres, I intended that the term *infinite* should be understood precisely in its mathematical sense, viz. to designate a quantity greater than any assignable quantity of the same kind; and that it is so, is rigorously demonstrable on the principles proposed. For since the attractive force of the whole earth arises from the combined and compounded actions of its several component atoms, each atom contributes some portion of the whole effect; and therefore, at a definite distance from its centre, its force is some definite quantity, at half that distance it is four times greater, and at half the last distance, it is sixteen times greater, &c. Hence, there is a distance, where the force is, at least, one grain, at half that distance it is four grains, at the half of this last sixteen grains, and again, at the half of this, sixty-four grains, &c. Now let the division be carried on by halving, till we attain the hundredth point, and the force at this last point will be one hundred

thousand octillions of tons, that is, it would require a force equivalent to twice that immense weight to keep two such atoms in their places, were it possible to bring their centres so near to each other.

Supposing the mean specific gravity of the earth to be five and a quarter times that of water, which is considered to be the nearest estimate, then its whole weight will be three millions six hundred and thirty-five thousand trillions of tons; but this is a very small part of the former number. In order to form some notion of the force estimated, suppose that the earth contains one thousand millions of inhabitants, and that each can count one hundred globes, each equal to our earth, in every minute of time; it would occupy them all, constantly day and night, for more than one million of millions of years, barely to count the number of globes, whose united weight would be but just sufficient to keep the two centres in their places, as above specified; and, if this force of the atom is not sufficiently great, carry on the division, still by halving, till the last of another hundred points is found, and the force here will be as many times greater than the above mentioned force, as that itself exceeds a single grain; nor can we arrive at any limits.

But this may be otherwise proved, thus: imagine spheres of different assignable radii to be described about the centre of the atom, as shewn in the corollary to the first postulate, then, as proved in the corollary, the whole force in each spherical surface is equal; for as much as the force is less at any point in a more distant surface, just so much is the surface greater; hence, the force at the centre is the same as it is in the whole of any one of these surfaces; but the force is infinitely greater in the whole surface, than it is at any one point in that surface: therefore, the force at the centre is infinite, taking the term in its strict mathematical sense.

That matter is perceptible by means of its powers is admitted, and when it was stated that these powers appear to constitute its essence, it was not intended to insinuate that this appears from the reasoning in the sentence, or paragraph, but that it appears to be so from a consideration of phenomena in general; and consequently the inference must be taken from the work at large. In the objection it is said, that "the simple essence must necessarily be something distinct from its powers, and be that from which its powers emanate, and in which they inhere." Now, why must the simple essence necessarily be something

distinct from the powers? no man can assign the reason.

When it is said that matter is perceptible by means of its powers, the phrase is adapted to common language, as in another science we say the sun rises and sets: taken literally, it furnishes the objection; but strictly and philosophically speaking, I take matter, and material force, to mean the same thing. Should we conceive the parts of matter to consist of minute solids, yet we do not perceive matter, or any of its phenomena, by these solids: besides, the simple consideration of the solids does not include the idea of the powers; the powers are the same whether the solids are there or not, and consequently the same effects are produced. I mention this to meet another objection, which your review has not noticed, but which has been strongly urged by some of my learned friends, who are well informed on philosophical subjects. They have strenuously contended that forces cannot act against each other without something to act on as a substratum. This cannot be proved, and before it is defended, it should be distinctly stated what the nature of force is, whether it is a substance, or a property, and if a property, a property of what. Doubtless in one way or other material forces emanate from the only source of power of all kinds, and we know not, in the slightest degree, of any intermediate being, whence they proceed: but that is called a substance, which exists independently of any created being; therefore, if we can call any thing without us a substance, this force is entitled to the appellation: and we see the material universe, consisting of innumerable systems of forces, called into action originally by the Supreme Being, and still subsisting by His will and pleasure, by the word of his power. We know indeed little or nothing of force, except by its effects, and the known laws of its operation; yet in the face of the above objection, which I suppose has arisen from preconceived notions, the effects are such as at least to make it appear that the forces or powers, which we observe in the phenomena of matter, can act against each other without any intermedium. Thus dry air may be compressed, or expanded, by applying or removing a compressing force, so that it shall occupy three thousand times more space in its rarefied, than in its condensed state; now this condensation would, evidently, be impossible, if the solid parts were previously in contact, therefore the atoms are kept at a distance by a force acting against

a force, without an intermediate substance; at least this seems to be the most obvious, and natural conclusion.

Matter, whatever it is, existed from the beginning, and continues to exist, by an act of Almighty power; and the same may be said distinctly of force; and why may not this force, so existing by the Creator's will, and power, and wisdom, constitute, and be, the very substance which we call matter, its real and simple essence? Such my physical theory makes it appear to be, for proof of which, see in the work the explanations of nearly one thousand phenomena of the most difficult interpretation. It is not indeed pretended that the explanations are all perfect, or the best that can be offered; most of them will be found simple and natural, though many of them may be, and doubtless will be, much improved by the labours of others; I am continually more and more satisfied that the foundation is correct. This has resulted from my being in the habit of bringing the several phenomena, which I observe, to the test of the principles. I find them contradicted by none, and generally they present an explanation at once simple and complete.

THOMAS EXLEY.

Bristol, July 7th, 1829.

I take this opportunity of correcting an error which has unaccountably occurred in my work, page 117, lines 10 and 11, in which the words *maritic acid* and *lime* should be transposed; also in line 7, for *more* read *a more*, and again in page 144, line 24, for 5 read 44. T. E.

FURTHER OBSERVATIONS ON THE ACCORDANCES IN FACT BETWEEN THE MOTIONS OF THE EARTH AND THE FALL OF BODIES, CONSIDERED AS CAUSE AND EFFECT.

MR. EDITOR.

SIR,—I cordially thank you for the opportunity which you afford to free discussion, by your insertion of my last communication, col. 521, in which I have unequivocally and unanswerably shewn that the velocity of a falling body is the true and exact quantity which necessarily results from the orbicular and rotatory motions of the earth, and of course, that such fall is the local effect of a *local* mechanical cause, and not the effect of any principle called *universal* gravitation, nor any proof of the existence of such principle.

I now proceed to exhibit some other accordances of the same mode of action with phenomena, and I might easily shew the exact accordance of it with all phenomena; but I intrude on you merely some,

views which I have not printed in my Theorems, or Four Dialogues.

The descending velocity, or weight, of bodies being as  $\frac{OM}{RM}$ , it varies as  $RM$  or  $OM$ , though they are constant or nearly so; and when they vary, it is together. In the case of the earth it is  $\frac{3909}{1524}$ , or 6096, as a general expression for the whole surface; for although in high latitudes 1524 varies, yet as the velocity of the equator is a measure of that of the whole earth, only when multiplied by 4; so when 1524 varies, it demands a different multiplier for the ratio of the areas.

If any other circle were taken instead of the equatorial, then the multiple by 4 of the velocity in that circle, would not hold for the whole moving surface; because four times the area of such circle would not be the area of the whole moving surface. Consequently, 4 would vary as 1524, and the product 6096, or  $RM$ , would be constant; it is, therefore, a general expression for every portion of the earth's surface, which is part of a true mathematical sphere.

Thus, if latitude 60 were taken, the velocity of rotation would be but half that at the equator, or 762 feet per second; but the rotatory momentum of the entire surface would be  $762 \times 8 = 6096$  as before. If 1524 is, therefore, the true velocity of the equatorial circle, 6096 is a universal factor for every part of the terrestrial sphere.

But if any portion is so varied in form, as not to accord with the multiple by 4, and is a little more, or a little less, then  $RM$  would vary, and bodies would fall with greater or less velocity; as is said to be the case at the protuberant equator, and the flattened poles, where the seconds' pendulum must be longer or shorter, (because then 4 is too little or too much,) according to the quantity of the departure from the motion which four times the area of the mean equatorial circle demands.

Of course, in the internal parts of the earth,  $RM$  is less, because the velocity is as distance from the centre when at the equator, or from the axis when in latitudes; and then weight is as velocity or distance, compared with that at the surface; but every point is still acted upon by a function of  $RM$ , 3900 being to the distance from the centre, as 1524 is to the factor, which is to be multiplied by 4. Hence, bodies increase in weight inversely as the distance from the centre; and at the centre, when 1524 becomes 0, the force is the undivided orbicular motion, but at

1950 miles distant, the weight, or tendency to the centre, is double that at the surface.

The fall towards the centre in all places or positions is a necessary consequence of the totality of the action of the whole sphere being directed to the point in the greatest absolute motion in the centre, every single part being the patient of the action of the totality. R. PHILLIPS.

Hyde Park Row, May 28, 1829.

#### VISIT TO THE PYRAMIDS.

Volume VI. (for 1824,) of the Imperial Magazine contains, a brief but interesting account of this stupendous monument of human art. Being founded, however, as a visit made about two hundred years before, ample room remains for the enlightened observations of a modern traveller, to whose researches we stand indebted for the following article:—

THE next morning I ascended the great pyramid. The outside is formed of rough stones of a light yellow colour, which form unequal steps all round, from the bottom to the summit: these stones, or steps, are two, three, or four feet high, and the ascent is rather laborious, but perfectly free from danger, or any serious difficulty. What a boundless and extraordinary prospect opened from the summit! On one side, a fearful and melancholy desert, either level, or broken into wild and fantastic hills of sand and rocks; on the other, scenes of the utmost fertility and beauty marked the course of the Nile, that wound its way as far as the eye could reach into Upper Egypt; beneath, amidst the overflow of waters, appeared the numerous hamlets and groves, encircled like so many beautiful islets; and far in the distance was seen the smoke of Cairo, and its lofty minarets, with the dreary Mount Mokattam rising above. Who but would linger over such a scene; and, however wide he roamed, who would not feel hopeless of ever seeing it equalled?

The height of the great pyramid is five hundred feet; its base about seven hundred feet long at each square, making a circumference of about three thousand feet; and its summit is twenty-eight feet square. It is perfectly true, as a celebrated traveller has observed, that you feel much disappointed at the first view of the pyramids: as they stand in the midst of a flat and boundless desert, and there is no elevation near, with which to contrast them, it is not easy to be aware of their real magnitude, until, after repeated visits and obser-

their vast size fills the mind with astonishment.

On the third night, carrying lights with us, we entered the large pyramid by a long gradual descent of near a hundred feet in length; and next ascended the long gallery of marble, a hundred and fifty feet in length, and excessively steep, which conducted us to the great chamber. In the roof of this lofty room are stones of granite, eighteen feet long; in what manner these masses were conveyed to such a situation, it is not easy to conceive; still less for what purpose these immense structures were formed, filled up, as the greater part of the interior is, with masses of stones and marble. The few chambers hitherto discovered bear no proportion whatever to the vast extent of the interior. So immensely strong is their fabric, and so little do they appear injured by the lapse of more than three thousand years, that one cannot help believing, when gazing at them, that their duration can only end with that of the world.

The celebrated sarcophagus which Dr. C. fancifully supposed to have contained the bones of Joseph, stands in the great chamber: it has been much injured by the various pieces struck off. The pyramids of Cephrenes, the passage into which Mr. Belzoni has opened, stands not far from that of Cheops, but cannot be ascended.

The pyramids stand on a bed of rock, a hundred and fifty feet above the desert, and this elevation contributes to their being seen from so great a distance. On one of the days of my stay here, the wind blew so violently from morning to night, that the sand was raised, though not in clouds, yet in sufficient quantities to penetrate every thing, and render it difficult to stand against it: my tent, which was pitched in the plain below, was blown down, and I was obliged to take up my abode in the place of tombs. The large chamber excavated in the rock, and inhabited by Belzoni during his residence of six months here, is close to the pyramid of Cephrenes; it is very commodious and lofty, though excessively warm. On entering the door, the only place through which the light is admitted, an immense number of bats rushed out against us. All the ruinous apartments and temples in this country are peopled with these animals, which Belzoni contrived to get rid of by lighting large fires, the smoke of which soon expelled them.—*Carné's Letters from the East*, p. 116.

#### THE SPHYNX.

About two or three hundred yards from the great pyramid is the sphynx, with the features and breasts of a woman, and the body of an animal; between the paws an altar was formerly held; but the face is much mutilated: its expression is evidently Nubian. This enormous figure is cut out of the solid rock, and is twenty-five or thirty feet in height, and about sixteen from the ear to the chin. The dimensions of the body cannot be ascertained, it being almost entirely covered with sand. The highest praise is due to M. Caviglia's indefatigable exertions to clear the sand from the breast and body of the sphynx. This work employed him and his Arabs during six weeks: the labour was extreme, for the wind, which had set in that direction, blew the sand back again nearly as fast as they removed it: he is now proceeding to uncover the whole of the figure.—*Ibid.* p. 115.

#### CIRCISSIAN LADIES.

The market at Cairo, or place where the Circassian women may be purchased, cannot fail to be interesting, though at the same time repulsive to a stranger's feelings. These unfortunate women, as we term them, though it is a doubt if they think themselves so, are bought originally of their parents, who are generally peasants, by the Armenian and other merchants who travel through Georgia and Circassia. Their masters sometimes procure them an education, as far as music and singing go, give them handsome clothes, and then sell them in private to the rich Turks, or bring them to the market at Cairo, where, however, the business is conducted with tolerable decorum. The lady, veiled and habited as best becomes her figure, and placed in a separate apartment, is attended by the merchant whose property she is, and may be seen by the person who wishes to become a purchaser. The veil is lifted, and the beauty stands exposed. This is better, however, than a Turkish wife, who, on the bridal evening, for the first time perhaps, draws aside the shroud of her charms, and throws herself into her husband's arms,—when he may recoil with horror from his own property, finding the dazzling loveliness he had anticipated changed into a plain, yellow, and faded aspect. But the Georgian style of beauty is rich and joyous: and their dark eyes!—there are no eyes like them in the world. The stranger then casts his sight over the figure, the hand and foot;—a small and delicate hand is, with the Orientals, much valued—even the men are proud of possessing it. He

demands the lady's accomplishments; if she sing, or is skilled in music,—in this case the price is greatly enhanced: a thousand, or fifteen hundred pounds, are sometimes given for a very lovely woman so highly gifted.—*Ibid.* p. 125.

INSTABILITY OF CHARACTER, EXEMPLIFIED  
IN THE CONNOISSEUR.

In a literary society of the town of A—, composed almost entirely of the young of both sexes, was a gentleman who had obtained the appellation of Connoisseur. Whatever was discussed, whether publications, painting, or any subject "beneath the sun," he alone had the privilege of giving the final decision. Like the touchstone of true merit, all shrunk into less than nothingness at his approach.

He was a little man, endowed with great vivacity. From a thick pair of bushy eye-brows, bright twinkling eyes took their quick but piercing glance. Judging by the smile that played on his upper lip, a general observer would have set him down as a pleasing, good-humoured companion. But from those lips, as from the cannon's mouth, were often poured the messengers of destruction. On friend or foe equally fell the battery of satire, or the cruelty of wit. He was not beloved; for though his expressions often excited the risible muscles, yet the smile was generally mingled with the apprehension of self-danger. The steps by which he gained the station he holds in society as a professed connoisseur, and a privileged wit, may be traced in a brief sketch.

He was the son of a wealthy gentleman in the neighbourhood; and, learning nothing at home, the father thought he could do no less than send him to college to finish his education. There he loitered out the few remaining years of his improvement, in the same spirit of idleness. Amid the sacred walks of learning he sauntered in ignorance, sighing for all the honours of fame. But as fame seemed to be tardy in coming to him, full of chagrin, he at length returned home. Here he determined to make a grand struggle for the acquirement of knowledge, but with the same confusion of research as before. First, he studied astronomy, and filled his mind with globes, circles, and poles. Each room was painted round with the twelve signs of the zodiac, and the ceilings were thickly studded with the constellations of the heavens. On the top of the house was built an observatory, to notice and calculate more truly the situation and movements of the celestial bodies.

His whole time was spent in a deep contemplation of the theory of eclipses, till at length he was set down as astronomy mad. But happening unfortunately to catch cold from too great exposure to the night air, a fever was brought on, which, as it left him, took with it all his intense love of astronomy.

Next came chemistry. The observatory was converted into a laboratory for the operations of some important analysis, or rather, by analyzation, to discover some unknown base. Drugs, bottles, and spirit-lamps, succeeded the globes, and ranged the walls of his apartment. And though sir R. Phillips' doctrine of atoms, as he was owned, often puzzled him, he still continued his unwearied course. The whole day was spent either in producing some wonderful gas, or in admiring it. But an accidental combustion, that blew off the top of his laboratory, and nearly buried him in the ruins, effectually put a stop to his mania in chemistry.

Soon after followed painting. A rare collection was obtained from every artist's gallery. Indeed, he formed some designs of making the tour of Europe, or at least of visiting Rome, for his beloved object. But he soon forbore, upon the prudent thought that "life is uncertain," and death in a foreign land, "within the pale" of another church, would not be desirable. His Guizos, Titians, and Raphaels were therefore procured for home inspection. It is never known how far he actually proceeded in this art. The only mementos of his own skill are two figures of his ancestors, in entire armour, to whose heads he had given the covering of immense wigs, and in whose shoes he had placed buckles. However, none dispute his abilities in pointing out, with amazing celerity, the peculiarities of every artist, ancient and modern. He could immediately discover to whom such an expression of countenance belonged, such a delineation, or such a style, and was never behindhand in pointing out the defects of all the paintings he ever beheld.

What it was that gave a fresh turn to his extraordinary mind has never been known; but it is certain that about that time mineralogy became his favourite pursuit. Pits and mines were dug in all parts of his estate. Miners were employed to explore the different strata of earth, and give their reports. They, with reasons best known to themselves, supported our discoverer in all his opinions. Pieces of leaden ore, from time to time, were affirmed to be dug out of the earth—yet the bed still remained at a great distance. At length, tired of his pur-

it which only yielded expense and vexation, the workmen were sent away in a rage of spleen, and the mines again filled up with few stones, and different-coloured earths, the few that remain to tell of the depth of the trouble.

From exploring the structure of the earth, he came at length to its surface, and determined, by the strictest application, to study botany. But Linnæus sadly puzzled him; and, moreover, there was so much order and classification, that, to use his own expression, "it was never made for him." By the gardener's assistance, indeed, he conceived to have a tolerable assortment of flowers, in which he took no little pride. But not meeting with the just praise and encouragement of the Horticultural Society, and the growers, their petals, and calices, only renewed his chagrin. The gardener was then left to pursue the study by himself.

Our hero, half-distracted, wandered among the intricate paths of science, till music, with enchanting charms, fascinated him with its bewitching spell. His mind rested with long and unsatisfied pleasure upon the delightful theory of sounds. Swinging weights, musical bells, and Cremona violins, occupied all his time. Delicious harmony, whether sleeping or waking, continually, and never-ceasingly, poured upon his soul. But a luckless hand-organ, grinding in the street, at length dissipated all his love for music; and Handel, Weber, and Bishop, were left to "discourse" by themselves.

Soon after this, succeeded Poetry; Homer, Virgil, and Milton were all read, and deeply admired. In his opinion, every other author was too despicable to be perused. They contained, he affirmed, either the beauties of the poetical triumvirate transferred to their own pages, or else were replete with monstrous absurdities. In both cases, time was ill bestowed in writing or in reading them. He then began to pay his addresses to the Sacred Nine himself, and woo "thee gentle Poesy" with the most extravagant affection. Imagination swelling in his brain, already fancied his brow

"Twin'd with the wreaths Parnassian laurels yield."

But it was always observed, that the flowers culled from these soaring regions invariably withered when transplanted to his soil. Immediately on their removal from their native spot, their beauty fled, and they died. Like certain exotics, that only grow spontaneously, they could never be forced. At length, tired with the scanty oozings from the Castalian fount, and distilling it again, the poetical harp was thrown aside.

He then took up the critic's pen, and

began most laboriously to compose his Annotations and Dissertations on the three poets. Volumes upon volumes were written, and the shelves of his library entirely filled with his manuscript productions. Wo to the friend that was closeted with him during the perusal of these criticisms! Hour after hour was the dull lecture continued; nor was it ever concluded, till exhausted patience compelled the sufferer either to fall asleep, or abruptly leave the room. But it is a remarkable peculiarity, that he could never discover aught but blemishes—there was always some deterioration. Beauties never struck his eye; for to him all was but one tarnished surface. Poetry at last finished its short career.

What has succeeded is merely conjecture; but from the frequent fits of absence to which he is subject, and from his conversation, it is supposed to be metaphysics.

These pursuits have engendered the most egregious conceit; and, as a consequence, he thinks himself licensed to attack with the sallies of his wit, all who dare to oppose him. And by thus making a noisy profession in society, though almost entirely ignorant of the principles of each science, yet strongly imbuing his phraseology with the technicalities of his superficial attainments, in the eyes of the world he has now "finished his education," and obtained the title of Connoisseur.

*Beaconsfield.*

J. S. B.

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REMARKABLE COINCIDENCES BETWEEN DREAMS AND FACTS.

WHEN Corder murdered Maria Martin, it was publicly avowed, that a dream of her mother led to the discovery of her body buried in the barn. It is also certain, that, when this miscreant was tried for the offence, no allusion whatever was made to this circumstance by the counsel on either side; and the motive assigned for their silence was, a fear of encouraging superstitious feelings among the lower classes of the people. This, however, furnishes no satisfactory reason. If the counsel for the prosecution supposed that the statement or proof of such a circumstance as Mrs. Martin's dream would have helped to establish the prisoner's guilt, he neglected his business by failing to adduce it; if, on the other hand, the dream had been such as would have raised for Corder one particle of scepticism, or gleam of compassion, in the minds of those who tried him for his life, the prisoner's counsel would have been equally culpable to suppress it. They cared little about the su-

perstitutions of the people; nor do we imagine that a belief in the preternatural origin of dreams would in this country gain a single convert from the most active man that the most ingenious advocate could have made of the above poor woman's prepossession, when it was so naturally attributable to the course of her waking suspicions.

Through the statement, however, that such a dream did actually occur, we have been favoured with the two following communications, both of which appear to be as well attested, as they are extraordinary in their nature and fulfilment.

Some time during the year 1828, Mr. William Beveridge, baker and innkeeper at Charleston lineworks, Fifehire in Scotland, dreamed, and at the same time imagined that he heard a voice intimating that he was soon to die, and that in a sudden manner. Having afterwards, at two different times, been visited by the same dream and warning voice, he communicated the matter to his wife, calmly giving her to understand that he looked upon it as a preage that he was soon to be 'called away' from her. She, however, aware how little dreams deserve to be made the subject of disquietude, paid very little attention to the circumstance. With him it was very different. So powerful an impression had the whole affair made on his mind, and so firmly was he convinced of the idea that he was doomed suddenly to bid an adieu to his family, that he immediately set about making up his books and accounts, and arranging his affairs, as a proper preparation for whatever might happen.

But what is still more remarkable, a Mr. Miller, ship-builder, in Limekilns, had a similar dream regarding the fate of his friend Mr. Beveridge; and such was the influence it had on his mind, that he could not next morning take breakfast till he had gone to Beveridge, and informed him of what had taken place. This corroboration of his nocturnal warnings completely confirmed him in all his apprehensions as to their ominous nature; still he appeared to conduct himself with his usual cheerfulness, and attention to business; and it might, but for what followed, have been forgotten by himself, and never recalled to the recollection of his friends, as coupled with his lamented fate.

On Tuesday, the 8th of August, a few of Mr. Beveridge's friends had occasion to go to Inverkeithing Custom-house, when he proposed to accompany them in a boat, which was agreed to. Mr. Beveridge

although much against the wish of his wife, took his gun with him, for the purpose of amusing himself with shooting by the way. When his wife pressed him to leave his gun, he told her there was no danger—that she had no cause for alarm, as the day had not yet arrived, (alluding to the ominous warnings of his sudden death.) The boat accordingly set off with the party, all of whom appeared to be in high spirits. On arriving at Rosyth Castle, the boat was put to shore, and let out one of the party who had some business to transact at Inverkeithing. It having been agreed that the boat was to remain till this person's return, Mr. Beveridge stepped out, and took his gun with him, in the hope of getting a shot as he walked about the shore. On returning, he used the gun as a support to assist him in stepping in, when it suddenly was off, and discharging its contents in his head, he fell all but lifeless on the spot. Mr. Beveridge had no sooner fallen, than his dog sprung forward, and clasped his legs around his master's body, in which position he lay for a short time—looking stedfastly and anxiously towards him, when, as if to be assured of the extent of the injury his master had suffered, he dipped his nose in the blood which was profusely flowing before him, and then bounded off to his master's house in Charleston, where his appearance and restless manner excited no small alarm in the family. Mr. Beveridge was carried home, where he expired in the course of a few hours.

The following dream is still more remarkable than the preceding. The gentleman to whom it occurred is yet alive, and many witnesses, to whom he made known the particulars of it, still survive to attest the reality of his communications. In addition to this, the subject matter of the visitation corresponded so closely with that of a catastrophe at once so memorable and so shocking as still to be imprinted on the mind of every adult in the kingdom—and the dream itself is no less striking for the singular conformity of its details to those of a contemporaneous tragedy which was performed nearly 300 miles from the person of the dreamer, than unaccountable to those who fancy they can theorize upon dreams, by assuming an insight into the ways of Providence, for its want of every characteristic of a warning, so often alleged in explanation of that faculty:—

In the night of the 11th of May, 1814, Mr. Williams, of Scorrier-house, near Redruth, in Cornwall, awoke his wife, and exceedingly agitated, told her that he had

dreamt he was in the lobby of the House of Commons, and saw a man shoot, with a pistol, a gentleman who had just entered the lobby, and who was said to be the chancellor; to which Mrs. Williams naturally replied, that it was only a dream, and recommended him to be composed, and go to sleep as soon as he could. He did so, but shortly after he again awoke her, and said he had a second time had the same dream; whereupon she observed that he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and again begged of him to try to compose himself and go to sleep, which he did. A third time the same vision was repeated; on which, notwithstanding her entreaties that he would lie quiet and endeavour to forget it, he arose, then between one and two o'clock, and dressed himself. At breakfast the dreams were the sole subjects of conversation, and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all of his acquaintance whom he met.

On the following day Mr. Tucker, of Trematon Castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier-house, on a visit, and arrived about dusk. Immediately after the first salutations on their entering the parlour, where were Mr., Mrs., and Miss Williams, Mr. Williams began to relate to Mr. Tucker the circumstance of his dreams, and Mrs. W. observed to her daughter, Mrs. T. laughingly, that her father could not even suffer Mr. Tucker to be seated, before he told him of his nocturnal visitation. On hearing the statement, Mr. Tucker observed, that it would do very well for a dream to have the chancellor in the lobby of the House of Commons, but that he would not be found there in reality. Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams described him minutely: to which Mr. Tucker replied, 'Your description is not at all that of the chancellor, but is certainly very exactly that of Mr. Perceval, the chancellor of the exchequer; and although he has been to me the greatest enemy I have ever met with through life, for a supposed cause, which had no foundation in truth (or words to that effect,) I should be exceedingly sorry indeed to hear of his being assassinated, or of any injury of the kind happening to him. Mr. Tucker then inquired of Mr. Williams if he had ever seen Mr. Perceval, and was told that he had never seen him, nor had ever written to him, either on public or private business—in

short, that he never had any thing to do with him, nor had he ever been in the lobby of the house of commons in his life.

At this moment, Mr. Williams and Mr. Tucker, still standing, heard a horse gallop to the door of the house, and immediately after, Mr. Michael Williams, of Trevince, (son of Mr. Williams, of Scorrier,) entered the room, and said that he had just come from Truro, (from which Scorrier is distant seven miles,) having seen a gentleman there, who had come by that evening's mail from town, and who said that he was in the lobby of the house of commons on the evening of the 11th, when a man, named Bellingham, had shot Mr. Perceval; and that, as it might occasion some great ministerial changes, and might affect Mr. Tucker's political friends, he had come out as fast as he could to make him acquainted with it, having heard at Truro that he had passed through that place in the afternoon on his way to Scorrier. After the astonishment which this intelligence created had a little subsided, Mr. Williams described most particularly the appearance and dress of the man that he saw, in his dream, fire the pistol, as he had before done of Mr. Perceval.

About six weeks after, Mr. Williams, having business in town, went, accompanied by a friend, to the house of commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said, "This place is as distinctly within my recollection, in my dream, as any room in my house; and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, also where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the description given by Mr. Williams, even to the most minute particulars.

◆

CLEARNESS AND SIMPLICITY OF ARRANGEMENT, A GREAT ASSISTANCE TO THE MEMORY.

"I DON'T know, (said a gentleman to the late Rev. Andrew Fuller,) how it is that I can remember your sermons better than those of any other minister, but such is the fact."

"I cannot tell, (replied Mr. Fuller,) unless it be owing to simplicity of arrangement; I pay particular attention to this part of composition, always placing things

together that are related to each other, and that naturally follow each other insuccession. For instance, (added he,) suppose I were to say to my servant, 'Betty, you must go and buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes.' Betty would say, 'Loh, master! I shall never be able to remember all these.' But suppose I were to say, 'Betty, you know your mistress is going to have some friends to tea to-morrow, and that you are going to wash the day following; and that for the tea party, you will want tea, and sugar, and cream, and cakes, and butter; and for the washing you will want soap, and starch, and blue; Betty would instantly reply, 'Yes, master, I can remember them all very well.' "

R. B.

## POETRY.

## TIS SWEET TO BE WITH GOD.

'Tis sweet to be with God, when morn  
Glow with her rosy charms;  
When the young sun-beams light the dew,  
And sport a thousand forms.

'Tis sweet to be with God, when noon  
Inspires the tepid air;  
What time the languid flocks demand,  
The rippling brook to share.

'Tis sweet to be with God, when eve  
Cheers with the cooling breeze;  
When sinking Phœbus paints the skies,  
And nature's prospects please.

'Tis sweet to be with God, when night  
Her widow robe assumes;  
And darkness with tyrannic sway,  
A silent world entombs.

'Tis sweet to be with God, at home  
Amid the social band;  
Where hearts with hearts together knit,  
And hands join hand in hand.

'Tis sweet to be with God, when far  
From home's endearing joys;  
Amid the world's applauded din,  
And mind-distracting noise.

'Tis sweet to be with God, alone  
In nature's deepest shade;  
Where every leaf its Maker speaks,  
And every rising blade.

'Tis sweet to be with God, when tost  
On ocean's foaming waves;  
That vaunting, hide their slaughtered dead,  
Within unfathomed graves.

'Tis sweet to be with God, aye sweet,  
Within his temple's walls;  
Where cheerful piety adores,  
And meek devotion calls.

'Tis sweet to be with God below,  
But sweeter far above;  
There endless pleasures bless the sight,  
And all is lost in love.

In every time, in every place,  
With filial fear o'eraw'd;  
What peerless blessedness to hold  
Sweet converse with our God.  
Oxford.

J. S. B.

## THE DYING CHRISTIAN.

"To die is gain."—*St. Paul.*

Now his earthly course is run,  
Life is closing on his view;  
Like the evening's setting sun,  
Like the fading rainbow's hue,  
Gloriously he yields his breath,  
But he is not lost in death.

View his mildly beaming eye,  
View the smile upon his cheek;  
Not a murmur, not a sigh,  
Dares his peacefulness to break.  
Calm as ocean, when at rest,  
Not a billow on its breast.

Nether objects heeds he not,  
Earth has lost her every charm;  
All her pomp is now forgot,  
Hush'd in peace her every storm.  
Lo! before his wond'ring eyes,  
Scenes of beck'ning glory rise.

Scarce the body's mouldering walls  
Hold the spirit in her cell;  
Glory hastens, glory calls,  
In eternal bliss to dwell.  
Hope attends, to lead her fight  
To the spotless stores of light.

Soft—the final breath has down,  
Heavenly minstrelsy begin;  
Now the gates are open thrown:  
Now the spirit enters in,  
Hark! the welcome chorus flies  
Through the regions of the skies.

Gloriously the warrior dies,  
Fired with patriotic zeal;  
Heedless of his kindred ties,  
Struggling for his country's weal.  
Ready when his country calls,  
In his brightest moment falls.

Hallowed is the poet's name,  
By a nation's love enshrined;  
Fadeless is the poet's fame,  
Unforgotten, unconfin'd.  
Genius takes the plaintive lyre,  
Bids the list'ning crowds admire.  
But, than warrior's death more bright,  
Brighter than the poet's fame;  
Shines the Christian's dying light,  
Gleams the Christian's honour'd name;  
All their fame with time shall last,  
His, when time itself is past.

Oxford.

J. S. B.

## THE VOICE OF LOVE.

'Tis heard on the mountain's high head,  
Where barrenness curses the soil;  
'Tis heard in the valley's low bed,  
That smiles with the husbandman's toil.  
'Tis heard in the meadow, extends to the plain,  
And the rocks and the caves re-echo the strain.  
The city that groans with the throng,  
The village secluded and still;  
Give heed to the rapturous song,  
And gaily its summons fulfil.  
It entrances the soul, it strikes to the heart,  
Though delightful the wound, and welcome the smart.

Nor unheeding the barbarous clan,  
That fearlessly roam the drear wild;  
Nor reckless the civilized man,  
With feelings more polished and mild.  
So resistless the power, so charming the tale,  
They list to the song as it floats on the gale.

Where winter eternally reigns,  
And mantles the earth with its snows;  
Where summer aye scorches the plains,  
It thrills the glad heart as it goes.  
And wherever the bosom beats ardent and high,  
Will the sweet voice of love its enchantments apply.  
Oxford.

J. S. B.

## HEAVEN.

“——— A place of pure delight,  
Of spotless joy, of harmony, of peace.”

Is earth the seat of wo,  
Where all is death and cheerless;  
Where dangers thickly grow,  
And not an eye is tearless?  
Heaven is the seat of bliss,  
Where constant light is beaming;  
Where gladness ever is,  
And eyes with joy are gleaming.

Does earth present a scene,  
Of unremitted changes;  
Where tyranny is seen,  
And ruin often ranges?  
In heaven no change is known,  
No spoilers ever enter;  
No lash is heard, no groan,  
But bloomy pleasures centre.

Is earth a tainted soil,  
Where crime's abode is seated;  
Where man is misery's spoil,  
And truth with shame is treated?  
No sin in heaven is found,  
But all is pure and spotless;  
With fairest lustre crown'd,  
With glory clear and blotless.

Is earth a land of death,  
A lazar-house of sorrow;  
That one day gives us breath,  
And slays us on the morrow?  
Heaven is a land of life,  
With healthfulness eternal;  
With peace for ever rife,  
With blossoms ever vernal.

Oxford.

J. S. B.

## AN ELEGY ON A PIOUS FEMALE.

I saw the Maiden exquisitely fair,  
But not to picture her in beauty's arms;  
Though lilies blown in Oriental air,  
Are feeble emblems of her outward charms.

A holier theme than mortal bloom I sing,  
A death-bed monument of christian zeal,  
Where faith and love, celestial beauties, spring  
From resignation to a Saviour's will.

For, lo! on yonder pallet, feebly worn,  
Th' afflicted maid reclines her aching head;  
A scene which vaunting infidels may scorn,  
But virtue triumphs on a dying bed.

Can infidelity create a smile  
Within the circuit of a dying thro' ?  
It may—but momentary, faint, and vile,  
'Tis but the harbinger of endless woe.

No infidelity dilates her fears—  
But fears she has none—witness her delight;  
E'en death himself, bedew'd in icy tears,  
Laments the flow'r he finally must blight.

Weep on, ye friends, weep on, ye tender maids—  
This sorrowing scene is closing on her eyes,—  
What though no grief the final hour evades,  
She'll bear your fond affection to the skies.

In her th' unhallow'd passions cease to burn—  
The languid embers of immortal love,  
Though faintly glimm'ring in their vital urn,  
Are re-encinding on the shrines above.

She dies—but angels from their heav'nly sphere,  
Who hung benignly o'er her ebbing breath,  
Have lit their torches at her hallow'd bier,  
And light her spirit through the shades of death.

methinks in heaven the glorious accents roll,  
While saints congratulate their kindred guest,  
“O! happy! happy!—more than happy soul,  
“Welcome!—thrice welcome to eternal rest.

Leeds, January 28<sup>th</sup>, 1829.

T.

## A MOMENT, WHAT IS IT?

A MOMENT how soon is it flown,  
Like a sigh that escapes from the breast;  
Or the lightning that flames and is gone,  
Ere the eye on its object can rest.  
As transient as shades in the night,  
Which play on the bosom of trees;  
Or sun-beams that burst on the sight  
When the morning unfurls her soft breeze.  
As quick as the thought in the mind,  
Or fancy that wings through the air;  
So rapid it leaves all behind,  
As fleeting as eve's dying glare.  
So short its duration on earth,  
It beams, and is witnessed no more;  
Like a wave that is blest with a birth,  
And dies on a desolate shore.  
It speeds as an arrow that flies,  
And leaves not a trace in the gale;  
As a meteor that burns in the skies,  
Or the accents that die in a tale.  
A small gem, of which time is made,  
More numerous than stars in the sky,  
Or spires of grass blown in the glade,  
Or specks that around the sea lie.  
It hangs on the pendulum's sway,  
Composing the hours as they roll;  
Exists at the opening of day,  
And groans out the deep midnight toll.  
Was present when earth beauteous rose  
From the rudeness of chaotic gloom,  
Shall glide on time's stream as it flows,  
And find in the ocean a tomb.  
Its motion as silent as orbs  
That twinkle unheard in the sky,  
Unseen as the heart when it throbs  
To whisper the trembling sigh.  
In a moment our sun will expire,  
And set in the darkness of death;  
In a moment our souls will aspire,  
No longer embodied on earth.  
In a moment the trumpet shall blow,  
And awake all that sleep in the tomb;  
In a moment each mortal shall know  
His last irreversible doom.  
Soon our moments will cease with their tide,  
And die on eternity's shore;  
They the billows of ocean will hide,  
Deep buried, to roll never more. J. BURTON.

## IMITATION OF HORACE.

Ode 22d. Liber 1.

Integer vitæ, scelerisque purus, &amp;c.\*

In God have I put my trust: I will not be afraid  
what man can do unto me.”—PSALM lvi. 11.

He who with hopes above the skies,  
To God alone for safety flies,  
Needs not the world's contempt to fear,  
The stann'drous tongue, or bitter jeer.  
Whether he tread hot burning sands,  
Or bleak inhospitable lands;  
Or wand'ring by the river's side,  
Where India's streams meand'ring glide.  
For while I tuned the sacred song,  
And sauntered deviously along,  
A scorner lurked within the shade,  
But fled my steps where'er I stray'd.  
Some monster from his dark retreat,  
More vile than he of Ferney's seat;  
Or he who learned in Scotia's land  
His Injur'd Maker's name to brand.  
Convey me to some barren waste,  
Where not a tree shields from the blast,  
Or where dark clouds obscure the light  
And wrap the heavens in gloomy night.  
Or place me in the burning zone,  
Or where the icegales sadly moan;  
Still will each vainly act its part,  
While God alone reigns in my heart.

Beaconsfield.

J. A. B.

\* Innocence is its own protection in whatever situation it may be placed.

REVIEW—*Heaven Opened, or the Word of God: being the Twelve Visions of Nebuchadnezzar, Daniel, and St. John, explained by Alfred Addis, B. A. 8vo. pp. 456. Robins. London. 1829.*

So many unsuccessful attempts have been made to explain prophecy, that we candidly confess ourselves somewhat sceptical whenever any new effort professes to excite our expectations and animate our hopes. Few writers have hitherto appeared in modern days, from whose laborious researches some valuable hints may not be gathered; but as a counterpoise, with many, the data have been nearly assumed, and, as a natural consequence, though the reasoning may have been legitimate, the conclusion has been uncertain, if not erroneous. Each writer has his own peculiar mode of interpretation, and perhaps many have a preconcerted hypothesis, to which that interpretation must be made subservient. In these respects we are converts to the opinion of Kett, that history is the best interpreter of prophecy, and that until the arrival of events to which the predictions refer, the most plausible theory that has been advanced, is little better than probable conjecture.

In what Mr. Addis calls "a symbolical dictionary" we have among many others the following particulars.

— "Abaddon. The devil, the murderer from the beginning, put for Muhammed, and the khalifs, his successors, the commanders of the faithful.—*Abys*, or bottomless pit. The world, whatever in it is earthly, sensual, devilish.—*Adultery*. Idolatry mixed with the worship of the true God.—*Air*. The whole world.—*Altar*. The altar, i. e. of incense, put for the sanctuary in which it stood. The Christian church on earth.—*Horns of the Altar*. The four quarters of the church.—*Angel*. A presiding minister or priest, or succession of them, put also for the body over which he presides.—*The seven Angels*. The seven presiding ministers of the seven churches in the Lydian Asia.—*The four Angels standing on the four corners of the earth*. The four chief ministers of the Roman empire, the Prætorian Prefects.—*The seven Angels with the Trumpets*. The seven successive series of the true preachers of authorized Christianity from the adoption of our holy religion by Constantine, A. D. 312, to the second coming of Christ.—*The Angel with the Censer*. Our Lord's accession to the high-priesthood of the Roman empire, in the room of the Roman pagan pontiff, whose office had been before filled by the Cæsars.—*The Angel of the bottomless pit*. The prince of this world, put for Muhammed and the series of khalifs his successors, who were stars or angels, i. e. priests, and princes, and abaddons, i. e. commanders as well, being commanders of the Faithful, and the Emirs of Emirs.—*The four Angels bound on the great river Euphrates*. The four dynasties, or people of Turks; 1. The Seljukians; 2. The Atabecks; 3. The Khariemains; and 4. The Ottomans, in possession of the Prætorian Prefecture of the East. Why they are called angels, and not kings, may be from the priestly character of their sultans.—*The mighty Angel with a rainbow on his head*. Our Lord's extraordinary manifestation and visitation of his

church by the Reformation, when he reestablishes his gospel, purified and cleansed from the dross and stubble of popery, condensed into a more portable size by the recent invention of printing, and become more digestible by its emancipation from the burdensome rites and ceremonies of the Roman church.—*The Angel with the everlasting gospel*. The wider diffusion of pure Christianity by the doctrines of the Reformation, at which the session of the Ancient days, or the Father's judgment upon the papacy, began.—*The third announcing the fall of Babylon*. The final decline of the papacy in Germany, England, the Holland, and in other parts of the two prætorian præfectures of the pope, by the fire and thunder of the two Gallic witnesses.—*The third Angel*. The loud and vehement protestations of the Gallic and Italian witnesses against the interference of the regal decemvirate of the Cæsars in the church, and their impudic assumption of God's authority by which the rights of royalty and priesthood settled upon every christian, by the blood of the new testament, in religious matters, is tyrannically infringed.—*The Angel out of the trumpet*. Luther, and the other reformers, who, by their public outcries against the abuses of the papacy, provoke to action the instruments of the Second Man in the subsequent religious wars, and gathering of the saints out of the Roman church.—*The Angel with the sharp sickle*. The active curia, instruments of God's judgments on the overtire of Antichristian power.—*The Angel which add power over fire*. The true witnesses of God, who before or during the grand catastrophe of the drama of prophecy by the possession of the pure truth, hold the principles of ferment within themselves, which they can let loose at pleasure on a corrupt world, and provoke to action the carnal instruments of God's judgments.—*The seven Angels with the seven last plagues*. The seven series of Reformers in the Christo-Judaical church, the real inventives of the woes brought upon the decemviral Cæsariate by their seven thunders of the pure word, and bold assertion of civil and religious liberty to God's heritage.—*The Angel with great power*. Our blessed Lord's manifestation by the Reformation.—*A mighty Angel with a great stone*. The sudden and violent fall of the Roman churches.—*The Angel in the sun*. The more brilliant display of the truth at Christianity, and of its purity, and irresistible appeal to mankind for their reception of it.—*The Angel with the key of the bottomless pit*. The probable visible appearance of our Lord on the face of Antichrist, at whose presence all evil will dissipate as darkness before the sun, when the just shall also appear with him in glory with incorruptible bodies, no longer subject to the dominion of sin."—p. 1 to 64.

In furnishing the above words and phrases in connexion with the author's interpretation of them, we do not pretend to have quoted all that he has advanced on each topic. Our aim was, to set before the reader an impartial specimen of his manner, for in a similar way he proceeds through all the letters of the alphabet, explaining in order, the various terms to which they are prefixed in the prophetic writings. On some of these his remarks are brief, while others lead him to range through diversified and ample fields in the regions of prediction.

From a cursory glance on the terms and passages cited above, it must be obvious, that many have no other foundation than that which gratuitous assumption supplies. Scripture authority is indeed brought

forth in every case, to support the author's interpretation, but in too many instances it is to the sanctions of fancy, that he is indebted for their application. On other occasions, however, his observations and reasonings assume a more favourable aspect. They evince much learning, an intimate acquaintance with various branches and bearings of prophecy, and a commendable industry in acquiring means for the elucidation of their obscurities, accompanied with a consciousness of the difficulties he has to encounter, and an unwearied perseverance in pursuing the objects of his research.

But although we thus commend the author for his assiduity, and give him the utmost credit for his sincerity, we cannot always congratulate him on the success of his exertions. His reasonings are sometimes rendered obscure and indistinct by the mystery in which they appear to be involved; and not unfrequently they conduct us through crooked paths to conclusions of a doubtful, if not of a novel character. Thus we are told in page 201, that, "The Revelations being that part of the testament of our blessed Lord last given out by him, it is a key to all the phrases which he had before used, concerning the eternal punishment of the wicked in hell-fire, where their worm dieth not, and the fire is not quenched, which he here (Rev. xx. 14, 15.) explains to be the eternal loss of eternal life, by an eternal destruction or nonentity."

For peculiarities in this volume we were somewhat prepared, by the following introductory sentence in the preface. "To the discovery of the *name*, and *number* of the name, of the Apocalyptic beast of St. John, which we completed on January the ninth, in the eighteen hundred and twenty-eighth year of the Christian era, after it had escaped the ingenuity of near eighteen centuries, this book owes its origin." This, without doubt, is sufficiently definite. Not only the year, but also the month, and even the day of the month, is assigned; and confiding in his important discovery, the author might very naturally infer that for him was reserved that flood of light which "opens heaven," in the volume now under inspection. Full of this conviction, Mr. Addis proceeds as follows:

"We hope that those learned men, who have already formed an opinion upon some doctrinal and other points, concerning which we have thought proper to treat in this volume, may not be so prejudiced against new lights, as to reject without examination the opinions of one who is possessed of such good credentials as we are. For

if St. John saw HEAVEN OPENED towards the close of the prophetic drama (Rev. xix. 11.) to which we are now arrived, it is plain that heaven must have been before *shut*; and if heaven was to be opened at some time or other, to whom is it more likely that the key of the mysteries of that kingdom should be given, than to that person, who, twice in the prophecy of our blessed Lord, (Rev. xiii. 18; xvii. 9.) is declared to be possessed of the gift capable of opening it?"—*Preface.*

These strong and strange pretensions require no comment. The author who fancies himself to possess the wonderful qualifications which they obviously imply, must be privileged to write any thing; and he who can credit his claim, must be prepared to swallow whatever he may advance. In both cases there can be no want either of credulity or presumption, though there may be a trifling deficiency in modesty, prudence, and common decorum. Fortune, however, is always said to favour the bold; and if this be correct, our author bids fair to be successful.

REVIEW.—*Mulamen and Callacles, or Optics without material Light, Rays, and Refraction. In Eight Dialogues.* 8vo. pp. 147. Longman. London. 1828.

We live in an age abounding with theories, some of which are recommended to notice by the erudition, ingenuity, and profundity of research displayed by their authors; others by their novelty and boldness; and not a few by their extravagance and absurdity. To which of these classes the work before us belongs, the reader must judge, when we lay before him an analysis of its contents.

By the moderns, the author observes, light is held to be a body propagated by rays, &c.; but if such be in reality its nature, how, it may be asked, is it obscured? If you put out the candle, or shut up the windows, the light is extinct. What has become of all the solid particles that had poured on us from the sun or candle, illumining the apartment? If they were really light itself, must they not be annihilated! And what is there to execute such a miracle on material substances?

We are told, light may be stopped at one place and moment, and let pass at the next, and therefore it has parts, and must be a body. Just so, the author argues, sound and weight must have parts, and be material substances.

As to rays in such immense multitudes flying in all possible directions, to and from every object in nature, passing and repassing along the same lines, and even through the same pores of bodies, at the

same time, how is it possible they could move for a moment without clashing with one another and with things around, and so putting every thing into confusion? The particles, too, being *elastic*, would be for ever dancing round us at random, like notes in the air, without any determinate motion. Even if free from all interruption, it is hard to conceive how rays, or streams of particles, could either convey or depict images of any kind at the bottom of the eye, or any where else; but that they should do so amidst such confusion, is absurd past all conception; and still more so, that we should be able to see any thing distinctly. Nay, if our organs were of iron, they would be blown to shivers by an influx of solid pellets piercing them through and through at all obliquities with such violence.

They tell us, too, that light is not only a body, but a composition of all colours; then colours, too, must be bodies; else how can they constitute bodies? Nay, shadows, too, must be substances; for colours are but shades of light.

It is then shewn that light is not propagated by impulse, undulation, or motion of any thing, or of any kind; but by reflection on such proper surfaces as merely present themselves.

Light and shade are equally necessary to vision: by neither, separately, can aught be distinguished. A column of smoke seen before a dark cloud appears white; before a light one, black; and before one of the same shade with itself, is not seen at all.

But it will be said, there is some difference between light and shade. If you bring an opaque body into light, you produce a shade; but you would not produce light by plunging it into darkness. No, nor would you produce shade by plunging it into general luminousness. But we know of no such luminousness: all light with us is partial, lighting only one side of the object, leaving the rest dark by contrast. General light would no more help us to see, than darkness. The necessary conclusion is, light has no existence, but an optical one, an apparent existence, and is therefore neither more nor less than an ocular sensation, as heat and sound are sensations of feeling and hearing. Would the sun then cease to shine, if all creatures were deprived of sight? Undoubtedly; to shine is to exhibit a luminous appearance, and what appearance can there be, where nothing does appear? It is the eye that makes the sun luminous to us, as the fiddle is made musical by

means of the stick. He ascribes it to agitation, that bodies are put into a state capable of appearing luminous, and also of feeling hot. But the two sensations are derived in different ways: that of heat by a similar agitation communicated to our bodies; but that of light, by simply placing the eye in presence of the luminous or agitated object.

Our author now enters on the science itself of optics; and in the first dialogue shews that the surfaces of all distinct media act as double mirrors, reflecting things both within and without; and consequently cannot transmit them; and that we cannot, as commonly supposed, see into water, or other transparent medium, nor discover any thing in or through such, except by means of its image on the surface. Even objects in air are only seen at second hand by means of the image on the eye; and those in, or beyond other media, at third or fourth hand, by help of like images on the intervening surface, and finally copied on the eye. It is in admitting these transcriptions of images from one surface to another, that transparency consists.

Farther, an object in water appears nearer than it is on the perpendicular view, and in a different direction also on the oblique view. This too is a deception. What we see is the image on the water, which being less vivid, from the objects being in a medium darker than air, appears not to be on the surface, but below, and there being mistaken for the object, the latter is imagined to appear nearer than it is, on this direct view; and in consequence of this again, it appears in a different direction also, on the oblique view; and so far out of the direction of the object, that the line of vision, continued through the image on the surface, makes, at that image, an angle with a line from the object to the same image, equal one-fourth of the angle, at which the eye has declined from the perpendicular; i. e. as others talk, making the angle of refraction one-fourth of the angle of incidence; for in that proportion the object appears nearer, and the image farther off, than they are; and that because in the same ratio the dimming effect of water is greater than that of air. The dialogue ends with an experiment which seems to afford ocular demonstration, that neither in the candle-light, in water experiment, nor that of the ray in the box, which have always been deemed the main buttresses of refraction, does any such operation take place: the whole is founded on mistake.

Dial. II. What regulates transmission through inclined surfaces is not the *sign of the angle of incidence*; but the angle at which the surfaces are inclined to each other. The image on the glass must deviate so far from the line of direct vision, that the angle which the object and image make at the eye, together with that which the eye and image make at the object, may equal the inclination of surfaces; a law which no rays could respect; because, the observance depends on the position of the eye, as well as object. If the eye is within focal distance, all things are seen in directions converging to the lens; if at the focus, in parallel directions; and if beyond, in directions converging thither. If this were the work of rays, they must be convergent, parallel, and divergent at the same time, and at all times. Can there then, the author asks, be more than one opinion on the subject?

To help them over this difficulty, philosophers were ingenious enough to fabricate *pencils of rays*, which our author thinks could afford no aid whatever, if it were possible for such *queer* things to exist. He looks on them with such ineffable contempt, that he thinks them not worth confuting; they sufficiently confute themselves.

Again, on the old principles, all things, however near, seen through the convex lens, *affect the eye as if they were really at an infinite distance, and even further*: a position so repugnant to common sense, as well as common experience, that rather than assent to it, the learned Tacquet, after publishing his *Optics*, did actually renounce the very principles on which his work was founded, when he reflected on this absurdity, in which they necessarily involve their advocates; and on this subject Dr. Barrow observes, "there is something here that lies deeply hid in the subtlety of nature, which perhaps cannot be discovered, till we understand the nature of vision more perfectly." The author thinks this passage oracular.

Dial. III. Distant objects are not inverted at the second focus, but at the first. Their images are seen inverted on the glass, and must have come thither in that state. The parts cross at the first focus, on perpendiculars to the second surface, as being there reflected on themselves, after being excluded from the first surface, when the eye and object become too remote to observe the angle of the lens; as fully explained in the diagram. These things again could not possibly consist with refracted rays.

So the inverted picture of the candle at the focus of the lens, is the spectrum or shadow of this image on the glass, thrown forward by the strong light behind, like the figures of the magic lantern. This fact, while it shews the true nature of the spectrum, is conclusive also as to the actual existence of the image on the glass. Just so is the picture on the retina, the spectrum of the image on the cornea, which image is always erect. Objects to the eye never are inverted; for though we see with the eye, we do not see through it. But the spectrum is inverted at the second focus. No eye, however, can see its own retina, nor consequently the picture there. It is true, when that picture is most perfect, things are seen most distinctly; but it does not follow that the spectrum is what we see. The truth is, when the latter is most perfect, the retina is exactly at focal distance, and then the image on the pupil is most vivid; because the chamber of the eye is most dark. So much for the philosophic dream of our seeing all things inverted. It is no *vulgar* error, the vulgar have always looked on it as a joke, and laughed at it; while the learned have been exercising their wits in vain to account for it. All know the tale of the *fish that was of no weight in water*, and the sage consultation said to be thereupon holden. Fortunately the scales settled that point by shewing that the fish, as well as tub and water, was in rotation with the earth. To ascertain facts and principles before we build systems on them, would save much idle speculation and dispute.

Dial. IV. On the same principles of the image on the surface, and observing the angle of the prism, are the phenomena of the latter fully explained; while the protuberance of the field, its arched form and various contractions, dilatations, and velocities, in different positions of the glass, &c. are all particularly explained, and shewn to be incompatible with refraction.

Dial. V. Light, instead of being of all colours, is proved to be of none, nor capable of any, but by means of shade. Be it what it may, colours are always darker than it. And how is light to be obscured without shade? Seen through the smoke of a large town, the sun appears red. What is this redness, but shaded light? Here then is ocular demonstration in nature, that colour is not pure light, but light coloured by shade, or shade coloured by light. So when we look with the prism on a cross-bar of the window, which is in shade, as seen against the light, its

shaded image appears on the glass, and the light of the window through it assumes a similar redness. And the surface being inclined, this red, the deepest and strongest of all colours, fines off into less glass, that is, into less shade, yellow, and into more, blue. But why not fine off into less shade, lighter and still lighter red, why into orange and yellow? Because being in shade, orange and yellow actually are lighter shades or tints of red. The parent shade on the glass fines off till too weak to be distinguished as red; and as it fines off, farther, for it is not yet pure light, it must take an appearance compounded of less red, and more light; and what is this but yellow, or, if you will, orange? The conflict lies between dark red and sheer light. So far as our eyes can distinguish it, the red prevails, and after that the light predominates and makes it first orange, and then yellow, the lightest of all colours. As to blue, he is in some doubt whether to call it a colour or not. It is then shewn that as light is of no colour before refraction, so mere refraction could never colour it. No, no, says the author, when I shall see the letters formed by the same ink in my pen assume different colours, according to the different inclinations given them, then I may be tempted to believe that rays might be coloured by being differently refracted. If indeed there were such rays, observes *Cal.* True, replies *Mu.* they ought to exist before they are coloured or refracted.

Dial. vi. *Prismatic spectrum, and polarity of light.* If the former were an original image independent of that on the glass, it would improperly be called a spectrum; the two things are as different in themselves, as a shadow from its substance. The image never is seen but on the glass. The spectrum is never seen there, but only on a proper surface at, or, as here, beyond the focus; thrown inverted on the wall, as in case of the focal spectrum, and that in the eye. Philosophers affect not to know that the prism has a focus; because they see no possibility of their rays crossing there. They admit the spectrum to be on the wall, where it appears to be; but the real image which they see on the prism, they tell us is not there, but at the *bottom of the eye* forsooth. Whereas the picture in the latter place is only a spectrum, and positively never is seen. In a word, that the spectrum is an inverted copy of the image on the glass, the following very simple experiment, he thinks, places beyond dispute—between the prism on its axis either way, the image

vanishes down, and the spectrum up; this is downright demonstration that the colours of the latter have crossed at the irregular focus.

As to *polarization*, he seems to think it a *hoax*: but consenting to examine it, he finds it, all-absurd as it is, not inconsistent with the old principles; but how he solves the phenomena on the new, we can convey no idea without the figure.

Dial. vii. Inversion by reflection on spherical surfaces is regulated by the same law respecting the angle of inclination as inversion by transmission. For this too it is necessary to consult the plates. He then shews why the eye can only see the sun's image on that spot of a piece of water, where the altitudes of the sun and eye are equal; why objects are reflected on themselves only on the perpendicular, and why the eye, object, and image must be on the same plain.

Dial. viii. His account of the rainbow differs little from that of others, except that he excludes refraction. He then explodes the fallacy of homogeneous and heterogeneous light, and closes the work with a strict examination of the six leading experiments of the Opticians, including the famous *experimentum crucis*, which are supposed to prove the different refrangibility of rays. But to follow him through this part of his subject, the reader will find it useful to have both works before him.

REVIEW.—*The Reigning Principles of Astronomy exploded: and all the Phenomena solved on Principles entirely new, and in perfect harmony with Nature, Reason, and Common Sense. By the Author of Mulamen and Callacles. 8vo. pp. 88. Longman, London.*

THIS writer possesses as strong a repugnance to the principles of astronomy, as to those of optics. In *Mulamen* and *Callacles* he regards gravitation, projection, and a vacuum as creatures of imagination, which have no real existence, and which, if they did exist, would neither account for the formation nor revolutions of the heavenly bodies; nay, would have inevitably prevented their ever revolving or existing at all.

Most philosophers are of opinion, that the natural state of matter is rest. And to save themselves the trouble of inquiring into the cause and origin of the planets, and their motion, they are content to ascribe both to the immediate act of God.

but our author says, matter never was, nor could be at rest. The original state of all material things was most probably chaotic, and that could be no other than what they would again revert to, if all bodies were reduced to their first principles, and left floating in the air or expanse, that is, in a perfectly fluid state, a little denser perhaps than common air: and it is not easy to conceive how such a fluid could long remain at rest, or ever be so at all. And since all motion in such a medium must be curvilinear, every material substance once put in motion would acquire weight, or tendency to the centre of its own motion: for previous to their moving they could have neither. *Now no body can so move, but its exterior limb must run over more space, and meet with more resistance, than the interior, and by these means the body itself is necessarily pressed towards the centre: this is the only centripetal force in nature:* and acting in that direction, thither every body so moving would fall, if at liberty; but being more or less supported by the very motion itself, as well as by the medium, it can only *fall round* the centre, that is, revolve. The grosser particles, however, still floating around, would descend to the centre ultimately, and there coalesce and form the heavenly bodies; while the lighter ones would continue to revolve or rotate with those fixed masses, as atmospheres. Many such local centres would naturally take place, each involving to a greater or less extent the surrounding atoms, all bearing down to them by the same general law, here called the law of *curvilinear motion*: while all these separate vortices, being involved in the general vortex, would bear down at the same time to the common centre of the system, and so all revolve round the sun.

On these plain and well-known principles of nature, the author attempts to shew that the planets would all describe ellipses, and areas equal to the times, that their central tendency would be inversely as the square of their distances, and the square of their times as the cube of the distance. Hence, the phenomena of the tides are, according to the same natural and mechanical laws, perfectly solvable, and also those of the exhausted receiver, which last are allowedly insolvable on Newtonian principles. The versed sine of the least arc, this writer does not admit to be the measure of the force by which bodies fall: it is the same in quality, for both are nothing but unsupported weight, but not the same in quantity; for revolving

bodies are more, and falling ones less supported.

With any thing like a gravitating power, our author's system is so much at variance, that he says the weight of bodies is as the square of their distance *directly*, and not inversely; for the upper regions of the system are more rare, and of slower motion, than the more central parts. And, in fine, they all move in parts of the medium lighter than themselves, and are consequently precipitated, accelerated, &c., as on the old principles; and their being so is itself the very main-spring of their perpetual motion, nor can they ever cease to move, so long as the same laws of nature are in force.—Such is a brief sketch of the author's astronomical theory.

Having thus given a brief but impartial analysis of the two preceding works by the same author, we feel but little inclined to animadvert on their peculiarities. All theories are open to investigation, and infallibility is a prerogative which no man has a right to claim either in science or theology. To rigorous examination we are indebted for most of the important discoveries with which science is enriched; and were this to be laid aside, no further progress would be made in our acquisition of knowledge. Our author has stated his opinions fully and fairly, and given the reasons on which they are founded. His appeal is made to the test of rigorous scrutiny, and by this the fate of his books will ultimately be decided.

REVIEW.—*The Divine Origin of Christianity deduced from some of those Evidences which are not founded on the Authenticity of Scripture.* By John Sheppard. 2 vols. 12mo. pp. 400—383. Whittaker. London. 1829.

AFTER the many able works which have been written on the evidences of Christianity, it would seem that every new attempt must be either presumptuous or superfluous. In reference to the defence of our holy religion against the attacks of infidelity, the plausibility of this reasoning is generally admitted, yet we never hear similar objections urged against the numerous treatises on experimental and practical godliness, which daily issue from the press. In the latter case, the malignant influence of sin is presumed to furnish a sufficient reason for their appearance, yet in reference to the former, no one who contemplates the prevalence of infidelity can reasonably suppose, that while objections are circulated in all the formidable array that learn-

ing and ingenuity can devise, the Christian advocate should sit in silence, and make no effort to repel the assailant.

It is an admitted fact, that the fortress of revelation has long since been rendered impregnable by the ramparts thrown around it; but it is equally true, that the weapons of infidelity now wielded by its votaries, have many times been brought into action, and as often wrenched from the besiegers' hands. The rust of antiquity having been, however, artfully rubbed off, many of these old and blunted instruments assume the appearance of being new, and as such they are frequently imposed upon the public. Whenever attempts of this kind are made, it is a duty incumbent on the defenders of the Christian citadel, to expose the cheat, and bring again into notice the means of repulse, which have always been crowned with success.

From the observations thus made, it will be natural for the reader to expect, that the work before us is simply a compilation of arguments and reasonings, which owe their birth to other authors, and to other days. This the writer in his introduction gives us fully to understand, disclaiming "all pretensions to extensive reading, or scholarship, properly so called." He has, however, contrived to range over a vast field of evidence, where he has collected a host of witnesses both from friends and foes, which concur in the aggregate to establish the authenticity of the sacred writings.

The sources whence the evidence in these volumes is drawn, are comparative, historical, incidental, and collateral; but the result accumulates to a vast amount, sufficient to satisfy any one who wishes to be convinced of the truth of scripture. To the internal testimony which the Bible affords, Mr. Sheppard rarely makes any appeal; to Paley's evidences it therefore bears no resemblance. Historical facts furnish his primary basis; Mahomet and Budho assist in rearing the superstructure; and both heathen and infidel writers are laid under heavy contributions.

The substance of these volumes is contained in the two following propositions.

"I. There may be enough known of Christianity, (without investigating either its miraculous or prophetic proof, and without studying the written accounts of its progress, whether as given by friends or enemies) from a view of its distinctive character, of its actual effects, of its continued and prospective spirit and tendency, and of its acknowledged origin, to yield complex presumption that it is not of men, but of God."—p. 1.

"II. There are statements concerning Christianity (and other coeval religions) in extant Jewish and Heathen writers; in citations from the lost works of its adversaries; in notices of

current oral objections to it; in public appeals as to facts by early apologists; in details by Christian writers, of events, the general truth of which is amply confirmed by their opponents; together with implications in the silence of some Jews and Heathens, and in the conduct of others; which concur to furnish very strong grounds for believing its supernatural origin."—p. 67.

In support of these propositions, Mr. S. has adduced a body of evidence, derived from sources to which their clauses respectively refer. We have perused what he has advanced, with much satisfaction: being convinced that its various branches are calculated to obviate objections, to throw light on obscurities, to remove difficulties, and to furnish the mind with topics of argument in favour of the Christian cause, around which it throws a fortification that infidelity has no weapons to subdue.

REVIEW.—*Christian Biography; a Dictionary of the Lives and Writings of the most distinguished Christians of all Denominations, both at home and abroad, from the Revival of Literature to the present period.* By William Jones, M.A. 12mo. pp. 460. Tegg. London. 1829.

It is no bad compliment to a book, to say that its contents justify its title, and this may be fairly affirmed of the volume now under inspection. Nor is this all; the biographical sketches seem to have been written with impartiality, wholly uninfluenced by the peculiarities of the various churches or sects to which the individuals respectively belonged. From the author's delineations, we can scarcely gather whether he is a Churchman, or a Methodist, or a Dissenter, and, satisfied with his equitableness, we inquire not into the localities of his creed. To avoid partiality on an occasion like this, every one must allow to be an exceedingly difficult task, and, therefore, the author by whom it is creditably accomplished, merits the greater praise.

In glancing over the list of names alphabetically arranged in this volume, we find an omission of many which we should have been gratified to see introduced, but in a work on so diminutive a scale, nothing short of this was to be expected. We have not, however, to complain that the room is occupied by names of little or no account in the Christian world, or which we think ought with justice to be omitted; nor are the sketches spun out to an immoderate length. A condensed history of the leading events in the life of the individual is accompanied with a list of his publica-

ions, and a survey of his peculiar sentiments. On these latter, Mr. Jones generally makes a few observations; but in no case have we found his zeal intemperate, or his remarks injudicious. So far as our views can extend over this ample range of biographical literature, we are not aware that he has distorted the creed of any one, or painted it in colours which its partisans would not candidly acknowledge.

Of these memoirs, the greater part have been long before the public, sometimes extended to an immoderate length, and encumbered with much irrelevant matter. From these, Mr. Jones has selected such portions as may be said to be merely biographical, characteristic, and incidental, leaving all besides in their native soil. To others less voluminous, he has added his own gleanings from various sources, and has rescued the memories of illustrious individuals from that brevity which would rather light them onward to oblivion, than raise them to that rank which their virtues and talents merit in the eyes of posterity.

Nor is it to eminent characters exclusively English, that the author has confined his delineations. He has ranged over the continent, and collected together names of renown from most of the nations of Europe, thus placing before us many of the great and good, who have stood as champions in the Christian cause. These assume a variety of attitudes, according to the channels into which their energies, learning, and piety were directed. They nevertheless all appear as so many parts of one great whole, all aiming at the same ulterior object, and conspiring to give an impulse to morals, to encourage learning, to cultivate intellect, and to spread among mankind the great principles of the Christian system.

The periods of time over which Mr. Jones has extended his researches, furnish a great variety of character, not only as to the individuals themselves, but in relation to their diversified writings, and the subjects on which they employed their pens, and exerted their talents. Hence, these sketches embody, in an incidental manner, much of the spirit, and habits of thought and reflection, which have prevailed in different ages, from the Reformation down to the present hour. In each period, the instrument appears suited for the task to be accomplished, and in this the divine wisdom shines with perspicuous lustre. The placidity and refinement of the present day, would not have served the Christian cause, when Luther and his associates in Christian arms and armour attacked the

Papal hydra, and cut off many of his heads; and should the primitive gigantic reformers, now rise with all their former characteristics, they would be deemed intolerant, ferocious, and half savage, in their language, zeal, and uncourteous inflexibility.

Forming our estimate of what ought then to be, from what appears proper now to us, we can find many things to censure, and even to condemn; but this is an improper ground for decision. To judge with impartiality, we must recall departed days and manners, place ourselves in the situations of those whom we half charge with indiscretion, and then ask how we should, or ought to have acted under the same circumstances. These considerations will lead us to extend our local toleration beyond the boundaries with which we are now circumscribed, and to include within its embrace a mode of conduct which we should exonerate from condemnation, without making it a subject of imitation.

These observations, however, belong not to the biographer, but to his subjects. His duty was imperative. He was to give the men and their writings as he found them, leaving principle, spirit, and manner, to shift for themselves. In this he has acted with commendable fidelity, so far as he has proceeded. We have only to regret that the work has not been so extended, as to include many worthies in the Christian army, whose names now find no place in his pages. Another edition, enlarged to double the size of the present volume, may hereafter accomplish this desirable object.

REVIEW.—*Biographical Sketches, and Authentic Anecdotes of Dogs, &c. &c.*  
By Captain Thomas Brown, F.R.S.E.  
&c. &c. 12mo. pp. 570. Simpkin. London. 1829.

THERE are few questions more difficult to decide than those which arise from the approximation of instinct to reason, the links by which they are connected, or, in the estimation of some, the principles by which they are identified. It is not our province to investigate these abstruse and very interesting questions; but with the surprising instances before us of animal sagacity, with which this volume abounds, we find ourselves at a loss to assign to the empire of instinct any exclusive limits, that shall not encroach on the dominion of reason.

The author in this work takes a comprehensive range through the canine genus,

distinguishing their various species, the regions of their abode, their natural history, degrees of sagacity, and exclusive peculiarities. Interwoven throughout, we have numerous anecdotes respecting this intelligent race of animals, some of which are astonishing, others are highly amusing, while all charm either by their novelty, or by the intense interest which their variety is calculated to excite.

In an Appendix, which occupies nearly one hundred pages, the author gives directions for the breeding, feeding, and training of dogs in general, adverts to their various diseases, and the modes of cure, furnishes a dissertation on the game laws, and states the degrees of punishment to which an infraction of them exposes the delinquent. On these and similar topics this volume contains much useful information, which may be perused with great advantage by the mere sportsman, who looks no further than his field diversion; by the curious, who read for nothing beyond entertainment; by the naturalist, who feels an interest in contemplating the varieties of animal life; and by the philosopher, who wishes to trace the gradations by which the scale of animated nature ascends in all its quickening advances from simple existence through the intermediate stages of instinctive sagacity, up to its approximation to rational and intellectual life.

In collecting the facts and sketches of natural history with which this volume abounds, the author must have expended much time; and the diligence exercised in his researches, must have engrossed no small portion of his attention. But as a remuneration for this trouble and these exertions, he has provided for his readers a fund, of useful entertainment, in which both the young and the old will find a peculiar interest. The character of the dog, an animal always esteemed for his fidelity, generosity, and intelligence, he has placed in a very favourable light, by enumerating deeds of usefulness, and patience, which the lords of creation might be proud to own.

That dogs are capable of receiving instruction, is a fact with which every person is acquainted; but few are aware to what an extent this education may be carried. We sometimes read and hear of astonishing instances of acquirement, the truth of which we receive with much hesitation. But this incredulity arises more from our never having witnessed what we are called on to believe, than from any reasons we can adduce to counteract the statements given. The facts recorded in this volume,

and which appear to be well authenticated, throw a powerful weight in the scale of canine ability; and assuming them as data, scarcely any that may hereafter come to our notice, ought to be deemed incredible, unless they actually surpass the bounds of possibility; and these, few persons will on all occasions have the hardihood to assign.

REVIEW.—*A Universal Prayer; Death: a Vision of Heaven; and a Vision of Hell.* By Robert Montgomery. 12mo. pp. 220. Maunders. London. 1829.

THIS is the third edition of a work which was reviewed a few months since, when it first made its appearance in quarto. It is now in a less expensive form, and therefore more within the reach of a great number of readers, to whom seven shillings and sixpence is an object of less moment than fifteen, and we doubt not that the demand will be proportionably greater.

Some authors are meritorious but not fortunate, while others are fortunate without being meritorious; but it is the lot of Mr. Montgomery to be both. He started at once into poetical existence and popularity; and although several years have elapsed since he became known to the public, the tide still continues to flow in his favour. His lines are smooth, harmonious, and full of vigour; and if he never mounts into those elevated regions where Milton gathered immortality, he never descends to any thing that is mean and grovelling. His muse first spread her wings a little above midway between the base and the summit of the Aonian mount, and from her first effort she has continued gradually to ascend.

The present edition is neatly printed; the type is clear, the page is clean, and the paper is excellent. The matter being the same as in former editions, dictates no deviation from the opinion formerly given.

Mr. Montgomery being young in years, an admiring public will expect more from his pen. To meet, therefore, the views of those who are looking upwards, his own reputation points out the path he must pursue. Future silence will be much better than a future failure; by the former, hope will be assisted by patience, but by the latter, the lustre of his former fame will receive a tarnish, that time will hardly ever efface. Mr. M. has deserved an honourable distinction in the poetical world, and has acquired it; but he will do well to remember, that popular applause is held on a precarious tenure.

REVIEW.—*Anecdotes illustrative of the Assembly's Shorter Catechism, &c.* By John Whitecross. 18mo. pp. 214. Duncan. London. 1829.

THIS catechism having been long before the public, is too well known to require any remarks, either to elucidate its principles, or to recommend them to notice. In the present edition, however, it assumes an additional feature to that which it has long been accustomed to wear, each question and answer being illustrated by some incident, some anecdote, some narrative, or some sketch which is brought immediately to bear on the topic under which it is arranged. Many of these are peculiarly striking, and well worthy of the place they occupy. They will be read with interest, and remembered with pleasure, by all, to whom the catechism itself will be deemed of any value.

It must not, however, be supposed that these anecdotes and incidents are, in general, original in their character. By far the greater portion have been frequently circulated in other connexions, and in other books. The compiler has merely selected them for his purpose, but by their number and variety he has provided an entertainment for his young readers, into whose hands this book will generally be placed.

In glancing over the catechism and the anecdotes, we find that they all belong to the same school. Every page is strongly impregnated with the fumes of Geneva, with which some may perhaps become intoxicated, and Mr. Whitecross has shewn no contemptible address in accommodating, throughout the whole, the comment to the text.

#### BRIEF SURVEY OF BOOKS.

1. *Serious Essays on the Truths of the Glorious Gospel, &c. for the use of true Christians*, by John Ryland, D.D. (Bennett, London,) is a versified epitome of Antinomian experience, not more remote from the mount of Parnassus than from the hill of Zion.

2. *The Great Importance of a Religious Life considered*, by W. Melmoth, esq., (Washbourn, London,) has been long in circulation, is well known, and deservedly esteemed by the religious public. The author died in 1743; but his little work contains the seeds of immortality. In every edition it germinates anew, and yields to the reader a valuable harvest of religious instruction.

3. *Three Sermons preached at Stepney* 128.—VOL. XI.

*Meeting*, by Joseph Fletcher, M.A.. (Westley, London,) are on the revival of religion in churches, and in the hearts of their individual members. Against all strange excitement Mr. Fletcher sternly sets his face, though he admits that "occasional instances of deviation from the strict line of order and regularity, may, in some circumstances, and under some kinds of administration, be expected." After all, he observes, "That is alone entitled to be considered the revival of religion, which can be justly traced to the legitimate influence of the gospel." It cannot be denied that the wild irregularities too frequently associated with religious revivals, have tended very much to bring them into disgrace. "These indications of excitement," Mr. F. contends, "whether defensible or indefensible, are never to be confounded with the essential characteristics of a revival." The sentiments contained in the preceding passages, he keeps in view throughout his discourses, and his energies are exerted to establish and enforce them.

4. *Cook and Housewife's Manual*, fourth edition, by Margaret Dods, (Simpkin, London,) has already passed under our examination in a former edition. The present, revised and enlarged, professes to contain a compendium of French cookery, confectionary, cheap dishes, and numerous branches of domestic economy. Mrs. Dods resides at St. Ronan, in the cooking nation; much may therefore be expected from her gastronomic ingenuity.

5. *The Newtonian System of Philosophy explained, &c.* by Tom Telescope, (Tegg, London,) has been well received by the public. Tom is a very clever fellow. He understands his subject, and well knows how to express his astronomical and philosophical views. We admired him in his first edition, and congratulate him on having attained a second.

6. *Truth against Error, or the Christian's Aegis*, edited by Thomas Keyworth, (Wightman, London,) is a collection of tracts of a high Calvinistic character, published monthly, containing many striking extracts from several of our most celebrated divines, and also some original essays. The Roman Catholic system is the principal object of their attack.

7. *On the Signs of the Times, an Address to Christians*, by J. M. Cramp, (Wightman, London,) we have many judicious observations; but we can discover nothing ominous in the particulars which seem to have alarmed the author. Among the signs of the times, he has discovered "the extensive diffusion of

knowledge, the diversified operations of benevolence, the concurrence of the Providence and grace of God in reference to the heathen world, the triumphs of religious freedom, the growth of popery in this country, the rapid and extensive progress of infidel opinions, and the indifference, lukewarmness, and worldly spirit of those who profess the gospel." In this enumeration we have four items that wear a favourable aspect, and three that assail us with their frowns. In regard to the latter class, we think the author's fears are more prominent than the presumed facts on which they are founded; and perhaps in every age that has elapsed from the commencement of the Christian era to the present hour, human ingenuity might always have found prognostics of "the signs of the times."

8. *Cottage Poetry, by the Author of Old Friends in a New Dress, &c.*, (Elder and Co., London,) has in it something very attractive for children. The style, the metre, the fable, are all familiar and pleasing, and we cannot doubt that they will be read with much interest by all of tender years, for whose use they are designed. "Old Friends in a New Dress" we reviewed some months since, and spoke favourably of the performance. In this pamphlet there is a supplement to the above, containing twelve fables, which fairly support the character of the work, for which this may be considered as a suitable companion.

9. *The Practice of Cookery adapted to the business of every-day Life, by Mrs. Dalgairns*, (Simpkin, London,) seems suited for persons within the range of decent mediocrity. It contains 1434 receipts, and to each chapter is prefixed some very useful observations, that may be considered as of universal application. We find, however, in looking over Mrs. Dalgairn's bill of fare, that many dishes are peculiar to Scotland. This chiefly arises from the local productions of its land and waters; but no other reason appears, why the system recommended should not submit to the test of experiment on this side of the Tweed. Yet, after all, not being very conversant with the science of cookery, and leaving this book to the judgment of housewives and confectioners, we should rejoice if this lady can direct us how to procure the numerous and excellent dishes which she has rendered so palatable and inviting.

10. *The Little Villager's Verse Book, &c. by the Rev. W. L. Bowles*, (Longman, London,) contains many pretty lines

on subjects furnished by the obvious and simple phenomena of nature. Mr. Bowles is well known at Parnassus, and his kind reception there, in some of its more elevated apartments, will be his passport with the public on the present occasion. Many, however, will admire, for their simplicity, the articles in the present tract, who know nothing of his connexion with fame.

11. *A Sermon occasioned by the Death of the Rev. Robert Smith, late of Nottingham, by J. Jarrom*, (Wightman, London,) embodies the common topics which every preacher knows how to touch, on such melancholy occasions, but not, like Mr. Jarrom, how to manage with good effect. No small portion of this discourse is an eulogium on the value and importance of the ministerial character. The picture is faithfully drawn, and in its various features we have no doubt that those who were acquainted with the deceased, will find a striking likeness.

12. *The Elgin Literary Magazine. No. 1.*, (Elder, London,) contains several interesting articles, which give it a character, from which the conductors will do well to see that the future numbers do not degenerate.

13. *A Help to the Private and Domestic Reading of the Holy Scriptures, &c.*, by J. Leifchild, (Nisbet, London,) is a little volume containing much useful matter, not only for youth, but for many advanced to mature years. It begins with the duty of reading the Scriptures, passes on to their inspiration, offers remarks on the symbolical language of prophecy, and on the collection of the sacred books of the Old Testament, gives particular directions for the private reading of the inspired volume, furnishes a digest of the sacred books, and an epitome of the Jewish history, from the times of the Old Testament, to the birth of Christ, whose life follows; enters into an arrangement of the books of the New Testament, and finally explains various matters referred to in the Bible. On all these topics, this little volume is replete with luminous information.

14. *The Saints' Everlasting Rest, by Richard Baxter, abridged*, (Fisher, London,) selects the more striking parts of a work, which is in itself nearly all essence, and one that would immortalize the name of its venerable author, if nothing else had proceeded from his pen. Few books are more generally known, or more highly appreciated. In this abridgment, the writer has exercised much discrimination and ingenuity, in detaching what he has retained from the parts which he has omitted,

without suffering the pure spirit of the whole to evaporate through the chasms he had made. The price being moderate, it will be rendered accessible to many who cannot afford to purchase the larger volume.

15. *The First Class Book, for Reading, Spelling, and Catechising*, (Sunday Union School, London,) is solely for the use of children. The plan is novel, but of great promise, as every lesson, though but of few words, contains within itself a valuable precept.

16. *Scripture Characters, and Subjects Versified, &c. Nos. I. & II.*, by R. Tobit, (Bennett, London,) is designed for children, to whose capacities the humble verse is adapted.

17. *Cottage Similes, or Poems designed for those in humble Life, by the Author of "The Female Missionary Advocate,"* (Holdsworth, London,) conduct us through many pleasing scenes, that are either of every-day occurrence, or familiar to every observer. The lines are harmonious; but the thoughts are not elevated. Simplicity is the characteristic of the language.

18. *The Sailor, or the Coquet Cottage, and other Poems*, by William Gibson, (Strange, London,) has rather a delusive title; but when it is known that *Coquet* here means a small river in Northumberland, and not a deceitful woman, the book assumes its genuine character. The principal poem contains a narrative that would have been more interesting had it been confined within a narrower compass. The author, however, knows how to make the most of his materials, and we give him credit for his parsimonious ingenuity in expending them. With the ladies of Parnassus he is at present no great favourite, though they have not forbidden him to approach their territories, and the time may come when they will be more familiar.

19. *The Woman of Shunem, a Dramatic Sketch: Patmos, a Fragment; and other Poems*, by James Edmeston, (Goode, London,) appear before us in a decent garb; but we are chiefly interested in knowing something of the characters who wear it. The dramatic sketch is founded upon the incident recorded in the fourth chapter of the second book of Kings, and delineates with taste and feeling the circumstances which may be supposed to arise from the death of the child, and his miraculous restoration to life by the instrumentality of Elisha. Patmos partakes more of the romantic character than the preceding; but its name forbids us to say that any outrage is committed on probability. Prophecy naturally hurries us into

scenes of futurity, and conducts us through untrodden paths. Into these regions the author enters; but in most of his leading descriptions he takes revelation for his guide. The other poems are chiefly on Scripture subjects; but quite miscellaneous. On the whole, the poetry is respectable, but not of the highest order.

20. *A Memento for the Afflicted*, by Barzillai Quaise, (Nisbet, London,) is exclusively religious in its character, tendency, and expression; and we fully credit the author when he says, that "the following pages were written in very deep affliction," as scarcely any substitute could have imitated its dictates. It is a work abounding with accurate delineations and wholesome advice. In describing the advantages of affliction, and its peculiar fruits, in giving directions for the improvement of these painful visitations, and in expatiating on the consolation to be experienced during their continuance, and from their effects, he is quite at home. We envy not the state of that man, who can soberly read through this book, and go away unimproved.

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ASTRONOMICAL OCCURRENCES FOR  
AUGUST, 1829.

THE Sun and Saturn are in conjunction on the 1st, at 45 minutes past eleven in the morning, in the 8th degree of Leo; the time elapsed since their last conjunction is 380 days, 17 hours, and 45 minutes. Saturn is now at his greatest distance from the earth, in consequence of being situated beyond the sun. He may probably be detected by the expert observer towards the close of the month in the eastern hemisphere, as the Sun advancing in his journey through the ecliptic, rises later than the planet every morning. The moon passes Venus at 20 minutes past 12 at noon on this day.

The principal objects in the heavens that will attract the attention of the celestial observer, on the evening of the 1st at nine o'clock, are in the constellation Ursa Major, which occupies the north-west portion of the heavens, nearly mid way between the horizon and the zenith. There are seven principal stars in this constellation, four forming an irregular square, and the remaining three a circle projecting from the north-eastern of the above-named four. The brightest of the seven, denominated Dubhe, is situated at the north-western corner of the square; the star south of this is marked  $\beta$ . The two eastern are marked  $\gamma$  and  $\delta$ , the former star being southern-

most: the three stars forming a curve, are called the tail of the Great Bear, and are known by the following names: that nearest the square is called Alioth, the middle one Mizar, the small star near it being called Alcor; and the star in the extremity of the curve Benetnasch; these stars form but a small portion of the constellation, which is one of the most extensive in the heavens. Boötes may be found by drawing a line from Mizar through Benetnasch, and continued to four times their distance, which will terminate in a star of the third magnitude, called Mirac. Below this star is observed Arcturus, which is the principal star in the constellation; a line drawn from this star through Mirac, and continued to the distance of these stars, will direct the observer to one of the third magnitude, marked  $\delta$ , which is half-way between a star in the head of Boötes, marked  $\beta$ , and one of the second magnitude in the constellation Corona Borealis, named Gemma. This star is nearly mid-way between  $\delta$  Boötii, and a small cluster of stars in the head of the constellation Serpens; and a line drawn from the above-mentioned star through the cluster, and continued to the horizon, will pass through Antares, the red star in the heart of Scorpio. Above this star is noticed the noble planet Jupiter, which is situated in 5 degrees 24 minutes of Sagittarius, and has 35 minutes of north latitude; he forms the summit of an isosceles triangle with Antares and  $\beta$  Scorpionis; he is nearly midway between  $\psi$  and  $\gamma$  Ophiuchi, and does not alter this position materially during the month, the principal feature in his course being his motion toward  $\omega$  Ophiuchi, which is situated to the east of him. Nearly overhead is the bright star Lyra, and exactly in the zenith is observed the third star of the Dragon. A line drawn from this star through Lyra, and continued to the horizon, will pass through Atair, the principal star in the Eagle, and  $\alpha$  and  $\beta$  in the head of Capricornus.

The Moon arrives at the apogean point of her orbit on the 3d, and will be observed in the evening near  $\beta$  Virginis: she is directing her course to Spica, which is noticed some distance to the east of her. Mercury crosses the ecliptic in his ascending node on this day. On the 4th the Moon crosses the ecliptic in her ascending node, and is observed in the evening to the south of  $\gamma$  Virginis. On the evening of the 5th, she is seen nearer Spica, and after passing this star, she directs her course to the planet Jupiter, now considerably to the east of her. On the 7th,

the moon is dichotomized at 13 minutes past 10 in the evening, in the 14th degree of Scorpio; and may be observed between  $\alpha$  and  $\beta$  Libræ. Mercury is in perihelion on this day. On the evening of the 9th, the moon is noticed to have passed Jupiter, the conjunction having taken place at 1 o'clock in the afternoon. After progressing through the constellations Sagittarius and Capricornus, she arrives at that part of her orbit on the 14th at 26 minutes past 10 in the evening, that is exactly opposite the earth, which is situated in the 21st degree of Aquarius; on the following day she is in perigee.

On the 19th, at 45 minutes past 3 in the morning, the Sun and Mars are in conjunction in the 25th degree of Leo. On the 20th is a visible eclipse of Jupiter's first satellite, which occurs at 4 minutes 11 seconds past 9 in the evening. At 15 minutes past 12 the same night, Mercury passes the Sun at his superior conjunction.

The Moon enters her last quarter on the 21st at 35 minutes past 11 in the afternoon, in the 28th degree of Taurus.

The Sun enters the sign Virgo on the 23d, at 33 minutes past 11 in the morning. He rises on this day at 57 minutes past 4 in the morning, and sets at 3 minutes past 7: his declination is 11 degrees 29 minutes north; his semi-diameter 15 minutes, 51 seconds, and  $\frac{3}{10}$ ; the time that his semi-diameter passes the meridian 1 minute, 4 seconds, and 8 tenths; and his hourly motion in space, 2 minutes, 24 seconds, and 7 tenths.

On the 27th, at 8 in the morning, the Moon passes the planet Saturn; she is in conjunction with Mars on the 29th, at 49 minutes past 1 in the morning, and at 55 minutes past 8 the same morning, she is new in the 4th degree of Virgo: she passes Mercury on the 30th, at 30 minutes past 4 in the morning, is in apogee on the same day, and is in conjunction with Venus at 30 minutes past 12 at night, on the 31st.

#### PHILO-JUDEAN SOCIETY.

THE anniversary of this society was held at the Crown and Anchor Tavern, Strand, on Wednesday the 20th of May last; Henry Drummond Esq. Treasurer, in the chair. The meeting was opened with prayer by the Rev. W. Mann, when the chairman arose and said,—“Every candid man who reads the Old Testament will observe that it notes three great acts, connected with the dealings of God towards the Hebrews as a nation. The first is—

The seasons of special kindness, protection, and forbearance, which they repaid with ingratitude, by rebellion, and idolatry. The second is,—The periods of His judgments for their crimes, wherein they were dispersed throughout the nations of the world; amongst whom they were treated with great severity and oppression. The third is,—The seasons of penitence, when they were restored to His grace and favour, and to their national splendour, in prosperity and peace. And on occasions of the latter description, an awful visitation of Divine judgments took place upon these Gentiles, who, during their dispersions, afflicted and oppressed His people. The prophecies which refer to the splendid event of a future restoration of Israel, who, as a whole and great nation, are now labouring under the longest and most severe dispersion that people ever suffered in any age, are equally true with the prophecies which referred to their former restoration; and notwithstanding the credulity of thousands, who by spiritualizing wrest the scriptures, the latter event will as assuredly take place in due time, as the former did. One of the most eminent stations which the Hebrews have held in the dealings of God with this lapsed world, has been, and yet is, the testimony they are appointed to bear to the universal sovereignty of the Messiah; heretofore by their prosperity, and now by their adversity. They received, they kept in safety, and they yet preserve uncorrupted, as well amidst prosperity as adversity, the Word of God; while they fulfil the word of prophecy contained therein. In many passages of this Word, the return of the Messiah is noted for the benefit of the Jews, and in these passages the Christians are described as being in a state of rebellion, not merely against the Messiah as a Priest, but against him as a King. Christians ought, therefore, to rejoice in the restoration of the Jews; because, when that event is accomplished, the Messiah will reign, as He anciently reigned upon the Mercy-seat, over all the earth. For these reasons, in particular, I call upon you who are present, as well as all others, to succour the distressed Hebrew nation."

There were present on this occasion, Lord Viscount Mandeville, the Hon. J. J. Strutt, Capt. G. Gambier, R. N., the Rev. J. Rees, the Rev. S. R. Maitland, the Hon. and Rev. Gerrard Noel, the Rev. E. Mannerling, the Rev. H. M. Neile, John Tudor, Esq., D. Percival, Esq., Mr. H. Abrahams, and Mr. E. K. Simons, both of the Hebrew nation; who severally addressed

the meeting, on moving or seconding the following, with other resolutions:—

That this meeting rejoice in the decided indications for the better, manifested in the condition of the Hebrew nation; and hail such tokens as intimations from Divine Providence of the approach of that period when the fig-tree of Judah, putting forth its buds, and shooting forth its blossoms, shall bear ripe fruit.

That however feeble have hitherto been the efforts of this society, this meeting are grateful for prospects opened by the assistance of kind friends; and at the same time, feeling them yet very inadequate to the importance of the object, strongly recommend the formation of auxiliaries in the cities of London, Westminster, Bristol, Canterbury, Lincoln, Gloucester, Norwich, and York; and in the towns of Bury St. Edmunds, Newcastle upon Tyne, Northampton, Southampton, and Stamford, where the Jews have in former times been more especially plundered of their property, and persecuted even to death.

That this meeting kindly acknowledge the exertions of the Philo-Judæan Ladies' Association on behalf of the Hebrew nation, and consider the establishment of Ladies' Auxiliary Associations in different parts of the kingdom, after the example of that at Clapham, highly desirable, and essential to the interests of the Hebrew female population.

That this meeting, sensible of the injuries inflicted on the Hebrew nation throughout the world, but more especially of those perpetrated in our own country, is desirous of publicly confessing how greatly we have ourselves, and our fathers before us, sinned in this matter.

The chairman then rose, and, to his introductory observations, added a short but important monition to this effect. "I shall now close the business of the day; by calling upon you to ascribe glory to God: to whom alone glory is due, now and evermore. I would, however, first state, that letters have been received from the Rev. Mr. Leeves, Dr. Steinkopff, and the Rev. Mr. Marsh, of Colchester, with subscriptions, expressing their attachment to this society. I will read one sentence from the letter of the Rev. Mr. Marsh, a gentleman who, you well know, has long paid great attention to the Hebrew nation, and particularly to their conversion. The passage to which I allude, states as follows. 'None of us sufficiently feel the revealed truth, that God will requite every injury done to the Jews, and every favour bestowed upon them he will notice. Can-

not the nation, in these times of benevolence and liberalism, be stirred up to shew them some favour? Lift up your voice, and all London, at least, will hear—shall hear—must hear, or be punished.”

The whole assembly then united in singing, “Praise God from whom all blessings flow;” &c. &c. after which they deliberately retired; deeply impressed, and evidently animated with delight, at the proceedings of the day.

### GLEANINGS.

*The New Year in China*—The Chinese make their new year commence on the new moon nearest to the time when the sun's place is in the 15th degree of Aquarius. It is the greatest festival observed in the empire. Both the government and the people, rich and poor, take a longer or shorter respite from their cares and their labours at the new year. The last day of the old year is an anxious time to all debtors and creditors, for it is the great pay-day, and those who cannot pay are abused and insulted, and often have the furniture of their houses all smashed to pieces by their desperate creditors. On the 20th of the 12th moon, by an order from the Court, all the seals of office throughout the empire are locked up, and not opened till the 20th of the first moon. By this arrangement there are thirty days of rest from the ordinary official business of government. They attend, however, to extraordinary cases. During the last few days of the old year, the people perform various domestic rites. On one evening they sweep clean the furnace and the hearth, and worship the god of their domestic fires. On new year's eve they perfume hot water with the leaves of wunpee and pemelo trees, and bathe in it. At midnight they arise and dress in the best clothes and caps they can procure; then, towards heaven, kneel down and perform the great imperial ceremony of knocking the forehead on the ground thrice three times. Next they illuminate as splendidly as they can, and pray for felicity towards some domestic idol. Then they visit all the gods in the surrounding temples, burn candles, incense, gilt paper, make bows, and prostrate pray. These services to the gods being finished, they sally forth about day-light in all directions to visit friends and neighbours, leaving a red paper card at each house: some stay at home to receive visitors. In the house, sons and daughters, servants and slaves, all dress and appear before the heads of the family to congratulate them on the new year. After new year's day, drinking and carousing, visiting and feasting, idleness and dissipation, continue for weeks. All shops are shut, and workmen idle for a longer or shorter period, according to the necessities, or the habits of the several parties. It is in Canton generally a month before the business of life returns to its ordinary channel.—*Extracts from Canton Journal.*

*Indian Notion of the Deluge*.—Like most savage nations, the American Indians had a tradition concerning the universal deluge, and it is singular how the human mind, in its natural state, is apt to account, by trivial and familiar causes, for great events. They said, that there once lived in an island a mighty cacique, who slew his son for conspiring against him. He afterwards collected his bones, picked and preserved them in a gourd, as was the custom of the natives with the relics of their friends. On a subsequent day, the cacique and his wife opened the gourd, to contemplate the bones of their son, when, to their astonishment, several fish, both great and small, leaped out. Upon this the cacique closed the gourd, and placed it on the top of his house, boasting that he had the sea shut up within it, and could have fish whenever he pleased. Four brothers, however, born at the same birth, and curious intermeddlers, hearing of this gourd, came during the absence of the cacique to peep into it. In their carelessness they suffered it to fall upon the ground, when it was dashed to pieces, and there issued forth a mighty flood, with dolphins and sharks, and great tumbling whales, and the water spread until it overflowed the earth, and formed the ocean, leaving only the tops of the mountains uncovered, which are the present islands.

*The Three Races of Men*.—The following luminous dissertation on an obscure subject was delivered in a solemn assembly of the Oneida Sachema. “Before man existed there were three great and good spirits, of whom one was superior to the other two, and is

emphatically called the great spirit and the good spirit. At a certain time one exalted being said to one of the others, ‘Make a man.’ He obeyed, and taking chalk, formed a paste of it, and moulding it into the human shape, infused into it the animating principle, and brought it to the great spirit. Ha, after surveying it, said, ‘This is too white.’ He then directed the other to make a trial of his skill. Accordingly, taking charcoal, he pursued the same process, and brought the result to the great spirit, who, after surveying it, said, ‘It is too black.’ Then said the great spirit, ‘I will now try myself;’ and taking red earth, he formed a human being in the same manner, surveyed it, and said, ‘This is a proper man.’ These three, as you will naturally anticipate, were the original ancestors of all the white, black, and red men of our race.”—*Doyle's Travels in New York.*

*Use of Publicly Endowed Seminaries of Learning*.—A man without the aid of endowments will gain a livelihood by teaching any thing, that is of obvious application either to an act or calling, which is lawful. But for all that is arduous and sublime in mathematics, for the methods of higher calculus, the uses of which lie far remote, or are wholly invisible to the general understanding, for those lofty devices and inventions of analysis, by which we hope to accomplish solutions hitherto impracticable, or to unravel mysteries in nature, which have yet eluded the keenest search of philosophy—for all these, we contend, there is no such public request, as would foster the growth and production of them, to the extent that is at all desirable. There have been thousands in our land, the enamoured votaries of science, who never would have felt the generous inspiration, had it not been evoked by the eloquence and the demonstrations of an academic chair, attended by them not of free will, but in conformity to those qualifying statutes, which have been so much complained of. The latent spark that was in them would have still remained in its dormancy, had it not been for the kindred touch which developed it. Philosophy at length became the mistress of their affections, but not till they were made to see her engaging men, and to hear the music of her voice. It was a good thing to have conducted them, even though as it were by the hand of violence, along the way of her fascinations.—*Dr. Chalmers, on Ecclesiastical Endowments.*

*Sale of Children by their Mothers*.—Malabar children are generally a very cheap commodity at Anjengo. At the end of the rainy season, when there was no particular scarcity in the interior country (says Mr. Forbes, in his Oriental Memoirs,) I purchased a boy and girl, of about eight or nine years of age, as a present to a lady at Bombay, for less money than a couple of pigs in England. I bought the young couple, laid in two months provision of rice and salt fish for their voyage, and gave to each of them four changes of cotton garments, all for the sum of twenty rupees, or fifty shillings. English humanity may not pass a censure on this transaction! It was a happy purchase for the children; they were relieved from hunger and nakedness, and sent to an amiable mistress, who brought them up tenderly, and on leaving India, provided for their future comfort; whereas, had I refused to buy them, they would assuredly have been sold to another, and probably have experienced a miserable bondage with some Portuguese Christian, whom we do not reckon among the most merciful task-masters.

A circumstance of this kind happened to myself. Sitting one morning in my veranda, a young fish woman brought a basket of mullets for sale, while the servant was disposing of them, she asked me to purchase a fine boy, two years of age, then in her arms. On my upbraiding her for want of maternal affection, she replied, with a smile, that she expected another in a few weeks, and as she could not manage two, she made me the first offer of her boy, whom she would part with for a rupee. She came a few days afterwards, with a basket of fish, but had just sold her child to Signior Manuel Rodriguez, the Portuguese linguist; who, though a man of property and a Christian, had thought it necessary to lower the price to half a rupee. I thus did this young woman, without remorse, dispose of an only child for fifteen-pence.

*The Slave Trade*.—According to accounts from Martinique, to the 9th of February, 1829, it appears that this abominable and nefarious traffic in human beings is still carried on to a great extent in that colony. Seven vessels had arrived since the beginning of November, in the following order:—Nov. 4, 1828, one vessel with 365 slaves; Nov. 12, one vessel, 500 slaves; Nov. 23, one vessel, 212 slaves; Dec. 4, one vessel, 130 slaves; Dec. 10, one vessel, 30 slaves; Dec. 13, one vessel, 170 slaves; Jan. 5, 1829, one vessel, 114 slaves. Total, in less than three months, 1721 slaves. It appears that the point of

departure is St. Thomas's Island, and that the slave ships belong to the colony.—About 30 of the poor negroes were dead or sick upon their arrival, and no trouble was taken to bury the greater part of them.

**Slavery.**—The Rev. Dr. Philip, a missionary from Africa, stated at a public meeting held about the middle of June, 1829, in Manchester, that £20,000 were annually spent by the West Indian slave proprietors upon the venal part of the London press, for the purpose of advocating the present inhuman system; and that there were in the House of Commons, 67 proprietors of slaves, 30 holders of West Indian bonds, and 200 individuals who were connected with slave proprietors by marriage or otherwise.

**Test of Philosophy.**—If you wish to know whether any body is superior to the prejudices of the world, ask him to carry a parcel for you. Diogenes Laertius tells us a story of his great namesake, that being once requested by a certain young gentleman to teach him philosophy, he gave him a piece of cheese to carry; upon which the other immediately declined to receive his instructions.

**St. Pancras.**—The history of the old church of Pancras is not a little singular—it is one of the oldest in Middlesex, and the parish it belongs to is one of the largest, being eighteen miles in circumference. The name was sent from Rome by the Pope expressly for this church, which has the only general Catholic burial ground in England, and mass is daily said at St. Peter's at Rome, for the repose of the souls of the faithful whose bodies are deposited therein; it was also the last Church in England whose bell tolled for mass, or in which any Catholic rites were celebrated.

**Cypriotes.**—It may appear incredible to those who have not thought upon the subject, that, upon the lowest calculation, there are at present wandering about this kingdom no less than 12,000.

**Sir P. Laurie and Sir R. Birnie.**—It is, perhaps, not generally known, that Sir P. Laurie, one of the aldermen of London, and Sir Richard Birnie, the head police magistrate in England, are both natives of Scotland, and both commenced their career together in London as apprentice saddlers, with Mr. Godeman, son of that Captain Godeman whose name is as familiar as a household word in Inverness, from the circumstance of his having formed one of the most beautiful and romantic walks in the vicinity of that town.—*Inverness Courier.*

**Chinese Justice.**—The Chinese have no idea of making a distinction between premeditated and accidental murder, as was fatally exemplified some years ago, in the case of a poor gunner belonging to an Indian, who was given up because the wad of a gun, fired by the command of an officer, happened to strike a native in a boat at some distance, and occasioned his death. By the Chinese laws, if the person survives the accident forty days, and after that period dies, even in consequence of the same accident, yet it is not considered murder. When any case of this kind occurs, it is best to secure the wounded Chinaman, and have him under the care of Europeans during that space of time; for the Chinese would otherwise, perhaps, bring some man who had died a natural death in the interval, and swear that he was the person who died of the accident, in hope of extorting a sum of money.—*Naval and Military Magazine, No. 4.*

**Gout.**—To a spoonful of pure English gin, add three tea-spoonfuls of flour of sulphur. Let this be taken over night, and the pain will gradually cease till it is entirely removed.

**Blenheim-house.**—The once proud seat of the illustrious Marlborough, presents now but a melancholy and desolate appearance to the visitor. The courtyards are overgrown with grass, and the wall-flower has introduced itself beneath the colonnade. Many of the windows are broken—and the ripples of the beautiful lake are intercepted by weeds, which luxuriate in all the perfection of undisturbed possession.—*Berks Chronicle.*

**Interesting to Florists.**—The carnation fancier will be glad to hear of an effectual preventive against the fly, which has hitherto proved so injurious to this beautiful flower:—take some black pepper, ground very fine, and dredge it lightly over the leaves and stalk whilst the dew is on the plant.

**Newly discovered Volcano.**—A volcano has been discovered in New South Wales, in the direction of Hunter's River, emitting in the day-time a dense volume of flame mingled with smoke, and in the night-time a sulphureous bluish column of flame. It does not appear as if an eruption had yet taken place, and the crater seems as if it were hourly extending wider and longer. As no lava has been discovered in the vicinity, and the natives express much astonishment at the phenomenon, it is reasonably inferred that this is its first appearance.

**Delicate Exercise.**—"I have seen," says a French traveller, "yes, I have myself seen, two young ladies (of Rio) whose countenance wore the expression of mildness and benevolence, endeavour, by way of pastime, to cut, at a certain distance, with a whip, the face of a negro whom they had ordered not to stir from the spot. This exercise seemed to amuse them. I would mention their names, if their father, who came in after the first essay, had not severely reprimanded them for their cruelty.—*Arago's Narrative of a Voyage round the World.*

**Large Orange.**—An orange, measuring nearly sixteen inches round, was lately plucked from a tree in the orchard of Mr. Mobbs, near Parramatta.

**Natural Phenomena.**—In the immense mines of Viciliza, near Cracow, in Poland, is a large block of salt, called Lot's wife; by the moist or dry appearance of which the subterranean inhabitants know the state of the weather above ground. Salt being pervious to the superabundant humidity of the atmosphere, before rain, becomes deliquescent; whilst marble, glass, and other impervious substances, become damp from resisting the moisture deposited on the surface. Windows, doors, and drawers swell with humid air; and this known property has been pressed into the service of mechanics for splitting blocks of granite and making millstones. The report of guns, or the sound of bells and church clocks, heard at a great distance unusually clear, are signs of wind, or at least of a change; showing the atmosphere to be loaded with vapours, since dense bodies propagate sound better than rare. Dry stones and damp earth announce fine weather; but damp stones and dry earth the contrary. When the flame of a fire or a lamp burns steadily, it is serene weather; but if it flares or crackles, it indicates rain. Offensive smells from drains, sinks, or holes, attendant on the fall of the barometer, are occasioned by the diminished pressure of the atmosphere, allowing the sulphurated hydrogen and putrescent effluvia to expand from their low abodes; and, consequently, indicate a change of weather. Tanned leather, and all other skins, particularly those of sea-animals, grow flaccid from the same cause; whilst maps and charts, pasted on canvass, relax.

**Hydrophobia.**—This disease is not common to dogs in all climates; according to Mr. Barrow, canine madness is unknown in South Africa. Other temporary diseases are oftentimes mistaken for this fearful malady; and we, therefore, subjoin the symptoms of hydrophobia, as described by M. Chausser and Orfila, who have written a scientific work on this disorder.—"A dog at the commencement of madness is sick, languishing, and more dull than usual. He seeks obscurity, remains in a corner, does not bark, but growls continually at strangers, and, without any apparent cause, refuses to eat or drink. His gait is unsteady, nearly resembling that of a man almost asleep. At the end of three or four days, he abandons his dwelling, roving continually in every direction; he walks or runs as if tipsy, and frequently falls. His hair is bristled up; his eyes haggard, fixed, and sparkling; his head hangs down; his mouth is open and full of frothy slobber; his tongue hangs out, and his tail between his legs. He has, for the most part, but *not always*, a horror of water, the sight of which seems, generally, to redouble his sufferings. He experiences from time to time transports of fury, and endeavours to bite every object which presents itself, not even excepting his master, whom indeed he begins not to recognize. Light and lively colours greatly increase his rage. At the end of thirty or thirty-six hours he dies in convulsions." After various remedies for this terrible malady have been tried in vain, it seems now agreed that cutting or burning out the bitten part is the only one to be relied on.—*The Menagerist.*

**Farmers' Wives and Daughters.**—Would it not be better if farmers' wives and daughters would withdraw their attention a little from the forte piano, (the strong and sweet,) and from the soft and seducing novels of Sir Walter Scott, and other philosophers of that description? If I were the owner of a great landed estate, I would find the means, I warrant them, of compelling them to keep servants in the house, and thus prevent the pauperism, and thieving, and poaching, that are now going on all over the country. It is inconvenient to a lady, and to young ladies, to have to provide victuals and drink for a parcel of fellows in nail shoes. I these fellows in nail shoes do the work, however, and it is the bounden duty of landlords to take care that they have their due and honest share of the produce of the land. It is troublesome to board men in the house. Is it not troublesome to me, then? Have I not some little matters to do? Have I nothing to think about but the lodging and boarding of these men? A plenty; but it is my duty, and, indeed, it is my pleasure, to see that they are thus provided for, and to rescue them from the numerous temptations to which they would be exposed out of the house, and to the endless

extortions that would be practised upon them, if they were lodging in holes here and there to the neighbourhood of the farm. Wives indeed! Where is a young farmer to find a wife amongst the novel-reading and music-making things that are stuck up in carpeted parlours with bells to call servants to them? Rather than have one of these, even with the few hundreds or thousands that a foolish father may have raked together for her, I, for my part, if I were a young farmer, just going to enter upon my business, would take my best horse and ride him to death in search of a girl that gets up by day light, milks her cows before breakfast, and knows how to bake, salt bacon, and brew. Without this, a woman in a farm-house is a species of the pestilence; so far from being a source of pleasure, she is a constant source of annoyance; she is a "trouble." Indeed, and besides the trouble, the expense of her is enormous.—*Cobbett.*

**Zoological Gardens.**—The number of visitors to the Zoological Gardens, Regent's Park, last year, was 112,000, and the receipts amounted to £12,358. The Society has purchased 33 acres of ground near Kingston, for the purpose of breeding foreign animals.

**Chinese Temples.**—There are in China 1560 temples dedicated to Confucius. At the spring and autumnal sacrifices, it is calculated that there are offered to him 27,000 pigs, 5,800 sheep, 2,800 deer, 27,000 rabbits, besides 27,000 pieces of silk.

**English Monarchs.**—It is remarkable that among the thirty two sovereigns who have sat on the English throne since William the Conqueror, although each of the eleven months has witnessed the accession of one or more, the month of May has not been so fortunate, none having ascended the throne within its limits.

**The Advantages of going to Law.**—Going to law has this Advantage, that it does not simply settle disputes, but in many cases effectually takes from the parties the cause of litigation, and the power of future contention. The case stated in the following lines highly exemplifies the truth of the position.

An Upper and a Lower Mill  
Fell out about their water;  
To war they went, that is, to law,  
Resolved to give no quarter.  
A lawyer was by each engaged;  
And hotly they contended;  
When fees grew slack, the war they waged  
They judged were better ended.  
The heavy costs remaining still,  
Were settled without pother:  
One lawyer took the Upper Mill,  
The Lower Mill the other.

**York Minster.**—Timber to the amount of £5000 has been granted by government for York Minster; and to lessen the expense of carriage, we understand the roof will be finished at the dock-yards at Chatham.

**Local Memory.**—Magliabechi, the Florentine librarian, remembered every book in every collection of which he had once seen a catalogue; and when he had seen a library, he remembered the place of every book in every book case. In regard to the books he had read, his memory was such, that in more than ten thousand volumes, he could refer to the particular volume or page where any subject, argument, or suggestion was to be found; so that at last he was constantly referred to by learned men, as a kind of index to the stores of almost every library in Europe.

**New Discovery in the Preparation of Flax.**—A French paper states, that an inhabitant of Chateau-Thierry has discovered a mode of giving to prepared hemp and flax the fineness, softness, and whiteness of cotton, by impregnating those substances with oil, and then exposing them, during fifteen or twenty days, to the action of frost, between two layers of snow. By this means all the inconvenience of the ordinary and tedious process of steeping them in stagnant water will be avoided.

**Thrashing Machine.**—A portable thrashing machine has been invented by Mr. Rider, a mechanic and small farmer, who resides upon the Wallop estate, in the parish of Westbury, Wilts. The inventor is recommended not to exhibit the machine publicly until he has obtained a patent, or entered a caveat for it. The principle of action is simple, and it is calculated that with the power of one man it will make three hundred effectual strokes in one minute. If the experiment proves successful (and it will be made publicly) the utility of this machine will be great to farmers who have either uplands or lands at a distance from their farms, as this machine can be removed with as much facility as a winnowing machine, and its cost will not exceed 8l. or 10l.

## Literary Notices.

### Just Published.

**History of the South Sea Islands.** in 2 vols. 8vo with eight plates and two maps, half bound in cloth, entitled *Polynesian Researches, during a residence of nearly Six Years in the South Sea Islands. Including Descriptions of the Natural History and Secularity of the Islands—with Remarks on the History, Mythology, Traditions, Government, Arts, Manners, and Customs of the Inhabitants.* By W. Ellis, Missionary to the Society and Sandwich Islands.

Also, by the same Author, in one vol. with nine plates and two maps, *Narrative of a Tour through Hawaii, or Owhyhee.*

In one vol. 8vo. with a map and three engravings, *Journal of a Residence in the Sandwich Islands, during the Years 1823, 1824, and 1825.* By C. S. Stewart.—With an Introduction, and occasional Notes, by W. Ellis.

**Prospectus and Specimen of the Gardens and Menageries of the Zoological Society,** with beautiful wood engravings.

**Fisher's National Portrait Gallery, No. IV.** containing three superb engravings, and numerous

**Lancashire Illustrated, No. 5.** and **Ireland Illustrated, No. 6.** are also ready for delivery.

**The National Reader, a Selection of Exercises in Reading and Speaking.** By John Pierpont, Compiler of the American First-Class Book.

**The Student's Alectra, with Notes and Observations.** By John Darby.

**Morning and Evening Prayers, adapted for Family Worship.**

**Christian Nobility, a Story.**

**The Traveller's Prayer, a discourse on the Third Collect for Grace.** By Adam Clarke, I.L.D. &c.

**Aphorisms on the Assurance of Faith.** By the Rev. William Cudworth.

**The Voice of Devotion, or a Course of Prayers for the private Use of Christians.**

**A Concise System of Mechanics in Theory and Practice.** By James Hay.

**The History of the Christian Church, from the First to the Nineteenth Century,** in three vols.

**An Essay on the Pharmacology of the Hindus and Negroes.** By James Montgomery, esq., with Strictures thereon. By Cordeu Thompson, M.D.

**The Rise, Progress, and Termination of Modernism, a Discourse.** By H. Forster Burder, M.A.

**The Nature and Duration of the Papal Apostasy, a Discourse.** By Robert Vaughan.

**A Memorial, or Tribute of Praise to God.** By Samuel Exley Pierce.

**Philosophical Tables compiled from various Authors, Ancient and Modern.**

**Brief Account of the Colosseum in the Regent's Park, London.**

**An Oration delivered before the Medical Botanical Society of London, October, 1828.** By John Mac, F.R.S. Edinburgh, F.L.S. &c.

**The New French Manual and Traveller's Companion.** By Gabriel Surene, F.A.S.E.

**Address of Earl Stanhope, President of the Medical Botanical Society, at the Anniversary Dinner, Jan 16, 1829.**

**Practical Logic, or Hints to Theme Writers.** &c. By B. H. Smart.

**Cottage Poetry,** by the Author of "Old Friends in a New Dress."

**A Universal Prayer; Death; a Vision of Heaven; and a Vision of Hell,** by Robert Montgomery, Sec. &c.

### In the Press.

**The Heraldry of Crests, 1800,** containing nearly 4000 Crests, from engravings by the late J. P. Eves, with the bearers' names alphabetically arranged.

**A Compendious and Impartial View of the Principal Events in the History of Great Britain and Ireland,** in relation to the Roman Catholic Question.

**The Sabbath Minstrel, a collection of Original Hymns for Sunday Schools.** By John Taylor.

**Two Discourses on Public Heresies in the Christian Church.** By John Sheppard, of Exeter.

**An Embellished Chart of General History and Chronology.** By F. H. Lightfoot.

### Preparing for Publication.

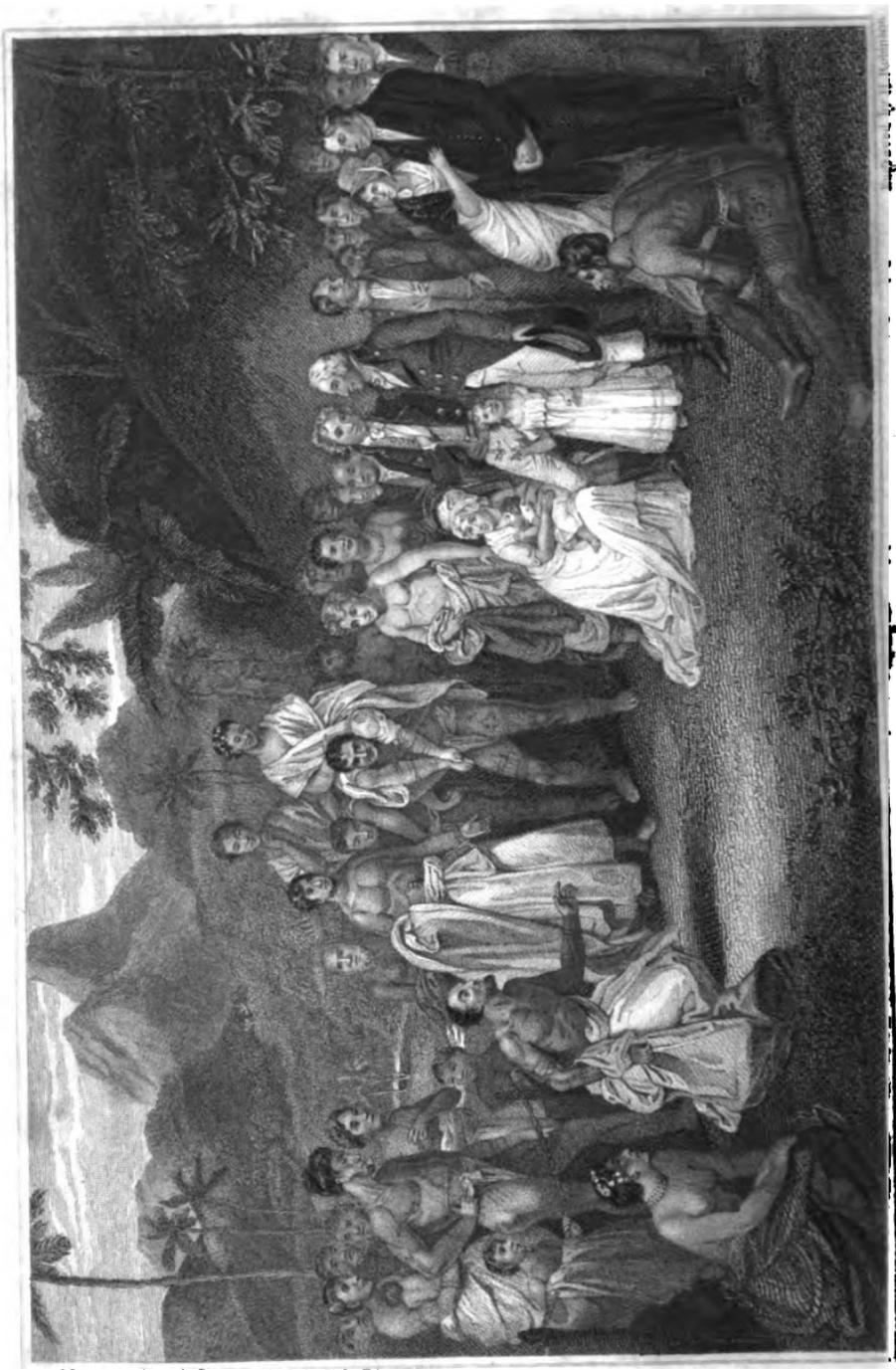
**A Volume of Sermons.** By Dr. Wardlaw of Glasgow.

**Theaurus Ellipsium Latinarum, sive Vocum, &c.** in Sermones Latino suppressis, indicantur, et c.

**prestantissimis Auctoribus illustrantur, cum Iconibus Necessariis, auctore Elia Palaret, 1768.** Reprinted by F. H. Barker, esq. of Bedford, North &

with Corrections and Additions.





Engraving by the artist

THE PEOPLE OF THE ISLANDS OF THE PACIFIC OCEAN

son, and in that state has been ejected. As we passed by it, we saw a

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# THE Imperial Magazine;

OR, COMPENDIUM OF

RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.

SEPTEMBER.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.

SESSION OF THE DISTRICT OF MATAVAI,  
IN THE ISLAND OF OTAHEITE, TO CAP-  
TAIN WILSON, FOR THE MISSIONARIES,  
IN THE YEAR, 1797.

(With a Plate.)

THE island of Otaheite is said to have been first seen by Quiros, so early as 1606, but of this fact the testimonies are very dubious; and even admitting the tradition to be correct, it is certain that for upwards of a century and a half from that time, it remained unknown to the nations of Europe. In 1767, Captain Wallis, an English circumnavigator, landed on its shores, and of his interview with the natives, their customs, and peculiarities, together with his observations on the island at large, an account was published in Hawkesworth's voyages. In 1768, it was visited by Bougainville, and in 1769, 1773, and 1774, by Captain Cook. In 1788 and 1789, Captain Bligh, in the *Bounty*, lay at anchor about six months on its shores. Captain Vancouver touched here in 1792, Captain New, of the *Dædalus*, in 1793, and Captain Robert Wilson in the ship *Duff* in 1797.

By nearly all of the above navigators, some accounts have been published respecting this interesting portion of the human family, but it has been reserved for the Missionaries of more modern days to furnish amplified details of all that is important in the history and ancient manners of these uncultivated children of nature; and from their accounts we shall draw our information respecting the scene exhibited in the plate, and an explanation of the various figures which appear.

Otaheite, or, as it is now generally called, Tahiti, is about thirty leagues in circumference, and contains a population of about 10,000 souls. Most of its land is remarkably fertile, but there is no reason to suppose that either this or any other island in the group, is altogether volcanic in its origin, as Hawaii, and the whole of the Sandwich islands, decidedly are.

The entire mass of matter composing the latter, has evidently been in a state of fusion, and in that state has been ejected

from the focus of an immense volcano, or volcanoes, originating, probably, at the bottom of the sea, and forming, by their action through successive ages, the whole group of islands; in which, nothing like primitive or secondary rock has yet been found. In Tahiti, and other islands of the southern cluster, there are basalts, whinstone dykes, and homogeneous earthy lava, retaining all the convolutions which cooling lava is known to assume; there are also several kinds of hornstone, limestone, silix, breccia, and other substances, which have never, under the action of fire, altered their original form. Some are found in detached fragments, others in large masses. The wild and broken manner, however, in which the rocks now appear, warrants the inference, that since their formation, which was probably of equal antiquity with the bed of the ocean, they have been thrown up by some volcanic explosion, the disruptions of an earthquake, or other violent convulsions of the earth; and have, from this circumstance, assumed their bold, irregular, and romantic forms.

On the north-eastern side of this island is an extensive inlet, furnishing excellent anchorage, generally known by the name MATAVAI BAY, which Mr. Ellis, in his *Poly-nesian Researches*, thus describes.

"On the morning of the 16th of February 1817, as the light of the day broke upon us, we discovered that, during the preceding night, we had drifted to a considerable distance from the island. The canoes of the natives, however, soon surrounded our vessel; numbers of the people were admitted on board; and we had the long-desired satisfaction of an intercourse with them, through the medium of an interpreter.

"Mid-day was, however, past, before we entered MATAVAI BAY. As we sailed into the harbour, we passed near the coral reef on which Captain Wallis struck on the 19th of June, 1767, when he first entered the bay. His ship remained stationary nearly an hour; and, in consequence of this circumstance, the reef has received the name of the *Dolphin rock*. As we passed by it, we felt grateful that

the winds were fair and the weather calm, and that we had reached our anchorage in safety. Ma-ta-vai, or Port Royal, as it was called by Captain Wallis, is situated in latitude  $17^{\circ} 36'$  S. and longitude  $149^{\circ} 35'$  W. It is rather an open bay, and although screened from the prevailing trade-winds, is exposed to the southern and westerly gales, and also to a considerable swell from the sea.

"The long flat neck of land which forms its northern boundary, was the spot on which Captain Cook erected his tents, and fixed his instruments for observing the transit of Venus; on which account, it has ever since been called Point Venus. Excepting those parts enclosed as gardens or plantations, the land near the shore is covered with long grass, or a species of convolvulus, called by the natives *pohue*; numerous clumps of trees, and waving cocoa-ruts, add much to the beauty of its appearance. A fine stream, rising in the interior mountains, winds through the sinuosities of the head of the valley, and, fertilizing the district of Matavai, flows through the centre of this long neck of land, into the sea.

"Such, without much alteration, in all probability, was the appearance of this beautiful bay, when discovered by Captain Wallis, in 1767; and two years after, when first visited by Captain Cook; or when Captain Bligh, in the *Bounty*, spent six months at anchor here in 1788 and 1789; when Captain Vancouver arrived in 1792; Captain New, of the *Dædalus*, in 1793; and Captain Wilson, in the *Duff*, who anchored in the same bay on the 6th of March, 1797.

"It was on the northern shores of this bay, that eighteen of the Missionaries, who left England in the *Duff*, first landed, upwards of thirty years ago. They were

"————— the messengers  
Of peace, and light, and life, whose eye unsealed  
Saw up the path of immortality,  
Far into bliss. Saw men, immortal men,  
Wide wandering from the way, eclipsed in night,  
Dark, moonless, moral night, living like beasts,  
Like beasts descending to the grave, untaught  
Of life to come, un sanctified, unsaved."

"To reclaim the inhabitants from error and superstition, to impart to them the truths of revelation, to improve their present condition, and direct them to future blessedness, were the ends at which they aimed; and here they commenced those labours which some of them have continued to the present time; and which, under the blessing of God, have been productive of the moral change that has since taken place among the natives of this and the adjacent islands.

"Decisive and extensive as that change has since become, it was long before any salutary effects appeared as the result of their endeavours. And, although the scene before me was now one of loveliness and quietude, cheerful, yet placid as the smooth waters of the bay, that scarcely rippled by the vessel's side, it has often worn a very different aspect. Here the first Missionaries frequently heard the song accompanying the licentious areois dance, the deafening noise of the worship, and saw the human victim carried by for sacrifice: here, too, they often heard the startling cry of war, and saw their frightened neighbours fly before the murderous spear and plundering hand of lawless power. The invaders' torch reduced the native hut to ashes, while the lurid flame seared the green foliage of the trees, and clouds of smoke, rising up among their groves, darkened for a time surrounding objects. On such occasions, and they were not infrequent, the contrast between the country, and the inhabitants, must have been most affecting, appearing as if the demons of darkness had lighted up infernal fires, even in the bowers of paradise.

"Within sight of the spot where our vessel lay, four of the Missionaries were stripped and maltreated by the natives, two of them nearly assassinated, from the anger of the king, and one of them was murdered. Here the first Missionary dwelling was erected, the first temple for the worship of Jehovah reared, and the first Missionary grave opened; and here, after having been obliged to convert their house into a garrison, and watch night and day in constant expectation of attack, the Missionaries were obliged, almost in hopeless despair, to abandon a field, on which they had bestowed the toil and culture of twelve anxious and eventful years.

"On the 7th of March, 1797, the first Missionaries from the *Duff* went on shore, and were met on the beach by the late Pomare and his queen, then called Otoo and Tetua; by them they were kindly welcomed, as well as by Paitia, an aged chief of the district. They were conducted to a large, oval-shaped native house, which had been but recently finished for Captain Bligh, whom they expected to return. Their dwelling was pleasantly situated on the western side of the river, near the extremity of Point Venus. The islanders were delighted to behold foreigners coming to take up their permanent residence among them; as those they had heretofore seen, with the exception of a Spaniard, had been transient visitors. The Spaniard had saved

his life by escaping from Langara's ship, while it was lying at anchor in Tairabu, in March, 1773, at which time three of his shipmates were executed. The benefit the natives had derived from this individual, and from the mutineers of the *Bounty*, prior to their apprehension by the people of the *Pandora*, and the residence of several of the crew of the *Matilda*, which had been wrecked on a reef not far distant, led them to desire the residence of foreigners.

"The inhabitants of Tahiti having never seen any European females or children, were consequently filled with amazement and delight, when the wives and children of the Missionaries landed. Several times during the first days of their residence on shore, large parties arrived from different places in front of the house, requesting that the white women and children would come to the door and shew themselves. The chiefs and people were not satisfied with giving them the large and commodious *Fare Beritani* (British House,) as they called the one they had built for Bligh, but readily and cheerfully ceded to Captain Wilson and the Missionaries, in an official and formal manner, the whole district of Matavai, in which their habitation was situated. The late Pomare and his queen, with other branches of the royal family, and the most influential persons in the nation, were present, and Haamanemane, an aged chief of Raiatea, and chief priest of Tahiti, was the principal agent for the natives on the occasion.

"The accompanying Plate, representing this singular transaction, is taken from an original painting in the possession of Mrs. Wilson, relict of the late Captain Wilson. It exhibits, not only the rich luxuriance of the scenery, but the complexion, expression, dress, and tatauing of the natives, with remarkable fidelity and spirit. The two figures on men's shoulders are the late king and queen. Near the queen on the right stands Peter the Swede, their interpreter, and behind him stands Idia, the mother of the king. The person seated on the ground at the right hand in the plate, is Patia, the chief of the district; behind him stand Mr. and Mrs. Henry, Mr. Jefferson, and others. The principal person on this side is Captain Wilson, holding his hat in his left hand; between him and his nephew Captain W. Wilson, stands a child of Mr. Hassel; Mrs. Hassel with an infant, that has attracted the eye of the queen, is before them. On the left, next to the king, stands his father, Pomare the elder, the upper part of his body uncovered in

homage to his son, and behind him is Hapai, the king's grandfather. Haamanemane, the high-priest, who is old and nearly blind, appears in a crouching position, addressing Captain Wilson through the interpretation of Peter the Swede, and surrendering the district. On his right hand, in a recumbent posture, is the young wife of Pomare the elder: Idia, though still sustaining the highest authority, being now no longer his favourite. Haamanemane was also the *taio*, or friend, of Captain Wilson; and rendered him considerable service, in procuring supplies, facilitating the settlement of the Mission, and accomplishing other objects of his visit. Just behind the high-priest, and the young queen, is a rope drawn round the place of audience, to keep off the people, and encircle the principal personages. Without the rope stands Mawrea, with other chiefs, and also a sister of Pomare, who, in observance of certain rules of etiquette, were not permitted to enter the sacred enclosure.

"Presentations of this kind were not uncommon among the islanders, as a compliment, or matter of courtesy, to a visitor; they were regulated by the rank and means of the donors, or the dignity of the guests. Houses, plantations, districts, and even whole islands, were sometimes presented; still, those who thus received them, never thought of appropriating them to their own use, and excluding their original proprietors, any more than a visitor in England, who should be told by his host to make himself perfectly at home, and to do as he would if he were in his own house, would, from this declaration, think of altering the apartments of the house, or removing from it any part of the furniture. It is, however, probable, that such was their estimate of the advantages that would result from the residence of the Mission families among them, that, in order to afford every facility for the accomplishment of an object so desirable, and hold out every inducement to confidence for the Missionaries, as to their future support, they were sincere in thus ceding the district. They might wish them to reside in it, exercise the office of chiefs over the whole, cultivate as much of it as they desired, and receive tribute from those who might occupy the remaining parts; but, by no means, perpetually to alienate it from the king, or chief, to whom it originally belonged. This they knew could not be done without their permission, and that permission they could at any time withhold.

"In 1801, when the Royal Admiral

arrived, Pomare was asked, when the Missionaries were introduced to him, if they were still to consider the district theirs; and though he replied in the affirmative, and even asked if they wished the inhabitants to remove, it afterwards appeared that the natives considered them only as tenants at will. All they desired was, the permanent occupation of the ground on which their dwellings and gardens were situated; yet, in writing to the Society, in 1804, they remark, in reference to the district, 'The inhabitants do not consider the district, nor any part of it, as belonging to us, except the sandy spot we occupy with our dwellings and gardens; and even as to that, there are persons who claim the ground as theirs.'

"Whatever advantages the kings or chiefs might expect to derive from this settlement on the island, it must not be supposed that any desire to receive moral or religious instructions formed a part. This was evident, from a speech once made by Haamanemane, who said that they gave the people plenty of the *parau* (word) talk and prayer, but very few knives, axes, sissors, or cloth. These, however, were soon afterwards amply supplied. A desire to possess such property, and to receive the assistance of the Europeans in the exercise of the mechanic arts, or in their wars, was probably the motive by which the natives were most strongly influenced.

"Captain Wilson was, however, happy to find the king, chiefs, and people so willing to receive the Missionaries, and so friendly towards them; and the latter being now settled comfortably in their new sphere of labour, the *Duff* sailed for the Friendly Islands on the 26th of March.

"Having landed ten Missionaries at Tongatabu, in the Friendly Islands, Captain Wilson visited and surveyed several of the Marquesan Islands, and left Mr. Crook a Missionary there; he then returned to Tahiti, and on the 6th of July, the *Duff* again anchored in Matavai Bay. The health of the Missionaries had not been affected by the climate. The conduct of the natives had been friendly and respectful; and supplies in abundance had been furnished during his absence. While the ship remained at Tahiti, Mr. W. Wilson made the tour of the island; the iron, tools, and other supplies for the Mission, were landed: the Missionaries, and their friends on board, having spent a month in agreeable intercourse, now affectionately bade each other farewell. Dr. Gilham having intimated to Captain W. his wish to

return to England, was taken on board, and the *Duff* finally sailed from Matavai on the 4th of August, 1797. The Missionaries returning from the ship, as well as those on shore, watched her course as she slowly receded from their view, under no ordinary sensations. They now felt that they were cut off from all but Divine guidance, protection, and support, and had parted with those by whose counsel and presence they had been assisted in entering upon their labours, but whom on earth they did not expect to meet again. Captain Wilson coasted along the south and western shores of Huahine, and then sailed to Tongatabu; where, after spending twenty days with the Missionaries, who appeared comfortably settled, he sailed for Canton, where he received a cargo, with which he returned to England, and arrived safely in the Thames; having completed his perilous voyage, under circumstances adapted to afford the highest satisfaction, and to excite the sincerest gratitude from all who were interested in the success of the important enterprise.

"The departure of the *Duff* did not occasion any diminution in the attention of the natives to the Missionaries in Tahiti. Pomare, Otu, Haamanemane, Paitia, and other chiefs, continued to manifest the truest friendship, and liberally supplied them with such articles as the island afforded. The Missionaries, as soon as they had made the habitation furnished by the people for their accommodation in any degree comfortable, commenced with energy their important work.

"Their acquaintance with the most useful of the mechanic arts, not only delighted the natives, but raised the Missionaries in their estimation, and led them to desire their friendship. This was strikingly evinced on several occasions, when they beheld them use their carpenters' tools, cut with a saw a number of boards out of a tree, which they had never thought it possible to split into more than two, and make with these, chests, and articles of furniture. When they beheld a boat built, upwards of twenty feet long, and six tons burden, they were pleased and surprised; but when the blacksmith's shop was erected, and the forge and anvil were first employed on their shores, they were filled with astonishment. They had long been acquainted with the properties and uses of iron, having procured some from the natives of a neighbouring island, where a Dutch ship, belonging to Roggewein's squadron, had been wrecked many years before they were visited by Captain Wallis.

When the heated iron was hammered on the anvil, and the sparks flew among them, they fancied it was spitting at them, and were frightened, as they also were with the hissing occasioned by immersing it in water; yet they were delighted to see the facility with which a bar of iron was thus converted into hatchets, adzes, fish-spears, and fish-hooks, &c. Pomare, entering one day when the blacksmith was employed, after gazing a few minutes at the work, was so transported at what he saw, that he caught up the smith in his arms, and, unmindful of the dirt and perspiration inseparable from his occupation, most cordially embraced him, and saluted him, according to the custom of his country, by touching noses.

“Iron tools they considered the most valuable articles they could possess; and a circumstance that occurred during the second visit of the Duff, will shew most strikingly the comparative value they placed upon gold and iron. The ship’s cook had lost his axe, and Captain Wilson gave him ten guineas to try to purchase one, supposing that the intercourse the natives had already had with Europeans, would enable them to form some estimate of the value of a guinea, and the number of articles they could procure with it, from any other ship that might visit the island; but, although the cook kept the guineas more than a week, he could meet with no individual among the natives who would part with an axe, or even a hatchet, in exchange for them.

“While some of the Missionaries were employed in the exercise of those arts which were adapted to make the most powerful impression upon the minds of the natives, others were equally diligent in exploring the adjacent country, planting the seeds they had brought with them from Europe and Brazil, and studiously endeavouring to gain an acquaintance with the native language, which they justly considered essential to the accomplishment of their objects.”

Having thus stated some of the leading events more immediately connected with the Plate, the reader is referred for a detailed account of the successes, disasters, and numerous vicissitudes, associated with this early mission, to a work recently published by the Rev. William Ellis, entitled, “Polynesian Researches.” In this work he has traced with much ability, and marked with commendable discrimination, the changes which, under the co-operation of various causes, have of late years taken place in the character and conduct of these

distant islanders, and through which they have been induced to abandon idolatry and savage life, for the solid advantages of Christianity, and the refined blessings of civilization.

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ESSAY ON THE NATURE AND FORCE OF EVIDENCE.

As the reception of religious truth, which ought always to be the governing principle of human actions, must in a great measure depend on the rational evidence by which it is supported, I propose in the present essay to inquire into the nature and force of evidence, and by what means it operates on the mind, to convince it of the distinction between truth and error.

Evidence may be defined to be a combination of self-evident or well-authenticated facts, regularly arranged and digested to confirm and support each other. From these, when properly presented before it, the mind, by the power of reflection, proceeds to reason on their consistency, connexion, and authority, and from them, by the further exercise of judgment, forms a series of sentiments, opinions, and resolutions, to regulate the future conduct.

Such is the definition of evidence generally, and that of religion in particular; and I shall now proceed to consider it under the two general heads of Natural Evidence—and Supernatural or Revealed Evidence.

1. *Natural Evidence.*—In describing the evidences which nature bears to the existence of a God, and his moral government, I shall be guided by the general system of the universe, on which alone that existence and providence can be established, and which it is the province of reason to observe and improve.

In the beautiful order, harmony and contrivance visible in the structure of the universe, we behold the wisdom, power, and love of an infinitely great and benevolent Being; and this sentiment or conviction is strengthened and confirmed by the contemplation of ourselves. In pursuing this contemplation, and reflecting on the symmetry of our bodies, our erect and commanding stature, but, above all, the powers and capacities of our mental faculties, we find a conscious superiority over the brute creation. There is a natural propensity in the human mind, even in the most uncultivated state, as among ignorant barbarians, to seek for some cause for all the wonders that surround it, and to this cause there is a disposition to pay some kind of worship, however im-

perfect. But though the voice of nature proclaims a Creator, it can do no more. It declares him to be infinitely powerful and infinitely wise, and points him out as the great ruler of its operations; but of his mode of existence, or attributes, it can teach us nothing. From this deficiency arise the vague, irreconcilable, and contradictory systems which have been disseminated by the proselytes of natural theology. The maxim of Pope,

"Say first, of God above, or man below,  
What can we reason but from what we know!"

has been strictly exhibited in their theories, which are as inconsistent with the nature and attributes of the Divine Being, as they are repugnant to the dictates of reason. The visions of the Brahmins, the superstitions of the Hindoos, and the reveries of Confucius, are examples of the absurdities to which men are led by the mere light of nature. Yet these are intelligent beings, and firmly persuaded of the truth of what they advance. Nature has proved to them, equally as to the speculative modern philosopher, the existence of a God; and their benighted reason, lost in ignorance, has led them to clothe him in the semblance of the most horrid productions of nature. But, compared with the philosopher, they had the same evidences as himself, and the same facts were equally open to the contemplation of both. They had still to form to themselves some idea of that Being, and his mode of existence, and the results in each have been commensurate with their education.

But the modern deist is blest with superior mental cultivation. To him the voice of nature proclaims a God, and his reason confirms the testimony. To the voice of nature he professes to listen; but his education, so far from assisting him in his researches, is only employed to elevate his own pride and self-sufficiency against the positive declaration of the power that made him.

Thus natural evidence, both in the savage and the philosopher, produces no more than a conviction of the existence of the supreme Being, leaving man to form his own conjectures on his mode of existence, attributes, &c.; and under these circumstances we find the two characters forming such opinions as are suited to their situation, though, from the instances we have had of the tenets and practice of modern deists, we cannot judge favourably of the effect of this species of evidence on their minds.

2. *Supernatural or Revealed Evidence.* I am convinced that there are few, if any,

who have once heard of such a book as the Bible, and been in any degree informed of its interesting contents, but must naturally feel a desire to read it. The very name it bears (which implies the book of books,) has something in it so extraordinary, that curiosity, not to say devotional feeling, must be stimulated to be acquainted with it. To what a pitch of interest then must that curiosity be raised, when it is known to contain, not only the history of mankind from the creation, through a long succession of remote ages, and a circumstantial account of events connected with it, but, above all, that it reveals to man the great Creator of himself and of the universe around him.

Such is the nature of the evidence which revelation bears to the existence of a God; and it further unfolds his character, attributes, and moral government.

The very nature of the Bible, in the whole of its composition, bears the clearest and most convincing proofs of a divine origin; and thus is an authority worthy to be received in evidence, for however disputes may arise respecting the interpretation of particular passages, the whole, as a body of facts, is consistent with itself; and this is the more wonderful when we consider the various periods at which it was written, and the number of persons who were instrumental to its composition.

As a history, it is most complete and satisfactory. The introduction of the Deity in the stupendous act of creation, conveys a distinct and perfect idea of the supreme majesty, power, and wisdom; and agrees minutely with the evidences afforded us by nature.

All the laws also that are contained in the Bible, whether ceremonial, judicial, or moral, are suited to the character of man as a rational and accountable creature, while they are perfectly consistent with the divine attributes.

What must at first sight make a strong impression on the mind of the reader is, to find that both these material parts of the Bible, namely, the history and law, though intimately connected throughout the sacred volume, and forming together one whole, yet that either, if considered separately, and independent of the other, is perfect and complete in itself. This is one of the strongest proofs of the authenticity and genuineness, as well as of the divine origin, of the sacred records.

Another prominent feature of evidence in them is, the simplicity, but grandeur, of the language in which they are written. It might have been naturally expected,

at had any man sat down to write a description of the creation, through its sole progress, by the agency of a great and powerful Being, he would have exulted all the powers of language to give commensurate idea of that Being. And when he further proposed to trace the operation of his moral government through the story of mankind, he would have made them superlatively wise, happy, and obedient, as the creatures of so pure and wise God. He would have made virtue their governing principle, and set them above a contaminating influence of vice. The laws he would have invented for their government would have been adapted to this state of mental purity and unerring obedience, and no provision would have been made to prevent the dominion of the passions, as a state of moral rectitude, placing them under the restraints of reason, could have precluded all suspicion of their rebellion against its dictates. No emanations of foresight would have appeared in anticipation, and no remedies would have been provided for unexpected disasters.

Such, one would be led to expect the Bible to be, had it been written by man; and such we find to be the character of those systems which men have formed and issued to their followers as divine revelations. Of these I need only mention the Mahometan Koran, and the visionary theory of Bramah; in both which the Divine Being is made rather to act the part of a magician, than of an intelligent creator.

But totally different is the character of the inspired volume we possess. There are no imaginary attributes assigned to the Deity, the simple but sublime description of the creation is supported and confirmed by the researches of the philosopher, and the whole system of nature, displays that degree of order, design, and contrivance, which those scriptures so amply declare, while throughout every part of their historical and prophetic contents, the human character bears an identity, that at once stamps it with the signet of truth.— There no vice is palliated or concealed, and no virtue exalted beyond its just degree of merit; and even the most eminent characters, as Abraham, David, Solomon, &c. exhibit that mixture of human infirmity which proves the calamitous influence of primeval transgression, and the necessity of that perfect righteousness which can only be furnished by the "blood of Him who died for our sins, and rose again for our justification."

Such then I consider to be the incon-

trovertible proofs of the divine origin of that revelation, on the evidence of which the existence, attributes, and moral government of God are to be established.

Yet great as is the impression such a body of evidence is calculated to make on the human mind, the self-sufficient and presumptuous deist is found to reject it with contempt and disdain. This appears indeed unaccountable, but a slight examination into his motives will explain it. He sees by the light of nature that he is placed in an elevated station in the chain of being: his passions lead him to acts of vice and intemperance, and he wishes to indulge them, but this indulgence is contrary to those laws of moral rectitude established on the basis of revealed religion for the government of society, and in order to justify himself in their practice, he boldly denies the authority on which those laws are founded, asserts the laws of nature in his defence, and, discarding the moral attributes of God, declares himself a deist. Who can deny but a man who can act thus, with the advantages of modern education, and the volume of inspiration open before him, is more culpable and inexcusable than

—"The poor Indian, whose untutor'd mind  
Sees God in clouds, and hears him in the wind?"

If he attempts to support his infidelity by reasoning, he falls into the absurdities and contradictions we have examined, which require little argument to refute, though, to the minds of the ignorant and unthinking, they are replete with danger and mischief. But even suppose him to exert the ingenuity of a Voltaire, a Bolingbroke or a Gibbon, he has still to contend with difficulties which the light of nature cannot surmount, and when discoursing on the moral government and attributes of the Deity, all is doubt, uncertainty, and conjecture. On these points, which must strike the deist, in contemplating the great economy of nature in the disposition of the universe, as of the utmost importance, the evidence of nature affords no elucidation, and, sinking into total disbelief in rejecting the clue of revelation, he doubts, contrary to the evidence even of his senses, and denies the testimony of every day's experience.

Such is the general effect of the principles espoused by the deist, and which lead to crimes of the blackest dye. Restrained by no laws of moral rectitude, he becomes a blasphemer of his God, and a declared enemy to the friends of order, virtue, and religion.

E. G. B.

METHODS RECOMMENDED BY THE HUMANE SOCIETY OF LONDON FOR THE RECOVERY OF PERSONS APPARENTLY DROWNED.

THIS article owes its present insertion to the following letter, lately received from a correspondent.

"MR EDITOR,  
"SIR.—We live near a dangerous river, the Idle, where many accidents frequently occur. Two persons were drowned during the last week, one of whom I am persuaded might have been recovered, if a professional man had been immediately on the spot, but no one lives within about four miles. The purport of my letter is to ask what are the most simple and efficacious modes of recovering persons under such distressing circumstances.

Yours respectfully,  
Mipon, near Bawtry, H. BURR."  
July 31, 1829.

Drowning, it is well known, is the act of suffocating, or being suffocated, by water. Dr. Halley observes, that people not accustomed to diving begin to drown in about half a minute's time.

In Holland, where the country is intersected with an abundance of canals and inland seas, accidents frequently occurred to the inhabitants, many of whom, it was thought, were left to perish every year from a want of proper assistance. To remedy this defect, a society was formed at Amsterdam in the year 1767, which offered premiums to those who should save the life of a citizen in danger of perishing by water; and which proposed, from time to time, to publish the treatment, and method of recovery, observed in such cases.

This institution, which was every where encouraged through the United Provinces, by the magistrates, and by the States General, has been attended with very considerable success; and it appears that no less than two hundred persons have been recovered from death, by its exertions, in the space of about six years. In several of these cases, the recovered patients had continued upwards of an hour, without any signs of life, after they had been taken out of the water.

Instigated by this example, the magistrates of health at Milan and Venice issued orders, in 1768, for the treatment of drowned persons. The city of Hamburgh appointed a similar ordinance to be read in all churches, extending their succour not only to the drowned, but to the strangled, to those suffocated by noxious vapours, and to the frozen. The first part of the Dutch Memoirs was also translated

into the Russian language, by command of the empress.

In 1769, an edict was published in Germany, extending its directions and encouragement to every accident, like death, that afforded a possibility of relief.

In 1771, the magistrates of the city of Paris also founded an institution in favour of the drowned; and in France they have been instrumental in saving forty-five persons out of sixty-nine, in about sixteen months.

In 1773, Dr. Cogan, and Dr. Hawes, of London, proposed a plan for the introduction of a similar institution into these kingdoms. The plan was so well received and encouraged, that they were soon, viz. in 1774, enabled to form a society, since called the Humane Society, for promoting its laudable designs.

The following abstract of the plan of this society, and method of treatment recommended by it, will not, we apprehend, be unacceptable to our readers. This society has undertaken to publish, in as extensive a manner as possible, the proper methods of treating persons in the unfortunate circumstances, to which they extend their relief; to distribute a premium of two guineas among the first persons, not exceeding four in number, who attempt to recover any person, taken out of the water for dead, within thirty miles of the cities of London and Westminster, provided they have not been longer than two hours under the water, and provided the assistants persevere in the use of the means recommended for the space of two hours, whether their attempts are successful or not. These rewards are also to include every other instance of sudden death, whether by suffocation from noxious vapours, hanging, syncopes, freezing, &c. They propose to distribute, in like manner, four guineas, wherever the patient has been restored to life; to give to any publican, or other person, who shall admit the body into his house without delay, and furnish the necessary accommodations, the sum of one guinea, and to secure him from the charge of burial in unsuccessful cases; and to present an honorary medal to those medical gentlemen, or others, who give their assistance gratis, and who are provided with a fumigator, and other necessaries, always in readiness, in all those cases in which they may prove instrumental of success. The device on one side of their medal is a boy, who is represented blowing an extinguished torch, with the hope, as the legend, "*Lateat scintillula forsan,*" imports, that a little spark may still remain. The reverse exhibits a civic wreath, which

was the Roman reward for saving the life of a citizen, with a blank for the name of a person to whom the medal may be given; the inscription round the wreath, "Hoc pretium cive servato tulit," expresses the merit which obtained it.

Before giving any directions concerning the treatment of the drowned patient, it will be necessary to describe the method of recovering the body: the implements for this purpose are termed drags. In navigable rivers, and where the person falls into the river clothed, the common boat-hook is likely to prove the most useful, from the circumstance of its being almost always at hand; and though not otherwise well adapted for the purpose, a body may often be recovered by it, before other drags, kept for the purpose, can be procured: another circumstance in their favour is, that in towns (where such accidents mostly occur) there are generally several boats near, each furnished with its hook or hitcher, which may be employed all at the same time; while on the other hand it cannot be expected that more than one drag can be got to the place in any reasonable time; for these reasons, it seems, that if any drag were contrived, which would answer well for both boat-hook and hitcher, it would be the best for rivers and canals, where the drowning subjects are mostly clothed.

The following is the method of treatment recommended by the society.

1. In removing the body to a convenient place, great care must be taken that it be not bruised, nor shaken violently, roughly handled, nor carried over the shoulders with the head hanging downwards, nor rolled upon the ground, or over a barrel, nor lifted up the hills. For experience proves, that all these methods are injurious, and often destroy the small remains of life. The unfortunate object should be cautiously conveyed by two or more persons, or in a carriage upon straw, lying as on a bed, with the head a little raised, and kept in as natural and easy a position as possible.

2. The body being well dried with a cloth, should be placed in a moderate degree of heat, but not too near a large fire. The windows, or door of the room, should be left open, and no more persons admitted into it than those who are absolutely necessary; as the life of the patient greatly depends upon having the benefit of a pure air. The warmth most promising of success is that of a bed, or blanket, properly warmed. Bottles of hot water should be laid at the bottom of the feet, in the joints of the knees, and under the arm-pits; and a warming-pan moderately heated, or hot

bricks wrapped in cloths, should be rubbed over the body, and particularly along the back. The natural and kindly warmth of a healthy person lying by the side of the body has been found in many cases very efficacious. The shirt or clothes, of an attendant, or the skin of a sheep fresh killed, may also be used with advantage. Should these accidents happen in the neighbourhood of a warm-bath, brew-house, baker, glass-house, saltern, soap boiler, or any fabric where warm lees, ashes, embers, grains, sand, water, &c. are easily procured, it would be of the utmost service to place the body in any of these, moderated to a degree of heat but very little exceeding that of a healthy person.

3. The subject being placed in one or other of these advantageous circumstances as speedily as possible, various stimulating methods should next be employed. The most efficacious are, to blow with force into the lungs, by applying the mouth to that of the patient, closing his nostrils with one hand, and gently expelling the air again by pressing the chest with the other, imitating the strong breathing of a healthy person. The medium of a handkerchief, or cloth, may be used, to render the operation less indelicate. If the lungs cannot be inflated in this manner, it may be attempted by blowing through one of the nostrils, and at the same time keeping the other close. Dr. Monro, for this purpose, recommends a wooden pipe, fitted at one end for filling the nostril, and at the other for being blown into by a person's mouth, or for receiving the pipe of a pair of bellows, to be employed for the same purpose, if necessary. Whilst one assistant is constantly employed in this operation, another should throw the smoke of tobacco up the fundament into the bowels, by means of a pipe, or fumigator, such as are used in administering clysters; or by a pair of bellows, till the other instrument can be procured. A third attendant should, in the mean time, rub the belly, chest, back, and arms, with a coarse cloth, or flannel, dipped in brandy, rum, or gin, or with dry salt, so as not to rub off the skin; spirits of hartshorn, volatile salts, or any other stimulating substance, must also be applied to the nostrils, and rubbed upon the temples very frequently. Electrical shocks, made to pass in different directions through the body, and particularly through the heart and lungs, have been recommended as very powerful stimuli; and, from the trials that have already been made, they promise considerable success. The body should, at intervals, be shaken also, and varied in its position.

4. If there be any signs of returning life, such as sighing, gasping, twitching, or any convulsive motions, beating of the heart, the return of the natural colour and warmth, opening a vein in the arm or neck may prove beneficial; but the quantity of blood taken away should not be large; nor should an artery ever be opened, as profuse bleeding has appeared prejudicial, and even destructive, to the small remains of life. The throat should be tickled with a feather, in order to excite a propensity to vomit; and the nostrils also with a feather, snuff, or any other stimulant, so as to provoke sneezings. A tea-spoonful of warm water may be occasionally administered, in order to learn whether the power of swallowing be returned; and if it be, a table-spoonful of warm wine, or brandy and water, may be given with advantage; but not before, as the liquor may get into the lungs, before the power of swallowing returns. The other methods should be continued with vigour, until the patient be gradually restored.

When the patient has been but a short time senseless, blowing into the lungs, or bowels, has been in some cases found sufficient; yet a speedy recovery is not to be expected in general. On the contrary, the above methods are to be continued with spirit for two hours, or upwards, although there should not be the least symptoms of returning life. The same means of restoration are applicable to the various other cases of sudden death, recited in the beginning of this article.

When these prove unsuccessful, the surgeon's last resource is *bronchotomy*, or opening the *arteria trachea*; for perhaps the air entering freely into the lungs, through the aperture made in the canal, through which they received it in their natural state, will restore the play of the lungs, and all the motions of the breast.

Mr. Hunter, F.R.S. has, at the request of a member of the Humane Society, published proposals for recovering persons apparently drowned; among which he recommends the following apparatus, with a view to the purposes of this society.

First, a pair of bellows; so contrived with two separate cavities, that by opening them, when applied to the nostrils or mouth of a patient, one cavity may be filled with the common air, and the other with air sucked out from the lungs; and by shutting them again, the common air may be thrown into the lungs, and that sucked out of the lungs discharged into the room. The pipe of these should be flexible, in length a foot or a foot and a half, and at least three-eighths

of an inch in width; by this the artificial breathing may be continued, while the other operations, the application of the stimuli to the stomach excepted, are going on, which could not conveniently be the case, if the muzzle of the bellows were introduced into the nose. The end next the nose should be double, and applied to both nostrils. Secondly, a syringe with a hollow bougie, or flexible catheter, of sufficient length to go into the stomach, and to convey any stimulating matter into it, without affecting the lungs. Thirdly, a pair of small bellows, such as are commonly used in throwing fumes of tobacco up the anus. Phil. Trans. vol. lvi. part ii. p. 412, 425.

The Humane Society, since its first establishment, to the present time, has been instrumental in recovering a great number of persons out of the multitude of cases to which their attempts have been applied. See Reports of the Society for the Recovery of Persons apparently drowned.

Societies of a similar nature have been formed at Norwich, Bristol, Liverpool, Colchester, Hull, &c. and likewise at Cork, in Ireland. The board of police in Scotland has also interested itself in favour of the same benevolent design.

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ON SMOKING TOBACCO.—A DIALOGUE  
BETWEEN ANDRONICUS AND JUNIA.

“Nought that is right think little; well aware  
What reason bids, God bids.”—YOURS.

ANDRONICUS. I am glad to see you, my good neighbour Junia.—JUNIA. I thank you neighbour, Andronicus.—A. As we are both addicted to the practice of smoking, you will perhaps join me in the luxury of a pipe.—J. I feel inclined to accept your proposal: and, until we can hit upon a better subject, we will, if you please, discuss the moral merits of this same luxury.—A. I fear, sir, this theme promises to be a barren one; but, pray, what are you about to advance on this curious topic?—J. I have to say, that ever since I began to smoke, I have been unsatisfied as to the lawfulness of the practice. Often when I have got the tube into my mouth, and promised myself considerable *delight*, I could not help blushing to find myself attached to so dirty and pitiful a gratification. Now I wish particularly to know, whether you have ever felt in a similar manner on this subject.—A. Indeed, sir, though I must respect your sincerity, I pity the infirmity of your conscience.—J. Nay, but I wish you not to parry off my appeal.—A. Why.

confess I have sometimes felt misgivings to the propriety of smoking; but they have not been of a very violent or troublesome description, because I always regard them as the offspring of a morbidly scrupulous conscience.—*J.* Your candid acknowledgment strengthens the suspicions I entertain of our gratification: and, sir, it is a fact, that a similar acknowledgment has been made to me, either obliquely or plainly, by almost every serious person I have chosen to interrogate on the subject, who was addicted to the practice. I, too, have tried to believe my conscience a scrupulous one, and to laugh it to scorn, but with very small success.

*A.* Pray, sir, let us change the subject: for if we labour in this manner to conjure up the ghost of guilt, we shall lose the pleasure of smoking. Besides, I am of Dr. Watts's opinion, viz. that time is too short to be spent in endeavouring to ascertain whether smoking tobacco be lawful or no: and I find that the general run of moralists concur in this sentiment, regarding the point as too narrow and distant a ramification of morality—if a part of morality at all—to merit particular notice.—*J.* Your quotation from the good doctor is rather unfortunate for your purpose; for if talking about smoking be a waste of time, surely smoking is not a redeeming it.

—*A.* But all the Dr. I think meant was, that the practice is purely indifferent, and, therefore, not worth contending about.—*J.* If you allow it to be indifferent, you allow it at the same time to be useless and idle; but I think it is worth while to inquire, whether a useless practice would not be better relinquished than retained, or rather, may not so plain a matter be decided without inquiry.

*A.* I will be honest enough to tell you, sir, that I have always been accustomed to view with suspicion those persons who seem so vastly concerned about those minute aberrations of human conduct, which are hardly palpable to the most sensitive conscience: in such persons, there is too near a resemblance to that detestable race of hypocrites, who “paid tithe of mint, anise, and cummin,” &c. but neglected the weightier matters of the law, and whose conduct was so severely censured by our Lord.—*J.* But you must not conceal the following observation of Christ respecting the passage you have quoted, “These ought ye to have done, and not to leave the other undone.” Far be it from me to rank our present question amongst the essentials of religion, or to regard it as involving in its decision the everlasting sal-

vation of mankind. And yet I attach more importance to it in a moral point of view, than you are disposed to do; for I cannot help suspecting it to be one of those “fleshly lusts, which war against the soul,” and from which we are admonished to abstain.

*A.* But why, sir, do you confine your animadversions to this luxury alone, since there are a thousand others, that are open to all the objections which I suppose you are prepared to urge against smoking.—

*J.* It is true, there are many other kinds of foolish self-indulgence besides that in question; but as I am not aware that either you or I am in the habit of practising them, it would answer no valuable purpose to introduce them into notice at present, since the lawfulness of smoking may be ascertained without attempting any such multiplication or comparison of particulars.

—*A.* I am really sorry that we ever entered upon this pitiful topic; for your observations, in spite of myself, begin to impair my relish for tobacco, and make me fancy it tastes disagreeable; but as you seem determined not to drop the question, pray let us have the mighty arguments by which your view of it is supported.—*J.* With all my heart; but as I am no less desirous to receive, than to impart conviction, I am willing first to hear whatever you can advance in its favour. And I would beg leave to remind you, that though you may regard our subject as comparatively diminutive, yet it becomes rational beings to be always willing to assign, if possible, satisfactory reasons for every part of their conduct.

*A.* It is not quite conformable to juridical regularity for the defendant to have the first hearing; but for this irregularity, the insignificance of our cause is, I presume, an ample apology. Two things I must premise. 1. I do not undertake to defend *excess* in smoking, any more than I would defend excess in eating and drinking. 2. I do not undertake a *general* defence of smoking, I mean only to state the reasons by which I deem myself justified in the practice. Other persons may have reasons of which I cannot avail myself, as, for instance, some may plead that smoking tobacco is beneficial to their health; but to me, this plea is useless. One reason, and that I confess a leading one, which induces me to smoke, is, that I find it a source of considerable pleasure, and pleasure that is innocent, because purchased at a trifling expense, and without the sacrifice of any good principle. Now I argue, that as God delights in the happiness of his creatures, it can never be his wish to with-

hold from them any pleasures, except those that would be injurious to their better interests.

J. I agree with you, that the main strength of your cause is placed on this argument; but plausible as it may seem, it is by no means invulnerable. For, first, you value the pleasure itself too high, and secondly, you seem to think it diminishes, or requires the sacrifice of, no other pleasure, which is not correct. With regard to the pleasure of smoking, I must say—and as a practitioner you must allow me capable of judging—that as an animal gratification, it ranks in the very lowest scale. There is something naturally disagreeable in receiving the fumes of tobacco into the mouth, insomuch that some persons can never overcome their aversion to it; and in every case, repeated trials are necessary to render it agreeable to the palate. I acknowledge that many persons are immoderately fond of this luxury; but this fondness is certainly more generated by custom and fancy, than by any thing really pleasant in the fashionable exotic itself. The fancy appears to practise a similar imposition in this case, as in the case of the boy, who, bestriding his father's stick, fancies he enjoys the pleasure of a ride. A very serious inconvenience that befalls a person who is addicted to this indulgence, is, that, though he is almost continually longing for his pipe, yet the proper seasons for enjoying it return but seldom. The desire for food is suspended after a plentiful meal, but the desire for tobacco in many persons, is insatiable; they are, therefore, in nearly the same predicament as a person would be in, who is uncomfortably hungry all the day long, and who must be either always eating, or always longing to eat. I am, therefore, almost of opinion, that the pleasure which is realized in the act of smoking, is more than counterbalanced by the uneasiness which the want of it at other times occasions, and that consequently, admitting its perfect innocence, it adds nothing to the stock of a man's daily comfort.

A. That there is something *really* pleasurable in the use of tobacco, cannot be questioned; but even if for this pleasure you could only find an imaginative origin, the exception you take to it on that ground is trifling, for most of our pleasures owe much of their agreeableness to the imagination. All pleasure may be resolved into agreeable ideas; if these exist, it is sufficient, no matter from what cause or causes they originate, provided they are innocent. Your other objection about a

man's being tormented by the appetite when he has not opportunity to gratify it, is only applicable to those who are destitute of self-government, and who, it should seem, absurdly seek nearly all their happiness in smoking. For my own part, I exercise self-denial in this, as in all other animal pleasures: but though I seldom spend more than half an hour in the day in smoking, yet I am visited by none of those tormenting cravings of which you speak; my resolution in this particular being immoveably fixed, and as my attention is closely turned throughout the day to other matters, I snatch my pipe merely in those moments of leisure at the close of the day, when through fatigue I am capable of nothing better, and when the very act of smoking begets a certain tranquil ruminating mood, which to some persons is highly delightful. I am led by what I have already said, to advance another reason in behalf of the moderate use of tobacco, which is, that it answers the purpose of an innocent and relaxing amusement. But do not mistake me, I am not about to defend amusement as a child might be supposed to defend it; I only value, and would pursue it, so far as it is necessary to relieve or unbend a jaded mind. Such relief, it is well known, is not always so effectually yielded by mere rest or cessation from toil, as by some slight or relaxing employment, especially in the case of those whose labour tasks their mental powers. Hard study often induces a certain stupor and oppression of the spirits, which sometimes repels sleep, and renders rest itself unpleasant; in this case, an innocent amusement would be grateful and advantageous; the sound of music or singing, cheerful company, the innocent play and prattle of children, and a multitude of other objects and engagements, might be resorted to with advantage; and if I also add, that smoking will answer the same purpose, I should certainly have the undivided suffrage of all who have made the experiment. I am aware that vacant ignorance and affected gravity may pretend to despise as weak, if not as wicked, the individuals who resort to any thing in the shape of amusement; but all such despisers are either unacquainted with the infirmities of the human frame, of the effect of intense study, or they condemn that in others, which in some other shape they practise themselves.

J. I readily allow it to be impossible for any person to employ every moment of his waking hours in severe mental exercise, and that to many people innocent

amusement is useful. But an amusement should possess the following properties—it should be agreeable, innocent, and in some way beneficial, besides the benefit it confers in relieving the mind: but amongst such amusements, I scruple to rank smoking tobacco; for, admitting it to be an agreeable exercise, it is not, I am afraid, quite an innocent one, because it tends to foster a grovelling and unnecessary appetite; and I am equally suspicious of its utility, except as an amusement. You allow there are many other ways of obtaining agreeable relaxation, and you must also allow that a multitude of these are in every respect preferable to the one in question, that is, more pleasant, more innocent, and more beneficial. For instance, a walk in the fields on a spring day or summer's evening, when the diversified beauties of creation, the harmony of birds, and the serenity and sublimity of universal nature, are calculated to awaken the most pleasing, soothing, and devotional feelings in the bosom, is a recreation as much superior to that of smoking a dirty pipe of tobacco, as the employment of an astronomer is superior to that of a chimney sweeper. Similar remarks I might make concerning reading an entertaining book, or engaging in an agreeable conversation, and a multitude of other cheering engagements, all of which are more innocent, delightful, useful, and rational than smoking tobacco. Those pleasures which simple nature suggests, and plain reason sanctions, are certainly the most valuable, and therefore to be preferred before all others. But in smoking there is nothing of nature to be found, the appetite for the indulgence is artificial, and the arguments by which it is defended are not less so.—A. I simply recommend the moderate use of tobacco as one, amongst many other innocent and beneficial relaxations; and I deny not that some of those you have named may, in certain circumstances, be more improving, and, if you please, more dignified, than that against which you are arguing: but that one has the advantage of being often accessible when others are out of the reach. With some people, it is almost the only luxury of amusement they either do, or can avail themselves of; and those who are more agreeably situated, may frequently be debarr'd by circumstances, or unfitted by fatigue, for any other.

J. Vastly important, I confess, does smoking appear in conjunction with your doctrine of recreations. Whoever may approve or disapprove of your arguments, *one part of the community* must feel them-

selves under lasting obligations to you; but, unfortunately, they are the most worthless part, the idle, sottish visitors of the tavern. If these were present, they would shake hands with you as a champion of their grovelling pleasure.—A. I am surprised to hear you substitute ridicule for argument; it is extremely unfair to make the use of a thing bear the odium which is due to its abuse. I own that the article in question is greatly abused; but perhaps not more so than many other earthly comforts. By a degrading association, the most innocent pleasure, or the most honourable employment, may be made to look ridiculous; and a more mischievous and despicable practice cannot be followed. To represent smoking as the idle and dirty employment of the sot, is, I confess, a very convenient way to hold it up to contempt; but is it equitable that the industrious, the learned, and the pious, should be debarred from the moderate use of tobacco, because it is abused by the sottish and the idle? You delight to represent smoking as an idle employment; but with little more reason than you would call eating and sleeping idle employments: idle indeed they all are in comparison with the *real* blessings of life; but if they are necessary to fit us for the vigorous prosecution of business, they are not to be despised. But smoking is exceedingly favourable to meditation and close thinking; a circumstance which, if true, must completely exempt it from the charge of uselessness. And that it is true, I am satisfied from my own experience; the agreeing testimony of many others, as well as the reason of the case. Every student knows, that there are occasions when he finds it impossible to pursue any intricate subject with facility and success; this usually happens when he is under the influence of some emotion, either strongly pleasing or painful; but it is sometimes the result of an undefinable uneasiness, a consciousness, not so much of the existence of any known or positive evil, as of the want of some unassignable pleasure. Now, it is in such circumstances, that smoking is found to facilitate the exercises of thought; it is an amusement which of itself demands no anxious attention, but which furnishes just that moderate, soothing pleasure, which allays any fretting feeling, and permits the mind to be at leisure to attend to any particular point of study. The study of an abstract subject requires a sort of forgetfulness of other things, which smoking is remarkably adapted to produce.

J. I am inclined to believe this to be

the most misleading argument you have yet advanced in favour of smoking: I say misleading, because it exhibits an imposing solidity in *prima facie*; and yet it may easily be shewn to be founded on a grand mistake. The truth is, you ascribe an effect to the use of tobacco, which may, I think, be nearly accounted for on the ground of habit. I need not expatiate to you on the astonishing power of habit; you may have heard of an eminent divine, who accustomed himself to study in the streets of London, until at length, he could do so, in that strange situation, with extreme facility. Some can study the best in their closets; others while walking in the fields; and some, forsooth, while smoking. Now, this diversity proves, that more is to be attributed to habit, than to any natural fitness of situation. Every thing is easy that we are regularly accustomed to do; and often the very furniture, and other objects that we are accustomed to behold when engaged in study, become, by some mysterious law of association, helpful to our memories and associations.—*A.* I beg to say, that you have misrepresented my observations on this point. I simply said, or meant to say, that on certain occasions smoking is really and *naturally* friendly to meditation. As it regards myself, though I can generally study perfectly well without a pipe; yet at other times, I am perfectly convinced I can do better with it.—*J.* And as it regards *myself*, though I do not deny that some weight is attached to your remarks, I must avow, that smoking often tends to lull me into a kind of lazy mood, in which I make nearer approaches to insensibility, than to that vigour, penetration, and concentration of mind, which the fumes of tobacco are, oddly enough, said to produce.—*A.* I begin to think it is needless to prolong our unprofitable controversy any farther, when there appears to be no prospect of a mutual agreement.

*J.* I presume you have exhausted your stock of arguments.—*A.* Be that as it may, I am willing to trouble you no more.—*J.* Well, sir, I must bespeak your candour and patience, while I trouble you with a remark or two farther on our question. Hitherto I have opposed smoking merely as a contemptible indulgence; and on that ground, not worth the tax it levies on a man's time and money; but I am afraid it taxes a man's virtue also.—*A.* Nay, then it seems our controversy is likely to turn out a serious affair; pray, let me admonish *you* not set up for a "maker of new morals to mankind."—*J.* I am not

about to unchristianize any smoker; but I must express my belief, that the practice is unfriendly to the spirit of piety. It is no where, I own, forbidden in scripture; but the *spirit* of it appears to be at variance with the spirit of many scriptural declarations, in the number of which, take the following of St. Peter, 1 Epist. ii. 11. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." In what manner such "fleshly desires," as the desire for tobacco, "wars against the soul," may easily be evinced. If piety exists at all, it must exist as the controlling principle of the mind; for the very nature of piety stands in supreme love to God, and an unreserved preference of his favour and image as our sovereign good. Now, though it does not require the extermination of the inferior passions, yet, as the ascendant affection, it will subject them all to a limited and dependent operation. Thus the attachment which a pious mind will feel to the most valuable of all finite blessings, will be entirely of a subordinate description; he will love it, not merely for its own sake, but for the sake of its giver; he will regard it as an expression of divine beneficence, and, regarding it as such, it will awaken and cherish his grateful and devotional feelings. In a word, his earthly attachments will partake largely of a sacred character; they will be seasoned throughout with the pure odour of piety. It is evident, then, that the grand secret of holy living, is to maintain the decided predominance of the spiritual affections, by maintaining a prayerful, vigilant, and believing fellowship with God, and by keeping the "carnal mind," in a chastened and proper subjection. But, circumstanced as man is, with passions all lusting to excess, and held under a restraint, from which they are continually struggling to be free, such a spiritual state of mind is not to be preserved, without the exercise of a vigilant self-government; an equilibrium of the affections, so nicely balanced, may easily be deranged. Now, as the intemperate use of lawful things is calculated to cherish the carnal mind, and damp the fire of our piety, so the very same effects will follow from indulgence in useless luxuries. On the use of all natural blessings, we ought to be able to implore the blessing of Heaven, and to feel that using them was glorifying God: and surely "whatever is more than this, cometh of evil," yea, and leads to evil. Now, if tobacco be a useless luxury, uncalled for by any natural appetite, and unproductive of any real benefit, then no

man can use it to the glory of God, nor, of course, without injuring his piety. To say the best of it, it will be an incumbrance to him in running his spiritual race, by the encouragement it will give to his natural carnality. In a word, to indulge a fondness for tobacco, will be to release from its proper confinement a "fleshy desire," which will, by this means, have the power of doing you mischief, without the ability of doing you any good. All worldly desires are naturally enemies to piety; but the support and comfort of our physical frames require that some be retained, yet these are to be watched as enemies, and every useless one is to be excluded as carefully as you would exclude a serpent from your bosom.

A. I acknowledge the propriety of your sentiments in their general application, if they have any fault, they are too good for the occasion; the point of their application is too diminutive, if not altogether impalpable, and hence they "resemble ocean into tempest wrought, to waft a feather, or to drown a fly." The only supposed vulnerable point of the luxury you are combating, is its *uselessness*; but if you will allow me to have proved, that smoking, with regard to myself at least, is not useless, then, sir, your ponderous argument slides harmlessly by me. To self-denial, scripturally understood, I allow its full bulk of importance: but your idea of it appears to partake of some ambiguity, if not of unscriptural refinement. A luxury may be useless in your view, which is not altogether so in mine. If a luxury that is cheap, and inoffensive both to the individual himself and to public opinion, supersede others of a more suspicious and objectionable character, it is not to be pronounced entirely useless, although nothing more could be advanced in its favour. If every thing *merely* pleasurable to one sense is to be rescinded, then every thing merely pleasurable to all the senses is to be rescinded, and delightful music, and beautiful scenes, must be as carefully avoided, as delicious, though needless relishes. Your principles must be hostile to every thing in the shape of mere ornament: but who, sir, hath required this at your hands? Who is the architect of this splendid world? To despise every thing merely ornamental, is to reflect on that Being who has invested most of his works with degrees of beauty that have no apparent adaptation or design, except the gratification of the sight of man, to whom he has also given the taste and the susceptibility of being by this means de-

lighted. Again, if in all other respects the work of retrenchment is never to stop, until it have annihilated every accommodation and pleasure, except those which simple nature, nature dis severed from all customs and partialities, imperiously demands for its sustentation; then pray, sir, would you like to be tried, and would you like to live, by this severe rule? I am afraid if I were to weigh you in this balance, I should find you wanting. On this ascetic principle, I could, I think, detect superfluities in your food, and in your dress, which you have been accustomed to deem innocent, and with which you would be unwilling to part. But, that you may not accuse me of dealing in untangible generalities, I will apply my reasoning in a familiar instance. Suppose, then, that you and I have both spent a day in laborious study, and being both fatigued, we are alike willing to seek some recreation. You are disposed to ride on horse-back a few miles into the country; but I, being in a different mood, take up my pipe, and muse an hour in my own corner, or converse with my friend, as it may happen. You accost me on the impropriety and uselessness of my luxury, asking me if I cannot be equally happy without it, as with it: but, seeing you mount a horse, I say, And why, sir, cannot you take a short excursion into the country, or the fields, without the useless luxury of riding on horse-back? In reply, you think it quite sufficient to say, "Riding will be more agreeable to me at the present time, than walking; it will better facilitate reflection, and make my excursion more pleasant." Why, then, I would say, for these very reasons, I prefer at present to smoke a pipe of tobacco, rather than to sit without one. Perhaps I might also add, "You are in circumstances to command the luxury of a horse to ride upon, and a servant to wait upon it, whereas I can do neither, if I were ever so desirous. Now, as I am not disposed to quarrel with you, because you avail yourself of these *superfluous* conveniences, pray don't frown upon me, for availing myself of the trivial luxury of a pipe." Now, sir, by all this, I wish to shew you how irrational it is to strain even a virtue to an extreme, and how proper to allow some latitude to a man's innocent tastes and partialities.

J. I admire the ingeniousness, but greatly suspect the real integrity of your arguments. Under the apology you have set up for smoking, a variety of other amusements might shelter themselves. The card player, the admirers of the turf, the

chase, and the theatre, might all think themselves entitle to plead their tastes and partialities, the necessity and utility of recreation, &c. as a sufficient justification of their attachment to these follies.—*A.* By no means. None of those amusements are entitled to the same apology as smoking. For they are all of them calculated to foster bad passions; they are adverse to serious reflection, and improving conversation, and the anxiety and hurry with which they are connected, unfit them for the purpose of recreation. Besides, on these, and many other amusements, public opinion has stamped an odium, and it regards them as incompatible with the christian character; none of which objections lie against smoking.

*J.* But you have a wife, children, and servants. Now, if you consider smoking as so great a privilege, why do you not invite each and all of them to partake with you in the enjoyment?—*A.* I should object to my wife, children, and servants smoking, for three separate reasons; the obviousness of which vacates the necessity of repeating them.—*J.* Still no man can rationally hope to succeed in dissuading others from a practice which he himself follows. The lower branches of your family may believe themselves as much entitled to the gratification as yourself, being totally ignorant of the refined reasons by which you are induced to indulge in it; and as the mere love of the pleasure would probably be their only motive, they would naturally imagine it to be your only one also, and your character would thereby be impaired in their estimation. On this ground, therefore, I must object to its expediency, though I should concede its lawfulness. A parallel question to ours was, that of eating meats offered in sacrifice to idols, referred to by St. Paul, in his first epistle to the Corinthians. The apostle acknowledges that the action was completely indifferent in itself. "Howbeit," says he, "there is not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled." And he proceeds to say, "If any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to

offend, I will eat no flesh while the world standeth, lest I make my brother to offend," 1 Cor. viii. 7—13. Now, so far as there exists an analogy between this case, and that of smoking tobacco, so far is my opposition to it sanctioned by the authority of scripture. Ministers of the gospel especially, and other public religious characters, whose conduct is often regarded, by the young and the ignorant, as the standard of rectitude, may do much mischief by their attachment to this foolish custom.

*A.* I see by the clock it is time to break up our conversation.—*J.* I believe it is. But I beg to trespass a few moments longer on your patience, while I ask you two questions relative to our subject. The first is, If a person addicted to smoking should have strong and troublesome doubts upon his mind respecting the propriety of the practice, what ought he in that case to do?—*A.* If he cannot banish these doubts, he ought to relinquish the practice; for the existence of these doubts will make him wretched, and will make the practice itself sinful. "He that doubteth is condemned if he eat; for whatsoever is not of faith is sin."—*J.* I ask you farther, If a pious man discover, after repeated trials, that the use of tobacco hurts his soul, ought he not in that case to relinquish it?—*A.* By all means. For no temporal pleasure can compensate for the loss of the smallest measure of virtue, much less for the loss of the soul. "Therefore," says our Lord, "if thy right eye offend thee, pluck it out, and cast it from thee, for it is better for thee to enter into life with one eye, rather than with two eyes to be cast into hell fire."—*J.* I thank you for your candid concession. Allow me to close the debate by quoting a few lines from Cowper's Progress of Error.

"None sends his arrow to the mark in view,  
Whose hand is feeble, or his aim untrue;  
For though, ere yet the shaft is on the wing,  
Or when it first forsake th' elastic string,  
It err but little from the intended line,  
It falls at last far wide of his design.  
So he who seeks a mansion in the sky,  
Must watch his purpose with a steadfast eye,  
That prize belongs to none but the sincere,  
The least obliquity is fatal here.

"With caution taste the sweet Circean cup,  
He that sips often, at last drinks it up.  
Habits are soon assumed, but when we strive  
To strip them off, 'tis being flayed alive.  
Called to the temple of impure delight,  
He that abstains, and he alone, does right.  
If a wish wander that way, call it home,  
He cannot long be safe whose wishes roam;  
But if you pass the threshold, you are caught.  
Die then, if power Almighty save you not.  
There hardening by degrees, till doubly steep,  
Take leave of nature's God, and God approve!"  
L. N. B.

## BOTANY SIMPLIFIED.

(By Thomas Rose.)

In the Imperial Magazine for July, (vol. 626,) appeared an article, by H. of Sheffield, recommending the study of botany to the fair sex; and to that paper the present synoptical view of the science may be deemed an appendix.

The uninviting aspect of philosophy is most frequently produced by the impenetrable veil of learned jargon which conceals her natural beauties. The excellency of some sciences, indeed, would seem to consist in the multiplication of crude theories and unpronounceable names, whilst every fresh discovery, instead of simplifying their principles and dispelling obscurity, throws a darker mystery over them, by which they are removed still further from ordinary capacities. Orderly arrangement is, however, necessary in every branch of natural philosophy, and in none more so than in botany, whose most interesting feature is the comparison which it institutes between the numerous particulars of the vegetable kingdom, by collecting them into distinct species, referring them to their proper genera, arranging them into orders, and finally placing them in classes.

The progressive stages of vegetable existence are too obvious to require extended explanation. The simplest plant will serve for a general illustration, equally as well as the "monarch of the grove;" the natural principle by which both are produced and carried forward to maturity being the same. I would then ask some female philosopher, what observations she has made on the flowers which,

"Touch'd by her fair tendance, gladdier grow."

Did not you first cast a few small seeds on the parterre, each of which contained the embryo of a future plant? After a little time you perceived two porous substances rise above the mould; these were the original seed, much swollen, and divided in two, they are called the seed lobes, and are of a perishable nature. You, perhaps, drew one of these imperfect plants from the earth, and found that it had shot downwards a slender white thread called the root; whilst those which remained standing, daily developed new features. A stem with two leaves emerged from the lobes, which, though delicate at first, gathered strength, shot up with increasing height, and threw out small branches from its sides. You then observed the decay of the seed-lobes, which had sheltered and protected the infant plant, till, at length, the latter was left entirely to itself. If you continued your observations, you per-

ceived the plant increase in size and beauty till it reached the period of maturity, when it burst forth into blossom. After remaining in this state some little time, you noticed symptoms of decay, and in a day or two more beheld the once beautiful flower withered and shaken. In place of the florescence, you found a pod or seed-vessel, which gradually ripened, till, at length, it yielded seeds similar in every respect to those you had committed to the ground.

Plants are to be distinguished into annual, biennial, and perennial. *Annual* plants are such as spring up, flower, produce seeds, and die, in the course of the year; for example, *sweet pea*, *convolvulus*, &c. *Biennial* plants continue for a second year, at the end of which they totally decay; to this division belong the *carnation*, *sweetwilliam*, &c. *Perennial* plants are those whose roots retain their vigour for many years, among which are the *daisy*, *bindweed*, &c.

The essential parts of a plant are five: the *root*, *stem*, *leaves*, *pross*, and *fructification*. Let us consider each of these separately.

1. The *root* is that part which penetrates the earth, and draws from thence the nutritive moisture which is necessary for the support of the plant. It consists of two parts, the *stock*, or body of the root, and the small *fibrous parts*, by which it is enabled to imbibe nourishment for the support of the vegetable.

*Roots* are of several kinds: such as, *simple*, having no subdivisions, like that of the *radish*; *ramose* or branching, divided into lateral branches; *bulbous*, furnished with a bulb, as in the *tulip*; or *fibrose*, consisting only of fibrous threads, as in *grasses*.

2. The *stem* or *trunk* is that part of a plant which, rising out of the root, produces and connects the *branches*, *leaves*, and *fructification*. It is divided into several kinds.

The *stem*, properly so called, serves to elevate the *leaves*, *branches*, *flower*, and fruit of the plant, and is either simple or compound. *Simple* stems are without division, as in the *palm*. *Compound* stems throw out numerous branches transversely.

A *straw*, the stem of corn and grass, is usually jointed and hollow.

A *stalk* is any trunk which serves only to elevate the *flowers* of the plant.

A *peduncle*, or foot-stalk of a *flower*, is a thin trunk bearing the fructification only, and connecting it with the common *stem* of the plant.

A *petiole*, or foot-stalk of a *leaf*, is a trunk which runs tapering through the whole length of the leaf, joining it to the common stem.

3. The *leaves* of a plant are porous bodies, whose office is to attract and transfuse the air and moisture, and to throw a grateful shade over the more delicate parts; they are of the same use in the *vegetable* as lungs in the *animal* economy. Leaves are divided into simple and compound. *Simple* leaves are those which have each a petiole, or foot-stalk, to themselves, as in the *vine*. They are distinguished by a difference in respect to their general shape, when free from angles and indentations; by their angles; by their indentations; by their tips; by their outermost boundaries or margins; and by the variety of their surfaces.

*Compound* leaves are two or more simple leaves connected with the same foot-stalk as in the *rose*. They differ in respect to their *structure*, by which is to be understood the insertion of the lesser leaves that compose them, and by their *degree*, which has reference to the subdivisions of the common foot-stalk. There are other distinguishing characteristics of leaves, that are not, however, of sufficient importance to be mentioned here.

4. The *pross* of a plant are those parts which tend to strengthen its structure, to support the fructification, and to defend the young shoots. These are *leafy appendages* to the stalk, sheltering a shoot, a *thorn* protruding from the wood of the plant, as in the *blackthorn*; a *prickle*, as in the *rose*; a *tendrill*, as in the *vine*; enabling it to cling round some other body; or *glands*, as on the stalk of the moss rose, serving to carry off the excretory matter of the plant.

5. The *fructification* of a plant is that part which, though of the shortest continuance, is, of all others, the most important, as it contains the principle of reproduction, and includes the flower and fruit. It is divided into seven principal parts, the *flower-cup*, the *petals*, the *stamens*, the *pistil*, the *seed-vessel*, the *seeds*, and the *base*, which serves to connect the whole.

The *flower-cup* is immediately connected with the stem, and serves to enclose and hold together the other parts of fructification.

The *petals* are the leaves of the flower, so called to distinguish them from those of the plant. They are wonderfully varied in colour and construction, and form a delicate defence for the immediate agents of propagation.

The *stamens* are those little threads which are seen standing in the centre of the flower, and are the masculine features of the plant.

Each stamen consists of three parts: the *filament*, or thread; the *anthera*, or summit; and the *pollen*, or dust. The first of these elevates the anthera of the stamen, and at the same time connects it with the flower. The *pollen* is a fine dust, contained within the *anthera*, or upper part of the stamen, which at a proper period is scattered upon the stigma of the pistil, to impregnate the germen.

The *pistil* is the germinating part of the flower, usually placed in the centre of the stamens, either elevated to an equal height with them, or reposing nearly at the bottom of the flower-cup. It is divided into three parts: the *germen* is connected with the base of the flower, and contains the rudiment of the fruit; the *stigma* is the summit of the pistil, covered with a moisture that receives the *dust* of the stamens; and the *style*, or connecting thread between the germen and stigma, conveys the fecundating principle to the first-mentioned organ.

The *seed-vessel* is the germen grown to maturity after the other parts of the flower have passed away; its form is much diversified, and constitutes a characteristic of the plant.

The *seeds* are the small bodies, of various shape, which are yielded by the seed-vessel when perfectly ripe, containing the rudiment of a new plant. Each seed consists of two lobes, which, when separated, discover the infant vegetable lying between them, whose principal features at this time are the *plume*, which ascends from the seed, above the surface of the ground, and the unformed *root*, which shoots downward into the earth.

The *base* of the fructification is the continuation of the stem, and is that part in which the other members are inserted. Its name varies according to its use, figure, and situation; but the definition just given is sufficient to answer general purposes.

Having thus briefly noticed the principal divisions of a plant, and explained their connexion with each other, let us take a *philosophical* view of the vegetable economy.

Seeds are not in all instances sown by the hand of man; some are furnished with a downy covering, which enables the air to scatter them over the earth, and others are carried by the birds. It is not, therefore, under the culture of human art alone that vegetable wonders rise and meet the eye;

The wild luxuriance of nature is seen in the brakes and thickets, and exists in the one wilderness," into whose mazes man is never penetrated.

When the seed is committed to the ground, the process of vegetation begins. The external covering falls off, and the seed absorbs the surrounding moisture, till the enclosed plant gathers sufficient strength to burst asunder the lobes, and emerge into new being. The root penetrates into the earth, and the plume rises, under the protection of the lobes, above the surface. The latter do not, at this early stage of the plant's existence, merely serve to defend it from injury; the young vegetable is at present unable to provide itself with necessary nourishment, and is as much dependent on the seed-lobes as the newborn infant on the sheltering arms and nutritious breast of its mother. As a fond parent, therefore, protects and nourishes her helpless babe, so the seed-lobes ward off any rude assault from the tender plant, and prepare nutritive juices for its support, till its organs are sufficiently strong to perform their destined functions.

Every day gives new strength to the infant plant. The stem increases in thickness, and shoots up in height, and the first leaves begin to be fully developed; these are usually different in form from those which succeed them. The seed-lobes are now visibly decaying, and in a few days they perish altogether; the plant is then left dependent on itself.—It is impossible not to observe the analogies which run through the natural world. How strongly does the decay of the seed-lobes picture the dying parent, who, after exhausting all her energies for the present and future welfare of her child, sinks down, worn out with maternal solicitude, on the bed of death.

The first leaves of the plant do not continue for a great length of time; but shortly give place to what may be called the proper foliage. Branches, also, begin to shoot from the sides of the stem, each under the protection of a leafy prop; these gather strength, till in the end they are furnished with leaves similar to those on the main stem, and give birth to other shoots. The plant has now acquired that strength and vigour which promise to conduct it to maturity; let us then more particularly consider the mechanism of its several parts.

The root consists either of one tapering tube alone, or of this with subordinate branches proceeding from the sides. In the first case the root is a single capillary

tube, which by its attractive powers draws from the earth the gaseous fluids necessary to vegetable existence. In the second instance, it is a number of capillary vessels connecting with the main tube, through which the gases ascend into every part of the plant by means of the stem and branches, each of which consists of one or more conducting tubes.

How imperfect had been the mechanism of vegetation, if plants had not been furnished with leaves: at some periods the plentiful supply of gaseous fluid would have rendered them gross and unhealthy through repletion, whilst at others a scanty supply of nutriment would have induced their decay. The leaves may be viewed as excretory and secretory ducts, that serve either to carry off the unhealthy grossness of the plant, or to furnish it with the means of support in seasons of scarcity. By experiments with the air-pump, atmospheric air is found to be as necessary to vegetable as to animal existence, and the respiration of plants is performed by means of their leaves. These appendages are spongy, porous bodies, consisting of three distinct parts: the skeleton, or frame work, the external skin, full of minute pores, and the colouring matter of the leaf, which is adapted to absorb moisture. Either the superfluous nutriment of the plant is, therefore, brought through the capillary vessels into the absorbent of the leaf, and thrown off through the pores; or, if necessary, the treasures of the night-dew are gathered into the absorbent, and transmitted into every part of the vegetable. Nor do the uses of the leaves end here: without their grateful shade, many of the more delicate plants could not sustain the heat of the sun, which would dry up their juices, and cause them quickly to wither.

When the plant has arrived at its full strength, a wonderful phenomenon takes place, to which its prior existence was only preparatory. It bursts forth into beautiful and delicate blossoms, which gradually expand into perfect flowers. The period is now drawing on, when the plant, having provided for the continuation of its species, begins to decay. The petals lose their brilliancy of colour, and fall from the stem, leaving the fruit or seed-vessel to ripen.

When the stamens and pistils are on the same plant, or included within the same flower, it is easy to conceive that the least motion of the plant, when the flower is ripe, will scatter a portion of the pollen on the stigma; and where the stamens and pistils are on different plants, situated at a distance from each other, the fertilizing

dust is carried by the wind to the proper organ. The economy of vegetable existence is completed when the plant has flowered, and produced seeds for the propagation of the species.

It is not necessary to occupy more space in this compendium, by enumerating the *classes, orders, &c.* of the Linnean system, which are distinguished by the *number, situation, &c.* of the fecundating organs, as these can easily be learned from any elementary work on botany.

July 1st, 1829.

#### OBSERVATIONS ON LONDON BRIDGE.

THE Thames is a noble river; its situation in the south of England is well known; and in every sea-port in the known world its name is familiar with the merchants. The Thames is, indeed, a noble river, because all its parts sustain this exalted character. Its source is an ample spring, which flows so copiously, that its current, with the tributary rills around, form, during the first mile of its course, a river sufficient to work the machinery of a commill. Its course is long and interesting, and streams innumerable mingle with its flowing. It laves the most exalted seat of learning in the world; and the palaces of royalty crown its margin in its progress to the ocean.

Stretching from west to east, across the island of Great Britain, amidst the southern provinces, after flowing through the metropolis, it disembogues itself into the North sea on the east, while on the west its current affords facilities to a junction with the Atlantic ocean and the Irish sea, as well as the principal sea-ports and manufacturing districts throughout the island.

These junctions are effected by means of canals, one of which connects the Thames with the Severn, and others with the Avon, the Mersey, and the Trent; which last affords a second outlet into the North sea. Thus does this noble river become navigable, taking in its artificial as well as natural ramifications, throughout the greatest portion of England. The important sea-ports of Bristol, Liverpool, and Hull, are thus opened to its commerce, as well as the lesser, viz. Chepstow, Gloucester, Run-corn, Chester, York, Selby, Goole, Thorne, Gainsborough, Grimsby, Louth, Boston, Spalding, and Lynn, without incurring the dangers of the seas; while the immense manufactories in the west of England and Wales, and in the counties of Worcester, Warwick, and Stafford, Salop, Chester, Lancaster, York, Nottingham, Derby, and

Leicester, are intersected, and their products opened to regular and expeditious communications with London, the head of the British empire, and the first commercial city in the world.

If the source and course of the Thames are noble, its termination is noblesse: presenting an ample front to the foaming brine, it rolls into the North sea, like an ocean into an ocean, fraught with the freight of every clime this capacious sphere affords: nor do the most stately barks disdain its channel. Ships of every grade, from the coaster to the tall East Indiaman, and from the bomb to the first-rate man of war, sail amidst its ample width, and anchor in its depths with ease and safety: while vessels of the lesser class, innumerable, crowd its tide, and form "the floating millions of the Thames." "And last, not least," upon its banks are founded those great societies which forth to beathen darkness send the word of God; the prophets, also, send they, teaching words of truth, and, in His name who died for sinful men, proclaiming grace to all.

During a course of more than seventy miles, including the sinuosities of its channel, the tide flows up the Thames, rendering the navigation easy by its current upward, and commodious by the increased depth of water which the tide produces. A tide is the propagation of a wave, and pressing up a river, its impetus is continued to a given distance from the ocean, in accordance with certain circumstances which occur in the channel along which it flows. If the bed of a river is a plane which possesses considerable inclination towards the ocean, the tide is impeded by its ascent, gradually dies away, and at no great distance from the sea ceases entirely. If the channel of a river meanders considerably throughout its course, these sinuosities check the progress of the tide, by continually throwing its current into the bight, and thus at every turn lessening the original impetus of the wave, by causing it to set out anew. If the bed of a river contains abrupt ascents, they arrest the impetus of the wave at these points, and there the current becomes stationary; until the flowing tide surmounts the impediment, and, ripping over, sets out anew with enfeebled force. But if the bed of a river is an inclined plane, approaching the horizontal, and quite regular, the tide flows along its channel freely, ascends to a great distance from the ocean, and rises to a considerable height above its ebb.

There exist no natural impediments of

these descriptions in the Thames, but athwart that noble river, at a most interesting point in its course, an artificial impediment of a formidable description has existed for ages, beneath that ancient structure called London Bridge, quite across, from the north to the south side. Whether we survey the segment of a cylinder when it forms an arch, resting upon its two extremities, or the segment of a sphere when it constitutes a dome, resting upon its base, we behold ponderous matter suspended in air by the juxtaposition of its parts. Adaptation of form, and nicety of fitting, must harmonize in these fabrics, when composed of such materials as bricks or stones, or the balance of weight in all their parts cannot be maintained; and the absence of this balance, either in the principle or in the execution, will expose the materials to the force of gravity individually, which will resolve the fabrics themselves into their component parts, and leave, instead of an arch or a dome, a heap of bricks or stones.

It was the imperfect knowledge which the ancients had of these segments, that reared such difficulties in the way of the engineers of these times, whenever they attempted the construction of arches or domes in the large way; and I doubt not this very imperfection of knowledge in the engineers who erected that ancient fabric (called London-bridge, because it was the first bridge, and for ages the only bridge over the Thames in London) was the cause of that impediment in this noble river, now under consideration.

When a bridge is of considerable length, if the arches which compose it are small, they must be numerous; and as every arch must be supported by piers, of course these become numerous also; but a number of piers will necessarily take up a large proportion of the channel across which they are ranged, and obstruct the freedom of the current therein. Not only is London Bridge composed of a number of small arches supported by numerous piers, but these evils are awfully increased by a considerable, indeed a preposterous, increase of size in the bases of these piers. These, contracting the current of this ample river, and resolving it into so many rolling streamlets, pent up between potent barriers, obstruct, and raise the waters several feet on the upper side, and cause them to rush and roar through their narrow channels, threatening ruin to the smaller vessels that are precipitated down the steep; and, alas! they do not merely threaten, but often involve in ruin, not only

the boats, but the watermen and passengers therein.

The improvements which the present age has made in the construction of bridges are no where evinced more clearly than in the striking contrast between the stately bridge, whose ample arches now bestride the Thames only a few yards above, and the miserable fabric under contemplation.

This new bridge, the arches of which are completed, will obstruct the current in such a trifling degree, that it does not deserve the name of an obstruction; and I do not know a finer study in architecture than the contrast which these two bridges, side by side, across the Thames, at this moment afford.

So soon as the New-bridge is completed, the Old-bridge, with all its obstructions, will be removed: it therefore now becomes us to inquire into the consequences of this removal. Two effects, the one diametrically opposite to the other, must result from the removal of this nuisance. First, the ebb will fall to a lower level above bridge, and secondly, the tide will rise to a higher level, and consequently flow further, up the river. These effects will naturally result from the freedom that will be given to the currents of ebb and flood tide, which, without obstruction, will roll forward, each in its several direction, and enjoy all the latitude of an open channel.

First, The ebb tide will fall to a lower level above bridge. Pent up, as it now is, the Thames above London-bridge partakes of the nature of a pond, the bases of the piers of the nature of a dam, and the spaces between these of the nature of weirs. Thus is the water pent up above its natural level; and it can only run regularly off when it attains a height to force a current sufficiently impetuous, through these weirs, to form an equilibrium between the outlet and the supply. This circumstance will somewhat impede the navigation of the river above bridge at half ebb and low water, because it will actually cause a decrease in the depth of water there: and on the south side, especially, which is shallower in general up to Westminster-bridge than the north side, the difficulty of approaching the wharfs will be considerably increased at those seasons.

Secondly, the tide will rise to a higher level above bridge, and consequently flow farther up the river. The whole tide of flood, retaining its original impetus, will flow freely up the channel of the Thames from the ocean to the highest point possible; and therefore it may fairly be presumed that above bridge the line upon its banks, which is technically called high-

water-mark, will be somewhat higher than the present line. How much this height may exceed the present, must remain a subject of conjecture, seeing no certain data can be attained to on this head at this moment. In extraordinarily high tides, which flow at certain seasons of the year, or arise out of certain circumstances, such as storms at sea, when the gale sets the volume of water directly into the mouth of the river; or rains inland, which cause a heavy fall of water downward at the moment when a strong tide rushes upward, &c. &c. the freedom of action in the channel may, and we presume will, permit the water to rise up to a higher point than, under existing circumstances, it has attained. How much this point will exceed the present highwater-mark, whether six inches, nine, or twelve, or even more, where is the calculator who can favour us with an answer? Those whose premises immediately adjoin the Thames above bridge are, however, deeply interested in this event. If the tide should exceed its present extreme height twelve inches, or even six inches, considerable damages might ensue on premises, which, during ages past, have been secure; for ages have passed away since the nuisance beneath London-bridge was brought into existence.

When we behold how closely the river is pent in with buildings, and how numerous these buildings are on both sides, taking in the range from London-bridge to Richmond, it cannot but excite some anxiety as to the consequences, when any portion of the property of such incalculable value as all these premises contain, is within the probability of individual injury or destruction. The histories of inundations along the banks of the Thames furnish us with calamitous instances of suffering, both as to property and persons, and such an alteration as the present, certainly will not decrease, while it may increase, the possibility of similar recurrences. If the tide should flow higher up the Thames than heretofore, it will of course raise the water in the river at those points higher than its ordinary level; and all the reasoning applicable to the distance between London-bridge and Richmond will apply to this extended line.

While we rejoice at the removal of a nuisance which has choked the course of one of the noblest rivers in the world for ages, and involved hundreds of mankind in destruction, a destruction which is extrajudicial, and out of the course of Divine providence; we rejoice, as we do in thousands of cases incident to mortality, with a

portion of awe, yet not with alarm: it may happen that the difference in the altitude of the tides will be so small that no serious damage can result therefrom.

King-square.

W. COLDWELL.

ON MEPHITIC GAS IN MINES.

MR. EDITOR,

SIR,—In the Staffordshire Advertiser of Saturday, May 2d, we are told of two explosions of hydrogen gas in coal mines, near to this place. This has reminded me of what I have for some time past intended, viz. to once more urge those, at all engaged in coal mines, to use the means of safety.

The scientific researches of your correspondent, who has so ably written on mephitic gases, merit, in my opinion, the highest commendations; but in a practical point of view, the subject requires line upon line, and precept upon precept, and that too in language so plain, that all who read may understand.

The means of safety being, in my opinion, obvious and certain, I cannot but consider the dreadful numbers of lives lost in coal mines, and of others maimed for life, as reflecting very much upon the proprietors of them. Were they as careful of the lives and limbs of their poor work-people, as they are tenacious of their own pecuniary interests, we should hear less of these deplorable accidents.

Davy's lamps may have done good, and have been the means of safety to many; but there is no absolute safety, except in getting rid of the danger, and that is what I would wish to recommend.

There are three ways of preventing accumulations of hydrogen gas in mines: first, by having openings above every part in work, where danger is apprehended, so as to give free egress to the gas: secondly, to have flexible tubes, one end open at the place where it might accumulate, and the other end having an air-pump fixed thereto, the working of which, would draw out the gas: and thirdly, to have a perpetual lamp burning near to the roof of the parts infected, so as to consume the gas as it issued from the works.

Atmospheric air being twelve times heavier than hydrogen gas, and not spontaneously uniting with it, will, of course, force it upwards, and, where there is sufficient space, force it out of danger; for the danger arises from its compression at the roof of the chambers of the mine; and, therefore, if there is an opening upwards, it cannot explode. And if an open end

of a flexible tube be fixed near to the roof, and the air be drawn through it, the gas will be drawn out first, and an air-pump of a very simple construction will answer the purpose. The discharging end of the tube should rise a little above the surface of the water in a vessel, with water, say about a foot or fifteen inches deep. The end of the tube should have a valve to work easy, opening outwards, so that air might come out of the tube, but not return. A cylinder of a foot or more deep, and say a foot wide, open at the lower end, and at the other closed, except a valve to open outwardly, will answer this purpose. Upon the cylinder being let down in the water, its top should be near to the top of the tube, and upon its being drawn up, there would be a vacuum, but for the air drawn from the tube, and this will be discharged by the valve, upon its being let down again, and by this means gas or common air may be drawn from the interior of the mine, and, if discharged at the bottom of the shaft of the mine, it will find its way upwards.

The combustible quality of hydrogen gas is well known, and is highly valuable, as may be seen in many of our large towns, factories, and shops. It is quite innocent if brought into contact with a blaze, and the oxygen of atmospheric air in small quantities, and under proper management, and the gas emitted from coal works may, no doubt, be brought to give light to those dreary regions: at any rate, it might all be consumed with safety, and, indeed, I am told that it is consumed in some mines.—Yours, &c.

THOS. BAKEWELL.

*Spring Vale, near Stone, May 7th, 1829.*

RAPACITY AND ITS EFFECTS.—*Badajos, January, 1828.*

A LADY of great respectability, of the name of Donna Elvira Mendinueta, aged 77, the widow of one of our generals, had the reputation in this town of possessing a great deal of money. Only her niece, Donna Maria de los Dolores Santander, lived with her. It was said she would inherit all that Donna possessed; who, being very old, it was momentarily expected that Maria de los Dolores would become mistress of her aunt's fortune.

Exclusive of these pecuniary expectations, Maria de los Dolores was very handsome in her person; she, therefore, did not want admirers; but this virtuous young lady would not give ear to them, and concentrated all her cares upon attending her aged aunt.

During the late political events, Don Jose Ribero had forfeited all his fortune for having bought several ecclesiastical estates, the sale of which had been authorized by his majesty. These were taken from him again, on the monarch's return from Cadiz, in 1823; and, like all purchasers of national property, he lost both his money and his estates. Thus circumstanced, Don Jose Ribero turned broker; but being neither licensed nor sworn in, he acted only as a sort of poaching broker—namely, irregularly and by stealth.

Donna Elvira Mendinueta had divers little matters of business to settle; and, as she had been for some time acquainted with Ribero, she commissioned him with the same. Maria de los Dolores took an interest in the unhappy fate of Ribero, and this sentiment was presently succeeded by another. Ribero was an honest man, and perfectly disinterested, but by no means insensible to the charms of the young lady. They came presently to a mutual understanding. This was mentioned to the aunt, who not only approved of their reciprocal affection, but calling them one day to her, she said to them—"I am very glad of your mutual passion, and wish to see you united; but, as I have much experience, I should wish a year to elapse before this takes place. Perhaps I shall not live to see that period, advanced as I am in years; but even should I close my eyes, my niece would surely go into mourning for me for about six months, and not marry during that time, by which means I should succeed, although dead, of partly during my own life and partly afterwards, subjecting you to this trial; however, as God may, at any moment, call me into his divine presence, I wish you would send for a notary to draw up my will."

In this will she appointed her niece universal legatee.

Some time afterwards she fell ill; her confessor, who was a Franciscan friar, advised her to forbid her niece having any connexion with Ribero, because he was a freemason—which is equivalent to a Jew and heretic—and assured her it would prove d——n, not only to herself, but likewise to her niece, to listen to the conversation of such an impious wretch. The friar availed himself of the advanced age of Donna Elvira, and of all the arts which Monks know how to display on such occasions, to persuade her to make a fresh will, to annul part of her former one; which he brought about, by her adding the condition—"That she insisted upon her universal legatee and executrix, Donna Maria de los Dolores San-

tander, her niece, not marrying on any account Don Jose Ribero; and that, in case of contravention, the Convent of the Franciscan Friars at Badajos should be her universal legatees."

When this was done, she communicated this fact to her niece; and as there is little secrecy observed between lovers, Donna Maria mentioned all that had passed to Ribero.

Don Jose Ribero said nothing; but next evening (the 29th of October last) when the Monk called upon Donna Elvira, under pretence of affording her spiritual consolation, she being somewhat indisposed, Ribero seized the Friar by the throat, and strangled him by the mere strength of his arm.

With the greatest coolness Ribero called in the neighbours, and explained to them all the motives that had induced him to commit this crime.

The corregidor was sent for; a physician declared what was already known, that the Monk had been throttled, and Ribero was conducted to prison.

In his subsequent depositions, Ribero acknowledged that, if he had to do the thing over again, he should strangle such blood-suckers of society again and again, as they acted only from egotism, and, under the mask of religion, caused the ruin of many families.

After collecting all the facts of the case; the corregidor, it is said, was almost determined not to condemn Ribero, except to ten years' hard labour in one of the prisons of Africa. But his Assessor, or Assistant-Judge, being gained over by the Convent of Friars, interested himself to secure their being revenged for the death of one of their fraternity, and advised the corregidor to make a terrible example in the person of Ribero, who was consequently sentenced to death, and to pay the expenses of the trial.

This sentence was approved by the Supreme Tribunal of the province; Ribero was put into the Chapel, *en Capilla*, of the condemned, where he displayed the utmost coolness; when one of his friends contrived to supply him with poison, in consequence of which he presently expired.

Although already dead, he was brought on the scaffold, and executed on the 15th of December last.

Donna Elvira died two days after.

Donna Maria de los Dolores Santander retired into a Convent of Capuchin Nuns at Zafra, and endowed that Convent with her aunt's whole fortune.

May God preserve your country from Monks and Friars of every description.

#### CRUELTY TO ANIMALS EXPOSED.

*Hunting.*—After reflecting upon the hunting of the chamois, where the antelope is fairly pitted against a man,—strength vs strength, stratagem for stratagem, and danger for danger,—how poor must our modern hunting appear! A field of experienced sportsmen, fortified against a little fatigue by every excitement of a morning's work, and mounted upon the swiftest and swiftest horses, meet to pursue a stag, that is brought to some favourable spot in a cart. The poor creature has probably been hunted several times before—for it is the object of the huntsman to save him from the dogs, if possible, that he may again be tormented. But he will remember the first fearful cry of the distant bounds—he recollects that the sheltering wood was his protection to him, and that the dogs followed him even to the shelter of the peasant's hovel, when he threw himself upon man for succour: he was rescued, it is true, from their devouring teeth; but he felt all the agonies of anticipated death. And can the creature thus renew such feelings without intense suffering, or his pursuers so excite them without cruelty? In spite of all the trapping of modern stag-hunting, it is just as unworthy in its principle as the bull-baitings and dog-fights of the populace; for its object is the same,—the torture of an unoffending creature for our own amusement.—These remarks coincide with—

*The Humble Petition of a Poor Deer, now a Prisoner, to the Gentlemen by whose order, and for whose pleasure, she was committed.*

Gentlemen, though I am one of the rank of beings of a nature greatly inferior to yours, and which our common Creator and Sovereign has subjected to your despotism, I presume, by the assistance of a kind friend, to address you in this manner, and lay before you my distressed case, in hope of your compassionate regard.

I was, gentlemen, born free, and tenderly brought up in the full enjoyment of my natural rights, till my lord and master, tempted by the prospect of gain, sold me to your leader of the chase; and, though I have never done him or you any injury, I am, by an act of mere arbitrary power, deprived, at once, of all the dear delights of liberty and social life; shut up, a close solitary prisoner, in a place void of light even at noon-day.

Some of my friends have inquired into the reason of this barbarous treatment of a harmless creature, who are told, that it is

order to prepare me the better for the case; for, by this means, they propose, it seems, to render my naturally irritable nerves still more irritable; and the painful sensation of fear to which I am subject, is more exquisite; and that, when I am brought up to the highest pitch of sensibility, I am suddenly to be dragged from my dark prison, turned out at once into the wide world, and to be violently pursued by men, dogs, and horses, with the utmost fury, as if I had been one of the most destructive creatures upon earth; and, thus, by the swiftness which my poor trembling heart gives to my slender legs, I am to afford them the more of what they call sport, till, no longer able to satisfy their savage cruelty, I fall a victim to that death I so painfully laboured to avoid.

You men say, there is a God that judgeth in the earth, and that he is both just and merciful; if so, will he not, somehow, avenge my wrongs? Permit me, however, gentlemen, to entreat you to consider, and enter into my case seriously, as accountable to that Being for your treatment of his creatures. Though sportsmen, I will not believe that you can be so lost to all the feelings of humanity, (not to say of religion,) as not to commiserate my unhappy lot; persuaded that you have been led to countenance this unkind and cruel treatment of your petitioner, so far as you have done it, rather from a thoughtless devotion to the pleasures of the chase, and the example of others, than from any settled principle of cruelty. I flatter myself, therefore, that, moved by this humble remonstrance, you will be prevailed on to spare me from the shocking sufferings you intend, and restore me to the full enjoyment of that liberty to which nature has given me so just a claim, and which I have done nothing to forfeit; and your petitioner, gentlemen, will, as far as her powers permit, gratefully acknowledge the favour; while all my friends, of which I have many, especially of the tender sex, whose sentiments you most highly reverence, will applaud your conduct, as doing the highest honour to the native goodness of your heart.

DAMA.

#### CONSIDERATIONS ON CAPITAL PUNISHMENTS.

(By Thomas Wemyss.)

I. THEY cannot derive their sanction from the Jewish law, that having been long since abolished. Besides, in six out of the seven precepts, to which the punishment of death was attached by the Jewish law, our legis-

lature has dispensed with that penalty, viz. idolatry, blasphemy, Sabbath-breaking, abuse of parents, perjury, and adultery. If the Jewish law be at all binding, we are not at liberty to remit the punishment in six cases, and retain it in the seventh, viz. murder.

II. If sanguinary punishments do not derive their authority from the *Old Testament*, they certainly have no countenance from the *New*, which is a system of mildness and mercy throughout, and recognizes transgressions as *sins against God*, rather than as *crimes* amenable to civil society.

III. The present practice of punishing capitally partakes too much of the *lex talionis*, or ancient law of retaliation, which is plainly abolished by the gospel, and has in it much of the *vindictive* character, in opposition to the prerogative of Him who saith, "Vengeance is mine."

IV. Except in the case of murder, the punishment of death is greatly disproportioned to any crime that a man can commit against society, no amount of property being to be placed in the estimate as an equivalent to a man's life.

V. No punishment inflicted by human laws ought to be wholly *retributive* or *vindictive*; but rather simply punitive and corrective, the great object, properly considered, being not to *retaliate* on the offender the whole weight of infliction his crime may seem in the eye of man to call for; but to *chastise* with a view to reformation and amendment. This method used to be observed, and perhaps still is so, in Holland, where capital punishments are very rare, but where severe corporal chastisements, joined with labour and imprisonment, await the offender.

VI. Our present system seems to be founded on human pride, passion, and cruelty. We take the shortest method of disposing of the criminal, we despatch him on the scaffold, and put him out of sight, without a single attempt at his correction, whether his offence be burglary, forgery, or simple larceny, whether he be nineteen or forty-nine years of age, whether he be a hardened offender, or one who has lately entered on a course of crime.

VII. The frequent spectacle of public executions has a hardening tendency, and serves to perpetuate, among the lower orders at least, some of the barbarous dispositions of ancient times, besides being utterly inconsistent with the refinement, integrity, and humanity of a nation calling itself Christian.

VIII. It does not appear that capital punishments tend to diminish the number

of crimes, and in those countries, where punishments are mildest, there are generally the fewest atrocities. The experiment of the sanguinary method has been tried for ages, with little apparent effect. It is now time to try the other method.

ix. If those persons whose crimes are such as to render their liberty dangerous to society, were placed in perpetual, or even in limited confinement, and put under a regular and severe course of labour, they might still render some benefit to society, and enjoy a season for reflection and reformation, which would often result in the happiest effects.

x. It is affirmed that the cost of transporting felons to foreign parts, amounts to more than the expense of confining them at home would do.

xi. The public prisons, penitentiaries, and bridewells, with little additional charge and trouble, might be constructed to embrace this benevolent object, and afford a time and place for many an unhappy man to become amiable and virtuous.

xii. However criminals may be dealt with, it is certain that no legislature has a right to cut short an offender's probation, and consign him to eternal misery; temporal pains and privations are all they have a right to inflict. If they shall claim the right to punish with death, let us ask from whom they received it?—Certainly not from God;—and if they answer, From society—we inquire again, What is society, but a compact or corporation of individuals, no one of whom is vested with a power over the life of his fellow. If it be referred to the monarch, we reply, that his station as king makes no difference in this respect. He is still only a human being, and no society can transfer to him a right they do not themselves possess.

xiii. It is plain that our government are well affected to any improvement in the criminal code, and that both they and the judges of the land are inclined to lenity and mitigation of punishment, as appears from the few who are executed, compared with the numbers that are condemned: and it is well known that our gracious and benevolent sovereign always signs a death-warrant with the strongest reluctance.

Now therefore would be a suitable time for petitions to be presented by every town and province in the empire, expressive of public opinion on this subject; and should this be done, we might have the happiness to see a milder system adopted, many lives spared, and much misery prevented to the innocent families and friends of the offenders.

THE PENITENTIARY OF SING SING, ON THE EAST BANK OF THE HUDSON.

THE following interesting article is extracted from Captain Hall's new work on America:

In several parts of his book he bears strong testimony to the wise and benevolent exertions which are making in the United States to improve prison discipline, by rendering it as efficacious for the reformation of criminals, and the protection of the public, as possible:—

“The prison at Sing Sing when completed, which it probably is by this time (1829,) will contain eight hundred cells, four hundred of which are on the side facing the river, and a like number on the side next the land. The block or mass of building, formed of these two sets of cells placed back to back, may be compared to a long, high, and straight wall, twenty feet thick, perforated on both sides with four parallel and horizontal ranges of square holes. This again is encased on all sides by an external building, the walls of which are ten feet distance from those of the inner work or honeycomb of cells. These outer walls are pierced with rows of small windows, one being opposite to each door, and so adjusted as to afford abundant light and fresh air, but no means of seeing out. Stoves and lamps are placed along the area or open space between the external wall and the inner building, to afford heat in winter, and light to the galleries after sunset.

“As soon as the prisoners are locked up for the night, each in his separate cell, a watchman takes his station on the ground-floor abreast of the lower tier, or, if he thinks fit, he may walk along the galleries past the line of doors. His feet being shod with mocassins, his tread is not heard, while he himself can hear the faintest attempt at communication made by one prisoner to another; for the space in front of the cells seems to be a sort of whispering or sounding gallery, of which fact I satisfied myself by actual experiment, though I do not very well know the cause. In this way the convicts are compelled to pass the night in solitude and silence; and I do not remember in my life to have met before with any thing so peculiarly solemn as the death-like silence which reigned, even at noon day, in one of these prisons, though I knew that many hundreds of people were close to me. At night the degree of silence was really oppressive; and like many other parts of this establishment must be witnessed in person to be duly understood.

"The convicts are awakened at sunrise by a bell; but before they are let out, the clergyman of the establishment reads a prayer from a station so chosen, that without effort he can readily make himself heard by all the prisoners on that side of the building, that is to say, by four hundred, or one-half of the number confined. The turnkeys now open the doors, and a word of command being given, each of the prisoners steps out of his cell into the gallery. They are then formed into a close line, and made to march with what is called the lock step, with their eyes turned towards the keeper, along the passages to the work-shops. On leaving the building, the different divisions or gangs under the several turnkeys make a short halt in the outer yard, to wash their hands and faces, and also to deposit their tubs and water-cans, which are taken up by another set of prisoners, whose duty it is to attend to the cleansing department of the household. Another party of the prisoners attend to the cooking; another to washing clothes; in short, the whole work is done by the convicts. The main body of the prisoners are then marched to their fixed tasks; some to hew stone or to saw marble, some to forge iron, some to weave cloth; while others are employed as tailors, shoemakers, coopers, and in various other trades. Each shop is under the charge of a turnkey, of course not a convict, but a man of character, and known to be trustworthy, who, besides other qualifications, is required to be master of the business there taught; for his duty is not only to enforce the closest attention to the rules of the prison, and in particular that of the most rigorous silence, but he has to instruct the men under his charge in some trade. The prisoners, when in these work-shops, are placed in rows, with their faces all turned in one direction, so that they cannot communicate by looks or signs. Each turnkey has not less than twenty, nor more than thirty men, under his charge; and it is found that one man, stimulated by a good salary, or by other adequate motives to do his duty, and who is duly supported, can perfectly well enforce these regulations upon that number of persons.

"The general superintendent of the prison has a most ingenious method of watching, not only the prisoners, but also the turnkeys. A narrow dark passage runs along the back part of all the work-shops, from whence the convicts sitting at their tasks, as well as their turnkeys, can be distinctly seen through narrow slits in the wall, half an inch wide, and covered with glass,

while the superintendent himself can neither be seen nor heard by the prisoners, or by their keepers. The consciousness that a vigilant eye may at any given moment be fixed upon them, is described as being singularly efficacious in keeping the attention of all parties awake, to an extent which no visible and permanent scrutiny, I am told, has the power of commanding.

"At a fixed hour (eight, I believe) a bell is rung, upon which all work is discontinued; the prisoners again form themselves into a close line under their turnkey, and when the order is given to march, they return back to their cells. Each one now stops before his door, with his hands by his side, motionless and silent like a statue, till directed by a signal to stoop down for his breakfast, which has been previously placed for him on the floor of the gallery. They next turn about, and march in, after which the iron doors of their cells are locked upon them, while they take their comfortless meal in solitude. At Auburn, where this system was first put in operation, it was the practice at the time of my visit, to allow the prisoners to eat their meals in company. But experience having shown that even this degree of sociability, trifling as it was, did some harm, and that much good was gained by compelling them to mess alone, the plan above described has, I believe, been introduced in all the other similar establishments in America, of which I am glad to say, there are now a great many.

"After twenty minutes have elapsed, the prisoners are marched to their work, which goes on in the same uninterrupted style till noon, when they are paraded once more to their cells, where they take their lock-up, unsociable dinner, and then pace back again to their dull silent round of hard labour. On the approach of night, the prisoners are made to wash their hands and faces as they did in the morning on leaving their cells, and then, as before, at the sound of the yard bell, to form themselves into lines, each one standing in order according to the number of his night's quarters. As they pass through the yard they take up their cans and tubs, and proceed finally for this day to their cell doors, where their supper of mush and molasses, a preparation of Indian corn meal, awaits them as before. At a fixed hour they are directed by a bell to undress and go to bed; but just before this, and as nearly at sunset as may be, prayers are said by the resident clergyman. It is very important to know from the best qualified local authorities, that the efficacy of this practice,

considered as a branch of prison discipline, and independently of its other valuable considerations, has been found very great.

ON THE GRANDEUR AND MORAL INTEREST  
OF AMERICAN ANTIQUITIES.

(By T. Flint.)

"You will expect me to say something of the lonely records of the former races that inhabited this country. That there has formerly been a much more numerous population than exists here at present, I am fully impressed, from the result of my own personal observations. From the highest points of the Ohio to where I am now writing, and far up the upper Mississippi and Missouri, the more the country is explored and peopled, and the more its surface is penetrated, not only are there more mounds brought to view, but more incontestable marks of a numerous population.

"Wells, artificially walled, different structures of convenience or defence, have been found in such numbers, as no longer to excite curiosity. Ornaments of silver and of copper, pottery, of which I have seen numberless specimens on all those waters,—not to mention the mounds themselves, and the still more tangible evidence of human bodies found in a state of preservation, and of sepulchres full of bones,—are unquestionable demonstrations, that this country was once possessed of a numerous population. \* \* \* The mounds themselves, though of earth, are not those rude and shapeless heaps, that they have been commonly represented to be. I have seen, for instance, in different parts of the Atlantic country, the breast-works and other defences of earth, that were thrown up by our people during the war of the revolution. None of those mountains date back more than fifty years. These mounds must date back to remote depths in the olden time.

"From the ages of the trees on them, and from other data, we can trace them back six hundred years, leaving it entirely to the imagination to descend farther into the depths of time beyond. And yet, after the rains, the washing, and the crumbling of so many ages, many of them are still twenty-five feet high. All of them are, incomparably, more conspicuous monuments than the works which I just noticed. Some of them are spread over an extent of acres. I have seen, great and small, I should suppose, a hundred. Though diverse in position and form, they all have a uniform character.

"They are, for the most part, in rich soils, and in conspicuous situations. Those

on the Ohio are covered with very large trees. But, in the prairie regions, where I have seen the greatest numbers, they are covered with tall grass, and generally large benches,—which indicate the former courses of the rivers,—in the finest situations for present culture; and the greatest population clearly has been in those very positions, where the most dense future population will be. \* \* \*

"The English, when they sneer at our country, speak of it as sterile in moral interest. 'It has,' say they, 'no monuments, no ruins, none of the massive remains of former ages; no castles, no monasteries, no baronial towers and dungeons; nothing to connect the imagination and the heart with the past; no recollections of former ages, to associate the past with the future.'

"But I have been attempting sketches of the largest and most fertile valley in the world, larger, in fact, than half of Europe, all its remotest points being brought into proximity by a stream, which runs the length of that continent, and to which all but two or three of the rivers of Europe are but rivulets. Its forests make a respectable figure, even placed beside Bienenpark.

"We have lakes which could find a place for the Cumberland lakes in the hollow of one of their islands. We have prairies, which have struck me as among the sublimest prospects in nature. There we see the sun rising over a boundless plain, where the blue of the heavens, in all directions, touches and mingles with the verdure of the flowers. It is to me a view far more glorious than that on which the sun rises on a barren and angry waste of sea. The one is soft, cheerful, associated with life, and requires an easier effort of the imagination to travel beyond the eye. The other is grand, but dreary, desolate, and always ready to destroy.

"In the most pleasing positions of these prairies, we have our Indian mounds, which proudly rise above the plain. At first the eye mistakes them for hills; but when it catches the regularity of their breast-works and ditches, it discovers at once that they are the labours of art and of men.

"When the evidence of the senses convinces us that human bones moulder in these masses; when you dig about them, and bring to light their domestic utensils; and are compelled to believe, that the busy tide of life once flowed here; when you see, at once, that these races were of a very different character from the present generation,—you begin to inquire if any tradi-

on, if any, the faintest, records can throw any light upon these habitations of men of another age.

"Is there no scope, besides these mounds, or imagination, and for contemplation of the past? The men, their joys, their sorrows, their bones, are all buried together. But the grand features of nature remain. There is the beautiful prairie, over which they 'strutted through life's poor play.' The forests, the hills, the mounds, lift their heads in unalterable repose, and furnish the same sources of contemplation to us, that they did to those generations that have passed away.

"It is true, we have little reason to suppose that they were the guilty dens of petty tyrants, who let loose their half savage vassals to burn, plunder, enslave, and despoil an adjoining den. There are no remains of the vast and useless monasteries, where ignorant and lazy monks dreamed over their lusts, or meditated their vile plans of acquisition and imposture.

"Here must have been a race of men, on these charming plains, that had every call from the scenes that surrounded them, to contented existence and tranquil meditation. Unfortunate, as men view the thing, they must have been. Innocent and peaceful they probably were; for, had they been reared amidst wars and quarrels, like the present Indians, they would, doubtless, have maintained their ground, and their posterity would have remained to this day. Beside them moulder the huge bones of their contemporary beasts, which must have been of thrice the size of the elephant.

"I cannot judge of the recollections excited by castles and towers that I have not seen. But I have seen all of grandeur, which our cities can display. I have seen, too, these lonely tombs of the desert,—seen them rise from these boundless and unpeopled plains. My imagination and my heart have been full of the past. The nothingness of the brief dream of human life has forced itself upon my mind. The unknown race, to which these bones belonged, had, I doubt not, as many projects of ambition, and hoped, as sanguinely, to have their names survive, as the great ones of the present day."

#### REMARKS ON NEWS, NEWSPAPERS, &c.

In no science, profession, trade, or manufacture, perhaps, so much as in the art of printing, has the spirit of enterprize and improvement been manifested, unattended by any particular announcement on the part of the individuals concerned, or regarded so

little by the public in general. The latter, of course, know but little of the way in which news is collected, or newspapers are got up, and care as little, so long as they receive their accustomed paper at the appointed hour in the morning or evening, and find in it how things are going on at home or abroad, in the east, the west, the north, and the south; and yet, perhaps, our readers may not be displeased with some little information on the subject, given by one whose "daily bread" is gathered from this, among the millions of ways open to the inhabitants of this vast metropolis.

It would appear to a person unacquainted with the printing business, that the vast number of newspapers now circulated, when compared with the circulation of former years, would give employment to a greater number of printers in the two distinct branches of that business. The contrary, however, is the case. In former years one individual would be proprietor of one paper, and another of another; and it was a rare thing to find two or more newspapers got up in the same office. Now matters are entirely changed, and one individual will be proprietor of two, three, four, or more newspapers; all, or nearly all, got together by one set of hands, instead of each having a distinct office, and a distinct number of men regularly engaged in its preparation.

This evil, (for evil it has been, and is, to the journeyman, though productive of an incalculable profit to the master,) has arisen from a variety of causes, among the foremost of which is the saving of time by steam-printing. The mighty powers of steam, and its adaptation to the purposes of printing, are little known and understood by the public. Formerly, the proprietor of a newspaper was satisfied with a moderate, of course a paying, circulation, for this reason,—that the physical powers of his men and the construction of his printing-presses would not allow more than a certain number of impressions in a given period of time; and in a daily paper, for instance, only a certain number could be printed, up to the hour of publication. But the introduction of steam gave a new turn and impulse to the whole affair.

The number of impressions produced in the old mode, by manual labour, varied from 200 to 300 per hour, but steam will produce from 800 to 1200; consequently where four hours were before consumed, one is now only required.

Then speculation and competition in no ordinary degree arose; the hundreds a paper circulated were as quickly as possible trebled; numerous newspapers, of limited circula-

tion, were bought up at enormous prices, and merged into others, giving one paper two or three titles or headings—printing establishments were broken up—and journeymen, of course, obliged to seek employment in other channels—the masters pocketed an enormous revenue—and the public were no gainers by the change, the newspaper continuing at the same price it was before.

This is not the only evil the introduction of steam has brought to the journeyman printer: a more important one is yet to be noticed. In consequence of the speed with which printing is now executed, it soon of course occurred to the masters, (and it is now carried on to a considerable extent,) that two or three papers might easily be made up out of one collection of type.—This is performed in the following simple manner:—A newspaper with a certain title is put to press, and the usual number of its circulation printed off—say a thousand; this occupies an hour. During this hour the editor may be employed in writing, and the compositors in putting together, any thing additional that may be brought in through the various channels of information open to the establishment. The first paper being printed off, is removed to the place of publication—the type taken away—the other certain title got ready—a moving and shifting of different articles of news takes place—an alteration of appearance is made as much as possible; and thus a morning paper may be turned into an evening paper; two or three evening papers got up from one collection of type; or two, three, or four weekly papers “made up” out of perhaps a daily evening or a morning journal.—This is no exaggeration; many individuals out of the printing business, have noticed and remarked,—say a glaring or a curious blunder made in one paper, appearing in another—and found in a third: their astonishment is excited; but it ceases, on their being told that one set of men, and one set of type, do the whole of the business of these different newspapers.

A description of the varied sources and vast expenditure of a morning paper, for the different articles of news it contains, would occupy too much of our space. The expense of postage alone, in many offices, would cause a look of incredulity and astonishment, leaving out the money paid to reporters, (generally about 1½d. for every line furnished) or the two, three, or four hundreds per year paid to others regularly belonging to the establishment, and that establishment of reporters alone consisting perhaps, especially during the sitting of parliament, of eight or ten individuals.

This number will be found absolutely necessary to ensure despatch, when we consider that we can see, at six o'clock in the morning, the proceedings of the house of lords or commons, amounting perhaps to 15 or 16 columns, and at the end of the same “The house adjourned at 3 o'clock.” The persons employed on morning papers consequently retire to rest when others are getting up.

The expenses attending evening papers are much less, though even in some of these they are very considerable. When morning papers are published, evening papers are commenced. The editor of an evening paper has before him all the morning journals. The news in each is public property—the scissors consequently are his best and most intimate friend—here he culls all that pleases his fancy, or that he thinks will please his readers; and thus, with the assistance of some few reports of circumstances occurring during the morning, his news is obtained in a much cheaper way.

It happens, however, sometimes, that what is obtained and paid very heavily for, is copied into the papers the following morning, and thus a mutual exchange is made beneficial to both parties. It is known that one article only, say 40 or 50 lines, has, in time of war, when sent by express, cost the proprietors 50 or £60; and the salary of a clever evening-paper editor rises sometimes so high as £20 per week.

#### AN AUDIENCE OF THE PACHA OF EGYPT.

THE following extract is from an intelligent work recently published by Mr. Madden, a medical gentleman, who has lately travelled through Turkey.

“After the presents were extolled by all the court, I shewed his highness the manner of winding the musical clocks, which he seemed much pleased with, and repeatedly exclaimed ‘Mashallah,’ God is great. ‘You hakkims,’ he said, ‘can do every thing; you can mend people’s bodies and wind clocks, Mashallah!’ This was intended for a witticism, and all the Christian parasites accordingly laughed at the good thing ‘his highness’ said. We got coffee, but no pipes. Sir Hudson Lowe was one of the last persons who had a pipe at the Pacha’s. The cancelliere, who sat by me, repeatedly told me not to sit at my ease, but to rest on the very edge of the divan, as the other Franks did; ‘for,’ said he, ‘when Sir Hudson visited his highness, he sat in such a respectful manner, that he hardly touched the seat; and his highness

remarked it when he was gone, and said, there never was an Englishman of so much talent in his presence before.' It was the first time I had heard of the seat of knowledge being situated in the *os sacrum*; and as I was not ambitious of supplanting the ex-governor of St. Helena in the good opinion of a Mussulman, I continued to sit as any English gentleman might have done in the presence of a Turkish soldier.

"The first theme of conversation was the siege of Bhurtpore. The Pacha asked me if it were true, that the English had taken the city, and massacred the garrison? Mr. Salt replied, there was no doubt of the place being taken; and as the garrison had refused quarter, that many had lost their lives. The Pacha burst out laughing; 'Oh,' said he, 'you are clever people in England; you go to war in India; you massacre garrisons; you do as you like with your prisoners, and no one talks against you; no one points at your red swords; but my people kill a few *giaours* in Missolunghi, and all Franguestan cries out *murder*; every Christian calls my son Ibrahim a bloodhound.' Mr. Salt had the politeness to declare, he never heard any one say so; he appealed to me; of course I could not hear any thing which my consul heard not; but the Pacha believed neither of us, and he continued to talk about Bhurtpore and Missolunghi, and to ring the changes on Missolunghi and Bhurtpore for half an hour. I observed that he had a French newspaper by his side, which, no doubt, one of his interpreters had been translating to him, for he knows no language but Turkish, not even Arabic; and has only lately learned to write his name.

"He must also have been informed of something in the newspaper about the Pope, for on our leaving the room, when Mr. Salt demanded a private conference with him, instead of the business Mr. Salt wished to discuss, he began talking of his holiness. 'And so the people kiss his toe,' he said. 'How extraordinary to him to kiss a mufti's toe. If I went to Rome, would they compel me to kiss his toe?' Mr. Salt assured him, he might go to Rome whenever he pleased, without kissing any part of his holiness; and that the English had a mufti of their own, or at least a head of the church, but his toes were never kissed. 'Oh, I know it,' cried Mohammed Ali; 'you do not belong to the mufti of Rome; but then have you not one half of your people belonging to him somewhere outside of London?' 'Certainly not,' replied Mr. Salt: 'I fear the Franks here

deceive your highness in the accounts they give of England.' 'But,' said the Pacha, 'are not some of your *rayahs* of a different religion to yours? are they not treated like slaves? did they not rebel, and did not you chastise them with the sword? and yet the sultan never interfered; they were your *rayahs*: you used the *giaours* as they thought fit, and we never asked you why do you trample on these dogs? and now, tell me what right have you to send money and arms to our *rayahs*, to rebel against their master? and why do you ask the Sultan to set them free?' These were very awkward questions, and Mr. Salt confessed to me, he found it difficult to answer them. But it is a bad case which admits of no defence; so Mr. Salt explained the disinterestedness of our policy, and the toleration of our laws, in a long discourse to the Pacha; which his highness listened to with great gravity and good humour, as if he believed every syllable of it; for Turks are extremely polite in argument, they had rather appear to be convinced, than have the trouble to repeat their dissent. The Pacha appears to be in his sixty-third or sixty-fourth year; a hale, good-looking old man, with nothing but his piercing eyes to redeem his countenance from an expression of vulgarity."

#### GREEKS AND TURKS COMPARED.

(From Madden's Travels.)

THIS extract clearly shews how easy it is for superficial thinkers to take up hasty opinions; and also proves how true is the description which the unerring finger of God has traced in his word, of the character of man, in all circumstances, when living at a distance from his Creator:—

"It has been a long disputed question whether the Greeks or Turks are the best people: but the question should have been which of them is the worst; for I should be inclined to say, from my own experience, that the Greeks as a nation are the least estimable people in the world, with the exception of the Turks, who are still less to be admired.

"But as to the outward man, the Turk is, physically speaking, the finest animal, and indeed excels all Europeans in bodily vigour, as well as beauty. As to their moral qualities, I cannot go to the length of Thornton's commendation, or of De Tott's abuse. In my medical relations with them, I had much to admire, and a great deal to condemn. I found them charitable to the poor, attentive to the sick, and kind to their domestics; but I also found them perfidious to their friends, trea-

cherous to their enemies, and thankless to their benefactors. Eight cases of poisoning have fallen under my observation already—five of these victims; and in every case the fatal dose did its deadly business within eight-and-forty hours, but in most instances in twelve. The nature of the poison I cannot speak of with certainty; from its being tasteless in the coffee, which is commonly made its vehicle, it can neither be opium nor corrosive sublimate; but, from the symptoms it produces, I believe it to be arsenic.

“Of all things in Turkey, human life is of the least value, and of all the roads to honour and ambition, murder is deemed the most secure. I sat beside a Candiot Turk at dinner, who boasted of having killed eleven men in cold blood; and the society of this assassin was courted by the cousin of the Reis Effendi, at whose house I met him, because ‘he was a man of courage.’ A rich Ulema, a man of the law and of religion, proposed sending for one of the Jewish women who followed the avocation of infanticide, and who are consulted, not only by the Turks, but also by the most respectable Levantines. I of course declined a consultation with a privileged murderer, and represented the evil consequences arising from such practices. \* \* \*

“The Turks are generally considered to be more honest than the Greeks, and in point of fact they are, or at least appear so. They are certainly less mendacious, and are too clumsy to practise chicanery to advantage. Their probity, however, depends not on any moral repugnance to deceit, but solely on the want of talent to deceive. I never found a Turk who kept his word when it was his interest to break it; but then I never knew a Greek who was not unnecessarily and habitually a liar. He is subtle in spirit, insidious in discourse, plausible in his manner, and indefatigable in dishonesty: he is an accomplished scoundrel; and beside him the Turk, with all the desire to defraud, is so *gauche* in knavery, that to avoid detection he is constrained to be honest.

#### WESLEYAN METHODIST CONFERENCE.

FROM the annual meeting of the preachers belonging to this body, held this year in Sheffield, we learn—that between *three* and *four hundred* were present—that about *five thousand* members have been added to their societies during the year—that *twenty-four* preachers have died—that *many* have retired from the work, and that between *thirty*

and *forty* have been added to the list—that the utmost harmony has prevailed throughout their deliberations—and that ample accommodations were provided for them by their numerous friends in Sheffield.

### POETRY.

#### “THE CLOUDS RETURN AFTER THE RAIN.”—SOLOMON.

How soon do we outlive our blossoming prime,  
When health glides through every vein,  
No sooner to manhood’s meridian we climb,  
Than we fade, and we bleach, by the action of  
time,  
And the music of fancy becomes a dull chime,  
“For the clouds return after the rain.”

Age comes! glossy ringlets, and roseate hue,  
At once he expels from his train;  
Whatever was sprightly when life was but new,  
And youth was all freshness with morning dew.

Has past like a vision that flits from the view,  
“And clouds return after the rain.”

The heyday of mortals is over apace,  
Youth, beauty, bloom, vigour, all wane,  
The nerves are relax’d, and care wrinkles the face,  
And happy is he who can finish his race,  
With the eye of his mind fix’d on glory and grace,  
“Though the clouds return after the rain.”

The dance and the viol, the lute and the song,  
Are tasteless, insipid, and vain;  
Nought pleases him now, that delighted when  
young,

The heart’s living lyre is by sorrow unstrung,  
All broken his spirit, and silent his tongue,  
“For clouds return after the rain.”

The days of his childhood were sunny and bright,  
But none can recall them again;  
And now ’tis short daylight, and tedious night,  
Time’s visions of beauty have vanish’d from sight,  
And left not a trace of their foot-steps in light,  
“While the clouds return after the rain.”

Spring covers the earth with an emerald vest,  
Which Flora enamels in vain;  
The winter of snow has frosted his breast,  
His breathing is short, and his sleep much oppress’d

By a stitch in his side, or a pain in his chest,  
“For clouds return after the rain.”

And let them return! Christ is able to save,  
Though flesh, strength, and nature decay;  
My hope in his love shall the winter storm brave,  
He’ll guide my lone bark as I pass the dark wave,  
And rising to bliss as I sink in the grave,  
I shall live through eternity’s day.

JOSHUA MARSDEN.

#### STANZAS ON THE DEATH OF MISS H.—G—

Who died 11th September, 1827, in the 22d year of her age.

“I pass’d by the burying place, and wept sorely,  
To think how many of my friends were in the mansions of the dead,  
And in an agony of grief I cried out, ‘Where are they?’  
And Echo gave answer and said, ‘Where are they?’”  
KUSSLOW.

IN vain do I vow that my muse never more  
Shall fix her abode in the tomb;  
In vain I entreat her to cease to explore  
That realm of impervious gloom:

In vain I entreat her to nature's gay plains,  
Or indulge contemplation in some lonely glade,  
Or range through Elysium, where spring ever  
reigns,

Where verdure and flowrets immortal ne'er fade,  
In that region which death never dares to invade.

More pleasing to her in the deep shades of night,  
To roam through the dreary church-yard;  
To weep o'er the vanquish'd, once strong in his  
might,

Or mourn the unfortunate bard:  
Cut off in his bloom, in full vigour of health,  
Whom the *Nine* vainly strove from death's pon-  
iard to save;

The elegy mourns for no statesman of wealth,  
This strain sorrows not for the fall of the brave,  
But beauty's untimely descent to the grave.

It is not for beauty alone that I sigh,  
Too early consign'd to her urn;  
For time will soon rob of its lustre the eye,  
And dust unto dust must return:  
When charms intellectual with beauty combine,  
And sweet sensibilities govern the breast,  
When in one every virtue conspires to shine,  
What heart can forbear to deplore the behest,  
That calls her away to the seats of the blest?

When Aurora is seen from her slumbers to rise,  
And her vestment begins to unfold;  
And the lamp of her brightness displays in the  
skies,

Richly streak'd with ethereal gold:  
When the bright sparkling dewdrop is seen on the  
trees,

And the birds sweetly sing in ambrosial bowers:  
And the gay winged butterfly sports in the breeze,  
'Tis an emblem, sweet maid, of thy youth's cheer-  
ful hours,

And the pleasures that beam'd on thy infantile  
powers.

'Tis past—and thy morn of existence is fled,  
And drear is the once lovely scene;  
And the rays of bright prospects that play'd round  
thy head,

Seem to thee as thy beauties never had been.  
Not a shade of thy beauties now lingers behind,  
Save thy virtues which live in the hearts of thy  
friends,

Remembrance shall cherish thy worth in their mind,  
While reason her aid to mortality lends,  
And each in his turn to death's region descends.

Each grace unaffected warm fancy shall paint,  
While the tongue of affection sincere,  
Shall dwell on thy wit with a smile and a plaint,  
Though that smile *must* be "*dash'd with a  
tear.*"

Thy friend, gentle Hannah, the friend of thy choice,  
Wisely taught by that cheering example of thine,  
Shall muse on the last sad adieu from thy voice,  
And thy kind admonitions in accents benign,  
Like thee will submit to the fiat divine.

Dear Hannah, thy friends with regret give thee up,  
To the cold cheerless pillow of earth;  
But their grief is allay'd by a scriptural hope,  
That thy beauties will find a new birth.

As the germ of the grain is preserv'd in the dust,  
Till it springs forth to view a ripe beautiful ear,  
So, Hannah, shall rest thy remains with the just,  
In a form like thy Lord's, thou with him shalt  
appear,

To dwell with the saints in a happier sphere.

No lingering consumption thy vigour decay'd,  
And secretly prey'd on thy bloom;  
Like a whirlwind death came, and his terrors dis-  
play'd,

And hurried thee down to the tomb.  
Adieu, gentle shade, may the gay trifling fair,  
Who give to thy memory the tribute of sighs,  
Like thee, for the same awful crisis, prepare,  
And as wisely earth's gilded temptations despise,  
And seek for superior bliss in the skies.

Great Grimsby.

ANN WEBSTER.

## "THEY ARE AS A SLEEP."

(Psalm xc. 5.)

A WAVE, a breath, a tale that's told,  
A cygnet's song, a swallow's flight,  
A bubble cast in beauty's mould,  
A shade, a storm, encompass'd light,  
Is human life; and, laugh or weep,  
"A thousand years are but a sleep."

Ah! who will triumph, who will mourn,  
To hear this woeful, welcome truth;  
That swift as morning's glad return,  
And short as the full rest of youth,  
Eternity on time will break,  
And all from life's brief slumber wake?

Art thou not glad, O widow'd wife,  
O childless mother, sad and lone?  
Wouldst thou not fain escape from life,  
And join thine heart beneath that stone?  
Death has already broke thy sleep,  
And waked thee up to watch and weep,

Not so that fair sun-featured boy,  
His are the hopes of life's young dream;  
He feeds upon foretasted joy.

He basks in summer's brightest beam.  
But he *must* wake, and waking find,  
The vision gone, a cheated mind.

And what of him, whose shaking head,  
Bears, thinly strewn, the flowers of age?  
Is he not of the living-dead,  
The Crusoe of the tempest's rage?  
Ah! one may live till life's distress,  
And sleep till sleep is weariness.

But there be those whom guilty fears,  
Like nightmare visions, early woke;  
Again they slept, and in their ears,  
Unheard, a voice of thunder spoke.  
And on their eyes, unseen, unfelt,  
A flame like forked lightning dwelt.

It was the voice which spoke to Paul,  
It was the light that flash'd on him,  
The voice and light that visit all;  
But these have drunk, charged to the brim,  
The cup of wrath, that opiate deep,  
Ah! life may be a dreadful sleep. J. M. H.

## TO A LADY,

Upon seeing the first and only Production of her  
Muse, and hearing she had intimated her inten-  
tion to write no more.

O LADY! sweep again the lyre,  
(Whose thrilling notes will peace inspire.)  
Which piety has strung:  
Till sounds are heard, as sweet as those  
Which 'bove the fanes of Jebus rose,  
By monarch minstrel sung.

Ah, wherefore thus its magic try,  
Then throw the harp neglected by,  
When only *once* its sound  
Beneath your skilful hand has spoke,  
In soul-arousing strains, and broke  
The gloom which hung around.

Again resume, with magic spell,  
The harp already touch'd so well,  
The pleasing task pursue:  
Again pour forth, in sacred lays,  
The mingled notes of pray'r and praise,  
Which please and profit too.

O lady, sweep again the lyre,  
Nor quench at once the kindling fire,  
Which in your bosom glows:  
To Him devote the talent giv'n,  
By turning wand'ring souls to heav'n,  
From whom the spirit flows.

Hadleigh, July.

J. YOUNG.

## THE JOYS OF CHILDHOOD.

How sweet, when childhood's prattling bliss  
Unfolds a thousand lovely charms;  
To meet the soft maternal kiss,  
When circled in a mother's arms.

How sweet it is in those young days,  
When beauty, budding as a rose;  
Receives a mother's partial praise,  
That from affection's fountain flows.

How sweet when actions infantile,  
The heart of innocence declare;  
To gain a mother's beamy smile,  
A smile the darling loves to share.

How sweet it is when sorrows rise,  
And thoughts their struggling troubles bear;  
To see reflected in those eyes,  
A mother's sympathizing care.

How sweet in every pang to know,  
Where'er the tender frame shall rove;  
There is a heart to feel its woe,  
There is a mother's sacred love.

Beaconsfield.

J. A. B.

## A PORTRAIT OF THE DEAD.

Her eyes were like "Forget me not,"  
As blue as is that lovely flower,  
Mild as the mildest summer's eve,  
Making love spring, as April's shower  
Awakens Flora: yes, believe,  
Her eyes' expression ne'er can be forgot.

Her face was worthy of such eyes,  
'Twas form'd in beauty's happiest mould,  
'Twas all that fancy's pencil paints,  
All that e'er poet thought or told,  
Moreauteous far than Guido's saints,  
'Too fair for earth, 'twas form'd to grace the skies.

Her form gave every eye delight,  
Once seen, though but for once, beloved,  
Her every gesture shewed a grace,  
Easy as if in courts she'd moved,  
Her form was worthy of her face,  
With Hebe's freshness blest, yet sylph-like light.

We heard sweet music when she spoke,  
As if 'twere zephyr's gentlest note;  
We scarcely breathed to list' her breath,  
And yet rebuke from her deep smote,  
Offending her was worse than death,  
Who knew her best, most loved, most blest love's  
yoke.

Her mind was stored with richest lore,  
The wisdom taught by heavenly means,  
The wisdom given from above,  
To blanch as snow sin's foulest stains,  
Teaching the promise true of love,  
And joy when earth and time shall be no more.

Her heart, her soul, were fit for heaven,  
For each was what it seemed to be,  
With angel person, angel mind,  
O God! how dear she was to me,  
The loveliest flower of loveliest kind,  
The best, the dearest gift to man ere given.

Death hath now closed that brilliant eye,  
That face hath lost its youthful bloom,  
That graceful form will move no more,  
That tongue is silent in the tomb,  
That mind's illumination's o'er,  
That soul—but that not death can e'er destroy.

But what am I? I must repine,  
For once the angel was mine own!  
Oft have I seen her heavenly smile,  
As if on me her life were grown,  
Now, 'tis felicity's recoil,  
Of all bereft. No! in heaven she's still mine.

A.

REVIEW—*The Church in Danger from Herself.* By the Rev. J. Acaster, Vicar of St. Helen's, York, and Domestic Chaplain to the Right Hon. the Earl of Mexborough. 8vo. pp. 176. Seeley and Sons, London.

THE common cry of "The church is in danger," strongly reminds us of the fable, in which a roguish shepherd boy is represented, reiterating the cry "The wolf is among the sheep," and imposing upon his neighbours, so that when the wolf had actually got among them, they would not believe him. Sachererel cried that it was in danger from the act of toleration: Danberry, that it was in danger from evangelical preaching; Simpson, that it was in danger from the expense of washing surplices; Norris, that it was in danger from the Bible Society; and Thomas, that it was in danger from the Church Missionary Society; and as we have perceived no danger attending all these alleged mischievous things, we are apt to be sceptical when Mr. Acaster cries, that she is "in danger from herself." Yet we ought not to stop our ears against his alarm. Neither should those who have the power of keeping her from danger be indifferent. She is now so closely cooped up, that unless she act vigorously on the defensive, the contest will be doubtful. Her bulwarks are thrown down by those who were voluntarily sworn to defend them, though the citadel remains uninjured, and will continue impregnable, if those within it remain true and firm at their posts. The present volume is an honest and unadorned remonstrance with her rulers, suited to the present crisis. It is divided into four chapters.

I. The necessity of a church establishment to maintain and perpetuate the Christian religion through successive generations, and to meet the religious wants of the nation.

II. The church of England, as by law established, is, if properly and efficiently administered, peculiarly adapted to maintain and perpetuate the Christian religion, and to meet in every way the spiritual wants of the nation.

III. Deviations from the adjustments and regulations of the founders of the church, the cause of her present inefficiency, and of dissent throughout the land.

IV. Necessity of returning to the original intentions of the founders of the church, with regard to all the plans which they devised, and the regulations they adopted; in order to render her efficient for the present.

se intended; to regain the confidence of a people; and to preserve her in existence. Of the first, little need be said, except that it is defective in pleading the cause of religious establishments. But the author certainly excusable, as his book is prosedly written to point out the abuses of our present established church. He has acted prudently in adopting the present plan. By it he will prevent his antagonists from holding him as an enemy to establishments, and of course he could not be an impartial judge in the business.

To those of our readers who wish to make themselves master of the general arguments on the behalf of religious establishments, we recommend them to peruse "Wilke's Essay on the Necessity of a Church Establishment in a Christian Country;" and on behalf of the church of England in particular, "Jewel's Apology," "Hooker's Ecclesiastical Polity," and "The Claims of the Established Church" by a Layman.

In the second chapter, the author is decidedly of opinion, that if the church of England were properly and efficaciously administered, she would perpetuate the true religion, and supply the spiritual wants of the people. Though this position has been disputed inch by inch by some rigid dissenters, yet the more temperate of them say, "If we must have an established church, let the present continue, on account of its moderation."

The great majority of Wesleyan Methodists go much farther, as they do not object to attend upon her services, when they can hear the gospel preached in simplicity. In numerous instances they avoid having their own services in church hours, and in very many of their chapels her liturgy is regularly used. That there is a disposition among the people to attend the services of the church, is evident from this circumstance, when the pulpit is against the reading desk, they leave, but when a consistent minister succeeds, and invites them, the scattered flock returns.

These services would be still more attractive, if that for the morning were divided into two, according to their original design, and as they are still performed in Worcester cathedral. This would prevent repetitions, keep up the attention of the audience, and not fatigue the officiating minister before he commenced his sermon. In addition to this, a parish priest's exhortations and preaching ought not to be limited to this church; when occasion required, he ought to be encouraged in going out to the highways, and hedges, to barns, and cot-

tages. This plan of beating the bushes, has wisely been adopted by the Irish prelates. Success in doing good will prove the correctness of their views. Yet in this age of novelties, speculation, excitement, and inconsistency, there will be seceders from the best-ordered establishment under heaven. Human nature is given to change. The same aching void which stimulated the Athenians to pursue the *τι καίρον*, is powerfully operating among ourselves; and there is scarcely a sect of religionists, but what is reduced to fractions.

On advancing to the third position of our author, we feel that we are walking upon moving ground.

Incedis per ignes  
Suppositos cineri doloso.

Mr. Acaster must be a man of piety, observation, courage, and independence, to venture upon such an overawing undertaking. And good mother church ought to be proud of such a son, who will hazard all his prospects for her sake. Like his elder brother Hooker, he comes honestly forward to shew, that some of her own offspring have done her a material injury. We, therefore, advise his brethren not to use vituperation, but to reform; not to view him as an arrogating brother, but as a faithful monitor; not as an enthusiastical alarmist, but as a reasonable rectifier of abuses.

That the church of England contains within herself some destructive elements, at present cannot be denied. Some time-serving bishops, worthless patrons, and avaricious incumbents, are found within her pale. Ignorance and bigotry are the only prominent features to be seen in a few of her efficient members. Yet these are not her legitimate offspring, but a foundling breed, which has been fostered by an excess of charity. All human establishments are liable to the same impositions. The same accusations have been brought against the churches of Scotland, Switzerland, and the reformed states upon the continent. But these abuses have been much more than counterbalanced by the advantages which society has derived from Christian establishments. The numerous Christian institutions which signalize the present age, are patronized and animated by dukes, earls, lords, admirals, bishops, and deans, that have been bred and tutored within the sacred precincts of the Anglican church.

In the last chapter of Mr. Acaster's book, he shews the "necessity of returning to the original intentions of the founders of the church," &c. Here he proposes no innovation, but simply a returning to the

original constitution of the church. He follows Hooker as his elder brother in the business, and shews that there ought to be a reform in the admission of candidates for holy orders. Yet in the present advanced state of society, we think that some improvement ought to be made in the original. Elocution ought to be more attended to, as a requisite in candidates. And the right reverend bench may take a hint from the mode of admission among their dissenting and Wesleyan brethren, as they admit none to the work of the ministry till a satisfactory specimen of their capacity for public speaking shall have been exhibited.

*Fas est ab hoste doceri.*

To those who are employed in the admission of candidates for ordination, we beg leave to recommend a perusal of the mode and manner in which bishops Bull and Wilson treated their candidates.

With regard to the reform proposed in archdeaconal visitations, and the duties of churchwardens, we give our hearty amen. The former has certainly dwindled into an unmeaning meeting, except that of a good dinner; and the latter serve their office with so much laxity, that the majority of them are guilty of a species of perjury.

The subject of pluralities has been a source of complaint for ages, without any decisive remedy having been applied. And if the report which we have heard be correct, that some of our prelates are trying a corrective, by commencing with curates, and the incumbents of small livings, they have begun at the wrong end. They are skimming over, instead of probing.

There is also a complaint of want of union in the church. There never was a period in which union was so necessary as the present. Radicals and ultra-dissenters, Socinians and Papists, infidels and fanatics, are leagued against her. Her safety consists in a union of scriptural doctrines, accompanied with a holy emulation to promote the eternal interests of those within her pale; a union of zeal, in training up her youth in the ways of the Lord, and in circulating the holy Scriptures among the unenlightened; a union of effort, in sending her heralds among the heathen; and a union in prayer for the divine influence on all her counsels, and that the Almighty would "send down upon her bishops and curates, and all congregations committed to their charge, the healthful Spirit of his grace," then we venture to predict, that no weapon formed against her shall prosper, and that all our author's prognostics will be *vox et præterea nihil*.

REVIEW.—*Clouds and Sunshine*. 8vo. pp. 334. *Maunder*. London.

IN too many instances, the manner in which literature accommodates itself to public taste, is to be lamented as a serious misfortune. A depraved appetite is frequently craving for unwholesome food, and those who are governed by pecuniary interest rather than moral principle, are always ready to administer to its wants. Hence, the evil gathers strength from the indulgence which it receives, time confirms the disease, and at length the malady becomes incurable. There can be little doubt, that, while literature has thus been prostituted to meet the demands of a corrupted age, the claims made upon its productions have greatly tended to pollute its character. The influence has perhaps been mutual; both verging to deterioration; each lamenting the mischief produced by the other; yet reciprocally co-operating to increase and perpetuate the evils deplored.

It is, however, with much pleasure we can state, that the remarks contained in the preceding paragraph, are by no means applicable to the volume before us. The author aims to furnish amusement to his readers, but in quest of subjects, he never extends his excursions beyond the pale of virtue, nor contaminates her sacred atmosphere by an illicit introduction of unbalanced articles. Disdaining to carry on a contraband traffic under her colours, his pages will bear the most rigid scrutiny, and in what respect soever they may be otherwise found defective, no one will be able justly to charge them with a want of moral purity.

The *Gipsy Girl*, *Religious Offices*, *Enthusiasm*, *Romanism*, *Rashness*, *De Laurence*, and an *Appendix*, are the titles of the articles which fill this volume. Each of these has a distinct character of its own, independently of the general bearing of the whole; but our remarks, when separately applied, must be confined within narrow limits.

Maria Pedley, the *gipsy girl*, had been removed when young to the house of a friend residing near London. During her abode here, her mind received much cultivation; but her friend dying, at the age of eighteen she was removed back to her original cottage, where her time was passed away in innocent simplicity. A neighbouring gentleman named Fairfax, hearing her sing, found means to have an interview, when, being captivated with her charms, he offered her his hand in marriage. This was accepted, on conditio-

at he retained his affection after an absence of one year. On their separation, Maria is taken ill, and, at the moment of her return, languishes on the verge of death, and dies almost in his arms. The tale is barren of incident, and might have been comprised within a much narrower compass. Its more prominent features are, the honourable fidelity of Fairfax, and the retiring modesty of the gipsy girl.

*Religious Offices*, is a dialogue on the articles, ritual, and services of the church of England, in which, while the aggregate excellence of the establishment is fully admitted by the parties, many defects are pointed out, which it is contended may be removed without endangering the stability of the fabric. It furnishes on the whole a tolerable specimen of what may be advanced on each side of the question, between two friends, without the acrimony of controversy, or the partiality of special pleading.

*Enthusiasm*, though somewhat caricatured, is ably drawn up, and no doubt many such characters may be found as those which are personated in this article. It may, however, be feared, that, while the author endeavours to guard his readers against the wild rhapsodies of fanaticism, he throws on the empire of genuine religion, a shadow, to which he should have given a different direction.

*Romanism*. This article discusses with no contemptible dexterity the question of Catholic emancipation, and exposes to the contempt it deserves, the absurd pretensions of the Papal hierarchy. It proves from unquestionable authority, that Popery is every where the same, and wants nothing but power and opportunity to repeat its former atrocities. It does not enter into the depth of the questions agitated on the occasion; but it develops a sufficiency to carry conviction to every unprejudiced mind, that Popery cannot claim the Almighty for its author, nor derive from the gospel the sanction which it both wants and claims.

*Rashness*. This subject is finely illustrated in the characters introduced. It is a picture but too frequently realized in actual life, though in some instances the shades may be a little too dark, and the colouring somewhat too brilliant. It contains rather more incidents than several of the other pieces; but the whole might have been compressed within more contracted limits. The author seems to have been more intent on displaying his descriptive powers, than in giving prominence to the heroes and heroine of his tale.

*De Laurence*, is a sketch of the life of

a libertine, the votary of every vicious propensity, the seducer of innocence, and the slave of every unholy passion. Justice at last overtakes the culprit, and he expiates his crimes on the gallows. His wife, whom perfidy had drawn into the matrimonial snare, exhibits a contrast to the abandoned husband. On the repentance of a condemned cell, the author has many striking observations, and although we cannot follow him in all his censures, we suspect that truth will sanction many of his animadversions. In cases such as these, Christian charity is, perhaps, carried to an unjustifiable extreme. The triumphant exit of a culprit is at least an awful, if not a suspicious sight.

*The Appendix*, contains notes on several Roman Catholic tenets, and exclusively applies to the article Romanism. The quotations which the author has adduced, from the councils and acknowledged writings of the infallible church, preclude the possibility of mistake or misrepresentation; but they contain nothing which has not been brought before the public eye by Protestant writers, times innumerable.

On combining these diversified parts together, we discover much to instruct, and much to entertain. It is not a work of profound research, nor are the conclusions wrought out with logical precision; but the premises and their results are so obvious, that no one can doubt the justness of the former, or the legitimacy of the latter. It is a book which concentrates much useful information on several interesting topics, and one that may be perused with pleasure and profit by a numerous class of readers.

REVIEW.—*Vallery; or, the Citadel of the Lake. A Poem. By Charles Doyne Sillery. 2 vols. 8vo. pp. 284—303. Simpkin. London, 1829.*

THE scenery and details exhibited in these volumes being all foreign, many portions appear visionary, and assume the air of romance. "The murdered maiden's vault, the haunted dungeon, the mysterious cave, and gloomy cloister of the bleeding Moor," transport us to other periods of time, and other regions of territory, than those to which we have been accustomed. In many respects these circumstances will augment the interest which the reader feels in its episodes, catastrophes, and issues; but this will in no small degree be counterbalanced by the veil of obscurity in which several occurrences are involved.

In this empire of superstition and ignorance, we might naturally expect to find

omens, presages, and prognostics plentifully scattered, and in these articles no one who peruses this work will have any reason to complain of scarcity. The author goes beyond the boundaries of these common topics, he has recourse to fiends and demons to visit his infernal palaces, where, as in duty bound, they frighten the timid, defeat the best-concerted purposes, and prove their dominion over the affairs of man. On other occasions, however, the poem takes a different turn, and introduces us to scenes that delight the senses, encourage the daring, and reward the enterprises of heroic valour.

There can be little doubt that the author finds himself quite at home in these regions of vision and romance, and his poem furnishes unquestionable proof that his mind is well stored with the machinery necessary to give the creations of his fancy their full effect. In this department, the diversity is great, and the reader, who is pleased with the curveting of a poetical pegasus, will forget that the real narrative of the poem has been suspended, while he, through five cantos, has been making excursions in the regions of fictitious episode. It is not indeed easy to determine in what the narrative consists, nor to distinguish on all occasions, when it is either forsaken or resumed. The reader, who wishes to make himself acquainted with the tale, must peruse the whole to acquire this information, and then give it a second reading, to comprehend the adjustment of all the parts. This we cannot but notice as a serious defect. Few persons will range through its cantos more than once, and he who pauses here will be but partially qualified to judge of its merits or defects.

The poetry, which is much diversified in metre, is highly respectable in its character, bringing before us at times conceptions of thought which border on the sublime. We cannot, however, avoid thinking, that many excellencies will be buried in the chaos in which the primary subject is involved, while the allusions which are made to persons, manners, characters, customs, places, and events, that are unexplained, will render to many no small portion nearly unintelligible, especially as neither introduction nor preface tells us what the poem is about.

At the conclusion of each volume, we have several useful notes, many of which will be perused with interest; but not all these together can remove the cloud of obscurity which casts its shadow over the cantos of the poem. Some few gleams of sunshine we can, however, at times per-

ceive, into which we may emerge from "the palpable obscure," and one of these, the death of the piratical chief by the hand of Alonzo, we hasten to lay before the reader.

"What seek you here?—my bride—my bride,  
Where is she?" the chief pirate cried.

"Vile coward—outcast of the tide—

Villain!"—Alonzo quick replied,—

"Darest thou to stand before me here,

When trembling to the soul with fear?

Thou mockery of fortitude;

There is a demon in thy blood,

Scourging thee onwards to thy doom,

The spot on which you stand 's your tomb."

"And thine," the furious chieftain cries,

While fire dashed from his rolling eyes,

And the blood rushed to his face.

"And thine, thou worse than hell profound."

He whirled his rusty falchion round,

And on the warrior with one bound,

He started from the place.

So will a wild bull, long pursued,

Foaming, and spent with loss of blood,

Turn suddenly with gasping breath,

And hotly, madly rush on death.

No villain has true fortitude;

His boldness is but warmth of blood,

Blindness of danger, want of thought,

And rashness hardened to its lot.

As blasting lightnings have been found

To drive an oak into the ground;

As thunderbolts will rend the rock,

And hurl it prostrate with the shock:

"Die then," the enraged Alonzo said,

And dealt a blow upon his head,

That cleaved the quif and skull in twain,

Out gushed the mingled blood and brain,

And as an oak felled on the plain,

He tumbled, ne'er to rise again!"—Vol. ii. p. 137.

The following passage will place both the author and his work in a favourable light.

"And what is man?—what am I but a ruin?—

Is not the throbbing fabric of my heart

A frail, weak, wasting tenement of clay?

Shall it not cease to beat, and be forgot?

Sink down—decay—and mingle with the dust?

Ah yes!—no power on earth,—no prayer to Heav'n

Can save the wondrous fabric from the grate;

Nor would it be desired;—no:—I *must* die,

And rot amid the dust on which I've trodden,—

The dust of other beings like myself:

But, though this world,—this body,—sun,—moon,—

stars,—

Are withering from Creation,—O, my soul,

Thou art immortal! immaterial thou!

And *must* exist for ever and for ever,

The same—the same through all eternity.

O then, my soul, turn—ponder on thyself!

Hear thine own counsels know that all thy powers,

Thy faculties, thoughts, feelings, memory,

Shall follow thee where'er thou wing'st thy flight,

And be thy gladness,—bliss unexpressed,

Or torment keen, for everlasting years.

Act well thy part, then, (worthy of thyself,

And of the God who made thee,) in this life,

And when ten million centuries are flown,

Thou shalt look back with pleasure on *this hour*.

Do thou, O God of love! I humbly pray,

Conduct me to the knowledge of myself,

That I may quaff *light* from thy golden urn,

And live an immortality of bliss."—Vol. ii. p. 138.

We had marked some other stanzas for quotation; but our limits forbid their insertion. To the lovers of chivalry, romance, crusades, and the tumultuous ebullitions of the dark ages, "the citadel of the lake"

will furnish much entertainment, and it is only by readers of this description, that its beauties can be justly appreciated.

REVIEW.—*Essays and Fragments on various Subjects.* By Jacob Stanley. 8vo. pp. 178. Stephens. London, 1829.

WE are informed in the preface, that the papers which compose this volume "were written at sundry times, and on different occasions, and were published in some of the respectable periodicals of the day." To the truth of these observations we can partially bear witness, having seen most of them in other forms and connexions, as the author here declares. The articles are ten in number, sustaining the following titles:

Dialogue on the Credulity of Infidels; Dialogue between a Believer and an Infidel; St. Paul and Socrates compared; Structures on an article in the Quarterly Review, on Wesleyan Missions; Structures on an article in the Monthly Review; Case of Fauntleroy; An Argument in favour of a Society of Thieves; Essay on Defamation; Stage Coach, an essay on Vanity; Essay on Fashion.

In these dialogues, essays, and structures, argument and pleasantry are so happily blended together, that the severity of the former is relieved by the sprightliness of the latter, without detracting from its force by the playfulness of humour, or substituting ridicule in the room of sound and legitimate reasoning. The author seems well acquainted, not only with the evidences of Christianity, which he undertakes to defend, but also with the sophistry and subterfuges of infidelity, which he successfully opposes. On an extended scale, he surveys the weight of argument on each side, and finds, on an aggregate comparison of the whole, that it decidedly preponderates in favour of divine revelation.

Descending to particulars, he adverts to the assailable parts of Christianity, and also to those of its virulent antagonist, and gives in full force a statement of the objections to which each is respectively liable. In favour of the former, he provides an ample defence; but leaves the latter to be vindicated by its professed advocates. The principal arguments urged by infidelity against Christianity, he fairly combats and defeats, and to those whose minds are not fortified against the machinations of its assailants, we would earnestly recommend the perusal of this little volume.

Among these essays, there are a few which seem to have but a remote bearing on the great question to which we have

adverted in the preceding paragraphs. This, however, is more in appearance than in fact. If Christianity be true, then all its doctrines, precepts, and principles are true also, and, with the system itself, are worthy of all acceptance. Whatever opposes a part, indirectly commences an attack on the whole, and thus merits the reprehension it receives.

In the case of Fauntleroy, the author exposes the crimes of forgery and adultery to the just contempt and execration which they deserve, both being diametrically hostile to the principles and precepts of Christianity. The sympathy excited in behalf of this illustrious culprit he censures, as being ill placed, and such as would never have existed in favour of one equal in offence, but less exalted in the ranks of civilized society. On this ground he has made out a strong case, which can only be overthrown by arguments which would adulterate Christianity, and finally destroy those barriers which protect the property, and guard the rights, of man.

The argument in favour of a society of Thieves, is a severe satire on the holders of slaves. These miserable victims of cupidity and injustice, he contends, are procured and retained on no better principles, than the thief who steals, or the accomplice who receives, can plead, when property unlawfully obtained is found in the possession of either. The same reasoning that will exonerate the slave dealer from censure, will demonstrate that a company of thieves have a right to secure whatever they may have acquired by dishonesty and depredation.

The essay on Defamation is characteristic rather than personal; but the delineation is true to nature, and may be exemplified by instances which are but too numerous. It is replete with sound reasoning, which follows the monster through the Proteus forms which it assumes while traversing the community in search of prey.

The Stage Coach is a lively exposure of detected vanity, in which female weakness appears almost too contemptible to excite pity, while clerical superciliousness matures contempt into indignation. The other characters are rather too insignificant for particular notice.

The essay on Fashion delineates the modes by which the simple and unsuspecting are ensnared by the advice and example of veterans in the cause of folly. Several fictitious personages are introduced, to illustrate the process of deterioration, and to shew the gradual steps by which the fabric of virtue is undermined, and the

victim of seduction transformed from innocent simplicity, into a votary of guilt.

We are well assured that these essays were perused with much interest in the various periodicals where they first appeared, and no doubt can be entertained, that in their present combined form, their reception with the public will be equally favourable. They exhibit unsophisticated truth in a pleasing garb, which, mingled with the dignified austerity of her aspect, will render her countenance attractive to persons of every age.

REVIEW.—*Tales of Field and Flood, with Sketches of Life at Home.* By John Malcolm. 12mo. pp. 324. Simpkin. London. 1829.

NINETEEN articles, such as *Life in Camp*, an *Orkney Wedding*, *London*, a *Trip to Paris*, the *Soldier's Grave*, *Helen Waters*, the *Bachelor*, &c. &c. fill this volume. The materials being thus entirely miscellaneous, leave the author quite at liberty to indulge his own inclination in the choice of diction, and in the selection of such views of his subjects as he wished to place before the public eye. Of this toleration he has fully availed himself, and adopted a style, in which strokes of humour, irony, sarcasm, and sprightliness of expression, half eclipse the facts themselves which are so fashionably attired.

We do not, however, mean to insinuate that truth has been distorted by any voluntary misrepresentation; but we cannot avoid suspecting, that, in many places, it has been disguised by the artificial pleasantries with which it has been surrounded. When stripped of all unnecessary exuberance, and gaudy foliage of words, the simple narration may probably, in reference to facts, bear the test of a most rigid scrutiny, and so far it will communicate useful information; but strong indications appear, that the writer, throughout, has been endeavouring to make utility subservient to entertainment, and in this attempt he has not been altogether unsuccessful.

The tales, descriptions, incidents, and delineations of manners, which belong to the respective articles, will, to many readers, be rendered additionally interesting by the lively sallies of expression, and unexpected resemblances, which the author has contrived to find. He has not, however, forgotten the more important part. Of each scene he has seized the leading characteristics, while they passed in review before him, and although some may be obscured by grotesque associations, and the attention

of the reader may be diverted by the admission of caricature; yet the representations will furnish much amusement, and a considerable share of instruction, to various classes of the community; but by none will this work be perused with so much advantage, as by those whose minds can analyze the body, and separate the ore from the dross.

REVIEW.—*Poems by Mrs. G. G. Richardson, Dumfries.* 8vo. pp. 250. Simpkin. London. 1829.

If the value of a poetical volume were to be estimated by the number of articles which it contains, this book could easily command a passport to the temple of fame. It is not number, however, which can constitute force, though it may be suspected, that when nearly fourscore are crowded into two hundred and fifty pages, no great room can be allotted to either, for the display of much mental energy. To this indeed the subjects selected can hardly be said to lead. They are local, circumscribed, and domesticated, in their general character; and many among them are of personal application, on which account they are not much calculated to excite public interest.

But although the subjects may be local and in some respects unimportant, they furnish, in the aggregate, an ample field for the display of diversified talent. Of this, Mrs. Richardson has availed herself, and from the nice discriminations which she has both marked and made, the uses to which her little incidents have been applied, and the moral reflections with which she has brought many to their termination, we can easily perceive that she possesses both the readiness and the ability to turn them to commendable advantage.

In a short, but well-written preface, we are informed, that these effusions of the muse were the produce of distant periods, and that most of them were written in very early years, when no design of submitting them to the public eye was entertained. It appears, however, that they have been favourably received by the lovers of verse, for the copy now before us belongs to the third edition, nor shall we be surprised to find this work passing through several editions more; for although the poetry is not of the highest order, it contains harmony which every reader can feel, and expresses sentiments which all must approve, as well as comprehend.

In some of the articles, excellencies of a more exalted order occasionally burst upon

“The Widow’s Son, a fragment,” isplete with animated strokes of vigorous description and pathetic simplicity, which perceptibly unite with the mournful incident, to rivet our attention, and render the catastrophe increasingly interesting. Several other pieces, in perfect accordance with their respective characters, similar observations might be extended. Of these, the number could easily be so augmented, as in no small degree to compensate for obvious deficiencies, and to place this volume in an unquestionably respectable light.

**REVIEW.**—*Practical Illustrations of a Particular Providence, with Observations applicable to different Classes of Society, and an Account of some Personal Deliverances, in two parts.* 12mo. pp. 178. Duncan. London. 1829.

ALTHOUGH no instances were adduced to prove and illustrate a particular providence, no reasonable person can doubt the fact, unless a general providence be denied. He who superintends the whole, must superintend all the parts of which that whole is composed. A particular providence is included in that which is general, and no whole can be superintended while any one part is detached from its jurisdiction. On this subject, an admirable essay may be found in the two preceding numbers of the Imperial Magazine, by the late Dr. John Mason Good.

We readily allow, with the author of this work, that many striking instances may be found in the histories of families, and the biography of individuals, tending to illustrate divine interpositions on particular occasions; but we are not aware that the decisive conclusions are numerous, which we derive from this source. In these respects the attestations of divine authority can alone furnish a criterion of indubitable certainty. Taking these, indeed, as the basis of our reasoning, we may infer, on the ground of analogy, strong presumptive evidence in favour of various occurrences; but this, in the aggregate and final result, will only amount to a high degree of probability. That God takes occasion to work through the instrumentality of peculiar events, and brings from them unexpected issues, we cannot for a moment doubt; and in these issues his particular providence may be displayed, while the peculiar events may be traced to the operation of natural causes.

In this book the author has adduced numerous facts to illustrate his positions,

and many of them appear so extraordinary, that they furnish less data of being the production of natural causes, than of resulting from the interposition of an agency which is always active, which pervades infinite space, and from which even natural causes derive all their delegated energy. In these instances, when the probabilities are stronger in favour of such an interposition, than in behalf of any subordinate physical cause, reason can be at no loss which to adopt.

It will be in vain to argue, that we cannot comprehend the mode of the divine operation. The same objection will lie, in numerous instances, against all physical agency; and those who on this ground deny the former, have no legitimate reason for adhering to the latter. The facts contained in this work are calculated to awaken the mind to serious reflections; and he who reads its pages with the attention they deserve, will be fully convinced, that the government of the moral and physical world is neither given up to the caprice of chance, nor dragged along in the chains of physical necessity.

**REVIEW.**—*The Panorama of London, or Visitor’s Guide.* By T. Allen, with numerous Engravings. 16mo. Tilt. London.

To an Englishman, London is the most interesting portion of the British empire, and whatever tends to elucidate its antiquities, to trace its history, or to exhibit its peculiarities, can hardly fail to ensure a favourable reception. In this work these objects are fully embraced, though to what extent the whole will be carried, we are not informed.

In the three parts now on our table, we have twenty-seven highly finished engravings, accompanied with a due proportion of descriptive letter-press, which either refers immediately to the plates, or to some remarkable events and occurrences which lie scattered on the stream of time. In its local and public accommodations, whether we turn our eyes to the facilities afforded to commerce, the promotion of science, or the exhibitions of art, the metropolis and its environs furnish a field that is nearly inexhaustible. This work must, therefore, be carried to an almost incalculable extent, before its materials will cease to be interesting.

From the specimens now under inspection, it is obvious that the author well knows how to avail himself of his resources, and to apply them in a manner

that shall prove both instructive and amusing to his readers. Without either puffs, or any parade of pretensions, on which the wary always look with a suspicious eye, the promises of this panorama find a substantial basis in the merits of the parts already published; and if no degeneration take place, it will be both a cheap and valuable publication.

REVIEW.—*Memoir of Mrs. Ann H. Judson, wife of the Rev. Adoniram Judson, Missionary to Burmah, &c.*  
By James D. Knowles. 12mo. pp. 324.  
Wigman. London. 1829.

WHOEVER has perused with attention an article entitled, "American Baptist Mission at Ava," inserted in col. 497 of the Imperial Magazine for June last, cannot fail to feel an interest in this memoir of the heroic and intelligent writer. The article to which we allude, displays intellectual energies of the most exalted order, employed in gathering useful information from a foreign soil, and transmitting it to Europe and America in a vehicle of language, which will never be much indebted to emulation.

The first thirty pages of this volume contain the personal history of this young lady in early life, the means through which she was rescued from constitutional and companionable gaiety, brought under serious impressions, and led to a saving knowledge of her interest in Jesus Christ. In this department her biographer has carefully avoided an error into which many authors, under similar circumstances, fall; viz. that of extending the narrative with tedious repetitions of daily occurrences, varying from each other in scarcely any thing besides the dates under which they appear. No art can render monotony interesting, and in religious biography it always appears to the greatest disadvantage.

Her acquaintance with Mr. Judson, marriage, embarkation for India, voyage, and safe arrival, furnish the next portion. The body of the volume is chiefly appropriated to the manners, customs, and peculiarities of the natives in India among whom she sojourned and travelled, particularly those of the Burman empire; the vicissitudes of the war, which she was called to witness; and the varied sufferings which both she and her husband underwent while in the kingdom of Ava. These incidents lead us to the last awful scene, in which this pious lady breathed her last, and the volume concludes with an address written by herself to the females of the United States.

In the first part nothing remarkable occurs, beyond what the biography of thousands can furnish. Sincere and unaffected piety appears in every part accompanied with an ardent desire to spread among the heathen, the unsearchable riches of Christ. This desire was followed by correspondent action. To cause her life was devoted, and in a glorious cause she fell in a foreign land.

Voyaging to India, this lady's thoughts were principally occupied with the important object of the mission; but this did not prevent her from making observations on the incidents which occurred, the various scenes to which she was introduced, and the effects produced by a succession of novel objects that presented themselves to her contemplation. On these occasions her letters are rendered peculiarly interesting by the anecdotes with which they are enlivened, the piety which they breathe, and the appropriate reflections with which they abound.

The diary of Mrs. Judson, while in India, contains a vast fund of valuable information respecting a people hitherto but partially known, and relative to customs both in peace and war, to which a great mass both of Europeans and Americans are total strangers. Viewed only as a narrative of facts, and a delineation of manners, these portions of this volume are rendered so peculiarly affecting, that they operate upon the feelings of the reader like a talisman, and he remains spell-bound, without being conscious of the fetters which he wears. The following incident, among many others, will be read with undissembled commiseration.

"Last night I heard a considerable noise in the yard in which we live, connected with another family. We went to the door, and saw a female slave with her hands tied behind her, and her mistress beating her with a club, in a most dreadful manner. My blood ran cold within me, and I could quietly see it no longer. I went up to the mistress, and, in broken French, asked her to stop, and what her servant had done. She immediately stopped, and told me that her servant was very bad, and had lately run away. I talked with her till her anger appeared to be abated, and she concluded her punishment with flinging the club she had in her hands at the poor creature's feet, which made the blood run down on her garments. The slave continued with her hands tied behind her all night. They were untied this morning, and she spent the day in labour, which made me conclude she would be punished no more. But this evening I saw a large chain brought into the yard, with a ring at one end, just large enough to go round her neck. On this ring were fixed two pieces of iron about an inch wide and four inches long, which would come on each side of her face, to prevent her eating. The chain was as large and heavy as an ox chain, and reached from her neck to the ground. The ring was fastened with a lock and key. The poor creature stood trembling while they were preparing to put the chain on her. The mistress's rage again rekindled at seeing her, and she began beating her again, as

e night before. I went to her again, and begged she would stop. She did, but so full of anger at she could hardly speak. When she had become a little calm, I asked her if she could not forgive her servant. I told her that her servant was very bad, but that she would be very good to forgive her. She made me to understand that she would forgive her, because I had asked her; it she would not have her servant to think it as out of any favour to her. She told her slave at she forgave her because I requested it. The ave came, knelt, and kissed my feet, and said, mercy, madam—mercy, madam, meaning, Thank you, madam. I could scarcely forbear weeping at her gratitude. The mistress promised me the pain should not be put on her, and ordered it to be carried away. I have felt very happy this evening, that this poor slave can lie down and sleep without that heavy chain."—pp. 81.

But how harassing soever such instances of inhuman cruelty are, to the sensibilities of our common nature, not blunted by a familiarity with enormities, it is in the personal suffering of Mr. and Mrs. Judson, that our sympathies feel their strongest emotion. Robbed, imprisoned, ill treated, and driven from place to place, the energies of human nature sunk under the severity of Asiatic cruelty. The hardships which Mrs. Judson was compelled to endure, imperceptibly preyed upon her constitution, and brought her life to a speedy termination. Early in July, 1826, Mr. Judson left her at Amherst, while he joined an embassy going to Ava. During his absence, she was taken ill of a fever, and, on the 24th of October following, surrounded by none but strangers, breathed her soul into the hands of her Redeemer, after an illness of eighteen days. Of her it might be truly said—

By foreign hands thy dying eyes were closed,  
By foreign hands thy decent limbs composed,  
By foreign hands thy humble grave adorned,  
By strangers honoured, and by strangers mourned.

Independently of the account which professedly delineates her religious feelings and experience, all her letters and expressions furnish features which give completion as well as variety to her pious and missionary character. It is a work replete with valuable materials, and one which will furnish an important addition to our stock of Christian biography.

REVIEW.—*History of the Christian Church, from the First to the Nineteenth Century.* By the Author of the "Reformation," &c. in three Vols. 12mo. pp. 360—363—352. Duncan. London. 1829.

To the mode of designation adopted by the writer in his title-page, viz. "By the Author of the History of the Reformation," we feel no small dislike. It is vague, indefinite, and equivocal. He can scarcely suppose that his readers will think it the

production of Bishop Burnet; and with William Cobbett, of political notoriety, perhaps he would hardly wish to be identified. Within a given circle, the present appellation may be sufficiently specific, but beyond this it is a phrase of dubious, because of uncertain import.

It has sometimes been said, but we hope with more severity than truth, that "church history is a long lie;" though it cannot be denied, that the false colouring which facts and incidents derive from those who record them, is strongly calculated to awaken suspicion. In the representation of the same occurrences and facts by writers within the range of our own observations, we perceive a strange incongruity; and in many periods of time, it is scarcely possible to find genuine historical truth, wholly detached from distortion. It would, therefore, be unreasonable to expect that impartiality should have presided over the writers of the dark ages, to whose industry we are indebted for all our knowledge of the early history of the church. Torn by factions, harassed by persecution, and perplexed with heresy, the common infirmities of human nature demand from us much allowance in their behalf. They have transmitted to us an invaluable treasure, and if, during its journey along the stream of time, it has been polluted with some alloy, it is our duty, after duly weighing all circumstances, to separate the ore from the dross, and hand onward to future generations the sacred deposit pure and undisguised.

This arduous, this very important task, the author has undertaken in the volume now before us; and, having prosecuted his design with commendable industry, he now sets before us the result of his laborious researches. On reviewing his long, and sometimes difficult journey, we perceive him penetrating gloomy forests, traversing barren deserts, and walking over uncultivated wastes, but gathering from the whole a valuable harvest to recompense him for his toils.

In the earlier stages of this work, nothing new can reasonably be expected. It is an abridgment of what has repeatedly been published in a voluminous manner, and in giving it condensation, the author has exercised much judgment in his selections and discriminations. From the unwieldy mass of materials, he has contrived to extract the essence, without disfiguring it with unnecessary encumbrances. Within a narrow compass he has embodied most of the leading facts which constitute the great links in the chain of history, and

given to them an arrangement, over which the eye can glance without difficulty, by the rays of light which he has imparted. He has preserved a consistency throughout the whole, and if in any branch his statements have not been strictly impartial, we feel disposed to attribute the deficiency to any cause rather than to a want of integrity.

In noticing the great events which distinguished the period of the Reformation, both the claims, the arrogance, and the cruelty of papal power, and the formidable opposition by which it was effectually resisted, are fairly stated, but not without giving some degree of prominence to local appellations, from which this work can never derive any advantage. Some few expressions, indeed, may be found, which, among readers of a certain description, can hardly fail to awaken suspicions, which, though unfounded, may prove to this work injurious in their operations. They may be led to infer, that the elevation given to localities among events with which they are more familiar, may not have been without its influence in the details of history, with which they have only a partial or a remote acquaintance.

On descending to more modern times, the author's views have been directed to the spread of the gospel throughout the world, and to the various instruments by which it has been effected. On all these his information is extensive, though his remarks are brief; but we readily admit, while his partialities are not concealed, that no improper language is used respecting those who differ from him in opinion, and that, although his statements may not always be accurate, he cannot be accused of misrepresenting their tenets because they do not happen to coincide with his own.

We learn from a catalogue prefixed to the first volume, that this history of "the Christian church" belongs to a series of works denominated "the Popular Library," of which several are already published. Some of these we have seen and noticed. They rank highly in our estimation, and this history now before us, rather increases than diminishes our approbation. It is a work of great promise, and what is of more importance, of correspondent execution. With simplicity and perspicuity it narrates the leading events in the history of the church, from the earliest age of the apostles to the present time. In all the vicissitudes which have taken place, the finger of God is conspicuous, in guiding her through the wilderness, and in bringing her in safety to the margin of that illustrious

era, when all shall know God from the least to the greatest, and the days of her mourning shall be ended.

In furnishing this intelligent and faithful compendium, the author has laid on the Christian world under lasting obligations. The subject is deeply interesting, and of universal application; and the able manner in which it is brought before the public, notwithstanding minor considerations, cannot but elicit from the liberal minded, of all sects and parties, a tribute of genuine approbation.

REVIEW.—*Polynesian Researches, during a Residence of nearly Six Years in the South Sea Islands, including descriptions of the natural history and scenery of the Islands, with remarks on the history, traditions, government, arts, manners, and customs of the Inhabitants.* By William Ellis, Missionary to the Society and Sandwich Islands, and Author of the Tour of Hawaii. In Two Vols. 8vo. pp. 552—584. Fisher & Co. London. 1829.

To the Christian, the moral philosopher, and the philanthropist, no other portion of the globe has, perhaps, of late years appeared so interesting as the South Sea Islands. Whether we view the inhabitants in reference to their advancement in civilization, their progress in the mechanic arts, or their renunciation of idolatry in favour of Christianity, they form an important era in the history of our species, and stand without any rivals among the nations of the earth.

Until of late years we merely knew that these islands existed, and that they were inhabited by savages; but no attempts were made either to cultivate the intellectual capabilities of the natives, or to explore the soil and varied productions of their distant abodes. It was not until the Duff, under the command of Captain James Wilson, carried some Missionaries thither in the year 1797, that they excited much attention in England; and even then a long period elapsed before they became objects of Christian and philosophical solicitude. In the year 1816, Mr. Ellis, in company with others, embarked at Portsmouth, to make known to these untutored children of nature the truths of Christianity; and, in connexion with his colleagues, to their unexampled successes, unremitting observations, and diligent researches, we are indebted for nearly all we know respecting this interesting portion of the human family; and more particularly to

Mr. Ellis, for the present Work, which has a right to claim a prominent station in the extensive catalogue of Missionary productions.

Some time since, Mr. Ellis published an interesting volume, entitled, "Narrative of a Tour through Hawaii, or Owhyhee, with observations on the natural history of the Sandwich Islands, and remarks on the manners, customs, traditions, history, and language of their inhabitants." This Work, from its first appearance to the present day, has continued to engross a considerable share of public attention, and to merit that ample patronage by which it has been supported.

The name of Mr. Ellis, thus made known, and his abilities as a writer duly appreciated, nothing, it might be supposed, would be deemed unimportant, in reference to these distant regions, that flowed from his pen. The work now before us fully justifies public expectation. It is rendered deeply interesting by the variety and importance of the matter which it contains, and will continue to advance in public estimation as an authentic record of facts, incidents, and historical details, which are already nearly banished from existence. We, therefore, entirely concur with the writer in the following sentiments, which we quote from his preface.

"All their usages of antiquity having been so entirely superseded by the new order of things that has followed the subversion of their former system, the knowledge of but few of them is retained by the majority of the inhabitants, while the rising generation is growing up in total ignorance of all that distinguished their ancestors from themselves. The present, therefore, seems to be the only time, in which a variety of facts, connected with the former state of the inhabitants, can be secured; and to furnish, as far as possible, an authentic record of these, and thus preserve them from oblivion, is one design of the following work."

The first volume contains eighteen chapters, and the second nineteen, which, without attempting to analyze their contents, may be said to embody every species of information which either the islands or the inhabitants can be supposed capable of affording. Beginning with their first discovery, and noticing the subsequent voyagers by whom they have been visited, we are led to survey the natives at distant intervals. Mr. Ellis then introduces to our observations their ancient manners, ceremonies, and customs, both in peace and war. Their modes of government, hereditary rights, public pastimes, idolatrous establishments, romantic traditions, and domestic usages, also in turn engross his attention. These, and a great variety of kindred particulars, he contrasts with the

changes that of late years have taken place in their views, acquirements, and general character. Surveying them through this medium, we behold a savage race emerging from the darkness of barbarism into the light of knowledge, and displaying mental energies which cannot be contemplated without something more than common admiration.

Throughout the whole of his details, Mr. Ellis invariably interweaves the progress which these interesting natives have made in the acquisition of religious knowledge, not merely as a systematic theory, which can do nothing more than afford amusement to speculation; but as a revelation of divine truth, affecting their hearts, and reforming their lives, and leading them to rely for salvation on the Lamb of God that taketh away the sin of the world. In the department the power of divine grace is strikingly conspicuous, and multitudes among them stand as living monuments of its saving efficacy.

In thus blending the religious character of this people, with their civil, social, and political history, Mr. Ellis had an arduous task to perform, and it is not unlikely that he will be exposed to censure from two opposite quarters. The enemies of missions will think too much of these volumes has been devoted to this department; while many among its advocates and friends will hardly believe that the missionary cause has been rendered sufficiently prominent. The more reasonable part of his readers will, however, conceive, that he has contrived to place both in an interesting light, and that each contains all the information which industry could collect, or sober inquiry hope to obtain.

As the history of several islands is given in succession, an apparent sameness will sometimes be found; but this will only be in a few particulars. We are soon led into varied regions of observation, and placed in new attitudes to contemplate the human character. Of every favourable opportunity, Mr. Ellis has readily availed himself, and accompanied his narration of incidents with reflections that are at once honourable to his feelings as a Christian, and creditable to his talents as a man.

Ranging thus from island to island, and mixing with the natives in their diversified routine of life, a deficiency of arrangement in his valuable materials, may, perhaps, be easily discovered. But for this we can easily make ample allowance. It is a defect which arises more from the subject than from the writer, and one which, under similar circumstances, no author

could perhaps wholly avoid. In a work of this kind, we seek for information respecting a people, on whose history, peculiarities, and ideas, all former writers were nearly silent, and finding this in abundance, none but the fastidious will turn from the repast, to animadvert on points of ceremony, and unimportant circumstantialities.

In all the genuine materials, for which alone history is valuable, these volumes amply abound. A copious table of contents accompanies each chapter, through which any article, without much difficulty, can be found, especially as the pages are specified where all the chapters begin and end. The first volume is embellished with five copperplate, and nine wood engravings; and the second is ornamented with four of the former, and seven of the latter. These are neatly executed; and in some of the idols, they exhibit monstrous images, that rarely before, perhaps, ever met an European eye. The work is neatly printed on excellent paper; and though far from being diminutive in magnitude, it will confer more honour and dignity on the library into which it is admitted, than it will take of the room it occupies on its shelves.

Viewed both in their outline and detail, these two volumes of Polynesian Researches are replete with interesting matter. We have perused them with glowing ardour, and can hardly avoid thinking that they add a new and striking feature to the characteristic history of the human race. But what is of still greater importance, they erect a more stupendous monument to the efficacy of divine grace, than, under similar circumstances, any other portion of the globe, or period of history, can furnish. In both of these respects, they have nothing to fear from any existing rival, and an age will perhaps elapse, before they will be degraded from this exalted station in the eyes of posterity.

#### BRIEF SURVEY OF BOOKS.

1. *The Desideratum of Penmanship, &c. &c. &c.* by J. Carstairs, (Longman, London,) exhibits some curious specimens of lines, quadrants, and other mathematical figures in connexion with the letters of the alphabet, the formation and position of which the author endeavours to reduce to scientific rules. His method displays much ingenuity and industry, and the result will be found of great service to learners, and also to many of those who teach learners to write. His system is adapted to secure a command of hand in every degree of variety; and so effectually has he guarded the avenues which lead to

error during the mechanical operation, that the pupil is compelled to go straight forward in the path prescribed. Some parts, without doubt, will be found rather ornamental than useful, but in every effort a certain portion must be devoted to fancy. It is like the tweedle of an organ, emptying its pipes when the tune is ended. Of the whole, we think that this system is entitled to an impartial trial, and we can hardly doubt that this will give it respectability, and adoption.

2. *The Christian Visitor*, (Simplex, London) has lately made its appearance in numbers, to be continued quarterly. It contains general information on religious topics, and subjects connected with Christian instruction. The two numbers which we have, are of fair promise, and the sources of information to which the compiler has access, appears to be both respectable and numerous.

3. *Scripture Characters and Subjects Versified*, by R. Tobit, (Bennet, London,) continue to sustain the character with which it began, namely, that it is designed for children, to whose capacities the humble verse is adapted.

4. *Address of Earl Stanhope, President of the Medico-Botanical Society, at the Anniversary Meeting, Jan. 16. 1829*, (Wilson, London,) is in every respect suited to the occasion. It takes an extensive and luminous survey of the various subjects immediately connected with the society, of the interest which they excite in various parts of the world, and of their importance to mankind.

5. *A Memorial or Tribute of Praise to the Holy, Essential, and Eternal God*, by Samuel Eyles Pierce, (Baynes, London,) seems to contain and express much religious feeling. But in his nomination of Deity he has so overloaded the subject with laudatory epithets, that, although they may be all appropriate, they have more the appearance of fulsome adulation than of rational homage, and sober devotion.

6. *The New French Manual and Traveller's Companion, &c.*, by Gabriel Sarrenne, F.A.S.E., (Marshall, London,) is an useful book for learners, and as such we characterized it some months since. It has now reached the third edition, which indicates that the public are not ignorant of its value.

7. *The Sabbath Minstrel, a Collection of Hymns for Sunday Schools*, by John Taylor, (Westley, London,) we have perused with pleasing emotions. They are familiar in their style, easy in their versification, and pure in their sentiment.

ASTRONOMICAL OCCURRENCES FOR  
SEPTEMBER, 1829.

THE SUN enters the Equinoctial sign of Libra on the 23d at 17 minutes past eight in the morning, when the Autumnal quarter commences, and the days and nights are of equal length in every part of the globe. His declination on the 1st is 8 degrees 18 minutes north, and on the 30th it has changed to south, being 2 degrees 48 minutes southward of the equator. On the 1st his semidiameter is 15 minutes, 53 seconds, and 3 tenths, and on the 25th 15 minutes, 59 seconds, and 4 tenths; the time that his semidiameter occupies in passing the meridian on the 1st is 1 minute, 4 seconds, and 2 tenths, and on the 25th 1 minute, 3 seconds, and 9 tenths: his hourly motion in space on the 1st is 2 minutes, 25 seconds, and 3 tenths; and on the 25th 2 minutes, 27 seconds, and 2 tenths.

The Moon enters her first quarter on the 6th at noon, in the 13th degree of Sagittarius, her latitude being 5 degrees south: on the 13th, at 24 minutes 54 seconds past five in the morning, she enters the Earth's shadow; ten minutes later she sets, having 1 degree, or digit, 19 minutes, 22 seconds, eclipsed on her southern limb: she is full the same morning at 29 minutes past six in the 20th degree of Pisces: at 6 minutes past twelve at night, on the 19th, she enters her last quarter in the 26th degree of Gemini; and on the 28th, at 3 minutes past two in the morning, she is new in the 4th degree of Libra. She passes the planet Jupiter on the 5th at twelve at night, Saturn on the 23d at 15 minutes past eight in the evening, Mars on the 26th at 15 minutes past nine in the evening, and Mercury on the 30th at seven in the morning. She is in perigee on the 13th, and in apogee on the 27th.

The planet Mercury is too near the Sun to be visible this month, he crosses the ecliptic in his descending node on the 10th, and is in aphelio on the 22nd. The situation of Venus is unfavourable for general observation during this month, but the expert astronomer may probably obtain a view of her, and he will observe 10 digits illuminated on her western limb, her apparent diameter being 12 seconds on the 24th. Mars is also hid from our view by his proximity to the Sun; he is in aphelio on the 3d. The planet Saturn now becomes conspicuous in the morning, rising at 37 minutes past two on the 1st; and at 27 minutes past one on the 25th he is observed receding from three small stars in the

Crab, marked as follows: the northern 78, the southern 68, and the middle 71, he is slowly approaching Regulus in the constellation of the Lion. Jupiter is rapidly receding from our view, he may be observed at first to the west of  $\omega$  Ophiuchi, which he soon passes, and slowly recedes from; on the 5th, at 23 minutes 5 seconds past seven in the evening, his first satellite emerges from his disc.

GLEANINGS.

*New South Wales.*—The Sydney Monitor of the 3d of February, 1829, thus notices the melancholy death, by drowning, of Mr. Robert Howe, proprietor and editor of the oldest Colonial Journal, the Sydney Gazette, to the columns of which we have been indebted for many interesting articles.—"Mr. Howe, it appears, bought a boat on the morning of the 29th of Jan. and in the afternoon, about five o'clock, taking his infant child and his groom along with him (the latter carrying a basket containing refreshments,) he went on board, and rowed near Pinchgut Island, and there made the boat fast while they fished. Some time elapsed in fishing, when the sails underwent, at the hands of the groom, some handling or alteration. Mr. Howe rose suddenly to take his child from one situation in the boat to fix it in another, when the little vessel went over, and every thing fell into the water. All instantly went down, and the groom says were down a good while. When he came to the surface, he saw Mr Howe seize the child, and hold it above his head with both hands. The groom also seized the child, and both then swam towards the nearest ship, distant about two hundred and fifty yards, although Pinchgut Island was not more than one hundred and fifty. Mr. Howe became exhausted; he said, 'We shall all be drowned, and I shall leave my poor wife a widow; save the child if you can,' and immediately sank. In a minute a boat from the nearest ship approached, and took in the child. Mr. Howe was found the next day near Pinchgut Island; and, most marvellous to relate, his basket was found suspended to his neck! It is conjectured that the unhappy gentleman, in going down the second time, fell in with the lines and basket—that he caught at the lines, and supposing them thrown to his assistance, wound them about him to make them tight, hoping to feel a friendly hand at the tight end; and thus, in his dying efforts, the basket handle slipped over his head."

*How to Catch, and how to Cure a Cold.*—At this time of the year, says a correspondent, colds are easily caught, and difficult to cure. The following will be found effectual:—After a quick walk in the evening, sit in the draught to cool; the consequence will be a severe cold, attended perhaps with cough; the next day hoarseness, short breath, and much expectoration. In the evening, at seven, go to a well-frequented tavern, and drink three or four glasses of strong punch, or stiff rum and water; stay till eleven or twelve o'clock, walk home sober, and go to bed. You need not get up the next day, but send for the apothecary; the following day you must send for the physician, and the third day your friends will send for the undertaker. You will never feel the effects of an autumnal cold afterwards.

*Crime and Education.*—Mr. Justice Park, in his late address to the Essex Grand Jury, observed, "As though crime had appeared to decrease in this county, be regretted such was not the case in general throughout the kingdom; on the contrary, there was an increase. Many good and excellent men (said his lordship) had endeavoured to account for the increase of crime, but the task appeared very difficult. It might be considered, however, that crime would keep pace with the increase of population. There were those who attributed the cause to the spread of knowledge, and who asserted that education had done no good. I (said his lordship) am of a different opinion, else the greater the increase of crime, the larger would be the number of educated persons upon its lists. He thought the fairest view of this subject had been adopted by a rev. prelate (the diocesan of this county,) who had given his opinion, that but for education, within the last sixteen years, the people would have been in a state worse than that of total ignorance."

*Caution to Children.*—On Friday morning, Aug. 7th, 1829, the following singular accident occurred at Camberwell:—A girl, about thirteen years of age, while amusing herself alone on a swing, and giving herself a rotatory motion, slipped from her seat in

such a manner as to get the rope twisted about her neck, so that before she could loosen it she was firmly suspended, and hung unobserved for several minutes. When cut down, she was, to all appearance, quite dead. On employing, however, the usual means of resuscitation, she began slowly to evince signs of returning life, and in a few hours the vital functions were restored. Delirium, however, accompanied by convulsions of the most distressing kind, continued for five hours, at the expiration of which time she regained entire possession of her mental faculties, but could not recollect any thing of the accident.

*Leeches*.—It is said to have been lately discovered, that leeches twice applied possess the property of communicating to the second subject the disease of the first.

*American Aloe*.—The fellow plant to that which flowered last year at Bridlington hall, is now in flower, and bids fair to form a specimen finer than the former, the flower-stalk having already reached the height of twenty-two feet.

*The Giraffe, or Camelopard*.—The following account is given of the present state of the giraffe presented to his majesty by the pasha of Egypt. From the period of its arrival at the menagerie in Windsor great park, to the present time (June, 1829,) the animal has grown eighteen inches. She can now reach about thirteen feet. Her usual food is barley, oats, beans, (which are split,) and ash leaves. She drinks milk. Her health is not good. Her joints appear to *show over*, and she is very weak and crippled, affording little probability that she will recover her strength. She is occasionally led for exercise round the paddock, when she seems well enough; but now, in the day, she is seldom on her legs. Indeed, so great is the weakness of her fore legs, that a pulley has been constructed, being suspended from the ceiling of her hovel, and fastened round her body, for the purpose of raising her on her legs without any exertion on her part. When she first arrived she was exceedingly playful, and perfectly harmless, but she is now much less active, although as gentle as before. She appears to know her keeper, and every object by which she is surrounded attracts her attention.—*Library of Entertaining Knowledge.*

*Meeting of Thieves in London*.—It is said that a meeting of notorious swell thieves took place a short time since, at a flash house near Temple Bar, to determine what course the fraternity should pursue in the present aspect of affairs, as regards the new police act.

*Fine Silk Shawl*.—There is at present in the possession of an ingenious lady in Clontarf (Ireland,) a crimson silk shawl, containing 9,380 threads in the warp, 4,300 shoots, or 8,600 threads in the weft, 5-4ths square; weight two ounces, produced from worms of her own rearing; reeled in the raw by herself.

*Sea in New Holland*.—Some black natives, who lately visited Sydney, have reported the existence of an extensive sea in the interior of New Holland, and an expedition has been fitted out by Sir John Jamieson, to ascertain the fact. It had long been supposed, from the absence of any river of great magnitude emanating from so large a continent, that there must be some extensive morass or reservoir of water in the interior; and if this is to be found to be the case, and the inland sea prove navigable, the discovery will be of vast importance, and remove many of the drawbacks which now exist against settling in that colony, in preference to Van Diemen's Land.

*Living Barometer*.—One of the most sensitive of all animals is the leech; a disposition owing probably to the curious arrangement of the cutaneous annules of its outer coat. This creature, being put into a phial nearly filled with water, has been used as a means of foretelling changes of weather several hours beforehand. In fair or frosty weather it will lie rolled up in a spiral form at the bottom of the vessel, but, prior to rain or snow it will creep to the surface; if there is wind, it will glide quickly about the bottle, and if lightning be approaching, it starts convulsively near the top, and gets as much out of the water as it can.

*To remove Grease, &c.*—The following method of removing grease and oil spots from silk and other articles, without injury to the colours, is given in the *Journal des Connaissances Usuelles*.—Take the yolk of an egg, and put a little of it on the spot, then place over it a piece of white linen, and wet it with boiling water; rub the linen with the hand, and repeat the process three or four times, at each time applying fresh boiling water; the linen is to be then removed, and the part thus treated is to be washed with clean cold water.

*Magnificent Contributions*.—The services at the Anniversary Meeting of the Manchester Auxiliary of the London Missionary Society, commenced on Sunday, June 7th, 1829. At the public meeting, on Monday evening, Mr. George Hatfield again came forward, as on two former occasions, and offered to subscribe 100*l.* to the funds of the society, if the rest of the meeting would undertake to increase that sum to 1000*l.* He was seconded, as before, by Mr. Samuel Fletcher, with another 100*l.*; and in the course of an hour and a half, the sum of 1023*l.* 6*s.* was subscribed. A general collection was then made, and 67*l.* more were received. The services of the anniversary concluded on Wednesday evening, when the collections at the different services, independent of the contributions on Monday evening, amounted to about 800*l.*, making an aggregate sum of 1823*l.* to be appropriated to the Missionary Cause.

## Literary Notices.

### Just Published.

No. V. of National Portrait Gallery, with three splendid Likenesses, of Marquis Wellesley, Sir Humphry Davy, and Sir Henry Torrrens.

Part III. of *Lancashire Illustrated*, containing sixteen beautiful prints, with descriptive letter-press.

No. 1. of *Illustrations of Devonshire and Cornwall* containing four highly finished engravings, and Vignettes, with historical descriptions.

Part III. of *Jones's Illustrations of* (Edinburgh) Part I. of Bath and Bristol, and Part III. of Views of Gentlemen's Seats, are ready for delivery.

Morning and Evening Prayers, adapted for family worship.

The Preacher's Manual, in two vols. Vol. II., by S. T. Sturtevant.

The Sabbath Minstrel, by J. Taylor.

The Apocrypha of the Book of Daniel, &c., by Luke Howard.

A Brief History of the Life and Labours of the Rev. T. Charles, A.B., by the Rev. Edward Morgan, M.A.

The Female Servant's Adviser, with plates.

Gideon and other poems.

Popular Lectures on Biblical Criticism and Interpretation, by William Carpenter.

The Evidence of Prophecy, from a work by the Rev. A. Keith.

Welcome to Affliction, &c. by the Rev. Samuel Shaw, M.A.

Immanuel, &c., by Samuel Shaw, M.A.

Baxter's Saints' Rest, abridged.

Help to Zion's Travellers, by Robert Hall

Elementary Thoughts on the Right Process of Education, with Suggestions for the Formation of a Public School, by Geddes Mackenzie Scott, M.A.

Noon-day Sun-set, Sermon addressed chiefly to Young People, at New Broad Street Meeting-house, London, on the decease of Mrs. J. C. Everett, of Reading, by J. P. Dobson. Second edition.

Calvinistic Predestination Repugnant to the General Tenor of Scripture; shown in a Series of Discourses on the Moral Attributes and Government of God; delivered in the Chapel of Trinity College, Dublin, by the late very Rev. Richard Graves, D.D. M.R.I.A.; King's Professor of Divinity, in Trinity College, Dublin; Dean of Ardagh, &c.

In one vol. demy 12mo. Scriptural Characters and Subjects Versified, by R. Tobitt.

The Eleventh Volume of the Seats of the Nobility and Gentry in the United Kingdom, by J. P. Neale, being the last but one of this popular and interesting work, which will contain upwards of 300 highly finished engravings.

Christian Visitor, Nos. 1 and 2.

### Preparing for Publication.

The Arguments for Predestination and Necessary Contrasted with the established Principles of Theological Inquiry. In two sermons, in Trinity College, Dublin, 1828. With Notes and Appendix, by Richard Hastings Graves, D.D.

### In the Press.

A Topographical and Historical Account of Welsh Chivalry in Yorkshire: giving a detail of its Rise, Progress, and Present State, in the City of York, &c. in every Town, Village, Hamlet, &c. in the County.

Captain Brown has in the Press, a Work to be entitled *Biographical Sketches and Authentic Anecdotes of Horses*; with a Historical Introduction, and an Appendix on the Diseases and Medical Treatment of the Horse.

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*Engraved by Thomson, from the Bust by Baily, in the possession of Mr. Dalrymple*

*Henry Fuseli*

Published by Fisher, Son & Co. Stationers, London, Dec. 1. 1835.

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HENRY FUSELI. ESQ. R. A.

*H. Fuseli.*

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# Imperial Magazine;

OR, COMPENDIUM OF

RELIGIOUS, MORAL, &amp; PHILOSOPHICAL KNOWLEDGE.

OCTOBER.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.

## MEMOIR OF HENRY FUSELI, ESQ. R.A.

*(With a Portrait.)*

When the death of this celebrated artist, in April, 1825, took place, we immediately sought after his portrait, and a memoir of his life. The latter was soon procured; but instead of the former, we could only obtain a bust, both of which appeared in the *Imperial Magazine* for November in the same year. The excellent engraving now presented to the public, is from an admirable likeness of this distinguished individual, with which we have lately been favoured. The memoir which follows is original; and as it includes numerous facts and incidents not inserted in that of 1825, it can hardly fail to interest and gratify every reader.—EDITOR.

The family name of this eminent painter was Fuessli, which, for the sake of euphony, he altered to Fuseli, after his settlement in England. His father, John Gaspard Fuessli, a native of Zurich, in Switzerland, went, at an early age, to Vienna, and thence to Rastadt, on the invitation of the prince of Schwartzberg, with whom he became a great favourite. He excelled in portraiture and landscape painting. On leaving Rastadt, he took up his residence at the court of the duke of Wirtemberg, where he lived very agreeably, and painted many portraits of distinguished personages, until the war of Poland and the irruption of the French into Germany, obliged him to remove to Nuremberg. While there, his patron, the duke, died, on which Fuessli returned to Zurich, and at the age of thirty-four, in the year 1740, he married. Although his wife was a very excellent woman, he used to say that marriage was incompatible with improvement in the fine arts. If, however, he had the happiness to communicate the principles of painting to his three sons, Rodolph, who settled at Vienna; Gaspard, who died in the prime of life; and Henry, the subject of this memoir. The elder Fuessli was not only a good artist, but an admirable biographer, as his memoirs of the Swiss painters, in five volumes, and his catalogue of engravers and their works, satisfactorily prove. He died at Zurich, aged seventy-five, in 1781.

The exact year of Henry Fuseli's birth is not stated; and it must have been about

1700.—VOL. XI.

the year 1743. Of his childhood also little is known; but he was wont to say, that he was a very wayward boy; and frequently incurred severe chastisement for neglecting his lessons at school. His mother was a very accomplished woman, to whose instruction, Mr. Fuseli attributed much of the knowledge which he acquired, and of whose tenderness he always spoke in terms of affectionate veneration.

Notwithstanding the indications of genius which Henry evinced, his father would by no means encourage his propensity for the art of painting; but did every thing he could to thwart his inclination. This opposition only served to stimulate the youth to the exercise of his natural powers. All his leisure moments were devoted to the pencil; and he frequently purloined ends of candle from the kitchen, that he might sit up and pursue his studies when the family were gone to rest. Michael Angelo was even at that early period his greatest favourite. As his father happened to have a large collection of prints after that great master, young Fuseli caught the style by repeatedly copying these engravings. But he was not content with being a servile imitator.

Among his juvenile productions were several sketches in outline, illustrative of a wild German romance, called the Hour Glass, representing imps engaged in all kinds of mischievous sports. Some of his drawings he used to sell to his school fellows. Having by this means saved a small sum of money, he laid it out in a piece of flame-coloured silk, which he had made into a coat. Being laughed at for this showy dress, he threw it aside, and from that moment never could endure any thing like gaudy apparel. His father having designed him for the clerical profession, placed him in the college at Zurich, where he had for a fellow student John Casper Lavater, of physiognomical celebrity. An intimacy soon commenced between them, which ripened into a friendship that lasted through life.

About this time, a circumstance occurred which displayed in a remarkable manner the keen sensibility and elevated character

of Fuseli and Lavater. A magistrate in one of the bailiwicks of Zurich, had rendered himself odious within his district by several acts of oppression and extortion. But though many felt indignation, none dared to impeach the village tyrant, especially as he was nearly related to the burgomaster of Zurich. Fuseli and Lavater took up the matter, by sending an anonymous letter of remonstrance to the magistrate. Finding that this made no impression, they next printed a small pamphlet, entitled, "The Unjust Magistrate; or, the Complaint of a Patriot;" copies of which were distributed among the members of the municipal government. The affair was, in consequence, brought under the consideration of the council, who began by calling upon the authors of the tract to declare themselves. Lavater and his friend immediately came forward, and not only avowed what they had done, but offered to substantiate the charge by evidence. An inquiry then took place, but the magistrate eluded punishment by absconding; and his effects were seized for the benefit of those who had suffered by his rapacity.

This generous conduct, instead of meeting with the reward which it merited, created enemies to these two noble-minded young men, who were, in consequence, under the necessity of quitting Zurich for some time. Previous to their departure, they completed their degrees in arts at the college; and then proceeded to Vienna; from whence they repaired to Berlin, as more suited to their principles and genius. Here they both placed themselves under the learned professor Sulzer, the well-known author of a lexicon on the fine arts. The talent of Fuseli did not escape the observation of this able teacher, who, finding him already conversant with the English language, which he had studied so well as to read Shakspeare with ease, resolved to engage him in his favourite scheme of opening a literary intercourse between Germany and Britain. Besides this peculiar fitness for such an undertaking, Mr. Fuseli had distinguished himself at the Prussian capital by several drawings of scenes in Shakspeare's *Macbeth* and *Lear*, which procured him the friendship of Sir Robert Smith, the English ambassador, who strongly recommended him to visit London. This invitation he gladly accepted, and on parting with Lavater, he received from him a piece of paper, on which was written in German, "Do but the tenth part of what you can do." This laconic monition was framed,

and, on presenting it, Lavater said, "Hang that up in your bed-room, and I know what will be the result."

It was about the year 1763, and before he had reached that which is commonly called the age of maturity, that our young adventurer entered the British metropolis. His first lodging was in Cranbourn Alley, and on taking up his residence there, he burst into tears, occasioned by the reflection that he was not only a stranger in the place, but inexperienced in the world. A trifling incident that occurred at the same time, served also to depress his spirits, and which, in after life, he often used to relate with much feeling. Having on his arrival written a letter to his mother, he sallied forth to put it into the post-office; but on asking his way of a man whom he met in the street, he was answered with a laugh and a vulgar joke. This treatment quite disconcerted him, till he was relieved by a gentleman who witnessed the circumstance, and kindly directed Mr. Fuseli to the place of which he was in search.

He did not, however, remain long in this situation. Having brought letters of recommendation from Sir Robert Smith, to Mr. Coutts the banker, and to Mr. Johnson and Mr. Cadell the booksellers, he was received by those gentlemen with the greatest cordiality. Through their interest, he also soon after obtained the situation of tutor to the son of a nobleman, with whom he went to Paris. Such was his proficiency in English composition at this period, that in 1765, he published "*Reflections on the Paintings and Sculpture of the Greeks, with Instructions for the Connoisseur; and an Essay on Grace in Works of Art; translated from the German of the Abbé Winckelmann.*"

About the same time happened the extraordinary dispute between Rousseau and Hume, in which the Genevan philosopher rendered himself an object of general ridicule by his extravagant conduct. Voltaire, on this occasion, assailed poor Jean Jacques with as much spleen as wit; in consequence of which, Mr. Fuseli undertook the defence of the latter, but anonymously; and soon after the pamphlet was suppressed and destroyed, nor could the author ever endure to bear it mentioned.

Mr. Fuseli had not been long in England before he was introduced to Sir Joshua Reynolds. On shewing some of his drawings to that great man, Sir Joshua asked him how long since he had returned from Italy. Greatly, therefore, was he surprised

en told by Mr. Fuseli that he had never used the Alps. Sir Joshua then kindly inquired into his circumstances and prospects. Being informed that his friends were adverse to his pursuing painting as a profession, and wished him to take orders, Sir Joshua said, "Young man, were I the author of those drawings, and were offered a thousand a year not to practise as an artist, I would reject the proposal with contempt." This sentiment at once decided the judgment of Fuseli, and he no longer hesitated in the line that he should adopt.

Having made up his mind to become a painter, he resolved to visit Italy. Accordingly, in the year 1770, he, together with his friend Dr. Armstrong the poet, embarked for Leghorn; but in the voyage, the vessel was driven ashore at Genoa, from whence the travellers proceeded by land to Rome. Here the young artist was in his element; but though the works of Raffaele engaged much of his attention, and excited his admiration, those of Michael Angelo, the early object of his adoration, employed most of his study. From them he imbibed that spirit of daring grandeur, and romance of invention, which distinguished him through life, and placed him at the head of his class. At this time so firm and bold was his pencil, that Piranesi, on seeing him sketch a figure, exclaimed, "This is not designing, but building a man."

During his residence in Italy, Mr. Fuseli kept a journal, the manuscript of which is still in being, and would, if published, prove highly interesting, especially to the lovers of the fine arts. He here also drew several designs, and painted some glowing pictures, chiefly on subjects in the works of Shakspeare and Milton. While abroad, he contracted an intimacy with several Englishmen of rank, particularly Lord Rivers, who proved his steady friend through life. He also associated with young artists of the same country, and amongst the rest, with Northcote, who painted his portrait at Rome.

After residing eight years abroad, he turned his attention towards England, whither he was urgently called by a number of persons, who admired his genius, and wished to see it employed to advantage. Having taken Zurich in his way, and continued about six weeks with his friends, he bent his course to London, where he arrived in 1779. The first picture he exhibited at the Royal Academy, after his return, was the "Night Mare," which at once stamped his reputation,

and elicited universal applause. This exquisite production was sold for no more than twenty-five guineas to the late John Raphael Smith, who gained above five hundred by an engraving of it.

It has been said, but erroneously, that Mr. Fuseli, while at Rome, projected the scheme of the Shakspeare gallery, which was subsequently carried into effect by Alderman Boydell. That undertaking, however, originated with the late Mr. George Nicol, bookseller to the king, who, at the table of Mr. Josiah Boydell, mentioned Shakspeare as furnishing the most copious supply of subjects for historic painting. The hint was not lost, and among the artists employed was Mr. Fuseli, who painted eight fine pictures for the work, from the plays of the "Tempest," the "Midsummer Night's Dream," "Macbeth," "Henry IV." "Henry V." "Lear," and "Hamlet." The last was by far the best of these performances. The subject is that of the ghost on the platform; and of the illusory effect of the picture a curious circumstance is related. A celebrated metaphysician having been admitted to a private inspection of the gallery before its being opened to public view, first paid his attention to the pictures opposite to the side where Fuseli's Hamlet hung; but, on turning his head in that direction, he started, and with an expression of terror exclaimed, "Lord, have mercy upon me, what is that?"

In 1788, Mr. Fuseli was elected an associate of the Royal Academy; and on the 10th of February, 1790, he obtained the higher distinction of academician.

Between that year and 1800, he produced his "Milton Gallery," being a series of forty-seven pictures taken from the greater works of the English epic poet. These representations were severely criticized at the time of their exhibition, and even the most enthusiastic admirer of the artist could not but allow that he had suffered his imagination to run into extravagance. As a speculation, the Milton gallery disappointed the painter and the public. In a few months the exhibition closed finally, and the pictures passed into the hands of different persons.

On the removal of the eccentric Barry from the preceptorial chair of the Royal Academy in 1799, Mr. Fuseli was appointed to that honourable station. Though in former cases he had evinced an uncommon facility in literary composition, he was now remarkably slow in preparing his lectures, the first of which, on ancient art, was delivered at Somerset House, in

not acquainted with the name of his reviewer.

Mr. Fuseli, besides his knowledge of the classical languages of antiquity, had a general acquaintance with the principal modern tongues. He wrote French correctly, and spoke it fluently. The Italian he understood perfectly; of the Spanish he knew enough to read the best writers of that nation; and with the Dutch he was familiar. His memory was remarkably tenacious; he used to say, that the application of six weeks was enough to enable a man to grapple with the elements of any language. He never felt himself at a loss in quoting a classic author: and he could always tell the part of the work in which the passage was to be found. Shakspeare, Milton, and Dante were his favourites; and all of them have been illustrated by his magic pencil.

As a writer, he appeared to advantage in a variety of works, some with, but more without his name.

When Dr. Hunter published his splendid translation of Lavater's *Physiognomy*, he derived great assistance from Mr. Fuseli, who wrote the Preface to the work, in which he sketched a striking character of his early friend. Lavater afterwards dedicated his little volume of "Aphorisms on Man," to Henry Fuseli, in the following affectionate terms:—

"Take, dear observer of men, from the hand of your unbiassed friend, this testimony of esteem for your genius. All the world knows that this is no flattery; for on a hundred things I am not of your opinion; but in what concerns the knowledge of mankind, we are nearer to one another than any two in ten thousand. What I give here is the result of long experience, matured and confirmed by various and daily application. It will be found, I hope, a useful book for every class of men, from the throne to the cottage. All of it cannot be new; but all of it ought to be true, useful, important; and much, I trust, is new and individual. I give you liberty, not only to make improvements, but to omit what you think false or unimportant." This was said in reference to an English translation of the book which Lavater was desirous to have executed, and which Fuseli accordingly published.

One of the oldest professional friends of Mr. Fuseli, was Sir Thomas Lawrence; and such was the congeniality of mind between them, that when the Milton gallery was projected, it was intended that the execution should be their joint concern and labour. For some reason or other, this

intention was dropped, and Mr. Fuseli embarked alone in the enterprise. The following anecdote, however, shows the close friendship which subsisted between these two estimable characters.

Mr. Fuseli happening to express his admiration of two original drawings of Raffaele, in the collection of Sir Thomas, the latter sent them to him the next day with a request that he would accept them as a small testimony of respect and regard. Mr. Fuseli, in return, declared that he would consent only to hold such valuable treasures in trust, and on condition that they should at his death return to the donor.

After the lapse of a few years, when the cabinet of Sir Thomas became farther enriched by the drawings of Michael Angelo, Raffaele, Corregio, and other great masters, Mr. Fuseli insisted upon restoring the two pieces, remarking, that it was a pity to separate them from their legitimate connexions. On the death of Fuseli, the president of the Royal Academy purchased at a liberal price the extensive collection of his friend's drawings.

As professor and keeper of the academy, Mr. Fuseli gave such satisfaction, that the students, some years before his demise, presented him with a handsome silver vase, executed by Messrs. Rundell and Bridge, from a design by Mr. Flaxman; a token of respect which greatly affected his sensibility.

Besides this testimonial of approbation, he was also gratified, in 1817, by receiving from the academy of St. Luke at Rome, the diploma of the first class; an honourable degree of distinction, never conferred but on artists of the highest order.

This indefatigable man continued his professional pursuits to the last week of his life. The picture which was on his easel at the time of his death, and very nearly finished, was the scene of "Constance" in Shakspeare's play of King John.

He left, however, above sixty pictures, most of which were in a finished state, and the rest in different stages of advancement; for it was his frequent practice, when he had completed the composition, and given it some expression and a little effect, to set it aside, and engage in another subject. It may be worth remarking, that he painted with his left hand.

During his long life, he enjoyed for the most part excellent bodily health, and an uncommon elasticity of animal spirits. His only complaint was an occasional tendency to water in the chest, for which he

regularly took the digitalis. "I have been very happy man," he used to say, "for I have been always well, and always employed in doing what I liked." At the time of his death he was on a visit to the Countess of Guildford, at Putney Hill. On the Sunday previous to the fatal event, he was engaged to dine with Mr. Samuel Rogers the poet; but after taking a short walk in the garden of Lady Guildford, he complained of indisposition, and was prevailed upon to send an apology, which, however, he did very reluctantly. His illness continuing, Sir Alexander Crichton and Dr. Holland were sent for; but medical skill proved ineffectual, and of this he was perfectly sensible, saying to a gentleman who called to see him, "My friend, I am going to that bourne from whence no traveller returns."

Though it was the season when the business of the Royal Academy is particularly pressing in preparation for the exhibition, Sir Thomas Lawrence did not fail to attend his friend and associate every day. Early on the morning of Saturday, April 16th, 1825, Mr. Fuseli anxiously and repeatedly asked whether Sir Thomas was come; but before his expected arrival, the venerable artist closed his eyes without pain, and never opened them more.

On the following day the body was removed to town, and after lying at the Royal Academy a week, was conveyed by a numerous train of mourners and friends to the cathedral of St. Paul, where it was laid close by the side of Sir Joshua Reynolds, in life inseparable, in death undivided.

Mr. Fuseli left a widow, to whom he was married in 1788; but never had any issue. He was an affectionate husband, and bequeathed to Mrs. Fuseli, whose maiden name was Rawlins, the whole of his property. Among his unpublished manuscripts, the principal were eight lectures on painting, a volume of aphorisms on art, a German poem on the same subject, and a History of Painting since its revival. The last work would have been of great value, had the author completed it; but unfortunately he brought the story down no lower than to the death of Michael Angelo. Besides the portrait already mentioned, there are some others of Mr. Fuseli extant; one painted by Opie, another on ivory by Mr. Haughton, an excellent one by Harlowe, and another, more characteristic of him in latter life, by Sir Thomas Lawrence; there is also a fine bust of him in marble by Mr. Bailey.

On the 28th of May, 1827, Mr. Christie

disposed by auction of the finished and unfinished works of Mr. Fuseli. The lots were ninety-seven, among which were twenty-three of the original drawings for the Milton gallery, and designs from Homer, Hesiod, Shakspeare, Dante, and some historical compositions. A picture of "Silence," from Milton's *Il Penseroso*, sold for one hundred and two guineas. A large painting in oil of the "Deluge, and the last surviving Pair," was knocked down for thirty-nine guineas; "Eriphyle slain by her son, who is pursued by the Furies," (the colouring so vivid, that it seems touched by pencil of light,) fifty guineas; "A Vision of Sea Nymphs," fifty-one guineas; "Dante in his descent to hell, discovering amidst the flight of hapless lovers, the shadowy forms of Paulo and Francisca of Rimini," sixty-six guineas; the "Birth of Sin, springing from the head of Satan," twenty guineas; the "Meeting of Hero and Leander," thirteen guineas; "Love in the Garden," sixteen guineas; "Hercules assailing Pluto," thirty-one guineas; "Venus reclining, and Cupid winding thread," twenty-six guineas; "Satan bursting from Chaos," ten guineas; and "Perseus starting from the cave of the Gorgons," thirty-six guineas.

Some of his principal productions are in the following hands:—the "Lazar House," and the "Bridging of Chaos," from Paradise Lost, were bought by the Countess of Guildford. The Duke of Buckingham has two of his finest pictures from the "Midsummer Night's Dream." "Noah blessing his Family," Mr. Fuseli presented to the parish Church of Luton, in Bedfordshire. Mr. Roscoe bought his "Lycidas," "Robin Goodfellow," and several others. "Sin and Death," and "the Night Hag," are in the possession of Mr. Knowles. The late Mr. Angerstein had three of his pictures, "Satan starting from Ithuriel's spear," the "Deluge," and the "Meeting of Adam and Eve."

As a painter, Fuseli was more eccentrically vigorous than classically correct. He too often distorted attitude for the sake of energetic passion, and thereby rendered his figures oftentimes disagreeable. His females are deficient in grace, and his affected exactness in anatomical representation gives an unnatural stiffness to his forms. Notwithstanding these defects, which make his pictures too frequently appear like caricature, he had an exuberant imagination, and a great command of pencil; nor will it be denied that the British school of art is under deep obligations to his genius and learning.

NARRATIVE OF A VISIT TO THE MISSIONARY STATIONS IN THE SOUTH SEA ISLANDS, AND IN INDIA. BY THE REV. DANIEL TYERMAN AND GEORGE BENNET, ESQ.

In the year 1821, the Rev. Daniel Tyerman and George Bennet, esq. left England, to visit the missionary establishments in India, and in the South Sea islands, under the auspices of the London Missionary Society. Having accomplished the object of their long and perilous voyage, and reached Madagascar on their return home, the Rev. Daniel Tyerman being suddenly taken ill, died in the above island on the 30th of July, 1828. Of this melancholy event, a brief account was published in the Imperial Magazine, col. 91, for January of the present year; and also in col. 468, the character was given of a funeral sermon delivered in Madagascar on the mournful occasion. Since the above occurrences, Mr. Bennet has arrived in England, and from his journal, originally transmitted to a friend, from the Cape of Good Hope, but subsequently brought before "A Meeting Extraordinary of the London Missionary Society," held in the Rev. Rowland Hill's chapel, Surry, June 8th, 1829, we copy the following interesting particulars:—

"TO THE REV. RICHARD MILES.

"*Cape Town, March 24, 1829.*

"MY DEAR SIR,—In compliance with your request, I have the pleasure to send you a very brief mention of the principal places, &c., visited by my late friend and companion, and myself, in the discharge of the interesting commission which we had the honour to accept from the London Missionary Society.

"Permit me to preface this rapid sketch with stating, unequivocally, that in the fulfilment of the duties which devolved upon us as a deputation from the London Missionary Society, we have derived the most pleasing satisfaction from finding that a much greater measure of substantial good has resulted from the labours of Missionaries, both to the people themselves of the several countries, to the rulers of those countries, and to society at large, than we had ventured to expect. Nor is it easy to say, whether the direct or indirect mass of good is the greater, or the more extensive. Both are very manifest, and very considerable.

"In May, 1821, we sailed from London in the Tuscan, South Sea whaler, for the South Seas, by way of Cape Horn. We rounded that Cape in the depth of the

southern winter (July,) proceeding to 60 degrees of south latitude, sailing westward to 80 degrees of longitude, we then made our northing; and when we had got well within the trades, we sailed directly west, through, what Captain Cook well calls, 'the dangerous Archipelago,' and reached Tahiti, in 150 degrees west longitude, and 18 degrees south latitude, in September, 1821.

"Amongst the two groups of islands, of which Tahiti is the largest and chief, and which groups are also named, 'The Windward and Leeward Islands,' we remained nearly three years, visiting almost every part of every island. Of course we visited every station where a Missionary was placed; and, in fact, more than once. During this period we made a voyage to the Sandwich Islands, which lie in about the same longitude as Tahiti, and 20 degrees to the north of the line, being 3500 miles distant from Tahiti. Amongst the Sandwich Island, (Owhyhee, Oahu, &c.) we were detained four months through the censurable conduct of our captain; and returned to Tahiti in the same little vessel (about sixty-one tons) at the close of 1822. In 1823, we made a series of visits to all the Missionary stations in the Society and Georgian Islands, and to many other islands besides; some of them at the distance of from three to five hundred miles from Tahiti.

"In May, 1824, we took our final departure from those most beautiful and interesting regions, and people, and proceeded in a small brig (sixty-three tons) for New Zealand, and New South Wales. In our route for New Zealand we touched at many islands, at various distances from Tahiti, for the purpose of leaving native Missionaries from Tahiti at some of them, and to inquire into the state of others.

"From New Zealand, where we were most unexpectedly made prisoners, and very narrowly escaped being murdered and eaten, we voyaged to Sydney, which we reached with much difficulty, after having been three months at sea, in the place of five or six weeks. In New South Wales we remained nine months; during which time we visited various parts of the interior, and some parts of the coast (with a view to ascertain the Missionary capabilities) of this vast region, and most thriving colony.

"From Port Jackson, in June, 1825, we voyaged in the *Hugh Crawford*, through Torres' Straits, than which, we suppose, there is not a more dangerous navigation in the world: the ship that left Sydney

harbour the day after us, was totally wrecked at the entrance of Torres' Straits; and the only two others, that we heard of, which attempted the passage from twelve to eighteen months, after our happy passage, were also wrecked.

"Through the Straits of Torres and Lombok, our commission led us to Batavia in Java. In this most beautiful and fertile country we travelled about 800 miles, through Baitenzorg, Cheribon, Samarang, Salatiga, to the imperial city of Solo, &c. From Batavia we next passed to Singapore; a place which British talent and enterprise are making (or rather have made,) a thriving and valuable settlement, which by the Dutch in Java is regarded with great commercial jealousy.

"From Singapore we proceeded in the *H. C. S. Windsor*, to Macao and Canton, the only two places in China accessible to Europeans.

"We returned to Singapore in December, 1825, and afterwards visited for about a month each, Malacca, and Pulo Penang, (or Prince of Wales's Island.)

"From Penang we sailed in a small Danish brig, between the Andaman islands, for Calcutta, which princely city we reached about April 16, 1826.

"In Bengal we remained nine months, visiting the various Missionary stations, proceeding up the Hoogly and Ganges, by Serampore, Chinsurah, Berhampore, Monghyr, Patna, Digah, the holy city of Benares, Chunar, Allahabad, &c. about 800 miles of river distance.

"Left Calcutta in the *Aurora*, December, 1826, and after spending a few days with much satisfaction at Vizagapatam, we reached Madras, Jan. 1827. In this very interesting presidency, where the beneficial influence of Britons—both ministers of religion, and the members of the government, civil and military—is unquestionably evident, we remained about nine months, and, the Missionaries being numerous and widely scattered, we were obliged to travel more than 3000 miles in palanquins:—through Arcot, Chittoor, Bangalore, Cudapah, Bellary, Belgum, Goa, Caunomore, Mysore, Seringapatam, Salem, Quilon, Travancore, Cotym, Nagercoil, Cape Comorin, Palamcotta, Madura, Tanjore, Trinchinopoly, Pondicherry, &c.

"From Madras we voyaged by Ceylon to the Isle of France. Here we were condemned to remain seven months, before we could fulfil the last object of our commission, which was, the paying a visit to Radama, the king of Madagascar, and to the Missionaries in his capital. Madag-

ascar is doubtless, including the peculiar physical character of the island, and its equally striking moral character, and the nature of its government, the most remarkable country which we have visited.

"In Madagascar we were destined to witness a great political revolution, attended by a change of dynasty, and the shedding of much of the best blood of the country. Here also I was destined to lose my friend and companion by a sudden stroke of apoplexy, after being associated for more than seven years and a half! Delivered from the imminent danger of this country, I returned in September, 1828, by way of Bourbon, to the Mauritius. Thence also happily delivered, I arrived at this beautiful town and interesting colony, Nov. 22, 1828.

"In the South Seas all our proposed objects were accomplished beyond our most sanguine expectations; indeed, all our wishes were realized, and we were happy enough to leave those favoured and exquisitely beautiful islands with the most unequivocal marks of our possessing the affectionate esteem of all the Missionaries, of the chiefs, and of the people.

"In the Sandwich islands, where are placed the excellent and exemplary Missionaries from North America, we had the unmixed satisfaction, for four months, of enjoying the intelligent society of those valuable men, and received every day, from both themselves and their amiable partners, fresh proofs of their kindness and attention. During our involuntary detention, and in some considerable degree arising from that detention, that great and most happy moral change to Christianity took place, which is now being published throughout the Christian world.

"In the islands round Tahiti, and in almost all those which we visited in our progress to New Zealand, the most surprising and delightful moral change had even then taken place, in the overthrow of ignorance, vice, idolatry, and indolence; and in beholding the changes which had been produced by the instruction of the natives in Christianity, we derived a satisfaction and pleasure beyond expression.

"In New Zealand, the marks of improvement are few and equivocal. The people are ferocious and intractable, and still cannibals—as we ourselves very nearly experienced.

"In New South Wales, during our nine months' sojourn, we were laid under the strongest obligations to Sir Thomas and Lady Brisbane, to all the constituted authorities, and especially to the Rev. Samuel

Marsden and the other clergy, for their singularly kind and unceasing attentions. Here we found the government pleasingly desirous of cherishing and encouraging any reasonable plans for meliorating the condition of the *aborigines*, who are certainly the most pitiable object of any part of the human family that we have yet known, and for whom nothing, or next to nothing, has yet been done, and but little attempted.

"In Java we were received and treated by the excellent Baron Vander Capellan and his lady, as well as by all the constituted authorities and the clergy, with the kindest attentions. Here were afforded to us every desirable facility for accomplishing the objects of our mission. But little or no impression has been made on Malays or Chinese, and the English have almost no religion.

"It is a pleasing duty to state, that similar obligations were laid upon us in an eminent degree by the governments in China, Singapore, Malacca, Penang, Calcutta, and throughout Bengal, and most especially in Madras, and throughout the whole of that interesting and flourishing presidency.

"In the Mauritius, during our compulsory stay, we received obliging civilities and very kind attentions from some private individuals of our own countrymen, and also from some of the French families, in different parts of this physically beautiful island. We suppose, however, there are but few who have resided in this island, as strangers, who would feel regret on leaving, or form a wish to revisit it.

Radama, and the late government of Madagascar, honoured us with singular and substantial marks of respect and attention. The government also, which was formed after the death of Radama, shewed us much more of attention and kindness than we had ventured to expect. Here the Missionaries have laboured much, and with valuable success, under peculiarly disadvantageous circumstances; and the prospects were very bright until the sickness and death of the king took place: now they are very gloomy. The painful events and overwhelming dangers which occurred in that island will always associate with Madagascar the most melancholy ideas.

"At the Cape of Good Hope, I have lived a pleasing sort of hermit life for several months, during which period I have seen some little of this very interesting and important colony. I have also enjoyed the society and kind civilities of some worthy

and intelligent individuals, and have been honoured here, as I was in New South Wales, with most obliging attentions from your excellent chief justice, whose character and talents I am glad to see highly and so justly appreciated in this colony.

"During my stay at the Cape, I have witnessed with admiration and please the great patience of this easily governed colony. I also rejoice to believe, that through the wisdom and moderation of the home government, the independence of the supreme court, and the prudent management of an enlightened press, the years of calamitous oppression, so long inflicted on this colony, will never be allowed to return.

"With thankfulness to the Divine Providence for all the past expressions of His goodness, and with exulting hope that I may at no very distant period be permitted once more to behold my dear friends in that dearest and best of lands, our common country, I have the honour to remain, my dear sir, your truly, faithful, and obliged servant,

"GEORGE BESSET."

ON THE PLANETARY MOTIONS, AND THE NECESSITY OF THE DIVINE INTERFERENCE, IN ORDER TO CONTINUE THEIR MOTION, IN ANSWER TO MR JENKINS.

WITHOUT any desire whatever to diminish the number of those parts of the Creator's works which may be considered as striking arguments of his existence, or as remarkable specimens of his particular providence; and without being in the least desirous of explaining a remarkable phenomenon by a greater stretch of mechanical principles more than legitimate reasoning will allow, I beg to object to Mr. Jenkins' observations, contained in the Imperial Magazine for May, col. 427.

I do not object to the broad principle, that the agency of the Deity is necessary to the continuance of the motion of the planets, as this is not so easy to determine with certainty; but I object to the bringing of supernatural agency to perform an office which may be attained by the usual natural laws. I myself have often been struck with astonishment at the intricacies, and seeming disunion, of the heavenly motions; but the more I have investigated these subjects, the more cause I have had to be satisfied that these seeming anomalies are but the links of that out

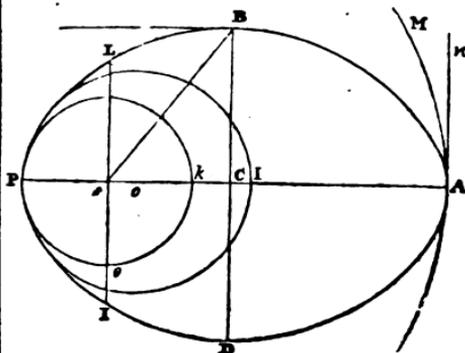
powerful law, by which all nature is held together.

That a planet should require twice in one revolution the divine aid, (for the centripetal and centrifugal forces are equal twice in a revolution) would betray such a want of skill, and such deficiency, in the original, as we cannot attribute to an omniscient and omnipotent Being. I acknowledge that some shadow of an argument, but certainly only a shadow, might be raised in favour of the idea of a divine agency; but not upon the ground which Mr. Jenkins has assumed. We know that all bodies put in motion have a tendency to lose it, however slight be the resistance; and if it could be proved, that the ethereal spaces do offer resistance to the moving body, then a divine agency would be necessary to keep up the given quantity of motion. But as the postulatum cannot be granted without proof, and our experience offers none, the argument has very little weight.

Mr. Jenkins' first argument is founded upon his four propositions, which may be resolved to this one, viz. that when the centrifugal and centripetal forces are equal, the body must move in a circle; but as we find that this circular motion does not take place, there must be some divine influence exerted, in continuing the planet in its former elliptical curve.

In opposition to this, I say, that in no part of the orbit can the body be diverted from elliptical to circular motion. For this purpose, as I shall avoid mathematical investigations, I shall premise the four following propositions, referring to the works where the demonstrations are given. 1. That the planets move in ellipses. 2. That all curvilinear motion is caused by the joint action of two forces, the deflective and the original motive force; the former in the direction of the centre, and the latter in that of the tangent to the curve. 3. That in circular motion, the motive force must be at right angles to the deflective. (For prop. 2 & 3, see dynamics in any mechanical work.) 4. That the velocity in any part of a curve, is equal to that which would be generated by an uniformly accelerated motion over one fourth of the focal chord of curvature to that part; (See Robison's Mechanical Philosophy, or Carr's Principia, page 107,) and as in the circle, the focal chord is the diameter, hence the velocity required for circular motion is that which would be acquired by the aforesaid motion over one half the radius. I shall now proceed to render each of these propositions apparent.

1. There cannot be circular motion at A or P.



Let us suppose a planet to have arrived at, and to set out from, this point with its due velocity; in the direction of  $B M A$  we have the motive force at right angles to the deflective, a position essential to circular motion, but with the radius  $S A$  describe the circular arc  $A M$ : now since by prop. 5, the velocity necessary to make the body move in  $A M$  is that which would be generated by an uniformly accelerated motion over  $\frac{1}{2} A S$ ; but the real velocity at this point is only that which would be acquired by the uniformly accelerated motion  $\frac{1}{2} L S$ , as the focal cord of curvature to the point  $A$ , is equal to the parameter (see Bridgestones, page 81,) and, therefore, since there is a difference of velocity, the body cannot move in the curve  $A M$ , but must fall without it, and move in the direction  $A B$ . In a similar manner at  $P$  describe the circle  $P K E$ , with the radius  $P S$ , as also the equicurve circle whose radius is  $P O$ . Now, the velocity necessary for circular motion at  $P$ , is that which would be acquired by uniformly accelerated motion over  $\frac{1}{2} P S$ ; but the real velocity at  $P$  is that which would be acquired over  $\frac{1}{2} L S$  or  $\frac{1}{2} P O$ , for  $P O$  may be proved equal  $L S$ ; but  $P O$  is greater than  $P S$ , and hence the velocity is too great. Now, these are the only two points in the curve where the directions of the motive and deflective forces are suitable for circular motion.

2. At  $B$  and  $D$  there is another essential for circular motion, viz. the proper velocity. It might be shewn by demonstration, that when the body has arrived at this point, the velocity has reached that which is necessary to make it keep the circular arc; but observe the position of the moving forces; they were at right angles before, but now the motive force forms an acute angle with the deflective, and hence the path is incurvated, and the body moves

owards P. At L the centripetal and centrifugal forces are equal, (Carr's Principia, page 154,) where Mr. Jenkins expects circular motion; but this cannot take place, for there is neither the right velocity nor direction of the forces. Hence we conclude that no body moving in an ellipse can be diverted from that course, except some extraneous force be applied, and, if left to itself, it will move in an ellipse for ever.

The second argument of Mr. Jenkins is taken from the disturbances of the planets, occasioned by their mutual attraction. That the mutual attraction of matter must have considerable effect upon all the orbits of the planets, is agreed on all sides. In some parts of their orbits the motion is retarded, the path less incurvated, and the body drawn more from the sun; in other points, the motion is accelerated, the orbit more incurvated, and the body drawn nearer the sun; whilst in Venus and Mars the orbits are turned and looped, presenting a very curious kind of motion. In the inferior planets, these irregularities are nearly opposite; that is, the retardations and accelerations nearly compensate each other in the course of a revolution, and the overplus shews itself in the retreat of the line of the apsides; but in these two planets, this retreat is very small; in the planets Earth and Mars, it is greater. But in the other superior planets, Jupiter and Saturn, we see this irregularity very remarkably evinced.

Besides the retreat of the line of the apsides of Jupiter, and the *precession* of that of Saturn, we see also a diminution of the time of a revolution. In the time of a revolution of Jupiter, we see a diminution of one hour and a half; in that of Saturn, of seven hours. In the moon, the irregularities are more striking on account of the double motion. According to Mr. Jenkins' idea, the Deity counterbalances the effects of these disturbances; but we find he does not; the irregularities take place, and these effects accumulate, and will at some future time, should our system be so long in duration, change the very face of nature.

But the question is, Do the effects of these irregularities, as observed by telescopes, agree with the results obtained by calculation. In all cases the identification is complete; and more than this, the philosopher has pointed out to the observer, results which he had never suspected, but which were necessary to be taken into account in all his observations. If observations agree with theory, and these observations are correct, the theory must be so too; but time has stamped correctness

upon the observations, and hence it follows, that time will stamp, and has stamped, correctness upon the theory also.

What is this theory? It is a simple law of nature—mutual attraction, or universal gravitation. If there had been any interference of the Deity, the results could not have agreed with the observations; but in order to reconcile the one with the other, some allowance must have been required to be made. But no allowance is necessary, and therefore we must conclude, that the Deity has so skillfully performed his work, that it requires no interference on his part to make it perform its various functions.

“Questions which occur in this department of the study, (observes Dr. Robeson, in speaking of the disturbances of planetary motions,) are generally of the most delicate nature, and require the most scrupulous attention to a variety of circumstances. It is not enough to know the direction and intensity of the disturbing force in every point of a planet's motion, we must be able to collect into one aggregate, the minute and almost imperceptible changes that have accumulated through perhaps a long tract of time, during which the forces are continually changing both in direction and in intensity, and are frequently combined with others. Few things are more pleasing than being able to trace order and harmony in the midst of seeming confusion and derangement. No where, in the wide range of speculation, is order more completely effected.”

All the seeming disorder terminates in the detection of a class of subordinate motions which have regular periods of increase and diminution, never arising to a magnitude that makes any considerable change in the simple elliptical motions, so that finally, the solar system seems calculated for almost eternal duration, without sustaining any deviation from its present state, that will be perceived by any besides astronomers. The display of wisdom in the selection of this law of natural action, and in accommodating it to the various circumstances which contribute to this duration and constancy, is surely one of the most engaging objects that can attract the attention of mankind. J. S.

Manchester, May 7, 1829.

#### MEPHITIC GASES IN MINES.

MR. EDITOR,

SIR,—The compliment Mr. Bakewell has paid me in his communication upon hydrogen gas, inserted in the number of your

valuable work for Sept. col. 812, calls upon me, although not in direct terms, to notice the positions he has there laid down. I owe it equally to several other gentlemen, who, with great urbanity, as well verbally as in writing, have noticed the "Essays on Mephitic Gases in Mines," inserted in the Imperial Magazine for 1828, to request you will add, if they meet your approbation, the following remarks to those you have already published upon that important subject.—Sir, respectfully yours,

King Square, Lon'on. WM. COLDWELL.

Hydrogen gas exists in water, in coal, and in a variety of other mineral substances; and in mines, this gas, as has been already stated in the essays above mentioned, is frequently detached from its connexion with oxygen in water, by the affinity of oxygen for divers minerals, and from coal by subtle exudations, and by the heat generated on the decomposition of those mineral, animal, and vegetable substances, which, in mining operations, constitute the refuse of a mine. Mr. Bakewell gives us three modes of clearing a mine from this deleterious gas. The first is "by having openings above every part in work, where danger is apprehended, so as to give free egress to the gas." I presume Mr. B. does not recommend these openings to extend to the earth's surface, because such openings would involve the miner in expenses too heavy for mining operations to endure; but he recommends indentations in the roof of a mine, to a height which would receive all the hydrogen gas, and thus clear the mine from this deadly intruder. On this position I would observe, it is by no means desirable that the roof of a working mine should be injured at all, because it is in general one of the most arduous tasks the miner has imposed upon him, during the working of a coal mine, to keep it up; but these perforations would constitute a broken roof, and increase tenfold the danger of its fall, whereby the works would be ruined, and the miners buried in the ruins. In coal mines the works proceed daily; therefore day after day these openings would be called for; and it would require a set of miners for this specific purpose, which would create altogether an expense much too heavy for the proprietors to bear; and after all, I conceive it is impossible to perforate the roofs of many coal mines sufficiently high and wide to furnish apertures capacious enough to receive all the gas which occasionally issues from the parts adjacent into these mines.

Mr. Bakewell's second mode is, "To have flexible tubes, one end open at the place where the gas might accumulate, the other end having an air-pump fixed thereto, the working of which would draw out the gas." Were a coal mine similar in its dimensions to an apartment in a house, or even to a large hall, this might be practicable; but in a mine which extends, taking in all its sinuosities, a mile, such an apparatus would be totally inefficient. But coal mines exist where ventilations by stoves extend, taking in all their complicated ramifications, ten miles, and even much greater lengths; the breadth in some compartments being very great, and in others so narrow as merely to permit the passage of a single miner at once. The quantity of gas which the largest air-pump could, through flexible tubes, draw to the foot of a shaft in such mines as these, would be comparatively nothing.

The third mode which Mr. Bakewell recommends is, "to have a perpetual lamp, burning near the roof of the parts in work, so as to consume the gas as it issues from the works." The issues of hydrogen gas from the surrounding substances, and their entrance into a mine, cannot be calculated upon, much less regulated by the wisdom of man; they are like the winds of heaven, or the vapours of the atmosphere; we feel them, but whence they come, and why they come, at any precise period of time, we know not; and their coming and going are equally beyond the control of mankind. More subtle than atmospheric air, and tremendously more active, hydrogen gas is an enemy to be shunned when felt; but not to be held under discipline, even by miners. Alas! for the wisdom of man; it may evade, but cannot regulate, the tremendous operations of hydrogen gas in mines. But, without this salutary regulation, a perpetual lamp immediately beneath the roof of a mine, subject to the infection of this gas, would be the most perilous engine which could by any possibility be introduced therein. I cannot see how it could do otherwise than explode the whole volume of hydrogen gas, then in that compartment of the mine, whenever there was a plenum, or an approach thereto; and when and how this plenum introduces itself, whether during a night, a day, or in an hour, or a moment, where is the miner who can furnish information?

Mr. Bakewell informs us, that "hydrogen gas is quite innocent, if brought into contact with a blaze, and the oxygen of atmospheric air in small quantities, and

under proper management; and the gas that emits from coal works may, no doubt, be brought to give light to those dreary regions; at any rate, it might all be consumed in safety; and, indeed, I am told it is consumed in some mines."

Mr. B. here alludes to gas-works, which furnish to the public gas extracted from coal, creating a brilliant light, in private buildings as well as in public streets, without danger; and these are quoted as examples to miners; intimating that, instead of creating danger, perpetual lamps beneath the roof would consume hydrogen gas, illuminate the mines, and convert these dreary regions into brilliant habitations. Happy would be such a day! On beholding it, how would gratitude to Divine Providence swell the bosom of the miner. But in all gas-works, the first object of the engineer is to chain this tremendous lion. In retorts of iron he is generated, trained up in iron tubes, dressed in iron cylinders, moved from den to den of similar materials, and when matured, confined in that capacious iron cage denominated a gasometer. From this cage, he moves along iron mains and collateral tubes to the point of exhibition; and there, through minute pores, perspires, in bickering flames, brilliances of the most enchanting cast, and far and wide shuts out darkness from his amphitheatre. Harmless and innocent beneath these iron curbs, if he breathes out flame, it is not the flame of destruction, but of delight; serene as a lamb, he serves his keeper, and thousands flock to gaze with perfect security. Where is the engineer who can thus seize upon and confine this lion amidst his earthly den? Whoever he is, he is the doctor for the miners; but if he cannot in the first instance effect this, instead of the physician, he becomes the destroyer. He who can convert this furious lion, this deadly enemy of miners, into an innocent lamb, and soothe him into a genial friend, is a physician of value beyond all estimate; he shall have my best thanks, and I doubt not the best thanks of every well-wisher to mankind.

Hydrogen gas, even in works constructed by first-rate engineers, and conducted by artisans of the first class, is a substance so formidable and destructive, that, throughout the whole of the processes to which it is useful to subject it, the utmost caution is absolutely necessary, in order to prevent accidents, some of which might involve in their action the destruction of both the works and workmen. Instead of treating the jet of gas with flame which issues from an aperture at the extremity of a small

pipe, so fine that the smallest needle would plug it up, let this flame be applied to the open end of a main pipe, or to a gasometer; and what is the immediate consequence? The consequence is similar to what, under the same circumstances, takes place in a mine: an explosion ensues; and woe unto those who are within the reach of its tremendous operations!

I have heard it asserted again and again, by several gentlemen besides Mr. Bakewell, "that hydrogen gas is consumed in some mines." But although I have sedulously endeavoured to trace these assertions to their source, I have never been able to go one jot farther than Mr. B. very cautiously does in his essay, viz. I am told that this is the case: the where and when, I never could to this moment discover. That small jets of gas, issuing through fissures in a stratum of coal then being worked, situate in airy places near the shaft of a mine, are occasionally fired and suffered to burn, even a whole night, and that the miners sometimes light their candles at these flames in the morning, I know perfectly well, because I have seen them myself; but I always objected to this as an abuse—on this score, that without rendering essential service to any one, it unnecessarily filled the mine with annoying smoke. But had these jets of gas been situated in the interior of the mine, at a distance from the shaft, I should have denounced the man who fired them, as one who endangered his fellow miners without a cause; because, while the burning of these isolated jets would have been like a drop to the ocean of gas in a mine, they might, and no doubt some of them would have caused an explosion. I would travel with great pleasure a considerable distance to examine a mine wherein hydrogen gas is consumed effectually, merely to ascertain the process, and publish it to the world.

Certain portions of the contents of Mr. Bakewell's letter are not new. In my "Essays on Mephitic Gases in Mines," inserted in the Imperial Magazine for 1828, blowing apparatus and air pumps are recommended, upon a large scale, in columns 726 to 729; hydrogen gas is described in columns 226 to 230, &c. &c. Sir H. Davy's lamps are noted in columns 35, 921, &c. From this gentleman, as well as those who have favoured me with communications upon this subject, I am sorry to differ in opinion; but having one end in view in all my researches and in all I publish, viz. Truth, this difference will naturally ensue whenever any thing con-

rary to my ideas of the nature and fitness of things is advanced; and in this respect, I conceive I may claim with men in general, a genial mind. To Mr. Bakewell, however, I must award his meed of praise. Not one, out of the numerous communications with which I have been favoured, or have seen published since the "Essays on Mephitic Gases in Mines" were inserted in the Imperial Magazine, embodies, in so concise and conspicuous a form, the subjects on which he writes, as his letter; although several others contain all the modes of prevention or cure which he proposes, and some of them additional modes in rich abundance; but, alas! all of these I conceive are ineffectual remedies.

Many gentlemen understand the nature of hydrogen and carbon, also their union and action, as gases, who have not had the same opportunities of witnessing the operations of these gases upon the large scale in mines, which they have had of making experiments upon them in the small way in a laboratory, and, therefore, while they write accurately, as to the gases, they reason inaccurately as to their operations in mines; because they reason by a supposed analogy, while the analogy is by no means perfect. Yet, I conceive nothing would conduce to the dissemination of useful knowledge, even upon this subject, more (except frequent descents into, and personal examinations of mines) than friendly discussions in periodical publications.

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OBSERVATIONS ON SIR ISAAC NEWTON'S ALLEGED PROOF OF THE EXTENSION OF TERRESTRIAL GRAVITATION TO THE MOON.

MR. EDITOR.

STR.—Finding by the letters of various persons, that my papers in your miscellany excite more attention than I supposed this age of mawkish poetry and sickly romance could bestow on such subjects, I feel it necessary to dislodge the advocates of erroneous philosophy from their supposed impregnable citadel, in Newton's pretended proof that the Moon falls in its orbit exactly such quantity as a stone falls at the earth, distances being duly considered.

For as I allege that *gravis*, weight, or gravitation, is a mere *local* effect of the twofold motions of the earth or any planet, it is obviously impossible that any body, like the moon, which does not partake of *both* the earth's motions, should be the analogous patient of those motions.

I had long considered this coincidence as likely to be well founded, owing to the

intimate connexion of the earth and moon. It seemed not improbable that as the earth moved the moon, the law of force which affected terrestrial bodies might in like manner affect the moon, and really I gave Newton credit for the ingenuity of this verification. As, however, the moon, like a stone on the earth, is not carried round by the diurnal motion; and as the combination of the same forces which deflect terrestrial bodies towards the centre does not apply to the moon and planets, I have latterly directed some attention to this stronghold of those who still have faith enough to believe in principles of attraction, repulsion, and gravitation.

I take it for granted that all your readers are familiar with Newton's diagram on this subject. It is in the Cyclopedias which you publish, and is put forward with emphasis in every elementary book on natural philosophy. I have many objections to it, but I will at present trouble you with no more than *three*, and, for the sake of precision, I will give them in numbered paragraphs.

1. Those who consult or remember the diagram, will observe, that Newton draws a curve and a tangent, i. e. two lines converging to a point or 0 distance, and expanding to indefinite distances. Of course the successive distances between two such lines would somewhere express any required quantity. This then is the entire secret. He wanted 15,736 Rhymland feet, and of course he could easily find them at the distance of about half a minute of a degree, or a minute of time.\* He could of course have found also any other desired quantity at some other points of the said diverging lines. We shall not, I trust, be told, that there was any charm or sanctity in a minute, or half a degree. It is true, the astrologers say that these divisions of space and time were given from above to *Seth*, the first astrologer; but I don't believe this legend. It seems, however, that Newton found that it accorded for a minute, but he omitted to state *that it accords only for a minute*, and not for a second, nor half a minute, nor for a degree, nor an hour. The lines do not diverge with the law of falling bodies; and, therefore, as there is no charm in a minute, the coincidence at that single point proves nothing, and the attempt to make it prove any thing is a sophism.

2. The arbitrary relations of the lines in the trigonometrical canon, have, and can have, no relation whatever to the equable physical forces in nature. A versed sine,

\* In the period there are 39676 minutes of time; and in the space 21500 minutes in 360 degrees.

therefore, was an unsuitable gauge; particularly a vanishing versed sine at the crown of an arc. The forces that move a planet through a quadrant are equal throughout; and therefore the mean versed sine at  $45^\circ$  was the only measure of the actual deflection. There would be quite as much reason for taking the versed sine from  $89^\circ 59'$  to  $90$  as that from  $0^\circ$  to  $1'$ ; but then the former would have given about 120,000 feet instead of  $15\frac{1}{2}$ , while that between  $45^\circ$  and  $45^\circ 1'$  would have been about 60,000 feet, and have put Newton's hypothesis to flight.

3. The only method by which, in a mean result, relevancy could be confirmed on any such calculation, would have been to draw a straight line from the apex exactly equal in length to the quadrant meeting the secant of  $90^\circ$ . This line would then be in the mean direction of the whole arc, or at  $39^\circ 27'$ , and would lie as a mean between the chord of the quadrant, and a line drawn to meet the tangent of  $45^\circ$ , and hence a curvilinear orbit is a necessary result. If then a perpendicular were let fall from the tangent of the apex to this line, at 197,106 Rhymland feet, or 201,467 English feet, from the apex, or about half a minute of a degree, the said perpendicular, or true fall, would be 162,120 Rhymland feet, or 165,800 English feet, instead of Newton's arbitrary vanishing versed sine of 15,736 Rhymland feet, or 16,083 English feet, or above 10,000 times more.

The whole of this calculation and pretended proof is therefore a gross fallacy—logical, physical, mechanical, and mathematical—and yet it is the solitary proof of the too famous principle of universal gravitation. It is that vaunted process by which Newton is said, by his school, to “have carried the power which makes an apple fall from a tree, to the heavens! &c. &c.” How it has passed current for 140 years, it is difficult to imagine. Those who know nothing about *Rhymland* feet, (an odd measure to mingle with it,) those who did not know that gravitation meant weight, and who knew nothing of versed sines, and tangents, and fluxions, were doubtless mystified; while those who ought not to have been imposed upon, either received it as plausible on authority, or connived at what so well pleased the world.

The objection No. 1, applies with equal force to another proof, that if the moon revolved at the earth's surface, the versed sine of a second would be  $16\frac{1}{3}$ , for it would not hold as a measure if taken for 2 seconds, or for a minute, or an hour.

In like manner, the comparison between

a planet and a terrestrial projectile is but an analogy, not an identity of causes. All bodies operated upon by two forces, in different directions, move also like a projectile, or a planet, but it would be as absurd as gratuitous to say, that therefore they are moved by the same species or identity of force.

All these mistakes are, however, more deeply seated than can be briefly explained. Geometricians, in illustrating the celestial motions, evidently imagine, that in a diagram they include a succession of time. Thus they draw an orbit, performed in a series of months or years, and then reason on the geometrical relations of the whole figure, as governing the planet at every movement. The causes are always alike, but they are made circular, elliptical, &c. and reasoned upon as subordinate at every moment to the lines and properties of circles, ellipses, &c. which figures are but mere pictures of a long succession of results, and the *shape* of which pictures has no connexion with the simultaneously operating causes. The present is a case in point.

A versed sine is taken at the apex of an arc, in necessary subordination to the relations of the versed sine of an apex; but what have the forces of nature to do with an apex, or with the human imagination of a versed sine at that place? Average, or means of the entire result, are of course the only quantities on which we can reason, and not on lines accidentally generated by our mode of drawing and viewing the figure. In other words, I should say, that the general functions of the whole figure alone express the forces of nature which produce it, and not the functions of any point in relation to the rest, which rest in that sense is not simultaneous. This error pervades the entire *Principia*, and most other similar works, the causes at every point being made subservient to its geometrical relations to the ultimate figure, and a present object is thereby made to portray, as in present dependence, a period of time, and a succession of distant effects.

If encouraged to do so, I could give a common-sense mechanical theory of planetary motion; but I repeat my fears of being intrusive on you and your readers. In a former number I referred to some *Theorems* on these subjects. They were printed in London, while I was on my late tour; and, as is too often the case, I am sorry to say, they are marred by so many errors of the press, that I now lament their circulation; and I hope this notice will meet the eye of some of their readers.

I may briefly observe that, planetary

motion is connected with that line described in paragraph 3, as above. That that line of direction, or its corresponding curve, is incrementally produced by two equal constant forces acting at right angles. 1. The medium of space acting on the right-hand side of the planet, as seen from the sun, and moved by the sun. And, 2, the sum of the infinite decreasing series of reactions beyond the planet, which infinite series is well known to be always equal to 1, or to the original force, at the place of the planet. These concur on the right-hand off quadrants, carry the planet, at every point, in the line alluded to; and coinciding in that quadrant, turn the planet at the same time on its axis, with the required velocity.

These elements I can expand to a satisfactory and rational system, but, in the mean time, I have said enough to enable any ingenious lover of truth, who has read Euclid, to gratify himself and others.

R. PHILLIPS.

*Knightsbridge, August 15th, 1289.*

ON THE *APHIS LANATA*, OR AMERICAN BLIGHT.

Our apple-trees are greatly injured, and some annually destroyed, by the agency of what seems to be a very feeble insect. We call it, from habit, or from some unassigned cause, the "American blight (*Aphis lanata*):" this noxious creature being known in some orchards by the more significant name of "white blight." In the spring of the year, a slight hoariness is observed upon the branches of certain species of our orchard fruit. As the season advances, this hoariness increases; it becomes cottony; and towards the middle or end of summer, the under sides of some of the branches are invested with a thick downy substance, so long, as at times to be sensibly agitated by the air. Upon examining the substance, we find that it conceals a multitude of small, wingless creatures, which are busily employed in preying upon the limb of the tree beneath. This they are well enabled to do, by means of a beak terminating in a fine bristle. This being insinuated through the bark and the sappy part of the wood, enables the creature to extract, as with a syringe, the sweet vital liquor that circulates in the plant. This terminating bristle is not observed in every individual: in those that possess it, it is of different lengths, and is usually, when not in use, so closely concealed under the breast of the animal, as to be invisible. In the younger insects it is often manifested by protruding, like a fine ter-

mination to the anus; but as their bodies become lengthened, the bristle is not in this way observable. The albumum, or sap wood, being thus wounded, rises up in excrescences and nodes all over the branch, and deforms it; the limb, deprived of its nutriment, grows sickly; the leaves turn yellow, and the part perishes. Branch after branch is thus assailed, until they all become leafless, and the tree dies.

Aphides, in general, attack the young and softer parts of plants; but this insect seems easily to wound the harder bark of the apple, and by no means makes choice of the most tender parts of the branch. The insect is viviparous, or produces its young alive, forming a cradle for them, by discharging, from the extremities of its body, a quantity of long cottony matter, which becoming interwoven and entangled, prevents the young from falling to the earth, and completely envelopes the parent and the offspring. This lanuginous vestiture seems to serve likewise as a vehicle for dispersing the animal; for, though most of our species of aphid are furnished with wings, I have never seen any individual of this American blight so provided; but the winds wafting about small tufts of this downy matter, convey the creature with it from tree to tree throughout the orchard.

In the autumn, when this substance is generally long, the winds and rains of the season effectually disperse these insects, and we observe them endeavouring to secrete themselves in the crannies of any neighbouring substance. Should the savory cabbage be near the trees whence they have been dislodged, the cavities of the under sides of its leaves are commonly favourite asylums for them. Multitudes perish by these rough removals, but numbers yet remain; and we may find them in the pods and crevices, on the under sides of the branches, at any period of the year, the long cottony vesture being removed, but still they are enveloped in a fine, short, downy clothing, to be seen by a magnifier, proceeding, apparently, from every suture or pore of their bodies, and protecting them, in their dormant state, from the moisture and frosts of our climate. This aphid, in a natural state, usually awakens and commences its labours very early in the month of March; and the hoariness on its body may be observed increasing daily; but if an infected branch be cut in the winter, and kept in water in a warm room, these aphides will awaken speedily, spin their cottony vests, and feed and discharge, as accustomed to do in a genial season.—*Journal of a Naturalist.*

ON THE INTRODUCTION OF NEW WORDS  
INTO THE ENGLISH LANGUAGE.

THE following extract on this curious but interesting subject, is copied from Basil Hall's travels in America, recently published.

"We had a pleasant discussion on the use of what are called Americanisms, during which Mr. Webster gave me some new views on this subject. He contended that his countrymen had not only a right to adopt new words, but were obliged to modify the language to suit the novelty of the circumstances, geographical and political, in which they were placed. He fully agreed with me, however, in saying, that where there was an equally expressive English word, cut and dry, it ought to be used in preference to a new one. 'Nevertheless,' said he, 'it is quite impossible to stop the progress of language—it is like the course of the Mississippi, the motion of which at times is scarcely perceptible, yet even then it possesses a momentum quite irresistible. It is the same with the language we are speaking of. Words and expressions will be forced into use, in spite of all the exertions of all the writers in the world.' 'Yes,' I observed; 'but surely such innovations are to be deprecated?' 'I don't know that,' he replied. 'If a word become universally current in America, where English is spoken, why should it not take its station in the language?' 'Because,' I said, 'there are words enough already; and it only confuses matters, and hurts the cause of letters, to introduce such words.' 'But,' said he, reasonably enough, 'in England such things happen currently, and, in process of time, your new words find their way across the Atlantic, and are incorporated in the spoken language here. In like manner,' he added, "many of our words, heretofore not used in England, have gradually crept in there, and are now an acknowledged part of the language. The interchange, in short, is inevitable; and, whether desirable or not, cannot be stopped, or even essentially modified.' I asked him what he meant to do in this matter in his dictionary. 'I mean,' he said, 'to give every word at present in general use, and hope thereby to contribute in some degree to fix the language at its present station. This cannot be done completely; but it may be possible to do a great deal.' I begged to know what he proposed to do with those words which were generally pronounced differently in the two countries. 'In that case,' said he, 'I would adopt that which was most con-

sonant to the principles of the English language, as denoted by the analogy of similar words, without regarding which side of the water that analogy favoured. For example, you in England universally say *chivalry*—we as generally say *shivalry*; but I should certainly give it according to the first way, as more consistent with the principles of the language. On the other hand, your way is of pronouncing deaf as *def*—ours as if it were written *deef*; and as this is the correct mode, from which you have departed, I shall adhere to the American way.' I was at first surprised when Mr. Webster assured me there were not fifty words in all, which were used in America and not in England; but I have certainly not been able to collect nearly that number. He told me, too, what I did not quite agree to at that time, but which subsequent inquiry has confirmed, so far as it has gone, that, with very few objections, all these apparent novelties are merely old English words, brought over to America by the early settlers."

BRIEF REFERENCES TO THE WORKS AND  
CHARACTER OF ROUBILIAC, THE SCULPTOR.

It is somewhat remarkable, that the first work executed in England by this celebrated artist, was a statue of Handel, which, a few years since, was to be seen at Vauxhall, though where it is at present is very uncertain, and that his last employment was on a monument erected to the memory of this distinguished composer. One of his best executed productions, is a full-length figure of Sir Isaac Newton, in the chapel of Trinity College, Cambridge. The statue of Shakspeare, executed for Mr. Garrick, and by him placed in a temple erected for that purpose in his garden at Hampton, was, by his will, dated September 24th, 1778, to remain in the temple at Hampton during the life of Mrs. Garrick, when it was to become the property of the British Museum, in the hall of which, according to Mr. Smith, it may now be seen. For this piece of sculpture he was to receive three hundred guineas, provided he procured the best marble he could afford for the money. Unfortunately, however, the block was found to be so full of veins, that Garrick not only refused to take it, but was induced to ask the artist if the face of Shakspeare was marked with mulberries? To appease his anger, Roubiliac assured him it was the best he could afford for the price, but that he would cut off the head, and replace it

with another, carved from a fine piece of  
 ear marble, which was done accordingly,  
 the satisfaction of his employer. The  
 only really public statue of his execution  
 to be seen in London is, a spirited figure  
 of Sir John Cass, in a niche of the school-  
 house endowed by Sir John, at the north  
 end of the Minorities.

Of Roubiliac's private monuments, there  
 are several in this country. Westminster  
 Abbey contains seven: viz. Mrs. Nightin-  
 gale's, Sir Peter Warren's, Hargraves,  
 Fleming's, Argyle's, Handel's, and General  
 Wade's. While Roubiliac was engaged  
 in superintending the fixing of these mo-  
 numents in their assigned positions, it was  
 his practice to wander away from his  
 workmen, and stand even for hours, fixed  
 in the most enthusiastic admiration, gazing  
 at some of the exquisite specimens of  
 sculpture which adorn that venerable pile.  
 Among these, the monuments of Vere and  
 Lord Norris excited the highest degree of  
 his rapture.

Mr. Smith, the author of "The Ancient  
 Topography of London," relates, that while  
 Roubiliac was giving directions relative to  
 the statue of Sir Peter Warren, he, as usual,  
 slipped away to gaze upon one or other  
 of his favourites. On one of these occa-  
 sions, Smith's father, then a youth, went  
 to him to deliver a message. He found  
 Roubiliac with his arms folded, standing  
 before the north-west corner figure, viz. the  
 figure of one of the six knights who sup-  
 port the cenotaph of Lord Norris,—ab-  
 sorbed in the deepest admiration, blended  
 apparently with *expectation*; but of what,  
 the youth could not conjecture. Three  
 times he delivered his message, but in vain.  
 He commenced a fourth repetition, when  
 the enwrapped artist, grasping him by the  
 elbow, exclaimed, in a low and smothered  
 tone—"Hush—hush—hush! He'll *speak*  
 presently!"

Another anecdote, related on the same  
 authority, is too characteristic to be omitted.  
 A gentleman, intimate with Roubiliac,  
 having staid one night at Slaughter's Coffee-  
 house until past 12 o'clock, discovered, as  
 he was about to withdraw, that he had  
 forgotten to take the key of the street-door  
 of the house in which he lodged, and as  
 he had engaged not to disturb the other  
 inmates after this hour, was in some per-  
 plexity how to act. The artist, perceiving  
 his embarrassment, told him he had a spare  
 key, which was much at his service. The  
 gentleman accepted his invitation, and on  
 being shewn to his room, the sculptor  
 wished him a good night. The stranger  
 having, however, nearly undressed himself,

was horror-stricken on beholding the corpse  
 of a black woman laid out upon the bed.  
 He immediately vociferated the name of  
 Roubiliac, who, on entering the room,  
 made the following apology. "Oh dear!  
 my good friend, I beg your pardon, I did  
 not remember poor Mary was dere. Poor  
 Mary, she die yesterday vid de small poc.  
 Come, come, and you must take part vid  
 my bed. Come, poor Mary was my hos-  
 maid for five or six years more."

#### THE HEBREW INSTITUTION.

MR. EDITOR,

SIR,—At the conclusion of an illustration  
 of Jotham's fable, inserted in your number  
 for March last, I noted that, for reasons  
 there stated, "The two principal societies  
 in London, which are exclusively employed  
 in diffusing divine truth amongst the seed  
 of Abraham, at home and abroad, are at  
 this moment occupied in raising the means  
 for forming asylums for the protection and  
 instruction of inquiring and believing He-  
 brews. There all of these may be pro-  
 tected during a limited time, acquire a  
 trade, whereby they may be enabled to  
 obtain in future their own maintenance,  
 and during their abode therein may receive  
 Christian instruction and consolation in  
 the regular means of grace, without be-  
 coming proselytes to any sect or party  
 bearing the Christian name; and of these  
 inquirers, there are numbers at this mo-  
 ment. The asylum forming by the Lon-  
 don society is at Warsaw, the capital of  
 Poland; and the asylum forming by the  
 Philo-Judæan society is in London."

Subsequent to the above communication, a  
 suggestion was made to the committee of the  
 Philo-Judæan society, by a body of most re-  
 spectable individuals who had read their  
 prospectus, that a society ought to be formed  
 for the sole purpose of carrying this benevo-  
 lent scheme into effect. A committee, con-  
 stituted upon a liberal basis, without refer-  
 ence to any party or society whatever, being  
 formed, the Philo-Judæan society cordially  
 surrendered up to them all the means which  
 their exertions had compassed, and heartily  
 "bade them God speed."

A new society has thus arisen, denomi-  
 nated most fitly, the "Society of Friends  
 of the Hebrew Nation." Their motto is,  
 "Not by might, nor by power, but by my  
 Spirit, saith the Lord of hosts." "Freely  
 ye have received, freely give." Under the  
 auspices of Jehovah, the Hebrew institu-  
 tion, (for the original name is retained,) is  
 designed to afford protection, religious  
 instruction, and the means of earning a

livelihood, to two classes of individuals, viz. to such descendants of Abraham as have rendered themselves destitute, by a profession of faith in Jesus Christ; and to those sincere inquirers into the truths of Christianity, who, being Israelites, might otherwise be prevented, by their relative circumstances, from prosecuting such research.

Premises having been engaged, and furnished by the committee of this society, in Randolph-street, Camden Town, immediately on the north of London, Mr. E. H. Simon, a Hebrew convert to the faith of Christ Jesus, the Saviour of the world, has been elected superintendent of the Hebrew institution therein; and he entered upon his office on the first day of the present month. On Tuesday, the fifth of August, the committee assembled upon the premises, in order to open the institution, and personally examine such Hebrew candidates as were duly recommended, and in waiting for admission thereto. The meeting was opened with solemn prayer. Several candidates presented themselves on this occasion, and much of that simplicity of manner peculiar to convicted sinners, in earnest, searching for the Saviour of men, was manifested by these children of faithful Abraham, while, in artless accents, they explained their views of sin, guilt, and salvation by faith, through the sacrifice of Jesus, the Son of God, during the strict examination to which they were subjected. Every candidate which the committee, upon mature deliberation, deemed qualified, was admitted, as a probationer, into the institution; and may He, who foretold to all nations by His holy word, Luke 21. the signs of the times, and the time when He would restore to His brethren, the Hebrews, peace and rest, give unto this feeble beginning of good, increase, and His everlasting blessing.

While I witnessed this assembly, and officially engaged in the proceedings, and beheld the children of that potent patriarch Abraham, who exclaimed before a king, "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abraham rich!" soliciting at the hands of Gentiles a morsel, and a momentary refuge from urgent want and destitution, caused by cruel persecutors, merely because they sought the truth, and from the lips of Gentiles, and from their books, craving instruction in the law of Jehovah, which was ori-

ginally given to themselves, and in that grace of God which bringeth salvation, first proclaimed in Jerusalem by their own brethren, through Jesus Christ, according to the flesh their elder brother, who is Lord of all, and who is now taking possession of His dominion from sea to sea, and from the river unto the ends of the earth, my soul, bowed even to the ground in commiseration, yearned over these outcasts with feelings inexpressible. Thou, O Jehovah, help; give peace, give salvation, give rest to thy people.

When some spake unto Jesus, in the days of His flesh, of the temple in Jerusalem, how it was adorned with goodly stones and gifts, He said, "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The times of the Gentiles are hastening to be fulfilled, the redemption of Israel draweth nigh, the generation of this nation hath not passed away into annihilation, or even into an amalgamation with other nations, they exist unto this day a distinct people, according to the words of our Lord, Luke xxi. 32. a cry is abroad amongst them, that the Lord's time is come to visit His people; may it be ours to fan this spark into a holy flame, as instruments in the hands of the Son of man; that we may be accounted worthy to escape all these things that shall come to pass, and to stand before Him.

W. COLDWELL

King Square, Aug. 6, 1829.

#### REMARKS ON COUNTY ASYLUMS.

HEALTH is often spoken of as the greatest blessing of this sublunary state, and it is not unfrequently mentioned without any reference to the condition of the mind. But great as is the blessing of bodily health, it bears no comparison with the value of that which is mental. We can often struggle under the difficulties of physical disease, so as to perform the necessary duties of life, while a disordered mind unfits it for all that is useful, and tending to social happiness. "The spirit of a man will sustain his infirmity; but a wounded

spirit who can bear?" hence there is no earthly concern that is of equal importance as what insanity may prove, in all its direful consequences. It may even be a question, whether this disease alone does not make greater inroads into the circles of domestic happiness, than does the aggregate of all other disorders to which human nature is liable. Even the apprehension of it in many, who are in no immediate danger, is one of the distressing evils of life. Dr. Johnson says, "Of the uncertainties of our present state, the most dreadful and alarming is the uncertain continuance of the powers of reason." And not only does insanity exceed all other diseases in subjecting the friends and relatives of the patient to trouble and anguish, but it also, in the estimation of many, fixes upon them an indelible stain of disgrace. Besides all these, the innumerable acts of violence and murder that are committed under its baneful influences, where it is not visible to common observers, and the dreadful cases of despondency under which many labour, add greatly to the black catalogue of human ills.

All who possess the functions of thought, and are subject to human feelings and human passions, must be liable to mental derangement, and though it is a malady which generally falls the heaviest on the lowest classes of society, yet we find that the rich, and the exalted in station and intellectual attainments, are not always exempted from it; so that there are none who read this, or indeed who do not read it, but what may have occasion to wish that a better system of treating it did more generally prevail.

It has frequently been asserted, that mental diseases are very much on the increase in this our land; while my belief is, that they might be very much diminished; for I feel well assured, both from what I conceive to be the true theory of insanity, and what I have seen and known in practice, that there is no serious disease to which human nature is liable, more certainly and perfectly curable; and that patients perfectly recovered, shall be more secure from a second attack, than they were previously from a first; and I go so far as to assert, that where there is a tolerable share of bodily health, perfect restoration from the mental affection may be considered as a moral certainty, the best means of cure too being simple, and easy to be understood. As insanity, no doubt, frequently arises from the feelings of horror and dread of it, and an idea of its being incurable, it is obvious, that, if a better

treatment of it did more generally prevail, and the horrors of it were diminished, it would occur less frequently. Is it not then greatly to be regretted, that, while those who are well experienced contend that insanity is curable in nine cases out of ten, the legislature, and many of our local authorities, should sanction a system of treatment, under which nine out of ten do not recover, but languish out life in a state of degradation and suffering.

Contending, as I do, that the best treatment of insanity is simple, and easy to be understood, still it assuredly requires a strict adherence to certain particulars and principles. In the first instance, the remedial means must commence while the disease is in its incipient, or at least recent state. In most cases, a removal from home, and all the irritations that arise out of family intercourse, is necessary; next, that the removal shall be to proper medical and moral treatment; the former to abate the previous excitement, while in the latter, every thing that is at all calculated to irritate and shock the feelings is to be carefully avoided, and every thing adapted to rouse and strongly excite the ideas, by various pleasing and rational sensations, should be assiduously exhibited. The consolations of religion should be administered at least twice every day, and the cordial of hope unremittingly. All these require exertion; but under a regular system they become practicable and easy, and by abating the violent symptoms of the maniacal excitement, they prevent five times the trouble they occasion. These things I have frequently said before, and in this same publication; but I hope my indulgent readers will excuse the repetition.

It is also much to be regretted, that gentlemen of the medical profession have attended so little to mental diseases; but youth is the time of medical education, and to what school or professorship can they apply? Where is the institution for the cure of mental diseases to be found, in which the medical and moral means are so well united and practised, as to give a reasonable chance of superior success and information; and where are the books to be found, upon which the profession can depend with confidence? The regular practitioner can but seldom procure the proper management and moral treatment in these cases, without which medical treatment, however skilful, will often be of no avail; and as many cases require removal from home, the medical attendant is in honour bound to give up his patient, and all his chance of further success and

experience. The great error of medical practice in mental affections arises, no doubt, from considering them as local and inflammatory diseases, requiring topical applications and severe depletion, under the term brain fever; when, under the term nervous fever, the practice might have been quite correct, with reference only to the want of tone in the digestive and secretive functions.

As a matter of political economy, the treatment of pauper lunatics is of considerable importance. From the multiplicity of fresh cases in those districts where the numbers have been noted, it may be concluded, that in the whole united kingdom they annually amount to at least three thousand, of those that require parochial relief under the disease. Under a judicious treatment, the aggregate of the expense for the best chance of cure would not exceed, say £60,000, while the keeping in an incurable state, the same number of these unfortunate beings, through the average term of human life, would cost more than £600,000; and not only this, but by the best treatment, a great part of the odious notoriety which has made insanity a national opprobrium, might be avoided; but as we go on building county asylums, we shall want parish asylums, till England may be called the land of lunatic asylums.

In what I said of the Wakefield asylum in the July Magazine, I was not actuated by any invidious feelings, or any improper wish to expose the defects of that institution; but many years ago it was spoken of as an example for other counties, and it has lately been represented to me, as the best appointed county asylum in the kingdom. If, therefore, it be improper as an example, it is right that this should be known, for it is "recorded as a precedent, and many an error by the same example will rush into the state." Many county asylums are now establishing, no doubt, after the example of the Wakefield asylum.

I have some knowledge of one of the gentlemen who act as magistrates for the West Riding of Yorkshire, and I believe him to be active, intelligent, and humane, and therefore it may be presumed that his colleagues are the same. I have no doubt they were actuated by the purest and most benevolent views, in establishing the Wakefield asylum. But from all the information I have obtained, a scheme of diminishing the evils of insanity within their district, has proved a complete failure. Some individuals have, no doubt, been rescued from bad treatment, and placed

under better; but had the parochial authorities been well admonished, and the care of the insane and the cure of the fresh cases been left to the parish apothecaries respectively, I have no doubt that the number of pauper lunatics pronounced incurable, and the number of deaths, within the last ten years, would have been less by at least 150 of each, than what it is; I am, therefore, persuaded that a great part of the money expended has been worse than thrown away, it having greatly tended to increase the evil it was intended to diminish.

In the treatment of mental diseases, there is but one positive and certain good; the rest is chance and matter of opinion, as I have said before. The hand of charity in this particular, if misdirected, may do great injury; for keeping lunatics on charity, if the best means of cure are not afforded, may prove a great curse, when a blessing was intended; but to make use of a public purse, for purposes relating to the insane, which do not furnish the very best means of cure, is in my opinion highly culpable; and what I have to urge against county and other public asylums is, that they monopolize the attempt to cure, and yet do not afford the best means. This too may be urged, I fear, against some keepers of private asylums, and they are highly culpable; but not more so than the promoters and managers of public asylums, that merit the same imputation.

I have been told I have fallen into mistakes in what I have asserted about county asylums generally, and truly I should not be sorry that I have; for I am not a little tenacious of the honour of those engaged in the care of the insane; but there are some particulars which rest upon the printed reports, that may, I suppose, be depended upon, viz. the number of deaths, the number of incurables, and the numbers who relapse of those previously discharged as cured. It cannot be supposed that lunatic asylums should be exempted from the risings of death. Many are admitted in a sinking state that cannot be restored, and in numerous instances the violence of the disease leads to the grave in spite of all the care that can be taken; but a large proportion of deaths is an argument against the treatment, for it may be considered as an important maxim, that the best treatment for the insane, as it regards their chance of cure, is the best as regards their comforts and bodily health; they mutually assist each other. Improvement in the mental disease has a tendency to improve the comforts and physical health of the

ient, and an improvement in their physical health and comforts has, no question, a good effect upon the mental affection.

In the first ten years of my keeping an asylum, the deaths were in proportion of one death to fourteen of all the cases admitted; in the last ten years they have been the proportion of one death to fifteen of the cases. At the county asylum at Wakefield, the deaths in ten years have been one to seven of the cases; but then, I do not think the situation at all healthy; and well I know that the physician there has had much trouble with diseases evidently arising from this cause. At the "Retreat" the situation is very good, and the moral treatment most excellent; but the medical treatment is certainly defective; for the first ten years the deaths were as one to six of all the cases in that time. At the Wakefield asylum, a most healthy situation, the deaths have been as one to three and a half of the cases, or double what they have been at the Stafford asylum. At the Lancaster asylum, the deaths for the first ten years were in the same proportion as at Wakefield, or nearly so. But in twelve years, or up to June, 1828, they have been as one to three and a quarter, or say 366 deaths out of 1169 cases. The aggregate of deaths at the Lancaster and Wakefield asylums may justify a very serious imputation on the practice of those institutions; and the number acknowledged as incurable, and the great numbers who are known to have relapsed of those discharged as cured, might lead to a doubt whether any have been permanently recovered at those two asylums.

THOS. BAKEWELL.

*Spring Vale, near Stone, August, 1829.*

#### FATAL EFFECTS OF SLENDER WAISTS.

WHEN woman was first formed "the softened image" of man, by the fiat of an Almighty being, she came a finished model from the hands of her Creator, in beautiful and perfect symmetry. This, no doubt, was continued for a series of years, till the follies, customs, and absurd fashions of existing ages, perverted her angelic form.

Amongst all the absurdities of fashion, perhaps there has not been one more lamentable, or that has had a greater tendency to cause an improper bias or derangement of the beautiful figure of a female, than the unnatural and ridiculous custom of *tight lacing*. When I see a well-formed child of this class, I think it is the destined victim of an odious folly, which,

if obstinately persevered in, must inevitably prove its ruin, terminating, perhaps, in an early death, preceded by many concomitant evils, all of which might be avoided by common prudence, good sense, and sober discretion. The following quotation will place this subject in a proper light.

"A newspaper, called the Scotchman, has devoted several columns to 'The Compression of the Waist in Females by the use of Corsets,' in which there are facts enough brought to alarm any young female, who does not prefer tight stays, and consumption, to no stays, and good health; or a curvature of the spine, and a slender waist, to a back without deformity, and a waist of the kind intended by nature. The effect of tight corsets, the author observes, is, that those who have been long so closely laced, become at last unable to hold themselves erect, or move with ease, without them, but *fall together*, in consequence of the natural form and position of the ribs being altered. Tight lacing produces head-ache—dyspeptic complaints—dropsy—premature death! Its effects on the thorax are, shortness of breath, palpitation of the heart, consumption, and water on the chest. On the abdomen, it occasions depraved digestion, diarrhoea, induration of the liver, dropsy, and hernia. It is also followed by hysteric, and many diseases peculiar to the female constitution."

Liability to the above maladies must be inevitably the lot of all those females who will continue the present use of whalebone and steel.

Our daily and weekly papers abound with instances of the fatal effects of tight lacing, from which we extract the following—

"A girl, 16 years of age, applied recently at the Hotel Dieu, in Paris, for advice respecting a tumour in her neck. On examination, it clearly appeared to have been caused by wearing *tight stays*."

An American paper states, that a female lately died at Baltimore, by the rupture of a blood-vessel near the heart, caused by *tight lacing*. On an examination of the body, the liver was found forced from its natural seat.

Another instance of the folly, and fatal effects of following, for the sake of appearances only, the fashions of the day, has occurred in the practice of Mr. Prowse, of the city of Bath. The subject of this notice, an interesting female of about twenty years of age, was in the constant habit of lacing so tightly, that she could not even

stoop in the ordinary way; and was generally so much distressed, as to be obliged to loosen her stays whenever she returned home from a visit. This unfortunate habit brought on cough, violent palpitation, and other diseases of the heart, which terminated in premature death. The facts in this case were fully substantiated by a *post mortem* examination.

1829.

J. B.

## DEFINITION AND CHARACTER OF WIT.

"WIT," according to Mr. Locke, "is a faculty of the mind, consisting in the assembling and putting together of those ideas with quickness and variety, wherein can be found any resemblance or congruity; by which to make up pleasant pictures, and agreeable visions, in the fancy."

"This faculty," the same great author observes, "is just the contrary of *judgment*, which consists in the separating carefully from one another, of such ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and, by affinity, to take one thing for another:" and hence, he accounts for the reason of that common observation, that men who have much wit and prompt memories, have not always the clearest judgment, or deepest reason.

"It is the metaphor and allusion wherein, for the most part, consist the entertainment and pleasantry of wit; which strikes in so lively a manner on the fancy, and is therefore so acceptable to all people, because its beauty appears at first sight, and there is required no labour of thought, to examine what truth or reason there is in it. The mind, without looking any farther, rests satisfied with the agreeableness of the picture, and the gaiety of the imagination; and it is a kind of affront to go about to examine it by the severe rules of truth or reason. Whence it should seem that wit consists in something that is not perfectly conformable to them."—*Essay on Human Understanding*, b. ii. c. xi. s. 2.

Professor Dugald Stewart (*Elements of the Philosophy of the Human Mind*, p. 302,) adds to Locke's definition of wit, that "it implies a power of calling up at pleasure the ideas which it combines;" and he inclines to believe, that "the entertainment which it gives to the hearer is founded, in a considerable degree, on his surprise, at the command which the man of wit has acquired over a part of the constitution, which is so little subject to the will. Hence it is, that we are more pleased with a *bon mot* which occurs in conver-

sation, than with one in print; and that we never fail to receive disgust from wit, when we suspect it to be premeditated. The pleasure, too, which we receive from wit, is heightened, when the original idea is started by one person, and the related idea by another. Accordingly, Dr. Campbell has remarked, that a witty repartee is far more pleasing than a witty attack; and that an allusion will appear excellent when thrown out extempore in conversation, which would be deemed execrable in print."

To the same purpose another ingenious writer has observed upon Mr. Locke's description of wit, that every resemblance of ideas is not that which we call wit, unless it be such an one that gives delight and surprise. These two properties, he says, seem essential to wit, more particularly the latter of them. In order, therefore, that the resemblance in the ideas be wit, it is necessary they should not lie too near one another in the nature of things; for where the likeness is obvious, it gives no surprise.—*Spectator*, vol. i. No. 62.

From this account of the nature of wit, it is easy to perceive what good reason Cicero had for saying, (*De Orat. lib. iii. cap. 54.*) *Wit is a thing not to be learned*: it is the offspring of nature, and proper effect of a bright and lively fancy. Cicero reduces wit to two kinds, *viz. cavillatio*, which, in our language, may be called *continued wit*, or humour, and *dicacitas*, which may be termed *concise wit*, or jesting.

The ingenious professor, above cited, suggests the following difference between invention in the arts and sciences, and wit. "The former depends, in most instances, on a combination of those ideas which are connected by the less obvious principles of association; and it may be called forth in almost any mind by the pressure of external circumstances. The ideas which most be combined, in order to produce the latter, are chiefly such as are associated by those slighter connexions which take place when the mind is careless and disengaged." "If you have real wit," says lord Chesterfield, "it will flow spontaneously, and you need not aim at it; for in that case, the rule of the gospel is reversed; and it will prove, seek and you shall not find." Accordingly, wit is promoted by a certain degree of intoxication, which prevents the exercise of that attention which is necessary for invention in matters of science.

*Wit* is also an appellation given to persons possessed of the faculty called *esprit*. A French author, who, in 1696,

ublished a "Treatise of wit, *du Bel Eprit*,"  
ys down four characters of it.

1. A man, who, with an open air and easy motions, affects those he converses with agreeably; and on any subject that presents itself, advances new thoughts, and adorns them with a sprightly turn, is, all the world over, a wit.

2. Another, who, less solicitous about the choice and delicacy of his sentiments, knows how to make himself valued by, I know not what, elevation of discourse; who draws much attention, and throws great vivacity in his speaking, and readiness in his answers; is likewise acknowledged a wit.

3. A third, who takes less care about thinking than about speaking well; who affects fine words, though perhaps low and poor in matter; who pleases by an easy pronunciation, and a certain tone of voice, is placed in the same rank.

4. Another, whose chief aim is not to make himself esteemed, so much as to raise mirth and laughter; who jokes pertinently, rallies pleasantly, and finds something to amuse himself with in every petty subject; is likewise allowed a wit.

Yet, it may be observed, that in all these cases, there is nothing of real wit, as above defined; but the whole is *imagination*, or *memory* at most: nay, the whole is no more than what temperament may give.

A true wit must have a just faculty of discernment; must have, at the same time, both great energy, and peculiar delicacy, in his sentiments; his imagination must be noble, and at the same time happy and agreeable; his expressions polite and well turned, without any thing of parade or vanity in his discourse, or his carriage. It is not at all essential to wit, to be ever hunting after the brilliant; still studying fine thoughts, and affecting to say nothing but what may strike and surprise. This is a fault very frequent in dramatic persons; the duke of Buckingham rallies it very justly.

"What is that thing which we sheer wit do call?  
'Tis when the wit of some great writer shall,  
So overflow, that is, be none at all,  
That ev'n his fools speak sense."

From the account given in the former part of this article, of the difference between invention and wit, it appears, that those who have the reputation of wits are commonly more confident in their own powers, who allow the train of their ideas to follow, in a great measure, its natural course, and hazard in company every thing, good or bad, which occurs to them. Men of modesty and taste seldom attempt

wit in a promiscuous society; or if they are forced to make such an exertion, they are seldom successful. Such men, however, in the circle of their friends, to whom they can unbosom themselves without reserve, are frequently the most amusing and the most interesting of companions; as the vivacity of their wit is tempered by a correct judgment and refined manners; and as its effect is heightened by that sensibility and delicacy, with which we find it so rarely accompanied in the common intercourse of life. When a man of wit makes an exertion to distinguish himself, his sallies are too far-fetched to please. He brings his mind into a state approaching that of the inventor, and becomes rather ingenious than witty.

Genuine wit, says lord Chesterfield, never made any man laugh since the creation of the world: upon which professor Stewart remarks, that this observation is just, if by genuine wit we mean wit wholly divested of every mixture of humour; and if by laughter we mean that convulsive and noisy agitation which is excited by the ludicrous. But there is unquestionably a smile appropriated to the flashes of wit, a smile of surprise and wonder, not altogether unlike the effect produced on the mind and countenance by a feat of legerdemain when executed with uncommon success.

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#### THE ADVANTAGES OF HISTORICAL KNOWLEDGE.

(*The Introduction to Bossuet's Discourse on Universal History, to Monsieur the Dauphin, translated from the French, by Thomas Rose.*)

If history were useless to other men, its perusal would still be necessary to princes. There is no better means of discovering to them the great importance of passions and interests, of times and seasons, of good and evil counsels. Histories are, for the most part, composed of the actions of princes, and their successors may derive benefit from a review of them. If experience is necessary to rulers for acquiring that prudence which will enable them to govern well, nothing can more conduce to their instruction, than to add to daily experience the examples of past ages. By so doing, they will ordinarily discover the best means of securing the welfare of their subjects, and their own proper glory, and be provided with resources in cases of emergency; for by the assistance of history, they can form their judgment, without any hazard, on passing events. When they see

the most secret vices of princes, notwithstanding the false praises which their subjects lavished on them during life, exposed to the eyes of all men, they are ashamed of the vain joy with which they have listened to flatterers, and perceive that true glory attaches to nothing short of innate worth.

Ignorance of mankind, and of the memorable changes which the course of time has effected in the world, would be disgraceful, I do not say to a king only, but to every man of liberal education. History enables men to mark the character of different times: it represents mankind under the law of nature, under the written law, and under the gospel; it speaks of the Persians vanquished by Alexander, and of the same people victorious under Cyrus; it bears witness to the freedom of Greece, in the times of Philip, Themistocles, and Miltiades; it tells of the Romans under their various forms of government; it exhibits the tranquillity of religion under Dioclesian and Constantine; and narrates the agitation of France during the civil wars of Charles the Ninth and Henry the Third, and its power under Louis the Fourteenth; when, reunited under so great a monarch, it became the first nation of Europe.

It is, Monsieur, to escape the inconveniences of ignorance, that you have read so much of ancient and modern history. Before all things, make yourself acquainted, from the scripture history of the people of God, with the basis of religion. It would not become you to be ignorant of Grecian and Roman history, on any account; but, principally, because, with attention, it will teach you the history of that country you will be called upon to render happy, a point of no mean importance to you. But lest these histories, and those you have yet to learn, should create confusion in your mind, it is very necessary that I should distinctly yet briefly represent to you the orderly succession of ages.

Universal history bears the same relation to the particular histories of all countries and people, as a general map does to the particular maps included in it. In a particular map, you see the whole detail of a kingdom, or of a province, in itself; in the general map you discover the situation of these parts with respect to the whole; you perceive that Paris, or the Isle of France, is in the kingdom, that the kingdom is in Europe, and that Europe forms a large portion of the globe.

Particular histories represent the succession of events connected with a people, in all their details; but in order perfectly to

understand them, it is necessary to know what relation these histories bear to others: that is, what is their several importance in the scale of empires, what situation they hold with respect to the whole, and what place they occupy on the roll of time.

This abridgment,\* Monsieur, offers to you a grand spectacle. You will see all the preceding ages develop themselves, so to speak, in a few hours before you; you will perceive how empires succeeded each other; and how true religion, under the different dispensations, has sustained a decisive character from the commencement of the world to our own times.

It is the progress of these two things, I would say, of religion and of empires, which you ought particularly to impress on your memory. If you will give this abridgment your attentive regard, it will show you, that religion and politic government are the two points upon which human things revolve, and you will discover there their whole order and progress; you will also gain a clue, so to speak, to all the affairs of the universe, whilst contemplating this sketch of all that is worthy of remark in the history of mankind.

Just as, in surveying a map of the world, you travel over the country in which you were born, and that in which you are residing, traverse the whole habitable globe, and take in at one glance the farthest extremities of sea and land; so, in studying this abridgment of history, you will pass from the narrow limits of your own observation, and extend your view to the remotest ages of the world.

Geographers lay down in their maps some of the principal towns, to assist them in determining the situation of the rest, which are then inserted in the chart at their proper relative distances; just so in the succession of time, it is necessary to select certain periods distinguished by remarkable events, to which intermediate occurrences may be referred.

The principal divisions or points of time are called epochs, from a Greek word which signifies to arrest; because they here arrest for consideration, as in a place of repose, all that has gone before or that follows after them, thus serving to prevent anachronisms, or confusion of times.

It is desirable to fix upon a small number of epochs, whose distinguishing events are universally known; and those most worthy of remark in ancient history are the

\* The Discourse on Universal History, to which this is an Introduction.

owing: Adam, or the creation; Noah, the deluge; the calling of Abraham, or the commencement of the covenant between God and his people; Moses, or the Mosaic law; the siege of Troy; Solomon, the foundation of the temple; Romulus, the building of Rome; Cyrus, or the deliverance of the people of God from Babylonian captivity; Scipio, or the destruction of Carthage; the birth of JESUS CHRIST; Constantine, or the peace of the church; Charlemagne, or the establishment of a new empire.

I have given you the establishment of the new empire under Charlemagne, as the conclusion of ancient history, because it is here that you will find the complete termination of the ancient Roman empire. I have, therefore, thought it advisable to direct your attention at this important point of universal history. The order which I propose to observe in the second part of this work, will lead you to the very age that is rendered illustrious by the immortal actions of the king, your father; and which will, we hope, derive new lustre from your endeavours to follow the great example which is set before you.

After having explained to you the general design of this work, I have three principal points to recommend to your notice, into which I hope to condense all that belongs to our subject.

It is necessary, in the first place, that I conduct you regularly through the different epochs, and that you take down, in few words, the principal events which distinguish each of these, that your mind may be accustomed to give them their proper place, without reference to any other occurrence. But as my chief intention is, to draw your observation, as you pass along the stream of time, to the progress of religion, and the changes of kingdoms, after I have brought together, in a regular series, the prominent facts relating to these two things, I shall return, and connect with my subject necessary reflections on the unchangeableness of religion, and the vicissitudes which have taken place in empires.

After this, whatever part of history you take up, you will turn all to profit. Never pass by any remarkable fact until you have discovered the consequences that resulted from it. Let your admiration be turned towards the wise counsels of God, in the affairs of religion. Lastly, direct your attention to the intimate connexion which subsists between human affairs, and you will then perceive that reflection and foresight are able, in some measure, to direct and govern them.

#### RAVENS IN THE HEBRIDES.

A HERD of grampuses (*delphinus orca*), having made their appearance off the island of Pabbay, in the Sound of Harris, in the summer of 1818, the natives surrounded them in boats, and drove them ashore. Some of the animals were about thirty feet in length, others not more than twelve. Forthwith all hands were out, busily employed in stripping off the blubber, an operation which lasted but a few days. In the mean time, two or three ravens were seen on the neighbouring rocks, croaking dolefully. The people then brought out all the pots they could muster, for the purpose of boiling the blubber. The island sent forth an odour which extended for miles around. Ravens came daily, in pairs, and at length in small flocks. The grampuses, now abandoned by their murderers, were attacked by the ravens, which, after gorging themselves most gloriously from dawn to twilight, retired in the evening to a rock in the vicinity, where they dozed away the short hours of the summer night, seeing in the visions of sleep the noble carcasses of whales moored upon the island beaches of the stormy Hebrides.

There were about seventy grampuses in all, and for each grampus there might be for the first week five ravens, the next week ten, then twenty, and at length fifty; so that the ominous army at length amounted to upwards of three thousand beaked warriors, headed by an enormous white field-marshal, under whom were various speckled generals. Spotted ravens, in fact, are sometimes seen in the Hebrides on ordinary occasions, but one totally white had never before presented itself to the astonished natives. The carcasses were wasting but slowly, and so long as the ravens had plenty of food, no person thought much about them. At length the flesh and entrails disappeared, and nothing remained but the bare bones. The skeletons lay on the shores, like the hulks of the Spanish armada, keel and timbers, the planks torn off by the natives. Every body thought the ravens would now withdraw, but no diminution appeared in their number. Week after week, the old marshal and his subalterns led the corbies to the bloody beach. A council of war was held; but no person could suggest a remedy. Some shots were indeed fired, and a few ravens hung in irons on the heights; but the rest merely croaked as they saw their companions swinging in the gale.

At length, a man named Finlay Morrison hatched a plot which produced a goodly

gosting. Finlay had often been in St. Kilda, where he saw the gannets slain in the night in the following manner:—The birdcatcher slips down a long rope, fastened above by a peg, until he gets upon a shelf where the gannets have roosted. He approaches cautiously, seizes the first between his knees, to prevent it from flapping its wings, and thereby frightening the rest, dislocates its neck by a sudden jerk, and leaves it there stark dead. In this manner he kills several scores per nock. Finlay crawled cautiously up the rock, to which the ravens retired at night; he laid hold of an old one, and *barked* him; then another and another, until at length he had slaughtered more than a score. This was repeated several nights in succession. Still no diminution was perceptible in the army, and the islanders were apprehensive of a famine, for the ravens had attacked their barley. Finlay scratched his head one night as he sat by the fire, right over the organ of invention, which being thereby electrified, out came a spark, which, passing through the other organs, produced a scheme, and a curious one too, as will presently be seen.

He rose up, dark as it was, and took with him two of his companions. They walked to the rock, clambered up as usual to the raven roosts, laid hold of half a dozen birds, plucked them completely, leaving only the wing and tail feathers, and let them loose. By this time it was dawn. The plucked ravens screamed violently; the whole flock screamed, and fled. Nothing was to be heard on the island but one desperate and incessant scream. The natives, terrified, got out of bed and came abroad. The denuded ravens naturally sought their companions; but the latter had no compassion upon them. They fled from them in all directions, terrified at the unnatural and never-before-seen spectacle. One night only did the ravens remain in the island. Some herdsman saw them at sunrise wing their flight in a body northward over the Atlantic, leaving behind them their luckless companions, which, naked and persecuted, soon perished. By this means was the island of Pabbay rid of a pest, which might have reduced to severe distress, by destroying their scanty crop, an already wretched population, the greater part of which has since taken refuge in the wilds of Canada.—*Edinburgh Literary Gazette.*

#### ANECDOTES OF ANTS.

MR. EDITOR,

SIR,—Reading in the No. of your Magazine for July last, col. 636, a piece entitled

“Anecdotes of Animals,” brought to my remembrance a curious circumstance which I witnessed a short time since. Having noticed for upwards of a dozen years, in a flower-garden, a bed of large black ants, which had placed their nests beside an old wall, I found that a gravel walk lately made, just by the side of their haunts, greatly disturbed their daily labours, as it was stretched across the track over which they regularly traversed backwards and forwards from morning till night. On observing how active they were in running round the little stones which obstructed their passage, after some time I removed all the impediments, leaving a smooth path in a circle, which they soon found to be the easiest way of travelling, and in which they went, in as regular a manner as a regiment of soldiers, leaving room for each other to pass.

Recollecting to have read in the life of John Bunale, esq. the case of John Orton, a hermit, who, dying alone in the Stone-moore Islands, was found, some time after his death, lying on a couch without any covering, the ants having eaten his flesh, and left the bones as white as if they had come from the hands of the anatomist; I was resolved to try an experiment—I accordingly procured a bird, plucked off its feathers, and placed it in a box, just by their nests, leaving holes for them to enter and retreat, and covering it slightly with mould. In less than a week they reduced it to a complete skeleton. We little know the extent of our obligations to these useful creatures in destroying putrid masses, which would otherwise prove injurious to human life. Their whole economy demonstrates the wisdom and goodness of Divine Providence. M. GUIVER.

Cambridge, July, 1829.

### POETRY.

#### A WELCOME TO ENGLAND:

Or, Lines written on the Introduction of GEORGE BENNET, Esq. on his Return to England, into the Wesleyan Conference, held in Sheffield, August, 1829.

O WELCOME, welcome home once more!  
From Australasia's distant shore,  
From burning India's palmy strand,  
From Madagascar's fatal land,  
From southern Africa's sandy soil,  
From far Mauritius slavery's isle,  
From swarming, populous Cathay,  
From climes that turn our night to day,  
Where summer smiles along the plains,  
While clad in snow our winter reigns;  
Where cannibals their captives eat,  
Yes, horrid! deem their blood a treat;  
And nature's light, the deist's boast,  
Is but a torch to hell's dark coast,

**S**preading along the path of time,  
**F**ear, superstition, guilt, and crime,  
**W**hite mind, that vital spark of God  
**B**ut faintly glimmers through the clod;  
**A**nd from the cradle to the tomb,  
**T**he life is woe, the death is gloom.

**E**ight annual suns have cross'd the line,  
**A**nd travell'd every circling sign,  
**S**ince you have traverr'd to and fro  
**T**he pagan world, of night and we,  
**C**ircling the convex earth, no doubt,  
**T**o cleanse the Auegan stable out;  
**O**r take the gauge of human loss,  
**A**nd mark the triumphs of the cross.  
**T**o hail it in those isles remote,  
**T**hat bloom and smile beneath the Goat,  
**A**nd girdled with an ocean, rise  
**U**nder the stars of other skies,  
**W**here gallant Cook, by science led,  
**H**is sails o'er unknown billows spread;  
**B**y nobler motives fir'd, you brave  
**T**he mountain surge, the Austral wave.  
**H**e isles explor'd, and climes unknown,  
**T**o add new realms to George's throne;  
**B**ut you, far richer aims engross,  
**T**o save the lost, to spread the Cross.  
**N**or gold nor gems attracted thee,  
**T**o visit the Pacific sea;  
**T**hy scheme was not in every mart  
**T**o cull from nature or from art;  
**T**o bring the diamond from the mine,  
**O**r bid the ore its gold resign;  
**T**o fetch the pearl from ocean's deep,  
**O**r Venus watch, while others sleep;  
**T**o trace up rivers whence they roll,  
**O**r find a passage to the pole;  
**O**r, skill'd in botany, define  
**T**he plants and shrubs beyond the line;  
**O**r coast vast fields of ice, intent  
**T**o find a southern continent.  
**A** purer ray thy footsteps led,  
**T**han ere the lamp of science shed;  
**C**ook's was a noble enterprise,  
**T**hine is recorded in the skies.

**T**hrice welcome home to greet our eyes,  
**W**e hail thee to thy native skies.  
**W**e hail thee from a foreign soil,  
**F**rom forest, jungle, swamp, defile,  
**W**here serpents hiss, or tigers lie,  
**A**nd burning suns inflame the sky.  
**F**rom palmy groves thy steps we hail,  
**T**he coral reef, the monsoon gale,  
**F**rom mortal climes, where every breeze  
**S**weeps o'er the plain some fell disease;  
**A**nd every swamp, with death is rife,  
**F**rom Zealand spear, Malayan knife,  
**F**rom stormy Cape and lions' roar,  
**W**e hail thee to thy natal shore.  
**T**o God, thy God's, eternal praise,  
**O**ur "Stone of Help" we joyful raise,  
**A**nd on it this great truth record,  
**T**hy help was in and from the Lord!  
**H**is love, his light in every zone,  
**A**round thy heart in lustre shone;  
**H**is holy providence, unseen,  
**S**pread o'er thee a mysterious screen.  
**H**e bore thee up, his mighty hands  
**D**efended from New Zealand bands,  
**A**nd gave the winds and waves decree,  
**T**o bear thee harmless on the sea.  
**H**ence, when along the stormy Cape,  
**T**he waves were piled in mountain shape,  
**W**hile anxious mariners aghast,  
**T**rembled to view the reeling mast,  
**A**nd every lurch the vessel gave,  
**F**oreboded all an ocean grave,  
**T**hey saw not, or they could not see,  
**T**hat angels' eyes were fix'd on thee;  
**T**hey saw not in the hand divine,  
**A** rein that curb'd the foaming brine.  
**T**hey saw not, in the roaring storm,  
**T**he Son of man's divinest form;  
**B**idding the fierce tornado keep  
**H**is servant safe amid the deep;  
**A**nd at its peril bear thee o'er  
**R**ock, reef, and from the leeward shore!

**H**ence, when in our antipodes,  
**O**r Patagonia's stormy seas,  
**T**he God of missions, strong to save,  
**F**rom savage tribes and Austral wave;  
**A**round thyself, the ship, the crew,  
**A** wall of flaming brass he threw,  
**N**or coral reef, nor dark monsoon,  
**N**or burning sun, nor midnight moon,  
**N**or cholera, nor fever's power,  
**N**or chilling dew, nor drenching shower,  
**N**or rapid strait, nor boiling deep,  
**T**he faithless calm, the whirlpool's sweep,  
**H**ad power to hurt a single hair,  
**F**or God was thine, and he was there.

Northampton.

JOSHUA MARSDEN.

### THE SUN-FLOWER.

**T**hou glaring summer flower,  
**S**oon as the sun doth rise,  
**T**hou watchest, every hour,  
**H**is steps o'er yonder skies.

**W**hen in the chequer'd east,  
**H**e shows his head of gold;  
**O** then thy ample breast,  
**T**o him thou dost unfold.

**W**hen at the hour of noon,  
**I**n triumph he does ride;  
**T**hine eye to him is won,  
**W**hile every tear is dried.

**W**hen o'er the glowing west,  
**I**n skies both blue and fair;  
**S**till in his presence blest,  
**W**e find thee gazing there.

**A**nd when he sinks below,  
**W**ithin the ocean deep;  
**T**hen quickly thou dost bow,  
**T**hy languid head to weep.

**A**nd thro' the hours of rest,  
**I**n silence thou dost mourn;  
**U**ncomforted—unblest—  
**T**ill Phœbus does return.

**F**lower of the sun! oh, why  
**D**ost thou each passing day;  
**T**urn up thy golden eye,  
**A**nd court the sunny ray?

**T**hou lov'st the sun—the sky,  
**B**ut 'tis unknown to me;  
**W**here lurks the secret tie,  
**B**etween that orb and thee.

**S**o blind, alas! is man,  
**N**ature's unerring laws;  
**E**vade his deepest scan,  
**T**hey are—but whence the cause?

**I** seek no cause, indeed!  
**F**or, oh! each passing hour;  
**A** lesson we may read,  
**I**n every plant and flower.

**T**ho' I to earth am bound,  
**A** GLORIOUS SUN is given;  
**O**, may he still be found,  
**A**nd draw my thoughts to heaven.

THOS. CROSSLEY.

### THE GOD OF THUNDERS.

**'T**was silence all;—now from the op'ning skies,  
**A** fire descends, and through the ether flies;  
**T**remendous noise succeeds the vivid flame,  
**G**od treads above, and thunders speak his name.

**H**e lifts his hand, the sun forgets his glare,  
**R**olls in dense clouds, and stalks the heavens in fear:  
**H**e speaks, and, lo, through every op'ning gate  
**S**peed fire and noise that round his glory wait.

**T**his God is ours: He 'tis the suppliant hears,  
**'T**is He the Christian loves, the Atheist fears,  
**T**o Him the spirits damn'd disdain to pray,  
**L**ightnings surround his path, and thunders mark  
**h**is way.

Q. E. D.

## A PARAPHRASE

On part of the Sixth Chapter of Matthew.

WHEN will thine unbelief,  
Its torturing power restrain?  
Why should thine impious grief,  
A gracious God arraign?  
Is faith's inspired prayer  
At length of no avail,  
And thou below his care,  
Do his resources fail?  
Then why, O tell me, why, or whence,  
This widely spread beneficence?

Behold the feather'd throng,  
How thoughtlessly they fly;  
He guides their course along  
The wide and pathless sky.  
The berried thorn supplies  
Their sweet and constant meal,  
Its shades from curious eyes,  
Their sylvan home conceal.  
He bids them weave their mossy bed,  
By him their scatter'd meal is spread.

The lilies of the field,  
How carelessly they bloom,  
And without labour yield  
Their delicate perfume.  
Through every varied tribe,  
The flowery sisterhood,  
From his own breath imbibe  
Their light ethereal food.  
His hand their vital juice supplies,  
And tints them with their richest dyes.

His care extends to all  
The vegetable race,  
He sends his show'r to fall,  
E'en on the lowly grass.  
On the rude thistle too,  
That near the pathway grows,  
As lightly falls the dew,  
As on the sweetest rose.  
Thus nature's ample fields survey,  
And look your anxious cares away.

AN ADDRESS TO ENGLAND ON BEHALF  
OF HOME MISSIONS.

"England, with all thy faults, I love thee still."  
COWPER.

HARK! on the odoriferous gales,  
That sweep our mountains, cheer our vales,  
What sounds are borne along;  
'Tis misery's groan, that strikes the ear,  
Deeper than dirge o'er funeral bier,  
That last sad mournful song.

From British heathen, English swains,  
Who toil, and dress our fields and plains,  
Or o'er our forests roam,  
The soul-arresting sounds arise,  
While yonder mild propitious skies,  
Bid us remember home.

How long shall ardent prayer arise  
From bleeding hearts, and uprais'd eyes,  
Which sorrow's floods o'erflow?  
How long shall dying myriads call,  
Or weeping suppliants prostrate fall,  
And groan theirun eas'd wo?

Shall Afric's sons be freed from chains,  
And Hindoo widows, snatch'd from pains,  
Adore the hand that saves?  
Shall Budhu's priests, from sin made free,  
Rejoice in gospel liberty,  
And England's sons be slaves?

Britons! to you the warm appeal,  
Which surely British hearts must feel,  
Is by your country made.  
Thousands around your hamlets lie,  
Involv'd in guilt: haste ere they die,  
England implores your aid.

Of from the senate and the throne,  
While blood-eyed war's terrific groan  
Has sounded through the land,  
Has help been ask'd; and then we drew  
Your hoarded wealth, and gladly flew  
To lend a helping hand.

Again the loud, th' imperious call,  
From heav'n's high throne addresses all  
Throughout the British isles.  
Haste to the standard of your King,  
Jesus commands! your treasures bring:  
The foe our poor beguiles.

O for a patriotic zeal,  
To fire our souls, and while we feel,  
Our energy t' increase;  
Not to spread death and ruin round,  
And strew with mangled heaps the ground,  
But concord, love, and peace.

God of our highly favour'd isle!  
Still, still on British missions smile,  
Then England will be blest.  
Touch every heart that bears thy name,  
With holy fire, and let the flame  
On every agent rest.

Durslem.

J. YOUNG.

## CAPTIVE NEGRO'S SONG.

THERE is a land of liberty,  
Whose sons are brave and fair,  
Where black and white alike are free  
As birds that skim the air.  
Could we but touch its happy shore,  
Oh, then we should be slaves no more.

We sleep and dream, before our eyes,  
The lovely land appears,  
We walk the smiling paradise,  
Nor think of former tears.  
We wake to feel the galling chain,  
That tells us we are slaves again.

They were not form'd of finer clay,  
Nor shaped in nicer mould,  
Who tore us from our homes away,  
And bartered us for gold,  
Than Afric's sons thus held in thrall,  
For God, in Adam, made us all.

O noble, high, exalted land,  
Regard an injured race;  
Lift up for us thy mighty hand,  
And thy reproach erase.  
O Britain, now be truly brave,  
And break the shackles of the slave.

W. T. G.

## APOLOGUE.

THIS morn I met a little boy,  
(As near yon blossom'd grove I tarried.)  
With cheeks flush'd o'er with rapturous joy,  
And in his hand a prize he carried.

A prize which he would not forego,  
The sweet nest of the freckled linnet;  
And oh, with what delight he saw  
Four little callow chirpers in it.

Where hast thou got these birds, this morn?  
I said; and he replied unheeding,  
I've found this nest in yonder thorn,  
But, see, my hands are sadly bleeding.

Ah me, my boy! poor reckless child!  
And didst thou then that wild tree rise?  
(Mindless of thorns which there beguil'd)  
To gain so poor, so mean a trife?

And oh! in riper years withal,  
Thou'lt catch at many a worthless bubble!  
While keener thorns thy breast will call,  
And turn thy joys to tears of trouble.

THOS. CROSSLEY.

**REVIEW.**—*The Preacher's Manual; a Course of Lectures on Preaching, in which Claude's Principles, &c. are illustrated by numerous Examples.* By S. T. Sturtevant. 2 vols. 8vo. pp. 480—693. Baynes. London. 1829.

THESE volumes are of a very peculiar character, intended chiefly for the use of young preachers, who, by studying the excellent rules which they contain, may soon become workmen who need not be ashamed. The first volume having been some time in our possession, was nearly forgotten; but the recent arrival of the second, recalling it to recollection, led to an immediate examination of both; the result of which we embody in this review.

The Preface, which occupies about twenty pages, gives a general, but rather indistinct outline of what the lectures contain, acknowledges the obligations the author is under to Mr. Simeon and others, without whose assistance his rules would have been deficient in example to illustrate their nature, variety, and comprehensiveness, and furnishes many useful but delicate hints to auxiliary preachers; but in other respects it exhibits nothing remarkable either in language or sentiment.

The introduction approximates more nearly to the subjects of the lectures, assigns to the ministerial character its vast importance, and enforces with much energy the necessity of suitable qualifications in all by whom it is assumed. With this view, the author strongly recommends mental as well as spiritual improvement, in which he includes method and order in the choice of subjects, and the manner of elucidating them, in thought and reflection, in reading and arrangement, and in laying before an audience, both in matter and terms, the various topics which the study had supplied. He admits that at first the difficulties may appear formidable, from the number and diversity of the necessary acquirements; but encourages his readers with an assurance, that they are not insurmountable, and that they are more forbidding in appearance than they will be found when resolution brings them to the test of experiment.

The lectures in these volumes are so immediately connected together, that they may all be considered as so many parts of one common whole, which, as a system, may be said to embody the science of preaching, and as making a circuit round that ample field, in which the preacher is to take his stand. The number of these lectures is sixty-two, of which twenty-five

are included in the first volume, and the remainder in the second.

On glancing over the titles of these lectures, we were ready to exclaim with Rasseias, when attending a dissertation on poetry, "Enough; I am convinced no man can be a poet." Much, however, may be done by young ministers to prepare themselves for their arduous undertaking, towards which they will find these volumes of considerable service, although they may never reach the acmé of perfection which the author recommends. The task, indeed, appears Herculean; but diligence and perseverance will accomplish wonders; and although, should a knowledge and observance of all these rules be made the criterion of preaching qualifications, "This pulpit to be let" might be written on many a rostrum; the youthful mind may easily acquire principles, which, though diversified in themselves, and somewhat obscure in their nicer discriminations, will become familiar by intimacy, and neither overwhelm it with their multiplicity, nor perplex it with their intricacies. Young ministers, like all other students, must not forget, that it is "by toil and art the steep ascent we gain;" and he who is about to dedicate his life to the duties of the sanctuary, should deem nothing superfluous, which can store his mind with variety, confer dignity on his station, or render him respectable in the estimation of those among whom he may be called to minister in holy things.

One danger to be apprehended from a too rigorous adherence to these rules, when a knowledge of them has been acquired, is, that it may lead their possessors "to pay title of mint, and anise, and cummin, and omit the weightier matters of the law, judgment, mercy, and faith." Should this unhappily, in any instance, be the case, the remedy will be attended with more fatal consequences than the evil it was designed to remove. This rock, which is always on the lee-shore, did not escape the notice of Mr. Sturtevant, and he cautions his readers against the disasters which it threatens. We hope in all cases that his warning voice will be heard; but if his admonitions had been more pointed, energetic, and decisive, more frequently presented to the eye, and raised to a greater prominence in his work, it would have derived an additional value from the acquisition.

A second danger, still more to be dreaded than the preceding, is, that the time and attention necessary to the full acquirement of these rules, may so engross the mind, as to paralyze its inclination to obtain an inti-

mate acquaintance with the great truths of the gospel, upon which our salvation depends. On the side of this danger, the pride of the human heart is always ready to exert its utmost influence, and, perhaps, the applauses of that wisdom which knows not God, may give a fatal colouring to the delusion. A minister of the gospel more intimately acquainted with the Preacher's Manual than with the Bible, would be a melancholy spectacle.

There can be no doubt that the system of instruction given in these volumes, is excellent in its various branches, and even important in its subordinate character; but it is the preacher coming before his congregation, armed with a "Thus saith the Lord," who brings with him the ark before which Dagon falls. The skilful navigator, who has a long, a momentous, and a hazardous voyage to perform, will not remain too long in port to paint his vessel, to decorate her exterior with gaudy colours, and to ornament her rigging with streamers waving in the breeze. To these embellishments he will pay no more attention than is barely needful to give her a decent appearance in company with others embarked in the same perilous enterprise; but the greater energies of his mind will be directed to her compass, her planks, her timbers, her cables, her anchors, and the stores that are on board. His time will be principally occupied in consulting the chart on which his course is traced, and in calculating upon the storms he may have to encounter, the rocks against which he may be dashed, the shoals which may arrest his progress, the dangerous shores which he may be compelled to approach, and in making all possible preparation for unforeseen emergencies.

In many congregations, some few may be found, who will know how to appreciate the mode of address, of division, of arrangement, and of investigation, so ably laid down in this Preacher's Manual, without being able to name the technicalities by which they are distinguished. To the great mass of hearers, however, all these refinements will plead in vain. Their lustre will beam where there are no organs of perception; and what was intended to gratify the mind and ear, and to impart an auxiliary power to persuasion—

"Will waste its sweetness in the desert air."

But notwithstanding these possible evils, it would be extremely unfair to argue against the excellence of any theory merely from the abuse to which it is liable. Few things can be placed beyond the reach of perversion, and that which approximates

most nearly to perfection is generally most susceptible of a tarnish. To order, method, arrangement, and discrimination in pulpit discourses, we attach no small degree of importance. When conducted with discretion, manner will frequently conceal a deficiency in matter; and when the latter is abundant, the former will display it to the greatest advantage. In allusion to the powerful influence of manner, it has been said of Queen Elizabeth, that on hearing a celebrated preacher, she was so charmed with his eloquence, as to desire that his discourse might be printed. With this request the minister most readily complied, and shortly afterwards presented her with a copy. A courtier, anticipating consequences, soon seized an opportunity to inquire how her majesty now liked the discourse? To this he received the following reply, "I think it was the *best* sermon that I ever heard; but the *worst* that I ever read."

We are not to view these lectures in the light of sermons; to this character they make no pretensions. They contain the frame-work, the models, and elementary principles; but the fabric must be raised by him who understands their dictates, and knows how to manage their application. Of exordium, and peroration, Mr. Sturtevant has collected many striking and beautiful examples; and with the modes of division, of elucidation, introduction of similes, use of figurative language, and variety of illustration, that he has selected and combined, we have been particularly pleased. It is a work which may be rendered peculiarly serviceable to all young preachers who wish to benefit their hearers, and to be an ornament to their sacred profession. To the lazy, the sluggish, and the indolent it may perhaps prove pernicious, by furnishing them with crutches, while teaching the thoughtful and industrious the art of walking without their aid.

For his aim to inculcate the paramount importance of gospel truths, and a constant reliance on the assistance of the Holy Spirit, we give the author the fullest credit, notwithstanding our regret that these essentials are not more prominent throughout the lectures. His task, however, has led him rather to expatiate on the manner, than on the matter of sermons; and this we readily allow is of too much consequence to be disregarded: for although matter is of the highest moment, we should do well to remember, that if Cicero had delivered his sublime orations wrapped up in a blanket, he would have found a much greater number to laugh at his

grotesque appearance, than to admire the profundity of his thoughts, or the elegance of his diction.

REVIEW.—*The Reformed Pastor.* By Richard Baxter. Revised and Abridged by the Rev. William Brown, M. D. With an Introductory Essay by the Rev. Daniel Wilson, A. M. 12mo. pp. 378. Simpkin. London. 1829.

AMONG the numerous works of the justly celebrated Richard Baxter, there is not one that has been more generally read or more universally admired, than his "Reformed Pastor." In the sanction thus derived from public opinion, the Rev. Daniel Wilson, in his "Introductory Essay," happily coincides, and we rejoice to concur with him in the following language, which so decidedly expresses both his sentiments and our own.

"It is one of the best of his invaluable practical treatises. In the whole compass of divinity, there is scarcely any thing superior to it, in close pathetic appeals to the conscience of the minister of Christ, upon the primary duties of his office. The main object is, to press the necessity of his bringing home the truths of the Gospel to every individual of his flock, by affectionate catechetical instruction."

Of the original work, the volume now under inspection is avowedly an abridgment, in which Mr. Brown has omitted the Latin quotations, and such passages as originated in the times when it was written, but which, by a change of manners, are at present rendered somewhat inapplicable.

In doing this, however, he has taken especial care that the spirit of its immortal author should not evaporate; and that it might be preserved with the most scrupulous exactness, even in cases where it was found needful to expunge quaint or obsolete phrases, and antiquated terms, he has sedulously avoided all attempts to modernize the language. Hence, in every sentence it is still the venerable Richard Baxter speaking, with that nervous vigour and unflinching energy, for which all his writings have always been, and still are, so strikingly remarkable.

It has been said, that Mr. Baxter was alike distinguished for weakness of body and strength of mind. Of the former we can say nothing; but in favour of the latter, all his writings bear the fullest testimony. By a mental power peculiarly his own, he has given to his sentiments an energetic pulsation which all can feel, but none can imitate with success. We find it

beating in every line with strokes that reach the conscience and the heart; and on surveying the effects produced, we are half tempted to imagine that he had found out some new avenue through which to approach the soul. By his reasoning faculties he arrests the understanding, by his thunder he alarms the conscience, by his vigorous appeals he chains the passions, and by his pathetic addresses he wins the affections. It is the production of a master spirit, and ages may elapse before time will give birth to another Richard Baxter.

The title of this work imports that it was primarily addressed to the clergy of the day, and no one conversant with their character, and the state of the church at that time, can doubt that occasions warranted the undertaking, and that nothing short of the unvarnished sincerity which it breathes, would produce the moral revolution at which he aimed. That the language is sharp and pungent, all who read it must allow, but the vices which he assailed had become inveterate, and the neglect of duty which he reprehended, admitted of no apology.

"When the sin is open," he observes, "in the sight of the world, it is in vain to attempt to hide it: and when the sin is public, the confession should also be public. If the ministers of England had sinned only in Latin, I would have made shift to have admonished them in Latin, or else have said nothing to them. But if they will sin in English, they must hear of it in English. Unpardoned sin will never let us rest or prosper, though we be at ever so much care and cost to cover it: our sin will surely find us out, though we find not it out.—*Preface.*"

Mr. Baxter informs us in his preface, that this treatise was originally intended for a pulpit discourse; but that indisposition prevented him from delivering it. This circumstance induced him to publish what he had prepared for the occasion, that those for whose edification it was intended might read that which they could not hear. In this dispensation of providence, we perceive the wisdom and goodness of God. If it had been delivered from the pulpit, it would probably never have issued from the press, and then it would have been lost to the world; or even in case it had been printed, many topics now introduced would have been omitted, so that it would have assumed another appearance, and perhaps another character and name. To the illness of the author we are therefore indebted for this invaluable treatise, as furnishing another instance in which the Almighty so overrules events, as to make natural evil subservient to moral good.

Among the clergy of Mr. Baxter's day this treatise was productive of incalcula-

ble benefit. Many were reformed both in their private and their official characters; while the incorrigible, ashamed of the vice which they would not abandon, shrunk from this powerful appeal, and no longer flaunted their iniquities in the face of the public. Succeeding years felt the influence of this treatise, and the immutability of the truths which it contains and enforces, has given permanency to its operation; so that the lapse of time has neither impaired its vigour, nor turned aside its application. It is a work which will be perused with advantage, when the most youthful now in existence shall have given in their account before the bar of God.

Of Mr. Baxter's pointed and earnest manner, the following passage furnishes a striking specimen.

"Methinks when Paul's 'spirit was stirred within him when he saw the Athenians wholly given to idolatry,' so it should cast us into one of his paroxysms to see so many men in the greatest danger of being everlastingly undone. Methinks if by faith we did indeed look upon them as within a step of hell, it would more effectually untie our tongues than Cræsus' danger did his son's. He that will let a sinner go down to hell for want of speaking to him, doth set less by souls than did the Redeemer of souls; and less by his neighbour, than common charity will allow him to do by his greatest enemy. O, therefore, brethren, whomsoever you neglect, neglect not the most miserable. Whatever you pass over, forget not poor souls that are under the condemnation and curse of the law, and who may look every hour for the infernal execution, if a speedy change do not prevent it. O call after the impenitent, and ply this great work of converting souls, whatever else you leave undone."—p. 76.

The Rev. Daniel Wilson, in his introductory essay, has caught the spirit which runs through this treatise, and with a degree of intelligence that does honour to his head, and an earnestness that proves his heart to be in the work, he enforces the important truths which Baxter so strongly recommends. Though a clergyman of the established church, he is not ashamed of the manly sentiments and thrilling eloquence of this great nonconformist divine. In him we find a congeniality of soul with the great author of this immortal work; and, uninfluenced by motives of worldly prudence, and the false maxims of a degenerate age, he takes the Bible for his guide, and, walking by its light, all distinctions between sects and parties fade and disappear. The necessity of a saving conversion to God he views as the one thing needful, and whatever falls short of this, he deems unworthy the name of religion.

By placing this invaluable treatise among the works of "Select Christian Authors," Collins and Co. have rather derived than conferred an honour. The Reformed Pastor would be exalted in any station from

the throne to the cottage, from the library of an archbishop to the few volumes of the preaching mechanic. It is, however, a situation to which it has an imperious claim, and a neglect of its demands would have been disgraceful to this very excellent selection, which comprises nearly all that is valuable in divinity.

REVIEW.—*A Narrative of the Revival of Religion in New England, with Thoughts on that Revival.* By Jonathan Edwards. A.M. With an Introductory Essay, by John Pye Smith, D.D. 12mo. pp. 506. Simpkin, London. 1829.

It has been a favourite practice with those who know not God, to treat every remarkable revival of religion with contempt, from a most absurd presumption that nearly all its abettors and advocates are either enthusiasts or fanatics, and that no man of learning, of mental vigour, or acuteness of intellect, has boldly come forward in its defence. The work before us is a triumphant refutation of this calumny. The name of President Edwards is well known both in England, America, and on the continent of Europe; and with it, learning, mental vigour, and acuteness of intellect of the highest order, are invariably associated. In favour of these facts, his numerous and valuable publications bear the most indisputable testimony, and it can only be by persons unacquainted with his writings, that on these points any doubt can be entertained.

This gentleman, in the volume now before us, comes boldly forward to speak that which he knows, and to testify that which he had seen, and, whether those into whose hands it may fall receive or reject his testimony, openly to avow his conviction, that the powerful operation which he describes, is the work of God, notwithstanding the numerous irregularities with which it was accompanied. To his narrative of facts, he adds collateral evidence, drawn from various sources, and attested by men of sterling piety, and acknowledged talents. This work, on the human heart, he proceeds to shew is not merely sanctioned by the word of God, but inculcated in its pages, and illustrated by numerous examples, the import and tendency of which no one can misapprehend.

The great subject of this book is divided into five parts, under each of which, many sections are arranged. The first part asserts that the extraordinary work described, is of

nd; the second shews that all are under obligation to promote it; the third is a indication of those who are zealously gaged in it; the fourth cautions those gaged, against errors; and the fifth gives directions for the promoting of this work. In all its branches, the subject is handled in a masterly manner, being supported by the authority of scripture, and defended by arguments, at which infidelity may be allowed to laugh, when modern philosophy is repelled their force.

The work of revival in New England, which Mr. Edwards describes, bears a striking resemblance to the revivals of more modern days among the Wesleyan Methodists in Yorkshire and in Cornwall; and the modes of defence that were available in America, retain all their force on this side of the Atlantic. The shield which Mr. Edwards has thus thrown over these remarkable outpourings of the Holy Spirit, may be assailed by maxims of worldly prudence, and of frozen ethics; but against their collective energy it will be found invulnerable.

The introductory Essay, though excellent in itself, is not altogether so applicable to the work as perhaps might have been expected. It notices, indeed, with much good sense, the prognostics of the present times, which indicate a general spread of Christianity throughout the world; and while it infers a great revival of religion from the vigorous impulses thus given to Christian exertion, it anticipates a still more glorious harvest, both at home, and in various parts of the world. To prepare the way for this great and desired object, Mr. Smith tells us, that "Pauperism must be rooted out." This we can by no means view as a felicitous sentence. We readily admit that many of the *causes* which lead to pauperism must be rooted out, and these being removed, the effect will cease; but misfortune should never be identified with crime. The author indeed adds, that "The condition usually understood by that name, involves a state of mind and habits with which true religion can find no congeniality." This may explain his meaning; but it will by no means take the inversion of order from the expression, nor transfer turpitude from the cause to the effect.

But notwithstanding the preceding remarks, and the occasions of them, we view this introduction as a well written article, and as proportionably enhancing the value of the book to which it is prefixed. In their connected state, Mr. Collins of Glasgow has given to them a niche in his ex-

cellent series of "Select Christian Authors." To this honourable station, the name of Jonathan Edwards is a sufficient passport for his work, independently of its intrinsic merit, which neither asks nor wants assistance from a name. Similar observations will apply to Dr. Smith, whose Essay has a right to demand an entrance, while he

"Pursues the triumph, and partakes the gale."

REVIEW.—*Olney Hymns, in three Books. With an Introductory Essay, by James Montgomery. 12mo. pp. 387. Whitaker. London. 1829.*

THE Olney hymns are well known in the religious world. About half a century has elapsed since their first appearance, during which period they have passed through many editions, and the lapse of time can hardly be said to have diminished their circulation. Having thus stood the test of public opinion, and acquired a stability of character, they now take their stand among the works of "Select Christian authors," published by Collins of Glasgow, without being indebted to the hand of compassion for their present elevation.

We learn from the Preface, that these hymns, amounting in all to upwards of three hundred, are the joint productions of two individuals, viz. the Rev. John Newton, with whose name they are generally associated, and William Cowper, Esq. who is well known on the Aonian mount. Of these, the latter gentleman contributed about sixty, which are distinguished by the letter C; and of all the remainder, the Rev. John Newton is the author.

The Introductory Essay, by Mr. Montgomery, is rendered particularly interesting by the memoirs in outline of these remarkable individuals. The life of each is full of incidents, in which the providence of God may be distinctly traced through their varied movements, and in bringing them together, although in their personal histories they bear little or no resemblance whatever to each other.

Newton, wild, profligate, and abandoned, left his father in early life, was impressed on board a ship of war, exalted to a midshipman, degraded and flogged for neglect of duty, carried to the coast of Africa, where he suffered incredible hardships, engaged in the slave trade, followed for some time the inhuman traffic, was awakened to a sense of his spiritual danger, sought and found mercy, returned to England, took up his abode at Olney, and became a worthy minister of the church, in which capacity he lived, and finally

finished his course. Cowper, descended from an illustrious house, favoured with a liberal education, and placed under the smiles of fortune, rejected every overture that offered prosperity, and, in a deplorable state of mental aberration, having several times attempted suicide, retired from the world to sigh out life in the anguish of solitude, and the terrible forebodings of an almost broken heart. In the autumn of 1767, these two persons met together at Olney; an intimacy soon took place between them, which ripening into friendship, continued through their mortal pilgrimage, interrupted only by the malady of Cowper, and terminated only by death.

The incidents thus noticed in the preceding paragraph, Mr. Montgomery has wrought into an interesting and instructive narrative, interspersing the various and diversified occurrences with reflections and observations, which confer on the whole an additional value. From these he proceeds to characterize the hymns which compose the volume, assigning to several their distinct degrees of merit, and connecting them with the peculiar yet varied talents of their respective authors; but assigning to those of Cowper the meed of more exalted praise.

Taken as a whole, these hymns breathe a spirit of genuine piety towards God, and display a degree of mental and reverential fervour, which cannot fail to command solemn admiration. They have already taken their stand among the sacred poetry of our country, and although future compositions may fill a more exalted niche in the temple of fame, none will be able to dislodge them from the station which they occupy in the estimation of the church of Christ.

REVIEW.—*The Christian's Defence against Infidelity, &c. With an Introductory Essay, by Thomas Chalmers, D.D. 12mo. pp. 536. Simpkin. London. 1829.*

THIS volume includes "Leslie's Short and Easy Method with the Deists;" "Littleton's Observations on St. Paul;" "Doddridge's Evidences of Christianity;" "Bates on the Divinity of the Christian Religion;" "Owen on the self-evidencing Light of Scripture;" and "Baxter on the Danger of making light of Christ." In this collection we should have been glad to see "West on the Resurrection," the company being in every respect suitable to this justly celebrated treatise, though we readily acknowledge it would have swelled the volume to

an undue magnitude, and rendered a disproportionately large, when compared with others in this valuable series of "Select Christian Authors." In another selection equally appropriate, we may hope to see it embodied, and its arrival will be hailed by us with a joy correspondent to its merits.

The names mentioned above, constitute a mighty phalanx in the army of Error, and no weapon formed against them shall prosper. They appear as a brilliant constellation in the hemisphere of Christianity, irradiating the world with their lustre, imparting life and vigour to all who come beneath their influence, and dispelling the mists which sophistry delights to raise in the atmosphere of scepticism. With each of these renowned authors, the day of probation has long since passed away. They have been tried in the crucible of criticism, and have come forth like gold when purified; they have been assailed with the shafts of malignity, which, instead of inflicting wounds, have merely served to facilitate their elevation; and every attempt that has been made to diminish their reputation, has only tended to complete their apotheosis.

Within the limits which we can devote to a volume of this description and magnitude, it is scarcely possible to furnish even an epitome of its several distinct, yet analogous treatises. Containing no superfluous words, and pursuing no topic through its remote ramifications, they appear as embodied essences, and must be fully perused before their excellence can be duly appreciated, or fairly understood. To make extracts would, therefore, be to mutilate their symmetry, and diminish their force.

In the Introductory Essay, Dr. Chalmers has briefly delineated the character of each treatise; and of this we shall avail ourselves, not merely to convey his sentiments and our own, but to furnish a favourable specimen of his discriminating powers, of his just appreciation of merit, and of the perspicuous and unequivocal manner in which he delivers his opinion.

In Leslie's "Short and Easy Method with the Deists," and "The Truth of Christianity demonstrated," we have the historical evidence for the truth of scripture exhibited in a form so convincing and satisfactory, that the mind which can reject such evidence, must evince a total perversity of reason, as well as abjuration of all such testimony as can substantiate the truth of any by-gone event in this world's history, which would go to expose every authentic record

to the charge of fabulousness, and reduce the best established facts into a state of doubt and uncertainty."

"Not less conclusive in another department of evidence do we hold Lord Littleton's observations on the conversion and apostleship of St. Paul. The soundness of his reasonings established on the well-known principles of human nature, and the no less sound and philosophical deductions which he makes from the whole sentiments and conduct of the apostle, render his arguments in favour of Christianity so clear and irresistible, that we think no honest mind can give his 'Observations' an attentive and unprejudiced perusal, without arriving at a thorough conviction of the truth of Christianity."

"In Dr. Doddridge's Discourses on the Evidences of Christianity, we have a full and comprehensive survey of all the variety of evidence which is generally adduced in support of the authenticity, and divine authority, of the New Testament."

"The next treatise, by Dr. Bates, on 'The Divinity of the Christian Religion,' contains a no less comprehensive, and still more powerful exhibition of the various evidences which can be adduced for establishing the truth of Christianity. The evidences from history, from prophecy, from miracles, from the testimony of credible witnesses, are all brought in distinct and convincing review before the mind; and our readers cannot peruse this admirable treatise without an increased feeling of confidence in the variety, and fulness, and invincible character, of that rich assemblage of evidence, on the immovable basis of which Christianity is established."

"Dr. Owen's treatise 'On the Divine Original, Authority, and self-evidencing Light and Power of the Holy Scriptures,' embraces a distinct, but most important species of evidence; and this article will be held in high estimation by those who desiderate a satisfactory conviction of the claims of the Bible to Divine inspiration, of which he adduces the most solid and indubitable proofs; and he affords a no less clear and satisfactory explanation to those who possess no distinct apprehension of the manner in which the word came forth from God, and was again given out by those inspired men to whom it was communicated, as well as the security and infallible certainty that what they gave out as the mind and will of God, was indeed of divine original, and a divine communication."

"The treatise of Richard Baxter 'On the Folly and Danger of making light of

Christ,' closes the volume, and though it does not partake of the character of direct evidence, yet we hold it to be of prime importance to the cause of Christian truth, as it detects and exposes the latent causes of infidelity, in the worldliness, or love of pleasure, or the diversified pursuits which engross the mind, to the utter exclusion of the salvation which the gospel reveals."

REVIEW.—*Natural History of Enthusiasm.* 8vo. pp. 220. Holdsworth. London. 1829.

It would have greatly assisted the reader of this work, if the author had contrived in some concise and perspicuous manner to give a definition of the subject on which he has written; it would then be distinctly known in what sense the term Enthusiasm was to be understood, in its various combinations throughout the sections of his volume. A standard having thus been erected, to which his reasonings in their numerous ramifications might be referred, we should have had a fairer opportunity of estimating the accuracy of his deductions, while the legitimacy of his conclusions would have been apparent.

It will be readily allowed, that he has delineated the character of enthusiasm, and furnished in many respects the lights and shades by which it is distinguished. He has also traced its numerous operations through intricate mazes, and detected, with a discriminating eye, the effects which it produces on the mental powers, and on the overt actions to which it leads. On these topics he expatiates in a style of reasoning which is at once creditable to his understanding, and honourable to the motives which have led him to this investigation. His aim seems to be, to draw a line between what may be deemed the censurable parts of enthusiasm, and that animated energy, without which, scarcely any thing great or momentous has ever been achieved. To this important point nearly all his efforts have been directed, and we rejoice to add, that his exertions have been attended with considerable success.

But although no formal definition of enthusiasm has been given by the author, it may easily be inferred, that he places its dominion in the ascendancy which the imagination gains over the reasoning powers. This, indeed, is the only field in which it can be presumed to operate, and in this he nearly coincides in opinion with Mr. Locke. It may, therefore, be considered as approximating very nearly to the cha-

racter of insanity, with this difference, that enthusiasm is generally confined to one particular class of objects, or perhaps to one leading idea, whereas insanity knows no boundaries to its extensive empire.

"The excesses of the imagination," he observes, "are of two kinds; the first is, when within its proper sphere it gains so great a power, that all other affections and motives belonging to human nature are overborne and excluded. It is thus that intellectual or professional pursuits seem sometimes to annihilate all sympathy with the common interests of life, and to render a man a mere phantom, except within the particular circle of his favourite objects. The second kind of excess is of a much more evil tendency, and consists in a trespass of the imagination upon ground where it should have little or no influence, and where it can only prevent or disturb the operation of reason and right feeling. Thus, not seldom, it is seen that the sobrieties of good sense, and the counsels of experience, and the obvious motives of interest, and perhaps even the dictates of rectitude, are set at nought by an exorbitant imagination, which, overstepping its proper function, invests even the most common objects, either with preposterous charms, or unreal deformities. Very few minds, perhaps, are altogether free from such constitutional fictions, which, to a greater or less extent, intercept our view of things as they are."—p. 3.

In the following passage, we have a just discrimination between the active exertions of the mind under the influence of sober and rational principles, and its strange aberrations when governed by the reveries of a wild imagination.

"Nature has furnished each of the active faculties with a sensibility to pleasure in its own exercise: this sensibility is the spring of spontaneous exertion; and if the intellectual constitution be robust, it serves to stimulate labour, and yet itself observes a modest sobriety, leaving the forces of the mind to do their part without embarrassment. The pleasurable emotion is always subordinate and subservient, never predominant or inopportune. But in minds of a less healthy temperament, the emotion of pleasure, and the consequent excitement, is disproportionate to the strength of the faculties. The efficient power of the understanding is therefore overborne, and left in the rear; there is more of commotion than of action; more of movement than of progress; more of enterprise than of achievement.

"Such then are those, who, in due regard both to the essential differences of character, and to the proprieties of language, should be deemed enthusiasts. To apply an epithet which carries with it an idea of folly, of weakness, and of extravagance, to a vigorous mind, efficiently as well as ardently engaged in the pursuit of any substantial and important object, is not merely to misuse a word, but to introduce confusion among our notions, and to put contempt upon what is deserving of respect. Where there is no error of imagination—no misjudging of realities—no calculations which reason condemns, there is no enthusiasm, even though the soul may be on fire with the velocity of its movement in pursuit of its chosen object. If once we abandon this distinction, language will want a term for a well-known and common vice of the mind; and, from a wasteful perversion of phrases, we must be reduced to speak of qualities most noble, and most base, by the very same designation."—p. 6.

Enthusiasm thus delineated, thus characterized, and thus described, the author proceeds to trace through the varied departments of mental operation, and the

active and contemplative scenes of life. The work consists of ten sections, in which he surveys, I. Enthusiasm Secular and Religious. II. Enthusiasm in Devotion. III. Enthusiastic Perversions of the Doctrine of Divine Influence. IV. Enthusiasm the Source of Heresy. V. Enthusiasm of Prophetic Interpretation. VI. Enthusiastic Abuses of the Doctrine of a Particular Providence. VII. Enthusiasm of Philanthropy. VIII. Sketch of the Enthusiasm of the ancient Church. IX. The same subject—ingredients of the ancient Monachism. X. Hints on the probable spread of Christianity, submitted to those who misuse the term Enthusiasm.

This statement of the author's views, and this syllabus of his book, speak strongly in favour of both, and produce within the mind a persuasion that it is invited to a participation in pleasure, which is more frequently promised than conferred. Nor are we disappointed. In traversing this questionable ocean, we follow the guidance of a skilful pilot, who seems well acquainted with the seas he has undertaken to navigate, and the voyage he has to perform. He gains our increased confidence as we proceed, by uniformly pointing out the *ardour* which reason directs us to cherish, and the *Enthusiasm* which it teaches us to avoid.

From the first section on "Enthusiasm Secular and Religious" our former quotations have been taken; and on the subject of prayer, in the second, entitled "Enthusiasm in Devotion," we have the following observations.

"But there are devotional exercises, which, though they assume the style and phrases of prayer, have no other object than to attain the immediate pleasure of excitement. The devotee is not in truth a petitioner, for his prayers terminate in themselves; and if he reaches the expected pitch of transient emotion, he desires nothing more. This appetite for feverish agitation naturally prompts a quest of whatever is exorbitant in expression or sentiment, and as nature inspires a dread of all those subjects of meditation which tend to abate the pulse of the moral system. If the language of humiliation is admitted into the enthusiast's devotion, it must be so pointed with extravagance, and so blown out with exaggerations, that it serves much more to tickle the fancy than to affect the heart: it is a burlesque of penitence, very proper to amuse a mind that is destitute of real contrition."—p. 34.

Having made it apparent that for existence, for its continuance, and for every excellence and blessing which we enjoy, we are every moment dependent upon God, the author in his third section reasons strongly in favour of "Divine influence," and exempts it from the charge of enthusiasm, though he readily allows that this doctrine may be strangely perverted; and of the ways in which this perversion takes

place, he gives many instances. On this momentous subject he devotes more time to the latter part than to the former, but enough is asserted to shew that in the conversion of the soul he recognizes the agency of the Holy Spirit, and the efficacy of his all-powerful influence. Hence he observes that—

“A change of moral dispositions so entire as to be properly symbolized by calling it a new birth, or a resurrection to life, must be much more than a self-effected reformation; for if it were nothing more, the figure would be preposterous, unnecessary, and delusive.”—p. 66.

On “Enthusiasm being the source of Heresy,” the author introduces the imagination as rioting in her own unrestrained excesses, and proceeding step by step until she reaches the wildest absurdities. A love for novelty furnishes a stimulus to speculation, and ingenuity is always ready to defend what fancy wishes to be true. The written word, he argues, “is our only guide,” and he who renounces its dictates wanders on dangerous mountains, that are destined to be pathless for ever.

“The Enthusiasm of Prophetic Interpretation,” has a strong bearing on some dogmatists of the present day; and all who are acquainted with their mode of procedure, must acknowledge that the picture is fairly drawn, and that its features are strikingly applicable.

“At several periods of church history, and again in our own times, multitudes have drunk to intoxication of the phial of prophetic interpretation; and, amid imagined peals of the mystic thunder, have become deaf to the voice of common sense and of duty. The piety of such persons, if piety it may be called, has made them hunger and thirst, not for “the bread and water of life,” but for the news of the political world.”—p. 100.

The remaining sections of this work we have no room to particularize. They bear, in their respective characters, a strong resemblance to those we have noticed, and evidently partake of a kindred spirit. That every thing which the author has advanced meets our most decided approbation, is an assertion we should be unwilling to hazard. On a subject so equivocal in its character, and so varied as enthusiasm is, in its anomalous operations, a diversity of opinion may be expected to prevail. With its general tenor, delineations, and tendency, we have, however, been highly pleased; and having perused its sections with a more than common interest, we cordially recommend it to all who wish for information respecting this mental disease. There is one class of readers to whom it will most probably give offence, and these are the enthusiasts, whether in science, secular affairs, or theology.

REVIEW.—*Emanuel; or, a Discourse of True Religion, &c., and on Communion with God.* By Samuel Shaw, With an Introductory Essay, by Robert Gordon, D.D. 12mo. pp. 304. Whittaker. London. 1829.

ALTHOUGH this volume contains many excellent observations on the nature and characteristics of genuine religion, several expressions may be found, from which the volume can derive no honour, and the reader but little advantage. The topics of discussion are numerous, and drawn chiefly from obvious, and even familiar sources; but they are sometimes pursued in such detail, that when the subject is exhausted, the author seems unwilling to desist from writing. In addition to its prolixity, the paragraphs frequently wear a controversial aspect, though without professing to assume that character. Hence, local sentiments occupy the place of general principles; and we are led by them to behold a system embroiled in the ferment of some latent civil war, when we expected to find the energies of its defenders uniting against the attacks of assailants, and fortifying its passes to repel the incursions of an invading foe. We readily allow that this polemic spirit is not remarkably prominent, yet even in the instances where it appears, its manifestations might have been spared, without doing the work any real injury.

But making all due allowance for these peculiarities, for we will not give them a harsher name, a host of truths may be found, which assert and enforce the necessity of experimental and practical godliness, and in this department the intrinsic excellence of this work consists. It invariably inculcates a spirit of holiness both in heart and life, and urges the acquirement, and the retention of its influence, by many very powerful motives. Of the author's sincerity we can no more entertain a doubt, than we can question the genuineness of that animated piety which is visible in every chapter.

Actuated by the same principles, and aiming at the same object, Mr. Gordon has infused into his Introductory Essay a devotional feeling, which is perceptible in all his paragraphs. This is accompanied with much cogent reasoning, with many powerful arguments, and recommended to our notice by the captivating strains of a persuasive eloquence. With this Essay, and with the pious sentiments expressed by Mr. Shaw, we cherish a conviction that every serious reader will be highly pleased; and to such as these, all the

volumes of "Select Christian Authors," of which this is one, strongly recommend themselves, by the great essentials of the Christian religion, which, unitedly and distinctly, they embody in their pages.

REVIEW.—*The Reference Testament, being the Common Version of the New Testament, with References, and a Key to Questions, &c. &c.* By Hervey Wilbur, A.M. Wightman and Cramp. London. 1829.

So far as the sacred text is concerned, this volume has no claim to any particular notice; it is the New Testament, and it is nothing more. Being designed, however, for the use of schools, it contains numerous marks and references, from which both the teacher and the pupil may derive some useful instruction. In passing along the chapters of each book, Mr. Wilbur introduces a letter at the commencement of such verses as comprise any thing remarkable, either in history, biography, fact, doctrine, precept, custom, or local peculiarity, &c. &c. These letters arrest the attention, and an occasion is furnished for a variety of questions, which the teacher is to propose, and the pupil to answer. To facilitate the labour of both, several maps and tables are included in the volume, and from these may be obtained, in a great degree, the means of understanding the question, and of giving a satisfactory reply.

To meet the author's design, an enlarged and comprehensive survey of what the Bible contains, must be acquired, for although the volume comprises only the New Testament, its numerous references to the events and incidents recorded in the Old, bring the latter so fully before us, that the whole range of Revelation demands the reader's attention. The method thus adopted is admirably calculated to expand the mind in relation to sacred subjects, and to store it with that variety of knowledge, which can at once improve the intellect, and amend the heart. We perceive no formidable obstacle which the pupil has to fear, the plan being simple, and in general divested of obscurity. Time, however, will be required, and the mental energies must be called into exercise; but the reward will be ample; for he who obtains a tolerable acquaintance with what is here recommended, by following the means furnished for the important acquirement, may be justly considered as no contemptible Bible student.

To young persons, on leaving school to enter the world, this New Testament would

be a valuable gift. Such as are disposed to think, will find in its references, maps, and plates, much to gratify, as well as instruct the mind, and by attending to the directions given, they may make a proficiency in Biblical learning, that will be attended with lasting benefits. Others, who are not disposed to make any exertions for the acquisition of sacred knowledge, will find this to be simply a New Testament, the chapters of which may be read without any interruption, and all besides may be passed over in silence.

REVIEW.—*The Life of Archbishop Cranmer.* By J. A. Sargent. 12mo. Hurst, Chance, and Co. London. 1829.

No person acquainted with either the civil or the ecclesiastical history of this kingdom, can be ignorant of the name of Cranmer. The turbulent times in which he lived, and the active part which he took in public and private affairs, immediately connected with church and state, have tended, by calling forth his energies, to immortalize his name; while his tragical exit enrolling him among "the noble army of martyrs," who have suffered for the cause of Christ, stamps with eternal infamy the papal system, by the blood-thirsty vengeance of which, his death was inflicted.

In this volume, the life of Cranmer is traced in detail through all its more momentous and prominent incidents; the part which he bore in some of the marriages and divorces of Henry VIII. are introduced in connexion with the restlessness of that ambitious and unstable monarch; and the causes unfolded which led to his exaltation to the prelacy, as well as the reverse of circumstances which accomplished his overthrow, and conducted him to the stake. Cranmer in early life was under the influence of that degrading superstition which prevailed in this country prior to the Reformation. But the light which dawned in the morning of that auspicious era, soon dispelled the clouds which had enveloped his mind; and to evince the sincerity of his attachment to the glorious cause, he finally expired in the flames. From the reproaches which had been cast on the memory of this venerable martyr by the adverse party, this volume furnishes a satisfactory vindication; and after viewing the dangerous ground on which he had to tread, the violence of party spirit, the changes which, in quick succession, took place in public opinion and legal enactments, we need not wonder that he should become the victim of papal violence.

Of all that is valuable in the life of Archbishop Cranmer, written by Fox, by Strype, and by Gilpin, Mr. Sargent has availed himself, without following the tedious prolixity of the two former, or rendering his work uninteresting by the stoic indifference of the latter. It is enlivened by the numerous incidents belonging to state affairs, with which it is interspersed; and the period of commotion through which we are carried, keeps attention always on the alert.

The occasional remarks which the author has associated with the facts he has stated, are spirited and appropriate, and combine to enhance the value of what he has written. The narrative itself proceeds with much regularity, and the last scene is peculiarly affecting. Throughout the whole we behold a development of character, which seems to have been drawn by an impartial hand. Some shades may at times be perceived; but these are so overpowered by the luminous rays which every where encircle them, that Cranmer's failings and infirmities stand eclipsed by the surrounding blaze of his numerous virtues.

At every period since the occurrence of his tragical death, the history of this great man has awakened the most lively emotions; and the complexion of the present times confers upon it an additional interest. We may charitably hope that the vengeful spirit which consigned Cranmer to the flames, will never again predominate in this country; but, liberated from its former restraints, its movements should be watched with vigilance. In the sunshine of toleration, it may be again resuscitated by the genial warmth, and sting the hand that was put forth to rescue it from confinement. We all know that torpor is not death; and the slumber of three hundred years may add new vigour to its energies, and infuse more virulence into its poison, on being thus awakened into renovated life. The events of futurity are concealed from the scrutiny of mortals; but prognostics will accompany the flight of time, and it is the duty of Protestantism to watch the direction which they take, with the utmost circumspection.

REVIEW.—*The Traveller's Prayer, a Discourse on the Third Collect for Grace, in the Morning Service of the Church of England.* By Adam Clarke, LL.D. &c. Clarke. London. 1829.

This pamphlet is of a very singular description, exhibiting at once the nature and character of a sermon, and an exposition

on the following Collect. "O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant that this day, we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen."

This Collect, which the author has very appropriately denominated "The Traveller's Prayer," he divides into six parts, namely, a solemn address to the Deity, an acknowledgment of his care and providence, a petition to be preserved from sin and accidents, supplication for guidance, and a reliance on the Saviour of mankind. These varied topics are brought before us with much perspicuity, and in many instances they are supported by an appeal to circumstances obvious to all, and by numerous facts and incidents which have fallen under the author's personal observation. The range which he has taken is both comprehensive and local, eliciting remarks which extend to all who travel by land or by water, and admitting at the same time, of an individual application. In this "Traveller's Prayer" the wisdom of him who composed the collect is amplified in a variety of ways; but the piety which it manifests, claims the greatest share of our admiration and reverence. On each of these, Dr. Clarke has descanted with honest simplicity, without rendering his own pages offensive by fulsome adulation. A consciousness of our momentary dependence upon the Providence of God is inculcated throughout, and in all our lawful undertakings we are encouraged to rely on his protecting care. It is a pamphlet well worthy the attention of every traveller, and no one, we think, can examine its contents with seriousness, without being benefited by the perusal.

REVIEW.—*Practical Discourses on Regeneration, and on the Scripture Doctrine of Salvation by Faith.* By P. Doddridge, D.D. With an Introductory Essay, by Ralph Wardlaw, D.D. 12mo. pp. 356. Whittaker. London. 1829.

THE works of Dr. Doddridge stand so high in our estimation, that we know not one which needs either apology or recommendation. These sermons have undergone many impressions, and by their intrinsic excellence they still hold their exalted rank in public estimation.

Into the important subjects mentioned in the title-page, the author fully enters, and his manner of investigating them evinces that he is a workman who needs not be ashamed. They may be said to embody the essence of Christianity, uniting experimental and practical godliness by indissoluble ties, and demonstrating that without both, no one can enter heaven, or be qualified to enjoy its felicities. The discussion of these momentous and interesting topics places them before us in a variety of lights, from each of which may be drawn some highly valuable conclusions; and the spirit of piety which pervades the whole, can hardly fail to communicate its influence to every reader.

The Introductory Essay is both vigorous and appropriate. The mantle of Dr. Doddridge seems to have been caught by Dr. Wardlaw, whose composition breathes the same spirit, and beats with the same nervous pulsations of pious animation. With many of Dr. Wardlaw's associations, and discriminating remarks, we have been much delighted. He enters fully into the views of his author, and, travelling in the same path, prepares the way for the reader to approach him. In this one point both authors concur, namely, that "except a man be born again, he cannot see the kingdom of God." Against the efficacy of water baptism to effect spiritual regeneration, they both enter their solemn protest, and the arguments which they deduce from the authority of scripture, as well as from the nature of the change to be effected, no legitimate reasonings can gainsay. This volume now takes its stand among the series of "Select Christian Authors," and is every way worthy of the family into which it is adopted.

REVIEW.—*A Brief History of the Life and Labours of the Rev. T. Charles, A.B., late of Bala, Merionethshire. By the Rev. Thomas Morgan. 12mo. pp. 397. Hamilton. London. 1828.*

THE preface to this volume has evidently been written with the hand of friendship; but we have no right to charge it with a deviation from truth, in the general facts which it records. We can easily conceive that the Rev. T. Charles was a great and good man, and that his ministry was rendered a blessing to the people among whom he dispensed the words of eternal life. This, indeed, is evinced throughout all the subsequent parts, by the spirit of self-abasement, and of humble reliance

upon Christ for salvation, which breathes in every section.

We find, in looking through the pages of this book, that in general Mr. Charles has been his own biographer, having kept a diary of passing events, and of God's dealings with his soul, for many years. To this diary Mr. Morgan has had access, and the paragraphs are inserted in the same language, and chiefly in the same connexions, in which they were found. To these he has added numerous letters, which had been written by the deceased. These, according to their respective dates and occasions, are interspersed throughout the diary, and, in conjunction with it, they assist in elucidating a character, of which, sober sense, piety, and zeal are the distinguishing features.

On Mr. Morgan has devolved the task of arranging the materials thus prepared to his hand, and of introducing them with a few preliminary remarks, and accompanying them with suitable reflections and observations, which are carried to a greater or less extent, as choice dictated, or circumstances required. In these respects he has acquitted himself in a reputable manner, having taken care to leave no chance in the narrative, and to suffer no event of moment to remain involved in obscurity.

The diary of Mr. Charles contains scarcely any remarkable incident; but his letters have frequently a solemnity of expression, which will render them welcome to every pious reader, who knows how to distinguish between serious rationality and monastic gloom. It is, however, within the sphere of his labours, and the range of his acquaintance, that this memoir will be chiefly circulated. Where the individual was known and esteemed, his memory will be cherished, from being combined with endearing associations. Beyond these confines, the work must force its way into public notice, by its own intrinsic merits; and, lamentable as the fact may appear, it is one which we must all acknowledge, that where unvarnished piety is the principal recommendation, its advance will be slow, and almost imperceptible.

REVIEW.—*The Domestic Chaplain; being fifty-two short Lectures on the most Interesting Subjects; with appropriate Hymns and Prayers for every Lord's day in the year. By John Stanford, A.M. 8vo. pp. 620. Bennett. London. 1828.*

THESE lectures were originally published in America, where the author is said to be an eminent and popular preacher, part-

ularly in advocating the cause of Christianity against the attacks of infidelity. His work having obtained an extensive circulation in that country, a copy was brought across the Atlantic, and, in the British metropolis, a new edition speedily issued from the press.

In these lectures we find but little of a controversial character. A passage of scripture is prefixed to each, which, however, is rather a motto than a text, and, from its obvious import, some doctrine is elucidated, some precept is enforced, or some practical inference is drawn. Each lecture is followed by an appropriate hymn, and this is succeeded by a suitable prayer, the whole occupying about twelve or fourteen pages. Proceeding thus, we have a lecture, hymn, and prayer for each Sabbath throughout the year, without any specific appropriation of either to a particular day. This selection and adjustment must be made by the reader, who, from the variety before him, will be able to accommodate the lecture to the events and circumstances which rise, and float before him on the stream of time.

Of these lectures, the leading ideas are always suggested by the scriptures prefixed, on which account no want of variety could be anticipated; but respecting the prayers, some ground for apprehending sameness might be entertained. We find, however, that for these apprehensions no just occasion exists. They are commendably diversified both in thought and expression; but we regret to add, that they partake more of mechanical phraseology than of conscious susceptibility, and are better calculated to display the language of systematic arrangement, than to develop the genuine feelings of the heart. To those, however, who are accustomed to deal in hyperbole, and to whom such artificial modes of speech are familiar, this affected humility, and black delineation of half-unfelt depravity, will be a recommendation. They will rally round it as a standard, and learn from the author some new modes of manufacturing exaggeration.

But leaving these blemishes in their native soil, and looking on the fairer side, we can find much to approve, and much to commend. Many important truths of scripture are placed before us in a perspicuous light, and in their elucidation we find numerous things advanced, in the issues of which, all are deeply interested. To such as can receive these lectures in this light, they will be found usefully instructive, and it is only under these restrictions that we can recommend them.

REVIEW.—*Scripture Balances; or, a Collection of the Promises, Precepts, and Threatenings of the Holy Scriptures, systematically arranged in four parts.* By the Rev. John Young. 12mo. pp. 214. Holdsworth. London. 1829.

THIS volume consists of scripture language exclusively, and each passage is accompanied with the chapter and verse in the sacred writings, whence it has been taken.

In the arrangements which the author has made, each page is divided into two columns; in the first he inserts the promise, and in the second the threatening, thus placing before the reader in one view, from the unerring word of truth, what both the righteous and unrighteous, the upright and the hypocrite, may expect at the hand of God.

The four parts relate more to classification than to any other cause of variation. The first refers to temporal events, and comprises such promises and threatenings as are connected with the affairs of the present life. The second brings before us things that are spiritual, in which justification is contrasted with condemnation, adoption with rejection, sanctification with impurity, and faith with unbelief. The third part passes the bounds of time, and presents to our view the ineffable glories and awful miseries of an eternal state. The fourth part is devoted to the precepts enjoined by the word of God, and to the threatenings denounced against those who are disobedient.

Under these four parts, taken in the aggregate, are arranged what may be called one hundred and two sections, each bearing a distinct and an appropriate title, suggested by the subjects that are brought into contrast; such as, "general promises to the pious, general threatenings to the wicked;" "temporal support promised, temporal want threatened;" "long life promised, early death threatened." Consonant to these principles and examples, Mr. Y. ranges through the numerous topics to which his sections refer, and, within a narrow compass, embodies nearly all that is essential for man to know in relation to his duty to God and his neighbour, thus extracting the essence of the Bible, and applying it to time and eternity.

A copious index will direct the reader to nearly every preceptive, promisory, experimental, and practical subject, on which he can be desirous to know the will of God. Hence, being directed to a given page, he will find the scriptures already arranged and adjusted, with life and death placed fully

in his view. In these balances he will weigh himself, and fairly estimate how much he is found wanting.

Not merely to private readers, but even to ministers of the gospel, this book will be found exceedingly serviceable. When preparing their discourses for the pulpit, and arming themselves with a "Thus saith the Lord;" they will find here, already collected together in a focus, all that the Concordance and Bible can supply. We consider it to be an excellent work, and one that will continue to live when the author shall be unable to write any more.

#### Winter's Wreath for 1830.

We have been favoured with a copy of the illustrations designed to enrich the "Winter's Wreath for 1830," and feel much pleasure in being able to speak of them with the warmest approbation. They are eleven in number, and include as much variety as their limits would admit. As specimens of the graphic art, they deserve, and will obtain, a place far beyond the regions of mediocrity; and if the literary portion of the volume correspond with these illustrations, commendations of the critic will not be wanted, to secure for this annual a favourable reception.

We have not space to enumerate all the engravings. The following are those which struck our attention most forcibly. "Blind Howard and his Grand-children," in which the countenance of the girl speaks more than words can tell; "The Mandoline," a fancy portrait, the character very fine; "The Parting from the Bridal of Fontenaye," has considerable richness of detail; "View of Dordt from the Harbour," a very sweet engraving; "View near Derwentwater Lodore," an exceedingly rich subject; but the "Vale of Arcady" associates so closely with classical reminiscences, as to claim a decided preference.

#### BRIEF SURVEY OF BOOKS.

1. *An Oration delivered before the Medico-Botanical Society of London, October 28th, 1828, by John Frost, F.R.S. &c. Director of the Society,* (Wilson, London,) is dedicated by permission to his majesty, in a becoming manner. The Oration has an immediate bearing on the institution, and the end for which it was established, namely, to cultivate botany with an eye to medicine, and, in this view, to connect it with chemistry. The communications held by this

society with various parts of the world, concentrate within its range all the discoveries that are made in the vegetable kingdom. On this extensive correspondence, Mr. Frost briefly touches in his oration, and notices the advantages which result from the intercourse. His observations are judicious, appropriate, and in- moderate length.

2. *Noon-day and Sun-set. A Sermon on the Death of Mrs. Everett, by J. P. Dobson,* (Holdsworth, London,) is a funeral discourse, chiefly addressed to young persons. It marks the uncertainty of life, and the necessity of being always prepared for death. These admonitions the occasion powerfully suggests, Mrs. Everett dying in the twenty-first year of her age. Her life, however, evinces that she was not unprepared for the solemn event, which Mr. Dobson has improved with commendable earnestness, and suitable ability.

3. *The Apocrypha of the Book of Daniel,* (including several books of the Apocryphal writings,) *by Luke Howard, F.R.S.* (Longman, London,) is an attempt to bring into repute, as portions of the Holy Scriptures, those books which have been excluded from the authorized version, and against which the Bible Society has lately set its face. We cannot enter into the great question of their authenticity, in favour of which the present translator furnishes no evidence. He gives the text, subjoins notes of elucidation, and inserts in the margin references to many passages from the acknowledged scriptures, as applicable to the same subjects. Mr. Dobson thinks that they merit more respect than they have of late obtained, and seems to express his fears, that in time this spirit of innovation will deprive us altogether of the sacred writings. His zeal is to be commended, but many will probably think that it has been exercised at the expense of his judgment.

4. *The Nature and Duration of the Apostacy, a Discourse delivered at Peckham, by Robert Vaughan,* (Holdsworth, London,) proves, by unquestionable evidence, derived from comparing facts with scripture, that the papal church is in an awful state of apostacy from God. Its degeneracy appears in many respects; but how long this apostacy is to continue, the author has by no means made apparent. On this point, his reasonings are founded on equivocal data, and his conclusions leave us in a state of uncertainty. This is a slough, in which most writers on the prophecies founder.

## ASTRONOMICAL OCCURRENCES FOR

OCTOBER, 1829.

THE Sun enters Scorpio on the 23d at 9 minutes past four in the afternoon. His inclination on the 1st is 3 degrees, 11 minutes south, and on the 31st 14 degrees, 16 minutes. His semi-diameter on the 1st is 16 minutes, 1 second, and 1 tenth, and on the 25th, 16 minutes, 7 seconds, and 6 tenths. The time that his semi-diameter occupies in passing the meridian on the 1st is 1 minute, 4 seconds, and 1 tenth; and on the 25th, 1 minute, 5 seconds, and 9 tenths: his hourly motion in space on the 1st is 2 minutes, 27 seconds, and 7 tenths, and on the 25th, 2 minutes, 29 seconds, and 8 tenths.

The Moon enters her first quarter on the 5th, at 49 minutes past eleven in the evening, in the 12th degree of Capricorn: she is full on the 12th at 39 minutes past three in the afternoon, in the 19th degree of Aries: on the 19th, at 30 minutes past two in the afternoon, she enters her last quarter in the 25th degree of Cancer: her change takes place on the 27th at 44 minutes past seven in the evening, in the 3d degree of Scorpio. She passes Venus on the 1st at 45 minutes past six in the morning, Jupiter on the 3rd at one in the afternoon, Saturn on the 21st at 30 minutes past seven in the morning, Mars on the 23d at one in the morning, Mercury on the 28th at 15 minutes past one in the morning, Jupiter again on the 31st at 15 minutes past four in the morning, and Venus again on the same morning at 45 minutes past nine. She is in perigee on the 11th, and in apogee on the 24th.

The planet Mercury may probably be detected by the attentive observer in the former part of the month, as he arrives at his greatest elongation on the 5th; he is stationary on the 17th, passes the Sun at his inferior conjunction on the 28th, and crosses the ecliptic in his ascending node on the 30th. Venus may be noticed at the commencement of the month a little to the east of Mercury; she is in aphelio on the 23rd, and on the following day she has 9 digits illuminated on her western limb, her apparent diameter being 14 seconds. Mars may be noticed very near, and to the west of  $\beta$  Virginis on the morning of the 1st. He passes this star on the 3rd, and directs his course to  $\eta$  of this constellation, which he passes very near to, on the 14th. His course then lies under the third of the Virgin, which he passes on the 23d; he is then noticed to recede from this star, and to approach  $\vartheta$  Virginis. Jupiter is now in a very unfavourable position for observation.

There is one eclipse of his first satellite visible, which takes place on the 5th at 23 minutes 5 seconds past seven in the evening, and which the expert observer may probably obtain a view of. Saturn is observed in a barren space between the Crab and Lion, slowly approaching Regulus. He rises on the 1st at 8 minutes past one in the morning, and on the 25th at 46 minutes past eleven in the evening. On the evening of the 15th, the Moon is observed to approach the bright star in the Bull's Eye, named Aldebaran, until 24 minutes 59 seconds past nine, when the Moon's limb will be in contact with the star, which will continue hid until 3 minutes 36 seconds past 10, when it emerges from behind the western limb.

## THE LAST OF THE RACE.

DIED, at St. John's, Newfoundland, on the 26th of June, 1829, in the twenty-ninth year of her age, Shawnadithit, supposed to be the last of the Red Indians, or Beothicks. This interesting female lived six years a captive among the English, and, when taken notice of latterly, exhibited extraordinarily strong natural talents. She was a niece to Mary March's husband, a chief of the tribe, who was killed in 1819, at the Red Indian's Lake, in the interior, while endeavouring to rescue his wife from the party of English who took her, the view being to open a friendly intercourse with his tribe. This tribe, the aborigines of Newfoundland, presents an anomaly in the history of man. Excepting a few families of them soon after the discovery of America, they never held intercourse with the Europeans, by whom they have been ever since surrounded, nor with the other tribes of Indians, since the introduction of fire-arms among them. The Chinese have secluded themselves from the interference of all other nations, their motives being understood only to themselves, and the moral peculiarities of that people are slowly developed to others: but in Newfoundland, nearly as far from China as the antipodes, there has been a primitive nation, once claiming rank as a portion of the human race, who have lived, flourished, and become extinct, in their own orbit. They have been dislodged, and have disappeared from the earth in their native independence, in 1829, in as primitive a condition as they were before the discovery of the New World, and that, too, on the nearest point of America to England, in one of our oldest and most important colonies.

## PANDEMONIUM.

HAVING lately visited the Panorama in Leicester-square, to witness the terrible creations of Milton, embodied on the canvass, we were equally struck with astonishment and disappointment;—with wonder to behold the colossal powers of the artist—with regret to perceive that “the force of nature could no further go.” The pencil will, in some instances, give effect where the effusions of poetic fancy are languid and unimpressive; whilst, in many others, the painter’s resources are insufficient adequately to portray the lofty imaginings, the sublime imagery, of immortal verse. The latter part of this remark is fully illustrated, by the present attempt to transfer to the canvass the Pandæmonium of Milton. The artist has done all that could be done: the infernal city coincides in its vast dimensions with the ambition of him, “who durst defy the Omnipotent to arms,” but the terrible character which revelation gives this dark abode, is indistinctly (and it could not be otherwise than indistinctly) shewn, while the gathering of the countless legions at the command of their leader, is most wonderfully represented. But in order to give a proper idea of magnitude to the buildings, the artist has been obliged to introduce his figures on a scale which borders on insignificance. Satan, when after much search you have discovered him, appears to retain some of his “original brightness” and to be hardly “less than archangel ruined;” but he is too distant and indistinct to excite the interest which ought to attach to the leading figure.

## GLEANINGS.

*Polar Red Snow.*—According to the chemical examination of the red snow brought from the north by Captain Franklin, M.M. Macaire, Princep, and Marcet are inclined to think it may be of animal production, and not vegetable; i. e. to consist of animals or animalcules. The analogy of this substance to a red matter, taken from the Lake of Morat, was one amongst other reasons for this opinion; and also the circumstance that gelatine (containing azote) has not as yet been found in the vegetable creation, whereas it is in this red snow.—*Bib. Universelle*, xxxix. 290.

*Prosecutions.*—The total of the sums paid to prosecutors and witnesses, last year, out of the Middlesex County Rate, amounted to the enormous sum of 9718. 6s. 2d.; being, probably, much more than the value of all the property the persons were prosecuted for stealing.

*Singular Instance of Sagacity in a Cat.*—An elderly lady, who frequently amused herself by placing ears of corn on a parapet wall near her bed-room window, for the birds to feed upon, had a favourite cat, which not only watched this action of her mistress, but profited by it, by sometimes lying in ambush in a neighbouring gutter, and pouncing upon the feathered prey while they were engaged with the corn. The lady died, leaving a quantity of corn in her room, which enabled puss to employ herself for several weeks, in carrying out an ear every morning, and placing it upon the wall, while she concealed herself in the old situation, and hourly thinned the family of sparrows, which could not resist the fatal delicacy thus offered to their view.

*Interesting Discoveries.*—In the month of December 1827, a planter discovered, in a field at a short distance from Monte Video, a sort of tombstone, upon which, strange, and to him unknown, signs were engraved. He caused this stone, which covered a small excavation formed with masonry, to be raised, in which he found two exceedingly ancient helmets, a helmet, and a shield, which bore inscribed upon them, in rude and barbarous characters, of large capacity. The planter caused these objects, together with the tombstone, to be removed to Monte Video, where, in view of the ravages of time, and the little care taken of the stone, fragments of Greek words could be easily made out, read, and supplied, which, when translated, led to the following purpose:—“During the government of Alexander, the son of Philip, King of Macedonia, at the Old Olympiad, Ptolemaios”—It was supposed he deciphered the rest. On the handle of one of the helmets was the portrait of a man, supposed to be Alexander; on the helmet there is sculptured work that must have been executed by the most exquisite skill, representing Achilles dragging the corpse of Hector round the walls of Troy (like the *Fabula Hiaca*, the bas-relief of *succo* found in the ruins of the *Via Appia* at *Frascochio*, belonging to the Princes of *Castell*, which describes all the principal scenes in the *Iliad* and the *Odyssey*.) It is quite clear, from the discovery of this kind of monumental art, that a century or more before Aristotle had dug up the soil of Brazil at *La Plata*. It is conjectured that this Ptolemaios was the Commander of Alexander’s fleet; which is supposed to have been overtaken by a storm in the great bay, as the ancients called it, and driven on the coast of Brazil, where it erected the above-mentioned monument, to preserve the memory of the voyage to so distant a country. At all events, this discovery furnishes a fact deserving the attention of antiquarians.—From the *Journal des Voyages at Arciacus Geographie*.

*Sympathy.*—The following remarkable anecdote is extracted from *An Essay on the Science of a Stage*—In the town of North Walsham, Norfolk, in 1782, the *Fair Penitent* was performed. In the last act, where *Calista* lays her hand on the skull, a Mrs. Barry, who played the part, was seized with an involuntary shuddering, and fell on the stage; during the great her illness continued, but the following day, when sufficiently recovered to converse, she sent for the stage-keeper, and anxiously inquired whence he procured the skull; he replied, “From the sexton, who informed him it was the skull of one Norris, a player, who twelve years before, was buried in the churchyard. That same Norris was her first husband; she never recovered the shock, and died in six weeks.”

*Excuses for not Attending Public Worship.*—  
Overslept myself and could not dress in time.  
Too cold—too hot—too windy—too dusty.  
Too wet—too damp—too sunny—too cloudy.  
Don’t feel disposed—no other time to myself.  
Look over my drawers—put my clothes to rights.  
Letters to write to my friends.  
I mean to walk a mile for air and exercise.  
Can’t breathe in a Church—always so full.  
Feel a little feverish—a little chilly—feel lazy.  
Expect company—friends to dine with me.  
Hurt my foot—got a great head ache.  
Caught cold last night—pain in my side.  
Must watch the servants—can’t leave them.  
Servants up to every mischief when I go to Church.  
Intend nursing myself to-day—my bonnet not come home.  
Chain of my reticule lost.  
Tore my dress coming down stairs.  
Got a new novel—must be returned on Monday morning.  
Don’t like the Liturgy—always praying for the same thing.  
Don’t like extempore prayer—don’t know what is coming.  
Don’t like an organ—it’s too noisy.  
Don’t like singing without music—makes me nervous.  
Can’t sit in a draft of air.  
Windows or doors open—always get ill.  
Can’t bear an extempore sermon—too proising.  
Stove too hot—gives me a head-ache.  
Can’t always listen to the same preacher.  
Don’t like strangers, or charity sermons.  
Can’t keep awake at Church—snored last time I was there—sha’n’t risk it again.  
Tired to death, standing to pray.  
Hate to kneel—makes my knees stiff.  
Mean to inquire of some sensible person about the propriety of going to so public a place as a Church.  
*Curious Statistics.*—A French doctor, Falret, has recently received a prize from the Paris Academy of Sciences for a statistical table of suicides, &c. in the French capital. The doctor states, that among men the greatest number of suicides is between the ages of 35 and 45; and among women, between 25 and 35; but that there are twice as many suicides among young girls under 15 years of age as among boys of

the same age. He calculates, that the influence of disappointed love, and of jealousy, is in the proportion of 2½ among women to 1 in men; that reverses of fortune produce as 3 in men to 1 in women; and that the influence of baffled ambition is as 5 to 1. Actual misery, however, is stated to have an equal effect on both sexes. Alluding to the number of deaths by apoplexy, the doctor estimates that they were in Paris, from 1794 to 1804, 399; from 1804 to 1814, 979; from 1814 to 1824, 919. There are nearly three times more apoplexies among men than women.

**Curing the King's Evil.**—About five miles from Sturminster Newton, and near the village of Hazlebury, resides a man named Buckland, who has attained a reputation for curing, in a miraculous manner, the king's evil, at his yearly "fair or feast," as it is termed. Exactly twenty-four hours before the new moon, in the month of May, every year, whether it happen by night or by day, the afflicted persons assemble at the doctor's residence, where they are supplied by him with the hind legs of a toad, enclosed in a small bag, (accompanied with some verbal charm or incantation,) and also a lotion and salve of the doctor's preparation. The bag containing the legs of the reptile is worn suspended from the neck of the patient, and the lotion and salve applied in the usual manner, until the cure is completed, or until the next year's "fair." The number of conveyances laden with the afflicted, which passed through Sturminster on the 2d of May, 1829, bore ample testimony to the number of the doctor's applicants; and the appearance of many of them showed that they moved in a respectable sphere of life.

**Coloured Flame of Spirits of Wine.**—The professor Vogel, in a memoir read to the Assembly of Naturalists at Munich, in 1827, gave the following rules for colouring the flame of spirits of wine, either yellow, red, or green. A yellow flame is produced by setting fire to the spirits over salt, of which the bases may be either ammoniac or soda, mangausee, iron, mercury, platina, gold, nickel, cobalt, or bismuth. A red flame is obtained by making use of salts, the base of which is either lime, or strontian, or lithine, or magnesia. If the spirits be burnt over salts of copper, uranium, or alumine, a green flame is obtained. All the salts made use of should be soluble in alcohol. A green flame is also to be procured by dissolving in the alcohol boracic acid, or weak hydrochloric ether. It follows, from the experiments of M. Vogel, that the oxide of copper is reduced, by burning alcohol, to protoxide and metallic copper, and that the green flame itself contains copper.

**Rearing of Apple Trees.**—A horticulturist in Bohemia has a beautiful plantation of the best sort of apple trees, which have neither sprung from seeds nor from grafting. His plan is to take shoots from choice sorts, insert each of them into a potato, and plunge both into the ground, leaving but an inch or two of the shoot above the surface. The potato nourishes the shoot whilst it is pushing out roots, and the shoot gradually springs up, and becomes a healthy tree, bearing the best of fruit, without requiring to be grafted.

**Manifold Properties of the Elder Tree.**—The elder tree, says Miss Kent, in an article in the *Magazine of Natural History*, does as much good by its noxious as by its agreeable qualities. If corn or other vegetables be smartly whipped with the branches, they will communicate a sufficient portion of their scent to keep off the insects by which so many plants are frequently blighted. An infusion of the leaves, poured over plants, will preserve them from caterpillars also. The wine made from the berries is well known; but, perhaps, it may not be so generally known that the buds make an excellent pickle. A water distilled from the flowers rivals buttermilk itself as a rural cosmetic. In some remote country-places it supplies the place both of the surgeon and the druggist; it furnishes ointments, infusions, and decoctions, for all ailments, cuts, or bruises. Every part of it serves some useful purpose; the wood, pith, bark, leaves, buds, flowers, and fruit. Its narcotic scent makes it unwholesome to sleep under its shade.

**Oil Spring.**—We have just conversed with a gentleman from Cumberland county, (United States,) who informs us that, in boring through a rock for salt-water, a fountain of petroleum, or volatile oil, was struck at the depth of one hundred and thirty feet. When the augur was withdrawn the oil rushed up twelve or fourteen feet above the surface of the earth, and it was believed that about seventy-five gallons were discharged per minute, forming quite a bold stream from the place to the Cumberland river, into which it discharged itself. The fountain or stream was struck four or five days previous to the departure of our informant, at which time the quantity of petroleum discharged had not perceptibly diminished. Falling into the Cumberland river, the volatile oil covered a considerable portion of the surface of the stream for many miles below. If ignited, it would present a magnificent, if not an appalling, spectacle.

**British Oil,** which is extensively used as a medicine, is manufactured of petroleum. We have seen a specimen of this oil—it ignites freely, and produces a flame as brilliant as gas light. Our informant states, that, in the same neighbourhood in which this immense fountain of petroleum has been discovered, Dr. John Croghan has succeeded, by boring, in obtaining an abundant supply of salt water, at a depth of more than two hundred feet, which now rises about twenty-five feet above the ordinary level of Cumberland river. The works, we are assured, will prove highly useful to the surrounding country, and profitable to the enterprising proprietor.—*Louisville Advertiser.*

**Large Paper.**—Much has been recently said about the immense sheets of printed paper produced by certain Newspaper establishments; but it ought to be known, that the difficulty does not consist in manufacturing paper of almost any size, but in having printing presses of the requisite magnitude. At White Hall Mill, in Derbyshire, a sheet of paper was lately manufactured which measured 13,300 feet in length, four feet in width, and would cover an acre and a half of ground!

**Rate Invention.**—The gold Vulcan medal of the Society of Arts has been presented to Mr. G. Gibson, of Birmingham, who, being blind himself, has invented a set of types, whereby he can write down his thoughts, perform arithmetical operations, and communicate the results of them not only to those who can see, but to persons labouring under the same privation with himself.

**Comparative Salubrity of different Counties.**—The following observations, relating to the salubrity of different districts in England, are founded on extracts from the Parliamentary returns, laid before the Committee of the house of commons. The counties in which the mortality was above the average, were—Middlesex, where it was 1 in 36; Kent, where it was 1 in 41; Warwickshire, where it was 1 in 42; Cambridgeshire, where it was 1 in 44; Essex, where it was also 1 in 44; Surrey, where it was 1 in 45; the East Riding of Yorkshire, where it was 1 in 47; Lancashire, where it was 1 in 48. With regard to Lancashire, where the mortality is somewhat above the average, the number of large towns and extensive manufactories affording a greater proportion of artisans to rural inhabitants than in any other county, except those in which the metropolis is situated, is certainly the cause of this; for the air is very salubrious, and the greater quantity and cheapness of fuel is extremely friendly to life, health, and comfort. It is, probably, owing to this advantage that the inhabitants of this county, particularly the females, have become noted for their well-formed persons and comely countenances, forming a contrast with those of Buckinghamshire, where the fuel was extremely scanty and high-priced before the late extension of the inland navigation, so that the labouring classes suffered peculiar hardships from this privation, and are of a stature so inferior, that the militia-men are, by act of parliament, admissible at a lower standard than in the rest of England. The report of Manchester, which is the second town in England in point of population, forms an exception to the rest of Lancashire, for the mortality there on the average of the last ten years was 1 in 36; and in 1811, 1 in 74; but that of Liverpool was 1 in 34 on the average of ten years, and 1 in 30 in 1811. In the former town we have another pleasing picture of the progressive improvement of health; for it is stated by the late Dr. Percival, that in 1757 the annual mortality of Manchester was 1 in 25.7; and in 1770, 1 in 28, although at the former period the population was not quite one-fourth, and at a later period not one half, the present amount. This improvement of health is clearly imputable to certain regulations of police, particularly with respect to ventilation, recommended and introduced by the above enlightened and active physician.

**Watchmen.**—The appearance of the watchmen in Stockholm is most grotesque. Their dress consists entirely of the skins of animals, and they walk constantly in pairs, carrying in their hands a curious instrument for seizing culprits who may endeavour to escape from them. It is so contrived as to shut fast about the neck, being applied below the back part of the head, and it becomes tighter the more the person caught struggles to get free.

**Light.**—A Patent has been taken out for a new mode of producing Instantaneous Light without the aid of a bottle or any apparatus; it consists simply of a piece of paper twisted spirally, the thickest end of which, on being compressed with the bottom of any hard substance, will produce brilliant and instant flame, which will continue to burn about two minutes, sufficient time to seal a letter without the use of a candle.

**Taxes.**—It has been lately decided, that a furnished house, unless inhabited, is not liable to the payment of assessed taxes.

*Sting of Bees.*—Aqua ammoniac is stated to counteract the effects of the bites of insects and the stings of bees, wasps, &c.; and to have been applied with success even to the bites of venomous serpents.

*Transportation.*—According to the *Morning Herald*, there are 649 convicts confined in Millbank Penitentiary, who cost the country annually 714, each. The sending a convict to Van Diemen's Land costs 80*l.*, while merchant vessels take out passengers at 30*l.* each.

*Aged Horse.*—A horse of 103 years of age is shewn at Berlin. It belongs to a Polish merchant. This remarkable animal has been always fed upon sugar since it was twenty years old.—*Jures de Londres.*

*Substitute for Coffee.*—Sir H. Willock, Charge d'Affairs at Persia, states that a root, well known in England under the name of endive or succory, is roasted, and reduced to powder by the inhabitants of Moscow and the greater part of Russia, as a substitute for tea or coffee; that he has derived much benefit from its use as a beverage, and that he provided a considerable quantity to take with him to Persia.

*Pretenders.*—It is a circumstance not generally known, that the three last pretenders of the dethroned family of the Stuarts, have recorded upon their tombs in the Cathedral Church of St. Peter at Rome, their pretended titles of Kings of Great Britain and Ireland, under the names of Charles III., James III., and Henry IX., the last being the Cardinal York, who lived and died a pensioner of our late sovereign.

*Laurel.*—The butchers of Geneva have a singular mode of preventing flies from attacking the meat in their shops. They rub the walls and boards upon which the meat is placed with the essential oil of laurel; the smell of which keeps away this troublesome insect.

*Butter.*—The *Belfast Mercantile Advertiser* states the following mode of curing butter, as now adopted by some of the dairies in that neighbourhood, and adds that butter so cured generally sells in Liverpool for 1*d.* per lb. above that cured in the usual way.—One ounce refined sugar, one ounce fine common salt, and one ounce saltpetre, to every eight pounds of butter; or about half a pound of each article to a firkin of 64 or 68 lbs. of butter.

*Pictures of Father and Son.*—An old woman, who shewed the house and pictures at Towcester, expressed herself in these remarkable words:—"That is Sir Robert Farmer; he lived in the country, took care of this estate, built this house, and paid for it; managed well, saved money, and died rich.—That is his son; he was made a Lord, took a place at Court, spent his estate, and died a beggar."

## Literary Notices.

### Just Published.

No. VI. of National Portrait Gallery, containing striking likenesses of Bishop Heber, Lord Grantham, and the Duke of Beaufort.

No. II. of Devonshire and Cornwall Illustrated, with four beautiful engravings, and descriptive matter.

Christian Counsel; or a manual of one hundred Practical Contemplations, tending to promote gospel principles and a good conversation in Christ, by an Old Divine.

The fifth edition of the Cabinet Lawyer; including the statutes of the 10th Geo. IV. and legal Decisions to the close of the Summer Assizes.

The Christian's Manual; or, the Desire of the Soul turned to God: containing extracts from the writings of the Rev. William Law, M.A. on the following important Subjects, in three parts:—1. A Practical Treatise on Christian Perfection.—2. The Spirit of Prayer.—3. On the Lord's Supper.

Ten Introductory Lectures delivered at the opening of the University of London, session 1838-9. 1 vol. 8vo. By E. Palmer, the fourth vol. of Russell's Works of the English and Scottish Reformers.

The Mercantile Teacher's Assistant, &c. comprising three sets of books, by J. Morrison, accountant.

The Deluge, and other poems, by Mary Hill.

The Picture of Australia, exhibiting New Holland, Van Diemen's Land, Swan River, &c.

Select Letters of the late Rev. W. Romaine, M.A. Man's Enmity to God, and Mercy for the Chief of Sinners, by the late Stephen Charnock, B.D.

Dialogues on Prophecy, vol. III.

Forty five Lectures on our Lord's Sermon on the Mount, by J. E. Good, Salisbury.

Discourses on Various Subjects relative to the Being and Attributes of God and his Works, &c. by Adam Clarke, LL.D. F.A.S. &c. vol. II.

The Principle of Vital Godliness, by D. Taylor.

Familiar Letters on a variety of seasonable and important subjects, by the Rev. Jonathan Dymally, A.M. with Introductory Essay, by Rev. D. V. Jones. The Living Temple, or a Good Man the Temple of God, by the Rev. John Howe, A.M. Introductory Essay, by Dr. Chalmers.

Cuma, the Warrior Bard of Erin, and other poems, by John Richard Best, esq.

Anti-Slavery Reporter for Sept. No. 52.

Scripture Questions on the principal Discourses and Parables of the Lord Jesus Christ, by the Rev. Albert Judson of America.

Some Account of the Life of Reginald Heber, D.D. Bishop of Calcutta, with a portrait.

A Treatise on the Internal Regulations of Friendly Societies, &c. by James Wright.

### In the Press.

Captain Elliot's Illustrations of India, Canton, and the Red Sea.

In one vol. 8vo, the Peculiar Doctrines of the Church of Rome, as contained exclusively in its own Conciliar Decrees and Pontifical Bulls, examined and disproved, by the Rev. H. C. O'Donnell, A.M. of St. John's College, Cambridge; and domestic chaplain to the right hon. the Earl of Durham.

The Rev. Ingram Cobbin's Cottage Commentaries will in future be published in volumes instead of numbers. Those who have the first number of the second volume, will be accommodated with the remaining matter when vol. 2 appears, which will be early in 1840.

A Manual of the Economy of the Human Body in Health and Disease. Comprehending a complete view of the Structure of the Human Frame, its prevalent Diseases, and ample Directions for the regulation of Diet, with the Regimen and Treatment of Children and the Aged.

The second part of Mr. Granville's Imperial School Grammar, is expected to appear some time in October.

### Preparing for Publication.

The copyright of S. Drew's "Original Essay on the Immutability and Immortality of the Soul," is about to return to the author, a new edition of that work may be shortly expected, containing his latest revisions and emendations.

The Literary Souvenir" of the present year is expected to be the most brilliant number of the work which has yet been produced. It contains twelve exquisitely finished line engravings, from pictures by Sir Thomas Lawrence, Leslie, Harlowe, Collins, H. Howard, Chalon, Allston, F. P. Stephanoff, Martin, R. Westall, Uwins, and Phalippou. The Literary Contents of the volume have received a considerable accession of strength; and include contributions from a variety of distinguished pens, not hitherto engaged in works of this class.

We understand "The Amulet" for the coming year, is nearly complete, and that Mr. Hall has been very successful in obtaining the co-operation of many of the most distinguished writers of the age. Among its illustrations, will be an engraving, from the King's picture, of an English cottage, by Mulready, another from Wilkie's painting of the "Dorty Baira," another from a drawing by Martiu, from the burn of Le Keux, for which, it is stated, the engraver received the unprecedented sum of 180 guineas; and another by Pickersgill, for which 145 guineas were paid.

"The Juvenile Forget-me-Not" is announced for publication in November, under the superintendence of Mrs. S. C. Hall. It is, we understand, to contain twelve engravings of a very interesting character to the little folk, for whom it is intended—as a Christmas Present, or New Year's Gift.

A Topographical and Historical Account of Warrington and the Wapentake of Candleshoe, in the County of Lincoln, including Biography of Bishop Weynflete, Rev. Thomas Grantham, Rev. Thomas Scott, Henry Stubbe, &c. With numerous engravings on copper and wood, by Edmund Oldfield.

Dr. Arnott's Elements of Physics, or Natural Philosophy, will be completed by the publication of the second volume, which will appear early in October.

Early in October will be published, in foolscap 8vo "The Mother and her Daughters."

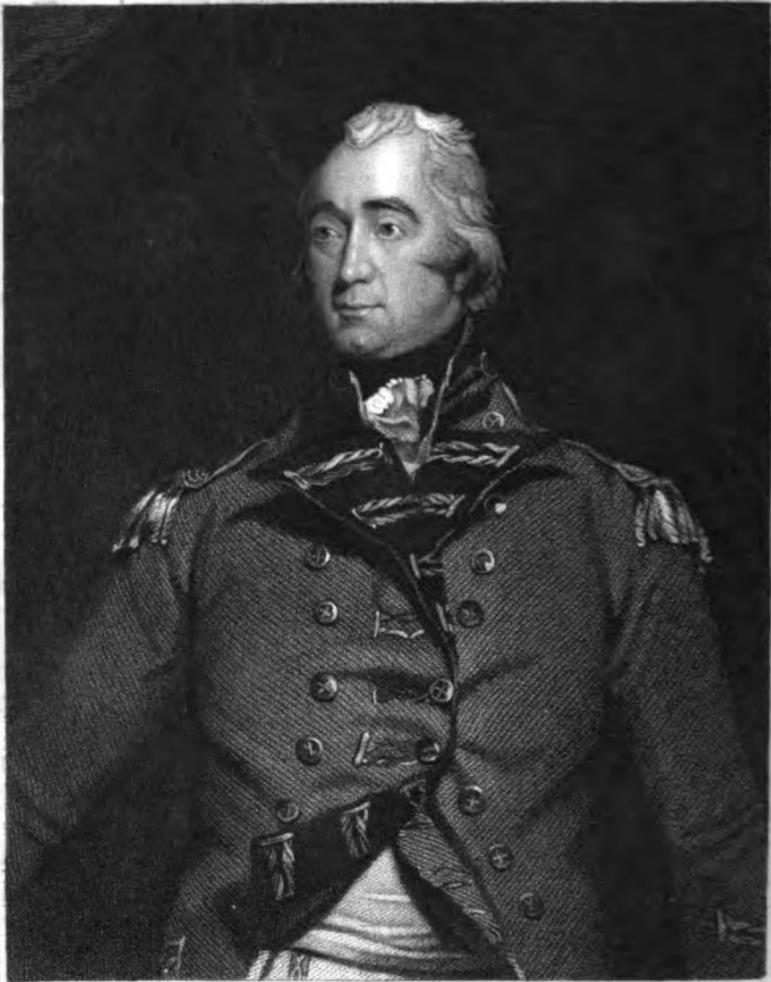
The Heraldry of Crests, containing upwards of 3500 different crests.

The publication of the First Number of the Edinburgh Journal of Natural and Geographical Science, is postponed till the 1st of October.

On January 1, 1840, will be published, in two vols. Historical Memoirs of the Church and Court of Rome, from the establishment of Christianity, under Constantine, to the present time.

The third No. of the Enigmatical Entertainer and Mathematical Associate, being the No. for 1839, will be published on the 1st of October.

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1792

FRANCIS HASTINGS. MARQUIS OF

*Hastings*

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THE  
**Imperial Magazine;**

OR, COMPENDIUM OF

**RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.**

NOVEMBER.]

"READING IMPARTS ENERGY TO THE MIND."

[1829.

Memoir of Francis Rawdon Hastings,

MARQUIS OF HASTINGS, K.G.

(With a Portrait.)

THE history of a renowned warrior is too frequently a harrowing recital of deeds, from the contemplation of which the better feelings of the human mind turn with abhorrence. Every page teems with murder and ravage; and the sanguinary struggles of uncurbed ambition, or lawless power, are decked with ferocious interest, and written in characters of blood.

"The march of the thousands," the heart-stirring shouts of mighty hosts going forth to battle, and all the glittering accompaniments of military expeditions, so fascinate and delude the mind, that we are led to associate with the war-field, nothing but glory and heroism. But when we contrast "the pomp and circumstance of war" with their desolating consequences; when we behold the once flourishing city a heap of smoking ruins, its inhabitants held captive, or wandering as fugitives in other lands, and contemplate the havoc that has wasted all their substance, the flimsy dream of admiration vanishes, and the fell demon of war stands revealed in all his deformity.

The time, however, has not yet arrived for men to "beat their swords into ploughshares, and their spears into pruning-hooks." Nation still continues to lift up the sword against nation; and so long as ambition rules in the hearts of princes,—so long as their native land and the paternal hearth are dear to men, war must continue to be an unavoidable evil. The man, therefore, who, with "unshaken constancy of soul," asserts the rights and liberties of his country in fields of danger, and through scenes of toil and suffering, is worthy of public gratitude, and the reverence of after-ages. To him may be addressed the commendations of the poet:

"Let laurels drenched in pure Parnassian dews  
Reward his memory, dear to every muse,  
Who, with a courage of unshaken root,  
In honour's field advancing his firm foot,  
Plants it upon the line that Justice draws,  
And will prevail or perish in her cause.  
'Tis to the virtues of such men, man owes  
His portion in the good that Heav'n bestows.  
And when recording history displays  
Feats of renown, though wrought in ancient days,

Tells of a few stout hearts that fought and died,  
Where duty plac'd them, at their country's side;  
The man that is not mov'd with what he reads,  
That takes not fire at their heroic deeds,  
Unworthy of the blessings of the brave,  
Is base in kind, and born to be a slave."—COWPER.

The subject of the present memoir was the offspring of a long line of noble ancestry; and, however we may be disposed to condemn "the boast of heraldry," which too frequently resembles a crown on a death's head, in this case, at least, it is deserving of respect. So far as history can trace them back, we find the progenitors of the Rawdon family always asserting the rights and independence of their country, and moving in the strait path of unsullied honour. Nor was the brightness of their glorious achievements impaired by any action in the life of their representative, the late Marquis of Hastings. He did not boast of his ancestors, but imitated them; and his fame rests more firmly on his own personal merit, than on the claims of descent.

The family of Rawdon is of Norman extraction; but the English pedigree is deduced from Paulyn, or Paulinus de Roydon, who commanded a body of archers in the army of William, at the battle of Hastings. For this service he received from the conqueror a grant of lands in the West Riding of Yorkshire, near Leeds. The tenure was by grand sergeantry; and the condition, that of presenting to the king and his successors a cross-bow and arrow, whenever any of them should come to hunt there. Of the title-deed conveying these manorial rights, Weever, in his "Funeral Monuments," gives the following as a faithful transcript:

I William Kyng, the third yere of my reign,  
Give to thee Paulyn Roydon, Hope and Hopetowne,  
With all the boundes both up and downe;  
From heven to yerthe, from yerthe to hel,  
For the and thynne there to dwel,  
As truly as this king-right is myn;  
For a crosse-bow and an arrow,  
When I sal come to hunt on Yarrow.  
And in token that this thing is sooth,  
I bit the whyt wax with my tooth,  
Before Meg, Maud, and Margery,  
And my third sonne, Henry.

Some heraldic antiquaries have affected to doubt the authenticity of this record, but its validity seems supported by internal evidence; and the armorial bearing,

which is that of a fess between three pheons, or arrow-heads, with this motto,—*Et nos quoque tela sparsimus* :—"We too have scattered our arrows,"—is directly allusive to the conditions of the manorial right. From this knight came, through a long line of descendants, George Rawdon, who it appears went to Ireland with the great Earl of Strafford, and there distinguished himself so nobly during the rebellion, that on the 25th of May, 1665, he was created an English baronet. His great-grandson, Sir John Rawdon, in 1750, was raised to the Irish peerage, as Baron Rawdon of the county of Down; and in 1761, he was further advanced to the earldom of Moira. He married three times :—first, Helena, youngest daughter of the earl of Egmont, by whom he had two daughters; next, Anne, daughter of lord Hillsborough, by whom he had no issue; and lastly, Elizabeth Hastings, eldest daughter of Theophilus, ninth earl of Huntingdon, who brought him two sons and three daughters.

Francis, the eldest son, and the subject of this memoir, was born at the family residence, in the county of Down, Dec. 9, 1754. In his childhood he gave early indications of attachment to military science; and his boyish sports usually had reference to the tactics and manœuvres of war. When only ten years of age, he met with a serious accident, whilst indulging in his favourite amusement. A brass gun, that had been mounted on a pigmy entrenchment, for the purpose of destroying the hornworks of a battery of similar dimensions, burst, and inflicted a severe wound in his leg.

He began his education at Lisburne, in his native country; from thence he passed to Harrow, and from the latter place to Oxford, where, however he remained for no great length of time. When he had reached his sixteenth year, he commenced the profession of arms in earnest, as ensign in the 15th foot. After a lapse of two years, he was promoted to a lieutenancy in the 5th foot, and shortly afterwards embarked with his regiment for North America. The revolutionary state of that country, at the period of his arrival, rendered it a fit arena for the display of personal bravery and military talent; and the intrepidity of his mind, added to skilfulness and decision in his movements, soon fixed his reputation as a commander of superior merit. The first decisive engagement between the provincialists and the king's troops, occurred at Bunker's Hill on the 17th of June, 1775. The conduct of Lord

Rawdon in this battle, elicited the warmest encomiums of General Bourgoyne, and led to further promotion. Shortly after the affair at Bunker's Hill he was appointed to the command of a company, and made aide-de-camp to Sir Henry Clinton, at the time commander-in-chief.

In 1778, Lord Rawdon was nominated adjutant-general with the rank of lieutenant-colonel. At this period his services became truly valuable, and there was no action of consequence in which he was not engaged. He was actively employed in the Jerseys, and while at Philadelphia he displayed his judgment, and knowledge of human nature, in a remarkable manner. Observing that the American line was chiefly made up of Irish deserters, his Lordship undertook to raise a corps of his countrymen, to be called the Volunteers of Ireland. This scheme had the desired effect; the corps was soon completed by deserters from the enemy, and its services in the field were of the most decisive character: in the first battle of Camden, under the command of Lord Rawdon, one half of the regiment was either killed or wounded; and in one that followed, the proportion was still greater. Nothing, however, could check the propensity to desertion, until his Lordship adopted a singular expedient. A man caught in the attempt to go off, was brought on the parade, before the whole regiment, to whom he was given up, to be punished or acquitted as his comrades should determine. The private soldiers alone formed a court-martial, and having found the prisoner guilty, hung him on the next tree. Lord Rawdon was next appointed to a distinct command in South Carolina, where he was opposed to general Gates, whom he repulsed in all his attempts upon the British positions." At the battle of Camden, August 16th, 1780, his Lordship commanded one wing of the army; and when Earl Cornwallis pursued the Americans towards Virginia, he left Lord Rawdon to defend the frontiers of Carolina against General Green. The republican commander having turned Lord Cornwallis's left, fell suddenly upon Lord Rawdon's position. His Lordship perceiving that it was Green's intention to attack his redoubts in the night, withdrew the troops from them after dusk, and prepared to surprise the enemy on the open ground. The American general, however, acted warily, and determined to wait the arrival of his artillery. His antagonist, on the other hand, was prompt and vigilant. Seeing the reason of Green's delay, he resolved to

anticipate him, and to become the assailant. Accordingly, on the 25th of April, 1781, he chose the hour of noon to make the attempt, when it was least expected. By this rapid manœuvre, he reached Hobkirk Hill before Green had any suspicion of the movement. The American not only fancied himself secure by his superiority of force, but by the local advantage he possessed in having a large swamp, which protected him on the only assailable side of the hill. Lord Rawdon approached with a narrow line of front; and the enemy's piquets being driven in, the alarm immediately spread through the American camp. Green perceived the danger of his situation, and with the utmost promptitude decided upon the means most likely to repel the assailants. Finding that the British advanced in a narrow front, he commenced a heavy fire of grape-shot from his batteries, and, under their protection, charged down the hill. Lord Rawdon was equally on the alert, and instantly extended the whole of his line, by which evolution he completely disconcerted the plan of the enemy, and gained a decisive victory. This success enabled him to concentrate his army, and being joined by some reinforcements, he drove the republicans to a considerable distance; but soon after, the capture of Lord Cornwallis at York Town, and the declining state of the royal cause, rendered it necessary to remove the troops to Charleston. While here, an American prisoner, named Haynes, voluntarily took the oaths of allegiance, and was set at liberty. In violation of this solemn obligation, he secretly obtained a colonel's commission in the rebel service, and then began to practise the arts of corruption on the British soldiers. His treachery was discovered, and he suffered the punishment which, by the law of nations, he had incurred. Lord Rawdon, though neither on the court-martial, nor concerned in the prosecution, was violently attacked in and out of parliament for this act of justice. The Duke of Richmond made a specific charge against his lordship in his absence, and, what was worse, on anonymous authority. When Lord Rawdon arrived in England, in 1782, he called the duke to account for this unwarrantable attack; but a meeting on the ground was happily prevented by the submission of his grace, and his consenting to make an apology in the upper house, which he did in a manner more creditable to the offended party than to himself.

Lord Rawdon's conduct in America was so brilliant, that the king not only made him, immediately after his return, one of his aides-du-camp, with the rank of colonel,

but conferred upon him the English barony of Rawdon, which gave him a seat in the upper house of parliament. About this time he contracted that intimacy with the Prince of Wales which lasted through life. His intercourse with the Duke of York was somewhat later; but this friendship, like the former, never suffered any interruption.

In May, 1789, his lordship acted as second to his Royal Highness in the duel which he fought with Colonel Lenox. This, considering the station his lordship held about the person of the king, was a very hazardous undertaking; but a high, and even chivalrous sense of honour, was in him paramount to all other worldly motives.

In October of this year, Lord Rawdon, by the death of his maternal uncle, the Earl of Huntingdon, came into possession of the bulk of that nobleman's fortune. This was a very seasonable acquisition, as by his great liberality he had involved himself in considerable pecuniary difficulties. His mother at the same time succeeded to the barony of Hastings, and to the other baronies in fee possessed by her father, but the title of Huntingdon remained thirty years in abeyance. In June, 1793, his lordship succeeded to the earldom of Moira by the death of his father; and shortly after, he was raised to the rank of major-general, when he was appointed to the command of an army intended to co-operate with the royalists in Brittany. Before the preparations, however, could be completed, the design was rendered abortive, by the suppression of the insurrection, and the triumph of the French republicans. In the following summer, Lord Moira performed a great military exploit, by reinforcing the Duke of York with ten thousand men, when his Royal Highness was nearly cut off by a superior force, in his retreat through Brabant to Antwerp. Having accomplished this object, and saved the British army, his lordship returned to England; where for a long time he held a military, but merely nominal, command at Southampton. In 1803, he was removed to the more efficient situation of commander-in-chief of the forces in Scotland; at which time he obtained the rank of general.

On the 12th of July, in the following year, he married Flora Muir Campbell, countess of Loudoun. The ceremony was performed by the Bishop of London, at the house of Lady Perth, in Grosvenor Square, and the Prince of Wales gave away the bride.

As his lordship had uniformly acted with the opposition, except in the single case of

the prosecution of Mr. Hastings, the change of ministry, occasioned by the death of Mr. Pitt, naturally brought him into a high official situation as a member of the cabinet. Accordingly, he was made master-general of the ordnance, and constable of the Tower. He then of course gave up the command in Scotland, when the lord-provost and the inhabitants of Edinburgh presented him with the following address:—

“We recollect with gratitude, that when the nation was threatened with a powerful and dangerous invasion, your lordship’s presence commanded our confidence, and renewed our vigour; your military talents collected all our resources, and concentrated our strength; and under your lordship, this country rose at once to a state of proud defiance,—justifying every expectation excited by your high military character and renown; while your lordship’s mild and conciliating virtues added to our respect and gratitude, sentiments of the warmest personal esteem and affection.”

The administration, of which his lordship formed a part, was of short duration, and he again retired into private life. In 1808, by the death of his mother, he succeeded to the ancient English baronies which had descended to her, and also to landed property of about six thousand a year. On the death of Mr. Perceval, in May, 1812, Lord Moira was employed to form an extended administration; but when Earl Grey and Lord Grenville insisted on having the appointment of all the offices in the royal household, his lordship resisted the demand as disrespectful, and the negotiation terminated. About this time he incurred considerable odium by the zeal which he had shown, on the investigation into the conduct of the Princess of Wales; but, for the uniform attachment which he had shown to his august friend, he was rewarded with the order of the Garter, and soon after nominated to the government of Bengal. His conduct in that important station gained him great applause; particularly for his vigorous prosecution and successful termination of the Nepal war. Its original object was merely the suppression of the Pindarries, an association, whose principle was the plunder of all the neighbouring powers; but it terminated in adding greatly to the territories of the East India Company. As governor-general, in his address to the inhabitants of Calcutta, he observes, “Undoubtedly your sway has been prodigiously extended by the late operations. The Indus is now in effect your frontier; and, on the conditions of the arrangement, I thank Heaven that it is so. What is there between

Calcutta and that boundary? Nothing but states bound by a sense of common interest with you, or a comparatively small proportion of ill-disposed population, rendered incapable of raising a standard against you.”

On the 7th of December, 1816, his lordship having obtained the royal permission to assume the maternal name, was created Viscount Loudoun, Earl of *Hastings*, and Marquis of *Hastings*; and on the 6th of February following, he received the thanks of parliament for his conduct in the Nepal war.

In 1822, the marquis returned to England: but instead of that repose which an advanced life and services required, he was nominated governor of Malta. This was owing to the great embarrassment in which he had involved himself before he went to India, and from which, even his establishment there could not extricate him, without having recourse to expedients at which his high sense of honour revolted.

At Malta his mind was continually employed, as it ever had been, for the public benefit. It was evident, however, that his constitution failed; and at length a fall from his horse produced distressing effects on the hernia from which he had long suffered. Being reduced to a state of great weakness, he resolved to seek relief in the milder climate of Naples: but he had scarcely arrived in that bay, when he expired, on board the *Revenge*, November 28th, 1825. In a letter found amongst his papers, he requested that his right hand might be cut off, and preserved until the death of the marchioness, and then interred in the same coffin. The hand was accordingly amputated, and is kept for that purpose. It was a great consolation to the marquis to have the sight of his lady, and four of his children, round his bed at the moment of his departure. His remains were conveyed back to Malta for interment, but the family landed at Naples, and from thence pursued their melancholy way to England.

The marquis of *Hastings* was distinguished through life by his benevolence and patriotism. In parliament he was an able and nervous speaker, without ever descending to invective or personality. Among his exertions in the cause of humanity, may be mentioned the zeal with which he endeavoured to relieve the distressed of poor debtors. He was warmly attached to Freemasonry, and as long as the Prince of Wales was Grand Master of that institution, his lordship acted as his deputy. He had by his lady:—1. *Flora Elizabeth*, born at Edun-

burgh, in 1806: 2. Francis George Augustus, born in London, 1807, and who died next day: 3. George Augustus Francis, now Marquis of Hastings, born in St. James's Place, in 1808: 4. Sophia Frederica Christina, born in 1809: 5. Selina Constantina, born in 1810: 6. Adelaide Augusta Lavinia, born in 1812.

When the Marquis retired from the government of India, the Company presented him with sixty thousand pounds. Notwithstanding this, he died so very poor, that the same liberal body voted forty thousand pounds more to the present Marquis, in consideration of his father's services.

#### ON THE NECESSITY OF AN ATONEMENT.

BETWEEN the character of God, and the nature of his government, there is a close and striking relation. In every transaction, and in all the provisions for particular cases in that government, we recognize the manifestation of some perfection, or perfections, of his nature. Not only are his various measures referable to his different perfections, but the very necessity for their adoption is clearly deducible from the nature of the perfections to which they are respectively to be referred. Of this remark, the gospel atonement furnishes ample illustration and proof.

The necessity of an atonement arises from the moral condition of men, and the relations subsisting between the holiness, justice, and mercy of God. If any of these attributes were absent from the divine nature, his character and government might be perfectly consistent with each other, without such an expedient.

If holiness were annihilated, justice, I apprehend, would not remain. Among men, it is true, the practice of justice may sometimes be found where holiness can have had perhaps no share in producing it. The probity and fidelity which appear in the transactions of some persons, whose dispositions in other respects are evidently depraved, may be in reality a kind of dissimulation produced by motives of worldly interest and honour, while the genuine principles of justice have no place in their hearts. But this can never be the case with God. No motives derived from objects unconnected with his own nature can ever influence him. His justice is the love of what is morally right for its own sake, originating in the rectitude, or holiness, of his nature.

Again, if justice in the divine Being were extinct, such is the relative character of

mercy, that it could not independently exist. If there were no justice, there could be, strictly speaking, no mercy. A deity devoid of justice would be regardless of the moral conduct of his creatures; and therefore would feel no concern, on the ground of right and wrong, at least, to give them a law for the regulation of their lives. Now, if there were no law, there could be no transgression; if no transgression, no guilt; if no guilt, no desert of punishment, and therefore no exercise of mercy. Mercy without justice, then, would lose its proper character, and degenerate into a moral indifference, which would lead to an indulgent connivance at sin, and strongly indicate a defect of holiness, without which there could be neither justice nor mercy.

On the other hand, a deity destitute of mercy, adopting a mode of procedure corresponding with his nature, would conduct his government on the principles of inexorable and unmitigated justice, and uniformly punish transgressors according to their guilt.

From this view of the attributes referred to, it appears, that not one of them, if existing and operating singly, would select a mode of government in which the Christian atonement would be needed. One of them would require no atonement of any description, the others would require every sinner to atone for his own crimes, by enduring the penalty deserved. But if we form our views on this subject from the representations of scripture, if we consider the divine perfections as existing and operating in union and harmony, we shall perceive that the atonement of Christ is as necessary in the case which actually exists, as it would be needless in the cases supposed.

Were we to examine all the conceivable systems of divine administration in which the atonement might be consistently dispensed with, we should find, I presume, that every one of them would imply the extinction, or at least the dormancy, of some of the divine perfections. Perhaps the whole of those conceivable systems are, as to their effect, resolvable into some of the following. Either, 1st, to take no cognizance of human actions at all; or, 2ndly, which is nearly the same, to pardon indiscriminately all offenders, on the ground of prerogative; or, 3dly, to subject every criminal to inevitable punishment; or, 4thly, arbitrarily to punish some, and forgive others, without regard to the degrees of their criminality; or, 5thly, to punish the most flagitious, and pardon the rest;

or, 6thly, to pardon transgressors only in case of repentance and reformation.

As to the first of these instances, I apprehend, not the boldest denier of the atonement will be disposed to give it to a place in his creed.

As the second scheme is, in tendency, the same as the first, it is liable to similar objections. Both of them exclude the justice of the divine Being from all share in his dispensations; and neither of them is calculated either to bring glory to God, or to prevent wickedness, anarchy, and wretchedness among men. What stronger inducement to crime could be offered to men, than the assurance that no penalty could be incurred.

To punish the whole offending race, without affording them any opportunity of escape, according to the third instance, would as effectually exclude the mercy of God from his government as the two former would his justice and holiness. A measure like this would give a most repulsive and appalling display of the divine character. And as the subjects of such a governor could have no inducements to love him, their obedience, if they tendered any, would be extorted from fear, instead of flowing spontaneously from the nobler principle of love.

Nor will the fourth instance, though exhibiting, in its general aspect, a mixture of justice and mercy, be exempted, when impartially considered, from a charge as severe as those preferred against the preceding systems. For though, in the arbitrary and irrespective punishment of some, and forgiveness of others, justice and mercy would both be brought into exercise, in reference to mankind as a whole race, yet their exercise would never be combined in any single act, nor in reference to any single individual. The treatment of one part of mankind would be all justice, and of the other part all mercy. To the honour of the divine rectitude, it is said in scripture, that God is no respecter of persons. This impartiality forms certainly an important branch of his justice; and hence the hypothesis which supposes this principle thus excluded from the conduct of the deity, supposes that at least a partial violation of justice is exhibited in the whole of his government. Besides, what ends worthy of his wisdom could be answered by such a method. It would have no tendency whatever either to promote virtue, or prevent vice. The fate of the sufferers depending not upon their own actions, but upon the mere will of their Maker, their lives could not be exemplary;

and it would be to them a question of no importance, whether in future they were righteous or wicked.

In the next instance, it is true, we perceive something like an approximation to just and rational government. To hold up as monuments of justice the deeply criminal, would in some degree be calculated to awe the wicked. And to spare the less guilty, would bear some resemblance to that exercise of regal prerogative by which a human governor averts the penal stroke from those whose crimes have been attended by extenuating circumstances. But still this system is far from possessing the perfection to be expected from infinite wisdom. It is here implied, that there is in human crimes, on account of their number or enormity, a difference of demerit. Some are supposed to be venial, others unpardonable.

Now this distinction must be defined according to some established rule; and this rule must either be published to mankind, or be kept a secret in the mind of the Deity. If it were published to mankind, they would have no restraint whatever from the commission of what might be called minor sins. They would know, that to a certain extent they might sin with impunity; and, till the measure of their iniquity were full, they would feel no apprehension of danger. But their presumption of safety would induce them to indulge in habits which would give an increasing acceleration to their progress in vice, till, by a kind of necessity of their own imposing, they would, in ten thousand instances, be carried beyond the bounds of safety before they were aware.

If, on the other hand, this rule were kept a secret in the mind of the Deity, mankind would consequently judge of their state according to the most probable rule which themselves could devise. Accustomed to estimate every thing comparatively, men would compare themselves with others. In proportion, therefore, as public morals degenerated, the standard of character would be altered in favour of vice; and no man would think himself wicked, so long as he conceived that others more wicked could be found. That universal selfish prejudice too, which ever exerts its influence to soften a person's verdict upon his own character, would whisper peace under all circumstances.

We come now to consider the last of the cases supposed, which is certainly more plausible than any of the rest; and, as it is the only one, perhaps, for which any sensible and well-informed person will contend, it demands a more serious consideration.

In this instance, we must confess, there is, in several respects, an accordance with, what we believe to be, truth. That repentance is necessary, and that none but the penitent can be pardoned, are doctrines perfectly scriptural, and fully calculated to suppress every false hope of salvation in those who are not heartily renouncing sin. But though this is, perhaps, the best system which human wisdom could devise, it is not, we conceive, the best that is possible; since it is not the system which appears to be revealed in the gospel. Between the system last supposed, and the system of the gospel, let us, however, institute an impartial comparison, and then it will at once be seen on which side the excellence lies, and whether of the two appears most worthy of the ever blessed God.

While the former system shews mercy, it does not sufficiently support the dignity, the awfulness, and the claims of justice. Repentance is the only condition required, on the part of any being, in order to the sinner's forgiveness. It must therefore be considered as being either an equivalent to full obedience, or an atonement for crime; if not, the claims of justice, as to the time spent in wickedness, are totally set aside. If, in opposition to this assumption, it should be said, that the Divine Being acts simply in reference to the general welfare of his creatures, and that, therefore, if that object be accomplished, it is mere trifling to talk about the claims of this or that perfection; we reply, the requirement of repentance only, as the condition of pardon, is not calculated to answer the end proposed. Never will the mind be influenced to moral propriety, on which happiness is allowed to depend, unless it be deeply impressed with the importance of obedience, and the evil of transgression. But in this system there is nothing to produce such an impression. What real importance can there be in obedience, if a total defalcation in the discharge of duty for a long series of years, can be passed by without notice, if the defaulter only repent? Or what can there be odious in the nature, or very dreadful in the consequences of sin, if all the evil can be averted by repentance? Besides, how can even the Divine veracity be raised above suspicion, if God, in the very act of justifying the ungodly, be not unequivocally declared to be just? Might not the sinner reason with himself thus? Surely the principles of justice in general must be, in the estimation of God, as important and indispensable as the principles of truth, which form but a part of justice. If then justice has been so far relaxed that pardon is

offered to the penitent without the adoption of any method in which the demands of justice are sufficiently recognized and asserted, may it not also be so far relaxed, that ultimately even the impenitent may, either entirely or in part, escape the punishment denounced against them? The moral influence of a system from which such inferences are deducible must be too feeble to promote the obedience, the order, and happiness of mankind.

From all these defects, the system embracing the atonement is free. While mercy is exercised to the sinner, in this system, justice is preserved inviolate, as far as its moral influence in the divine government is concerned. The importance of obedience, and the heinousness of sin, are exhibited in the most striking and influential manner. The violation of God's law is never forgiven without a full recognition, both on the part of God and men, of the indispensable requirements of justice. In addition to repentance towards God, the gospel requires faith in our Lord Jesus Christ. This is an act emphatically expressive of the great obligations of man, the deep demerit of his sin, and the terrible degree of misery he has justly incurred. The humble penitent comes to the throne of grace, and, with his eyes streaming with tears of godly sorrow for his past conduct, he pours forth his confessions and supplications to God. He beholds the Lamb of God that taketh away the sins of the world, and O how the sight affects his heart. He sees the well-beloved Son of God, by his Father's gracious appointment, and his own voluntary choice, made a sacrifice for sinners, and his mind fills with self-abhorrence for his sin, with awe at the justice, and astonishment at the love, of the Supreme Being. The sorrows of the Saviour through life, his agony in the garden, and his tortures and death upon Calvary, when connected with the immaculate purity and illustrious dignity of the sufferer, assume an infinite and awful significance. He views them as being not only the meritorious cause of the sinner's salvation, but also as a representation in specimen of the dreadful misery which, but for the Saviour's interposition, would inevitably have proved his fate. He, therefore, while pleading for mercy, lays his hand of faith upon this vicarious sufferer, and confesses that his sins have deserved a punishment as great as that sustained by his substitute, with all the augmentation derived from the infinite dignity and worthiness of his person. While contemplating the peculiar death of Christ, discovers the most interesting, and calcu-

lated to influence his heart and conduct open to his view. In that death he discovers a manifestation of the wisdom of God. How admirably has he adapted his means to the circumstances of his creatures and the purposes of his government. In that death he discovers an expression of the goodness of God. Such, it is seen, was his regard for mankind, that he was willing to make the greatest possible sacrifice, in order that they might receive the greatest possible blessings. While a believer properly considers this fact, how can he remain insensible of his obligations, or unmoved to grateful obedience by so much kindness? In that death he discovers a display of the justice of God. So important and indefeasible, it appears, are its rights, that mercy could not be extended to sinners without the death of a suitable substitute. Is it possible for a person, under the impression of such a view of divine justice, to disregard its imperative demands, and to live in opposition to its precepts? He dares not expose himself to the consequences. God has threatened that tribulation and anguish shall fall upon every soul of man that doeth evil, and in the death of Christ the believer discovers a striking pledge of the veracity of God. He sees that his perfection must engage him to execute every purpose declared to mankind. Aware that there remaineth no more sacrifice for sin, and that therefore the gospel dispensation is the last and the only expedient of mercy, he knows that should he trample under-foot the blood of the covenant, there would remain to him nothing but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversary. For if God spared not his own Son, but freely delivered him up for us all, to render our salvation possible, *how shall he spare the wicked rebel, by whom his mercy is finally slighted, and his justice defied?*

From this comparative view of the different systems which, under the existing circumstances of mankind, are possible, we perceive that the system distinguished by the atonement is the only one that gives a full display of the Divine character, and that furnishes sufficient motives for the obedience of men. It is the only system in which the glory of God is not eclipsed, the only one in which his perfections appear in harmonious exercise. In every other we discover something unworthy of some attribute of Deity. But in this, each of his perfections shines forth in all its splendour, and the commingling rays of the whole form, around his character, a halo of glory, which cannot fail to strike with astonish-

ment, to dispose to adoration, and prompt to obedience, the mind of every true believer.

The vast superiority of this system over every other, affords, to my mind, the most undeniable proof that the atonement, so essential to its constitution, was absolutely necessary.

As the name of Jesus Christ, then, is the only name given among men, whereby we must be saved, let it be our wisdom here with all our hearts to embrace him, that it may be our happiness hereafter to behold his face in glory, and mingle with the spirits of just men made perfect, to swell the grateful chorus, *Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, to receive riches, and wisdom, and strength, and honour, and glory, and blessing, for ever and ever. Amen.*

J. R.

*Bradford, Sept. 19th, 1829.*

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#### THE DIFFERENCE BETWEEN SPECULATIVE AND EXPERIMENTAL RELIGION.

RELIGION is a subject with which every human being is connected, and in which he is deeply interested. While it regards in no small degree his temporal welfare, it has reference more immediately and specifically to that which is eternal. It is by religion he can look for pardon, peace, and happiness, obtained by a sacrifice which speaketh better things than that of Abel, even the sacrifice of Jesus Christ the righteous. It is from religion he is to obtain much to smooth his path through the wilderness of this world,—by means of this, his desponding fears may be allayed; his spiritual desires enlivened; and his ransomed soul elevated to God.

It is obvious, however, on even a cursory review of the religious part of mankind, that two kinds of religion, distinguished by their difference of situation, have obtained among them. I shall, no doubt, be anticipated as referring to that which has its seat in the head only, and that which holds a place in the heart. These are of such a nature that they should be concomitant in their progress and operations; though nothing is more common than to see them disunited, and speculative religion, or that of the head, usurping the place of the experimental. The cause of this disseveration is, perhaps, not very deeply concealed. Men, in general, aware of the truth of religion, give it, as far as external circumstances are concerned, a favourable reception. They profess to obey its authority and dictates, to ac-

knowledge its excellency and advantages, and to be under its influences and consol. But they form to themselves mistaken notions on the subject of that branch which is pure and undefiled: they build on an unsafe foundation; they conceive that if they unite in acceding to the importance and authority of religion, and attend to some of its outward and (if such an expression be proper on such a subject) most momentous particulars, they have fulfilled its requisitions. They behold the object, but do not desire to possess it. They are in error as to the very essence of religion: they stumble at the very threshold; and, like Chorazin and Bethsaida, will come into greater condemnation; since, looking with the light of "the glorious gospel of the blessed God" shining resplendently around them, they refuse to be cheered by its vital and vivifying influences.

The difference then, which exists between speculative and experimental religion must certainly be great. While the speculatist and the formalist may go on day after day, to the appearance of their fellow-men, walking according to the truths of religion, they are destitute of that inward witness which attests that it is not a cunningly-devised fable, or a specious and fallacious imposition, which the wisdom of God has devised. The carnal nature exerts its powerful sway in their various actions; and though the first appearance may deceive, a closer attention will manifest that they still lack "the one thing needful." Even that man who may descend upon the blessings and privileges of Christianity; who may illustrate it by his expositions; and who may wade very far into the labyrinths of speculative truth, may be as far from the kingdom of heaven as the east is from the west. The publicans and harlots, the vilest of the vile, transformed by renewing grace, will enter with joy and gladness into the mansions of eternal felicity, while the learned sinner, with an unsoftened heart, will lift up his fiery eyes in the lake that burns for ever and ever.

The experimentalist is in a certain and happy state; he has embraced the gospel with all his heart. His nature has been renewed: he has been born of water and of the Spirit: he is in possession of that faith which purifies the heart, and "justifies the ungodly." He can lay his hand upon his heart, and, with the most sincere and indubitable satisfaction, point to the witness which he there feels of the truth and blessedness of the gospel. He is convinced

not only by reason, but also by experience, a guide which "opens wisdom's way;" and, in the prospect of his final dissolution, can triumphantly and delightfully exclaim: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body; yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Thus his reason and his understanding cordially unite with his affections in the delightful work of his salvation.

The system of the Christian religion was devised, and is adapted for other purposes than those of speculation. Its astonishing and invaluable privileges were intended really to be partaken of, as well as to be believed in; to be subject to practice and experience, as well as to theory. The Christian religion is designed to restore to man the long-lost image of his Creator; to alleviate the toils and contingencies of life; to regulate his desires and actions; and to inspire him with the hope of a future and incorruptible inheritance in eternity. And does it not most unequivocally answer its design in the heart of the true Christian? Does it not display all its efficacy and beauty in such a character? The divine Spirit applies the doctrines of truth with power to his soul. If in prosperity,—he is preserved from pride and forgetfulness; and his breast is expanded with heavenly benevolence: if in adversity,—his reliance is on his Saviour, in the hopes and promises of the gospel; though storms may beat around him, he is securely fixed upon "the rock of ages;" and in the midst of appalling darkness, supernal light arises in his soul. "He is a happy example of light and love. He perceives the excellency and suitability of spiritual objects, possesses an ardent attachment to them, feels their divine energy upon his soul, and hence it is that his religion is of an experimental nature." Not so the man whom a speculative religion has unhappily possessed; all his hopes are uncertain and vain; all his reliances are falsely placed; he has no comforts springing from heartfelt experience; he grows cold to religion; neglects its requirements, and, feeling not its power, loses all its blessings.

It is experience which is the true test of the Christian, whereby he indeed finds the gospel to be "the power of God." The longer he lives, the more he becomes convinced of the corruption of his own heart, and of the vanity and instability of the world; while his desires after God, after holiness,

after heaven, are continually increasing; and because he seeks and prays aright for heavenly blessings, he fails not to obtain them. The man, on the contrary, who is not possessed of this experimental religion, encourages no such sentiments and desires; he seeks only the pomps and vanities of earth; and falls at last a victim to his triple enemy—the WORLD—the FLESH—and the DEVIL!

*Oxford.*

J. S. B.

ON DRUNKENNESS AND ITS EFFECTS.

AN amiable and intelligent physician in Dublin has, on several occasions, through the *Morning Post*, drawn public attention to this demoralizing vice, with the purpose of dissuading the working classes in particular from the practice of it. His essays are rather long; but the following extracts will, it is hoped, tend to direct serious attention to the subject. The police reports prove that the pernicious effects of drinking are as extensively felt in this part of the country as in Dublin; and, were a society established for the purpose of correcting the practice, it is very probable, that the happiest consequences might be produced. Perhaps those worthy individuals who have interested themselves lately in endeavouring to prevent the profanation of the Sabbath, would find it an important auxiliary to their well-meant exertions, and they would not fail to meet with powerful co-operation.

We would be very far from wishing to prevent or check unnecessarily, the few humble recreations and enjoyments of the working classes; but by kindly advice, their indulgences might be so regulated, as to prove a blessing to their families instead of being a 'curse to society.'

'I shall commence with a remarkable little narrative of an event which occurred to the great and good Sir Matthew Hale, when he was a young man, together with an extract of a letter from him, when afterwards Lord Chief Justice of England. And I may here propose, if you should so value this letter, that you read it yourselves, individually—read it for your families—read it for your acquaintances, keep it safely by you, and read it for your children when they are grown to that age, in which they will have to mix with men, and be otherwise exposed to bad company, bad examples, and deluding and cruel temptations. I wish that you had always laid out, and would henceforth always lay out your pence as well. I shall say no more hereon, but proceed to Sir Matthew Hale:—

*The great Example of Judge Hale.*

"Judge Hale, Lord Chief Justice of England, in his youth was fond of company, and fell into many levities and extravagancies. But this propensity and conduct were corrected by a circumstance that made a considerable impression on his mind during the rest of his life. Being one day in company with other young men, one of the party, through excess of wine, fell down apparently dead at their feet. Young Hale was so affected on this occasion, that he immediately retired to another room, and, shutting the door, fell on his knees, and prayed earnestly to God that his friend might be restored to life, and that he himself might be pardoned for having given countenance to so much excess; at the same time he made a solemn vow that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered, and Hale religiously observed his vow. After that event there was an entire change in his disposition; he forsook all dissipated company, and was careful to divide his time between the duties of religion, and the studies of his profession. He became remarkable for his sober and grave deportment, his inflexible regard to justice, and a religious tenderness of spirit, which appear to have accompanied him through life."

*Extract from Judge Hale's Advice to his Grandchildren.*

"I will not have you begin or pledge any health, for it is become one of the greatest artifices of drinking and occasions of quarrelling this day in the kingdom.

"Avoid that company and those companions that are given to excessive drinking; you shall thereby avoid infinite inconveniency, that will necessarily arise from such company. For you must know, that it is a principle among such people, that they must draw others into the same excess and disorder with themselves: they cannot endure that any man in the company should be sober and in his wits, when they make themselves drunk and mad; for that they think to be a reproach to themselves; and if they can bear drink better than you, (which, you must know, they take to be their glory and perfection,) if they can but drink you down, you become their laughing-stock and perpetual slave.

"Therefore, if you meet any person given to excess of drinking, remember that your grandfather tells you such a person is not fit for your company: you must

bid him and his company, for he is  
ing a snare for you, to betray you, to  
reave you of your reputation, your es-  
e, your innocence, to withdraw you  
om your duty to God, to put you out of  
s blessing and protection, and to make  
a perpetual slave, to expose you to all  
nds of enormities and mischiefs: he  
licits you to unman yourself, and put  
ou into a baser rank of beings than the  
ery brutes themselves. If you yield to  
uch solicitations, it is a thousand to one  
ut you are undone.

“But if you have that resolution and  
ourage to deny them at first, and to de-  
line such companions and solicitations,  
ese vermin and pests will give you over,  
s not fit for their purpose: and if they  
o persist in it, yet such a resolute denial  
y you against their company and prac-  
ices, will enable you with more and more  
ourage and success to reject them there-  
fter, and to make their attempts to per-  
vert you insignificant and ineffectual.

“The places of judicature which I have  
ong held in this kingdom, have given  
me an opportunity to observe the origi-  
nal cause of most of the enormities that  
have been committed for the space of  
near twenty years; and by a due observa-  
tion, I have found that if the murders and  
man-slaughters, the burglaries and rob-  
beries, the riots and tumults, the adulter-  
ies, fornications, rapes, and other great  
enormities, that have happened in that  
time, were divided into five parts, four of  
them have been the issues and product  
of excessive drinking, of tavern or ale-  
house meetings.”

“What now follows, is from a little com-  
pilation which I could wish very widely  
circulated. May you read it with advan-  
tage equal to its importance!”

“Whoever attentively considers the  
movements of his own mind, and the  
temptations incident to our common  
nature, must be convinced that his passions,  
far from needing any excitement, require  
constant attention for their control; so  
that, even with the aids derived from  
religious principle, from a good education,  
and from the sense of shame which ensues  
on misconduct, a course of honest and  
virtuous action is not in general to be  
maintained without the utmost vigilance  
against surrounding evils.

“The better sort of heathens, ‘who  
having not the law, were a law unto them-  
selves,’ could propose to themselves the  
mastery of a single passion as a more  
glorious achievement than the subjugation

of a kingdom: even *they* knew how ‘to  
live above the brute,’ by the practice of  
sobriety and temperance. How then shall  
any, under the present dispensation, to  
whom the glorious light of the gospel is  
afforded for their guidance, disgrace their  
Christian profession, desert the very prin-  
ciples of natural religion, nay, sink below  
the irrational animals, by indulging in the  
degrading vice of drunkenness?

“To mark exactly,” it has been judi-  
ciously observed, “the line which sepa-  
rates sobriety from excess, is not easy.  
While a man preserves his eye and his  
understanding clear, while he speaks with-  
out faltering, while his passions are undis-  
turbed, and his step firm, who shall accuse  
him? Yet with all these favourable ap-  
pearances, he may be guilty. There may  
be excess, where there is no discovery of  
it; it is well for those who abhor the  
former as much as they would dread the  
latter. To them, conscience is a better  
guide than a thousand rules.

“There are some, whose fondness for  
strong drink is kept under such exact re-  
straint, as scarcely to be perceived, even by  
their intimate acquaintance. Occasionally,  
the appetite is indulged; but, with so much  
caution, and under the veil of circum-  
stances so much, that, perhaps, for years,  
little injury is felt by themselves; no sus-  
picion excited in others. By degrees, this  
lurking propensity grows in strength. The  
man rises up early, that he may go to his  
bottle. This takes place of every other  
object, in his waking thoughts. For a sea-  
son, he is satisfied, perhaps, with a morn-  
ing dram. Unsuspecting of danger, his  
relish increases by indulgence, till he is  
given up to follow strong drink. With  
slow but steady progress, the habit be-  
comes inwrought into the constitution;  
the man reels in the street—is callous to  
shame and remorse—loses the use of his  
limbs—his tongue—his reason.

“Some fall under the influence of strong  
drink by using it as a medicine. To  
remove some pain of the stomach, or to  
restore exhausted strength, is their apology  
for the first stages of intemperance.

“With others, the habit commences by  
drinking at set times. Many, in early or  
middle life, adopt the practice of using  
spirits at their meals, and, before they  
are aware, are drawn into confirmed  
drunkenness.

“Others become followers of strong  
drink by frequenting places of resort, where  
they are peculiarly exposed to temptation.  
There, by degrees, the warnings of con-  
science are stifled, and the fear of God

is extinguished. To shun the reproach of fools, or to be reputed social and liberal, they sacrifice their sober judgment, resign themselves as victims to worse than iron bondage, and part with their money, their credit, and their senses, as the price of their own undoing.

“Let us now consider some of the miserable effects which result from intemperate drinking:—

“*It destroys industry.* Our nature and circumstances in this world render some lawful occupation essential to our happiness. The mischiefs which arise to individuals, and to the community, from habits of sloth, must be obvious to every one who has had his eyes open on the world around him.

“Now the fact is unquestionable, that drunkenness and idleness are kindred vices. The man who becomes a follower of strong drink, becomes, for the same reason, a neglecter of all regular business. The hours that should be spent in the field or the shop, he loiters away in vain company.

“*Drinking to excess destroys health.* It is the more important to be explicit on this point, because many contract a love of spirits by supposing their effects to be salutary to the constitution. An eminent physician of our country enumerates a list of stubborn diseases as the common effects of spirits, and adds, “It would take up a volume to describe how much other disorders, natural to the human body, are increased and complicated by them.

“*Taking strong drink to excess impairs reason.* An intoxicated man is, for the time, in a delirium. If he fall under the power of intemperance, as a habit, the understanding naturally becomes torpid; the memory and all other faculties of the mind, sink into mopish inactivity, till at last he becomes exactly that useless and contemptible creature, described in one comprehensive syllable—a sot!—Would it be sin and folly for one to destroy his own limbs? How much more to destroy his reason! He that was born an idiot, or deprived of his senses by sickness or disaster, is to be pitied; but he that makes himself a madman or an idiot, can never be sufficiently censured.

“*It leads to lying.* When estate and character are ruined, and conscience strangled to death in strong drink, no regard to truth is to be expected. In such a case, promises are made and broken without ceremony; the tongue becomes the organ of imposition in business; every principle of integrity or honour is laid out of the question, when there is opportunity to take advantage of the ignorance, the credulity, or the necessity of a fellow-creature.

“*It leads to profane swearing.* The folly and impiety of this practice admit of no apology. No motive of appetite or interest, no constitutional propensity, can be pleaded as an excitement to this vice. It is, indeed, such an outrage on the first principles of religion, reason, and decency, as ought not to be expected from any one in the sober exercise of his mental faculties.

“*It leads to contention.* Three-fourths of the vulgar quarrels which happen, proceed from ardent spirits, or other strong drink. ‘Wine is a mocker; strong drink is raging. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine.’ How often do men meet in good humour, then drink to excess, talk nonsense, fancy themselves insulted, take fire within, blaze at the mouth, rave, threaten, come to blows; and then the dignity of the law must be prostituted to settle a quarrel of fools. Long ago, Seneca spoke of those who ‘let in a thief at the mouth to steal away the brains.’ How often does the drunken-revel end in the cry of murder! How often does the hand of the inebriate

—‘In one rash hour,  
Perform a deed that haunts him to the grave.’

“*Following strong drink extinguishes the best sensibilities of the human heart.* Did the proper limits of the subject allow a minute illustration of this point, I would offer myself an advocate for the poor brutes. I would plead the cause of the faithful horse, the ox, and the ass, so often worn out with starving and stripes, and subjected to intolerable hardships from drunken masters.

“Will these men say, if we suffer for our own indiscretion, it is nothing to others? Is it nothing to cast yourselves as useless drones and burdens on the community? nothing to reduce them to the painful alternative of seeing you starve, or feeding you with the hand of charity? nothing to blast the hopes of your dearest friends?—Ye whose hearts are not past feeling, let me point you to the flowing tears of an aged father and mother, whose gray hairs are brought down with sorrow to the grave. Once they hailed the birth of a promising son. They nursed him in the cradle of infancy. They watched over the pillow of sickness. Their affections grew with his growing years, and anticipated the time when he should become the solace of their declining days, and a blessing to the world. Now he is the follower of strong drink. At midnight, corroding care press on their hearts: their slumbers are invaded

the distressing inquiry, where is our son? What was the hope of our helpless years, sports with our admonitions, our prayers, our tears, our entreaties, and is now a companion of riotous men.

“*Following strong drink often brings on miserable death.* It renders men totally unprepared for that hour. Let this be remembered, while it is added—he is peculiarly exposed to die, and to die suddenly. You have seen that he is more liable to fatal diseases than sober men. He is also more liable to fatal disasters.

“There is a solemn meaning in the caution. *Take heed, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.*”

“*The subject claims the attention of Parents.* It is an office of natural affection, to save from danger, if possible, those whom you love. This care is especially confided to you, as it respects your own families. If you can preserve your sons from becoming victims to strong drink, you will do them and the world a great kindness. The duty is worthy of all your watchfulness, and all your wisdom. You cannot engage in it too soon, nor persevere in it too steadily.

“*The subject eminently claims the attention of the Rising Generation.* Many young men adopt the absurd opinion, that free drinking denotes a liberal mind, and is a trait of a gentleman. This opinion has ruined thousands, who entered upon life with fair prospects of usefulness and respectability. By all the friendship which the experienced bear to you, young men! they warn you to beware of the sin which has now been condemned. As you regard your character, your comfort, your salvation, shun the company, shun the places where this sin will beset you. The moment you become familiar with it, you are undone. Chained down in bondage, your life will become miserable, and your name contemptible.”

The above long extract from a little book, entitled, “The Importance of Sobriety, illustrated by the Evils of Intemperance,” I hope has not been tiresome to you.

The sentiments contained in the preceding extracts are awfully illustrated by the following melancholy picture inserted in the Plymouth and Stonehouse Herald, of August 15th, 1829, entitled

#### THE PROGRESS OF INTEMPERANCE.

[A person who has suffered severely from his passion for liquor, thus feelingly describes the progress and effects of that destructive vice.]

I was once a respectable man. I can very well remember the first step which led me

to what I am now. I was decoyed into a tavern, and there, first, when I was at the tender age of fifteen, with intellectual promise as fair as ever made a parent's heart bound with joy, my friend, who was the most detested enemy I ever had, though “but dust” now, handed me the cup, I remember the light and joyous sensation which bounded through my brain. I felt a delicious delirium, was pleased with every body around me, felt brave enough to march to the cannon's mouth. All this, however, passed off with the first sleep, and would never have been thought of again, but for the dreadful fact that then and there I got a taste of that Circean cup which has all but poisoned me to death, and will soon finish me. That was the first in a series of steps downward. I went home every night with high ideas, and when in the morning I rose, it soon became necessary, after a kind of waking, giddy doze through the forenoon, to go to the side-board. This alarmed my mother and sisters. They thought it strange, and remonstrated; but I despised the idea of being a tippler, and was angry because they expressed their fears, after they had seen me do it a few times, that I would form the habit of drinking.

Had I been just to those fears then, I should not be what I am now. Let the young man who is just acquiring the taste, not disregard these gentle admonitions. They are the suggestions of guardian angels, which, if obeyed, will open to him the path of peace, health, contentment, and honour. If disobeyed, he is destined to trouble, discontent, disgrace, sickness, and death. I could go now and call for my glass, treat and be treated. It was gentlemanly, and why should not I be a gentleman? I was getting up in life, and must be able to master a glass of brandy, gin, or whatever the fashionable drink was. When at length I began to be somewhat alarmed at this surprising progress in dissipation, I resolved to abstain for a limited period. Then my ambition would kindle up, for I wished ardently to be a great man. I studied earnestly for a time the science of law and politics; but, when the allotted period expired, forward I would rush again into the channel, like a current that, having been dammed up, breaks over the frail barriers with fresh impetuosity.

I got married,—for woman, affectionate woman, will not hear of faults in him she loves. “He will soon reform. He loves me too well to make me unhappy. He knows I shall not like it. He promises to abstain.”—Ah, deceived woman! Love

may be stronger than death, but the power of the cup is stronger than both. What! a drinking man, a man that can drink five glasses of brandy a day with pleasure, is not far from that point when he will sacrifice health, wealth, pride, patriotism, reputation, love, life, every thing, for that damnable thirst. I loved my wife as much as man could; I was as sensitive to honour and reputation as any; but I tell you, I could, when the habit of drinking was thoroughly formed, (which was before I was aware,) have sacrificed any thing. I have often come home, and found my wife weeping in silence, a silence that at first used to gore my soul, but liquor soon hardened any thing that looked like tenderness. She has told me the children wanted clothes, but "Curse the children," said I, "I want my drink, and I'll have it." One night I stayed until two o'clock, at the tavern, playing cards, and who should come in, at that dread hour of the night, but my wife, with her infant in her arms! This is a fact. My God! If my blood did't run cold, and curdle at my heart! "Is this woman? is this my wife!" I exclaimed. Never before did I realize the full power of female virtue. My profane companions and myself were perfectly abashed. I cursed her, and told her, with severe threats, to go home. "No, that I will not," said she, rising in the dignity of injured innocence, though with a trepidation that shook her whole frame like an aspen, and holding her trembling infant out to me: "This is your child, and I will not stir one step from this spot, till you take it, and go home with me." She then turned to my companions, and upbraided them as my destroyers, in a strain of invective that made them cower like so many discovered and disarmed assassins before the messenger of retributive justice. We separated, ashamed of each other and our deeds of darkness, and almost sobered by this strange and astounding apparition. I obeyed implicitly; for nothing makes a man more mean-spirited than the habit of drinking. We went home, and retired to rest; but waking up in the night with a horrible thirst, I tottered to the bottle, and drank; went to sleep again; slept till ten o'clock; and, when I arose, felt dizzy and bewildered, wretched and hopeless! And so my days are passing! Give up the practice, I will not. I cannot live without it. I have now no character to lose, no mind to study, no business to employ me, no ambition to inspire, no love, excepting for brandy, gin, whiskey, rum—any thing which will supply, while it continually inflames more and more this dreadful thirst.

Having sacrificed all that is worth being here, it matters little what I do. I would cross a mine that has a kindled match applied to it. I would march before an exploding cannon to get at the bottle: I would sacrifice my soul for it! And all this is the result of one fatal taste! This is the end of the *social glass!*

Such is the melancholy tale of one who has drawn a picture, to which, alas! there are but too many originals.

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THE VILLAGE CHURCHYARD.

"Yet e'en these bones from insult to protect,  
Some frail memorial still erected nigh,  
With uncouth rhymes and shapeless sculptur'd  
deck'd,  
Implores the passing tribute of a sigh.

"Their names, their years, spelt by th' unletter'd  
Muse,

The place of fame and elegy supply,  
And many a holy text around she strews,  
To teach the rustic moralist to die." GRAY.

THROUGH whatever medium we regard death, never does it more assume its real character than in a village churchyard. The clay-cold lip, the moveless form, and the glazed eye, only excite a feeling of horror in the mind—the sable hearse, the nodding plumes, and funeral array, create none but mournful sensations—but the silent grave at once conceals all the attributes of our last enemy, and mutely points to an hereafter.

Impressed with these and similar reflections, as, on my visit to the village of L\*\*\* I strolled amid the realms of the dead, my attention was suddenly arrested by observing a stranger leaning over a tomb, apparently lost in melancholy thought. The grave was covered with the beautiful little flower *Forget-me-not*, that seemed to revel in wild luxuriance. At the head was placed a stone, on which was sculptured the epitaph of the deceased. It was sacred to the memory of a young female, who had died at the age of nineteen. Beneath the name and date were the simple words—"We sympathized with her." On the other side of the stone, as if more recently graven, were a few verses; of which, these two formed the conclusion—

"As the fierce gale and hoisterous storm,  
Rushing across a howling waste,  
Prostrate the flow'ret's pensile form,  
Or nip it in the ruthless blast;

"So disappointment's cruel breath,  
That swept each cherished hope away,  
Crushed her fair fragile frame with death,  
And bore her to the realms of day."

Convinced that some heavy misfortune must have been the lot of the young lady,

nd excited by a feeling of commiseration, was strongly inclined to inquire the circumstances of her death. The stranger by his time was roused from his reverie; and, seeming to regard me as an intruder, prepared to leave the spot. He observed my intention, and, after mutual apologies, entered into an interesting conversation.

He was a middle-aged man, dressed entirely in black. His features, though strongly expressive of melancholy, were pleasing, and, indeed, handsome, but bearing the sun-burnt appearance of having been often exposed to the inclemency of the weather. As it may be conjectured, the subject of our conversation was the young female before mentioned.

“Laura M\*\*\*\* (as the stranger observed) was the daughter of good and pious parents. Her education, therefore, was not what is called showy, for though she was in the highest degree accomplished, yet her mind and heart possessed all those sterling qualities which will always command esteem. In her person she was elegant and graceful, and her countenance was expressive of the greatest sweetness. Her charity, and kindness of feeling, were known to all around—known and appreciated; while to her dearest inmates were displayed those amiable traits of sensibility which rendered her deeply beloved. In her was united every excellence of the sex. Envy and detraction passed over her unsullied name in silence. It will not then be wondered at, that a being, endowed with such virtues, should have met with the praise she deserved. Her heart was the model of female susceptibility. I have seen her weep at the piteous tale of wo; I have read in her melting eye the soul that sympathized with another’s grief; and now her own sorrows, and her own misfortunes, have met with their sympathizing return.

“She was indeed an angel,” said the stranger, with great warmth. “She was not born to struggle with the troubles of this world. Her amiable qualities never destined her to be of long continuance here; and He, who had given her to us as a model for imitation, took her again to himself.” Here the narrator paused, and his mind seemed for a few moments absorbed in silent grief—then, recovering himself, he continued the story.

“The young lady,” said he, “from her infancy had formed an attachment to one a few years older than herself. He had been her playmate in childhood, and had hoped to have been her companion for life.

Their ideas, from the association of infancy, had assimilated and entwined around each other, till the minds of both seemed to be but one. Their parents, from a long and intimate acquaintance, beheld, with an approving eye, and no obstacle seemed to oppose their union.

“The youth was of a roving disposition, and, having connexions in the navy, left his home to wander upon the pathless seas. For many years nothing appeared to damp the ardour of affection, and the distance of time and place seemed only to endear them the more to each other. Theirs was not one of the sordid attachments of the world, built only upon views of extrinsic merit. It was a mingling of souls, an union of congenial spirits. It sprang from that deep admiration of those qualities of the heart, and endowments of the mind, which will ensure happiness.

“’Twas friendship, heightened by the mutual wish;  
Th’ enchanting hope, and sympathetic glow,  
Beamed from the mutual eye.” THOMSON.

“But, to be brief, fortune frowned upon their enviable felicity. The young sailor was shipwrecked in the Mediterranean, off the coast of Tripoli, and carried almost lifeless into the country as a slave. All communication there ceased; and they, whose minds had been so lately revelling in the anticipations of bliss, were plunged into the deepest misery. No certain intelligence of the sailor’s misfortune reached Laura, but busy report invented her tragic tale. From that time her fair form drooped, and her gentle spirit sank beneath its weight. Like a broken lily, she withered away. She died—yes, the beautiful, the lovely Laura died. Beneath this hallowed ground her crumbling frame is laid; and, perhaps,” the stranger sighed, “her happy spirit may be present now. We must not murmur; it was the will of Heaven, and she was a child of Heaven. This little flower that blooms upon her grave was planted by her desire, as the last token of the remembrance of that which was given to her by the long-lost sailor.

“But he, who had been supposed no longer in the land of the living, at length returned. This village, the residence of his Laura, and of all his happiness, was first sought. What were his agonizing sensations, when he arrived at that which was so lately her happy abode, to enter into a house of mourning. None answered the name of Laura, save the startling echo. None greeted him at his entrance—no caress, no voice—all lost in the silence of grief. Her harp, upon which she had

poured forth the soul of music, was neglected and forsaken. Unstrung, it stood in one corner of the apartment, mutely speaking amid the general desolation. At that moment a breeze from the opposite casement, gently touching the mournful strings, seemed to sigh among its unfinished, chords, and died away. The sailor stood in speechless agony—all his hopes withered, all his anticipations destroyed.

"The mournful tale was soon told, and hither he came to pour forth the feelings of his soul upon her turfy grave. No tongue can speak, no pen can describe the anguish of his bosom. That moment seemed as if it would have been his last. Yet nature had not her sympathy—she strengthened him but to endure the poignancy of grief. Upon that stone he read the cruel certainty of the lovely Laura's fate—he read it, and wept. Then tearing himself from her grave, he left the village, to seek once more the perilous wave; resolving never to return again to that spot which had witnessed the termination of all his earthly felicity."

"And has he never returned?" I inquired. The stranger sighed. "Yes," said he, "time and distance could but ill efface the memory of the departed from his soul. It only served to add increased anguish to his distress, and to heighten his misery. He returned, and softens the rigour of his destiny in the mournful pleasure of visiting her tomb morning and evening; at once to cherish her remembrance, and to preserve the blooming flowerets that deck her grave."

Beaconsfield.

J. A. B.

#### REMARKS ON THE USE OF INSTRUMENTAL MUSIC IN DIVINE WORSHIP.

If the universal authority of scripture could be applied to the question before us, it would, of course, supersede any controversial inquiry respecting it; but such a deciding authority, I am aware, has never been attempted to be advanced either by the friends or foes of the practice in question; no passage of holy scripture has been produced, in which, by fair interpretation, the use of musical instruments in public worship is either enjoined or prohibited, allowed or discountenanced.

Both parties, it is true, claim the tacit sanction of scripture to their respective views: the one, in the fact, that instrumental music in divine worship is no where forbidden, and that it was unquestionably used for devotional purposes by some eminent saints of the Jewish church,

if not a regular part of the temple worship; the other, in the total silence of the New Testament writers on the subject, and also, in the more simple and spiritual character of Christian worship, than that of the Jews. But from these appeals to the Bible no conclusions can be drawn, forasmuch as, when weighed together, it may be difficult to say whether of them has the preponderating weight of plausibility. Distance then of the light of revelation, reason and analogy must supply its place; and, regarding the subject as a question of expediency, its merits must be deduced from the adaptation or unfitness of instrumental music for the purposes of devotion, and the good or the mischievous effects which can be fairly ascertained to result from its introduction.

As vocal music is universally acknowledged to be a scriptural and appropriate part of the external worship of God, our method must be, first, to inquire in what the propriety of singing consists, as a part of divine worship, and secondly, whether, or to what extent, the same fitness is possessed by instrumental music. We must first observe, that there is nothing naturally sacred in singing, any more than in playing; they are both to be ranked under the same art of music, or the art by which the sense of hearing is delighted by means of melodious or harmonious sounds. Now the most remarkable effect of singing, (for to the consideration of singing, we now purposely confine ourselves,) is, the excitation and expression of the emotions; the emotions of joy, grief, gratitude, awe, love, &c. The air of a tune may be adapted to all the more prominent passions of the mind, and where that adaptation is striking, it does more than merely express the emotion—it awakens and deepens it. Thus a tune with a lively air would not only be in unison with a cheerful frame of mind; but such a disposition it would cherish. A solemn tune is calculated to produce or deepen a feeling of seriousness and awe. Now, singing is applicable to devotional purposes, chiefly from its influence on the emotions of the mind. Right feeling is the very essence of devotion. To understand our obligations and duty to God, is indeed indispensable; but to be so far affected by the former as to be inclined to perform the latter is a very different thing, and that which is alone truly acceptable to God, or influential on human conduct. Adoration, gratitude, penitence, &c. must, then, not only exist in principle and sentiment, but as emotions or feelings, and whatever tends to awaken, keep alive, and improve

those pious feelings, is really serviceable: this effect we attribute to singing when properly performed.

Singing is most naturally indicative of joy; and hence, in divine worship it seems most naturally employed as an expression of praise and gratitude. Praise, in its principle, is a lofty conception of the divine perfection and glory; in practice, it is an endeavour to give expression to those views and feelings. In adoration, there is much of feeling, and that too of the most exalted description. Now the feeling of adoration is most significantly expressed in singing; and there may be infused into the air of a tune a certain kind of dignity, which shall not only be in exact accordance with our emotion and employment, but of that emotion it shall greatly elevate the tone. Again, gratitude to God for favours received, we are instinctively inclined to express in singing. Gratitude is connected with, or rather is productive of, love and joy; and to sing a tune with a lively air would not only be in perfect accordance with these affections, but would be calculated to improve them. The use of vocal or instrumental music, in honour of any exalted character, or in token of gratitude to any benefactor, seems to be a lesson taught by nature, as the practice is common among savages. Again: of the solemnities of death, judgment, and eternity, every pious man feels it his interest to have a suitable impression. The foundation of such impression must indeed be conviction and principle, but few things are better calculated to keep alive and deepen those impressions, than singing, or hearing solemn tunes. Once more: if our devotion is of the penitential or supplicating kind, suitable singing will counteract our natural apathy, and assist us to enter more strongly into the spirit of that imploring contrition in which true repentance consists. In a word, to produce *impression* seems to be the principal object of singing; and that by means of its sympathetic correspondence with our passions; and experience has proved that serious and devout impressions may be produced by it, as well as any other. If the warrior's courage is fired by the sound of martial music; if the lover's passion is augmented by music in its tender strains; if the melancholy are cheered by the sound of melody; so, sacred music elevates the tone and quickens the fire of the devout worshipper's feelings.

Such properties, then, and such effects we ascribe to singing, when piously performed. Our next inquiry is, whether, or to what extent, instrumental music is

adapted to answer the same purpose. The effects above enumerated, it must be remembered, we have attributed entirely to the *music* of singing; and I confess I know no sound reason why the music of instruments should not be as naturally adapted to produce the same effects, because I can discover no essential difference between the sound of the human voice, and the sound of suitable instruments, performed by human breath and human hands. If such an essential difference could be proved to exist, it would also prove, that there is an essential difference between seeing with the naked eye and by the assistance of glasses, or between hearing with the naked ear and by the help of an instrument.

But singing, by means of the articulate language of which it permits the use, may be the vehicle of *sentiment* as well as of emotion. This we confess is an important consideration in favour of vocal music; for sentiment is the ground-work of emotion. Our feelings on any particular subject, arise from the views and convictions that we entertain concerning it; and therefore, the clearer is the view, the deeper will be the impression. The impression of *adoration*, for instance, depends upon a solemn recognition of the divine perfections; and such a recognition will, doubtless, be greatly assisted by the opportunity which the devotional singer has, of using the language of a suitable hymn. In this particular, instrumental music labours under a disadvantage of an apparently formidable bulk: but it will be considerably reduced by the following consideration.

1. The disadvantage in question, is confined to the individuals who use instruments, and who always compose a very small part of a congregation. 2. There may be a mental recognition of sentiments when there is not a verbal one; and 3. Those who use instruments in public worship have generally the opportunity of hearing the hymn read, or given out by some person; in which case, their circumstances are not much more disadvantageous than that of the singer.

Pursuing thus the progress of our reasoning on this subject, we seem to be conducted to the following conclusions; namely, that musical instruments may be used in divine worship with propriety and advantage, but that singing, is, in general preferable. This conclusion binds us to admit, that singing ought always, if possible, to prevail in this department of public worship; but it does not require the universal exclusion of instruments. For circumstances may exist to render the proper use of a few suitable instruments.

obviously advantageous. For example, when there is not one or more *leading* voices; or when there is a general paucity of good voices: in these cases, the judicious use of an instrument or two, will, I presume, have the effect of introducing more variety, stability, and melody, into congregational singing. Three objections are often urged against the use of instruments in divine worship, which I am induced to notice, from a persuasion, that they do not possess that weight which their authors attach to them. The first is, "That sets of singers and players are usually found to be persons of shallow, or no piety; amongst whom dissensions frequently arise, disgraceful and injurious to the cause of religion, and often issuing in the dissolution of the party, and their abandonment of the house of God." Now, if this be a correct statement of this objection, it appears to lie as much against singing as playing. It is, in fact, an objection not against the use, but against the abuse both of singing and playing. Persons of superficial piety, &c. may confederate together as singers in a place of worship, as well as players; but, as it would be absurd to charge the evils of such a confederation upon singing, so it would be equally absurd to charge them upon playing.

The second objection to which I allude is, "that instruments were not used by the first Christians." This objection assumes that no forms or usages are lawful in the church, which were not in existence amongst the first converts to Christianity; an assumption, not only unauthorized, but absurd, in as much as it makes no allowance for the difference of circumstances between the primitive Christians, and those who live in christendom at the present day. By this argument, we might prove the unlawfulness of an elegant, and even a commodious church or chapel, of a liturgy and forms of prayer, and a variety of other matters which obtain in the present, and are allowed at least to be indifferent, although no traces of them can be discovered among the original disciples of Christ.

Lastly, it is objected, that "instrumental music is defective in simplicity; that the art and skill displayed by the performers, and often the very agreeableness of the music, renders it more adapted to gratify the taste, than to improve the devotional feelings of the worshipper." It is acknowledged that many listen to and perform sacred music, merely as a pleasing art, without designing thereby to glorify God, or attempting to make it subservient to their devotion; but it must be remem-

bered, that a very pleasing singer, a tasteful reader, or an eloquent preacher, may be listened to with exactly the same views and impressions: and we might say, that the more talent is displayed by these several performers, the more are their performances calculated to gratify the taste of the hearer, and the stronger is the temptation thereby offered to *confine* his attention to such display of talent, to the manifest injury of his spiritual edification; but all this, we know, forms no argument against good singing or speaking. The only debatable point of the case then is, whether instrumental music be *more* obnoxious to this charge than singing. Perhaps, in certain cases, there may be something in the sight and sound of instruments, that renders them unfavourable to deep and recollected devotion; these cases are, when the instruments are too numerous, of an improper description, or when the individual is unaccustomed to hear music. If the writer might be allowed to illustrate the last mentioned case by a reference to his own feeling, he would observe, that the use of an organ in a place of worship, he generally finds an incumbrance rather than a help to his devotion, yet this personal fact he does not feel at liberty to construe into a general objection against the judicious use of that instrument; because it is only very occasionally that he hears an organ, which circumstance, he thinks, furnishes the reason why the sound of that instrument takes his attention more than those he is regularly accustomed to hear. The mention of feeling leads him to remark, that some people lay undue stress on their individual feelings in the determination of the question at issue. To determine the point as a matter of feeling, is impossible, unless we could collect the faithful and agreeing testimony of all mankind on the subject. The testimony of a single person is but the fractional part of a conclusive argument, in the proportion that he bears to the rest of mankind.

W. R.

## BRIEF DELINEATION OF AMBITION.

AMBITION is the passion which prompts men to value or to seek any kind of eminence or distinction, as well as to avoid degradation and reproach. It is a kind of compound of *admiration* and *desire*, and becomes either a virtue or a vice, honourable or disgraceful, useful or pernicious, according to its direction or degree. The opinions of others concerning us, when expressed by words or actions, are principal sources of happiness or misery. The pleasures of this kind are usually referred

the head of honour; the pains, to that shame; but as it is most convenient to have a single word, to which to refer the pleasure and pain of this class, Dr. Hartley selects *ambition* for this purpose. He classes the several particulars which persons under the influence of ambition, wish to have known to others, or concealed from them, in order to obtain praise or dispraise, under four heads; viz. external advantages or disadvantages, of which the principal are fine clothes, riches, titles, and high birth, with their opposites, rags, poverty, obscurity, and low birth; bodily perfections and imperfections, of which the chief are beauty, strength, and health, on the one hand; and on the other, deformity, imbecility unfitting a person for the offices of life, and disease; intellectual accomplishments or defects, such as sagacity, memory, invention, wit, learning, and their opposites, folly, dulness, and ignorance; and moral qualities, i. e. virtue or vice. This ingenious writer investigates, in conformity to his proposed theory, the associations by which the pleasures and pains of ambition are produced—*Observations on Man*, 2 prop. 95. p. 262. &c. Ed. 1791.

The Romans erected a temple to Ambition; and this was the divinity to which they offered the greatest number, or at least a very considerable number of sacrifices. It was represented with wings on its back, and naked feet, to express the extent of its designs, and the promptitude with which they were executed. "A being of the nature of man," says an elegant historian, at the close of his account of the Byzantine princes, "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. In a composition of some days, in a perusal of some hours, 600 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 loss of his prize; and our immortal reason survives the sundry phantoms of beings who have passed before our eyes, and faintly dwelt 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."—*Gibbon*, vol. ix. p. 10.

ESSAY ON HISTORY AND THE PROGRESS OF SOCIETY, BY THOMAS ROSE.

"Man is the subject of every history."

BOLINGBROOK.

HISTORY, in the legitimate sense of the word, is a record of facts, and it is one of the most important and delightful studies in which the human mind can be engaged. "The proper study of mankind is man;" and to become well acquainted with him, we must view him in all ages, in all countries, in all situations, and under variety of circumstances.

It is from universal, and not from particular history, that we derive a comprehensive knowledge of the genius and habits of man. Particular history, which refers to a detached part only of our species, must be as limited in its use, as it is confined in its views. It cannot give us adequate ideas of man in general, because it treats only of particulars; much less can it answer the great end of history, which is, to show us the primitive formation of society, the birth and progress of human science, the succession of kingdoms, and, above all, the commanding influence of the true faith in all ages of the world.

In the page of universal history we are made acquainted with the origin of things, and the few particulars which are recorded respecting the antediluvian world. Subsequent to this, we see the posterity of Noah collected on the plain of Shinar; and, after the confusion of languages, we follow them over the earth, and observe the first peopling of the nations; we contemplate the rise of kingdoms, which resembles "the letting out of mighty waters," and behold the great monarchies widening by degrees, and increasing in luxury and opulence, till we, at length, see them sink under their own magnificence, or, more properly, under the depravity which that magnificence had introduced.

After considering the kingdoms which have passed away, we reflect on the causes that led successively to their rise, their greatness, and their overthrow. It is important that we should perceive and remember these causes, that as we move along the stream of time, we may observe what advantages resulted to the states whose rulers profited by the experience of earlier times, and what evils ensued to the countries whose sovereigns neglected the awful lesson. If we find that similar errors in government inflicted, in various ages, similar evils on different states, we shall conclude that the same causes produce at all times the same effects; and as we descend to modern states, we shall

judge of them by a physical law, which, if not infallible, is at least the best that could be framed. Such a course of observation alone will prepare us to appreciate the blessings of our native land, and reveal to us the basis on which its glory is supported.

We have no means of comprehending the state and perfections of man, as originally formed by his Maker, with sufficient clearness, to trace out the physical causes of his subsequent degeneracy. The high authority of revelation will not permit us to doubt of his primitive excellence in all the good that Heaven bestowed, and his *immediate* investiture with that exalted character which alone could fit him to stand forth in "the image of God;" while all human traditions and records incontestably prove that, since the fall, the first race of men in every country have appeared in a low and degraded state, and, by degrees more or less slow, according to circumstances, reached a *comparative* perfection, which is, however, of itself, insufficient to show either what he was, or what he shall be. It is not permitted us to rove through Eden, where "God himself, and angels, dwelt with man;" nor, independent of revelation, have we any data by which to judge of the antediluvian world. Having premised this, we shall, through the present essay, speak of the first stage of society, as observable in the origin of the empires whose history, traditional or written, has been brought down to modern times.

Man is a social animal. The human race could not remain long in a state of complete dispersion. The wants and inclinations of the individual lead him to his species, and oblige him to look up to his fellows for the means of safety, and a provision for his necessities; impelling him not more by a principle of love to his kind, than by a consciousness of his own weakness to enter into the bond of social compact.

The first state of society is rude and uncultivated: every individual frames laws for himself, and the labours of the community are directed only to objects of necessity, which are, their safety, clothing, and daily food. Men, in their savage state, are every where nearly alike, since the same necessities are common to all. They are employed in hunting the beasts of the forest, whose ravages are the scourge and terror of wandering and unsettled tribes; and while the destruction of these animals secures the safety of man, their flesh provides him with food, and their skins furnish him with raiment.

Society could not long exist without laws; and laws would be useless without a superior to enforce them. The first attempts at legislation were rude but correct; the boundary between right and wrong was easily determined, and distinctly pointed out; vice was summarily punished, and the reward of virtue could be desired by none but the virtuous, since it consisted in fixing the moral and social duties in the minds of others by their wisdom and example.

"The power of the chief was at first deduced from the natural privileges of paternal authority;" and in primitive times the incentives to ambition were not strong enough to draw aside these first of rulers from the practice of kingly virtues: they bore sway, at once, over the persons and the hearts of men. Hence, when the traditions of the true God became obscure or extinct, the memory of their kings was held sacred by a people, and they honoured their deceased benefactors with the rites of apotheosis. Physical strength, at first, gave a right to the sceptre. He who excelled his fellows in the chase, acquired, in consequence, a superiority which none was inclined to dispute, and that induced all to yield to his authority.

When a people have submitted to be guided by laws, and have an acknowledged chief to enforce the observance of them, they are no longer contented with the mere necessities of life, but begin to pay attention to its conveniences and comforts; and this is usually the first sign they exhibit of a desire after improvement. The low conical hut is exchanged for more commodious habitations; useful animals are domesticated, and the savage becomes a shepherd. The predatory incursions of a neighbouring people into their pastures involve the community in a petty warfare, and the shepherd becomes a soldier. The party which proves victorious in the contest is elated with success, and wishes for fresh triumphs and additional spoils. The flame of ambition, when once lighted in the human breast, is not easily extinguished. The shepherds who successfully defended their flocks from the hands of rapine and violence, acquired, whilst doing so, a rude renown, which they were inclined to use for their own advantage. They were led naturally to prefer a life of warfare that promised an accumulation of spoils, to the defenceless state of shepherds, which subjected them to the depredation of armed tribes.

The second state of society presents to our view a rude and warlike people, ranged

under the banner of their leader, and setting out for conquest. The neighbouring tribes, terrified at their martial appearance, submit at their approach, and enter into a confederacy with them; thus the leader of a little band presently becomes the general of a great army, which he leads to some spot where nature is more than commonly bountiful; and there, under his direction, this multitude raise the outline of a city, which is in time to become the capital of a mighty empire. The inhabitants of the new city direct their labours to different objects. To provide food for all, part of the people cultivate the ground, and others resume the shepherd's life. The mechanical arts begin to make their appearance, and the greater part of the citizens are engaged in the practice of them; whilst awakening genius discovers and methodizes their first principles. The advances of early states in knowledge and refinement must have been slow and imperceptible, since the people they conquered had made no greater progress in society than themselves. It was not until conquest had placed a people beyond the dread of an attack upon their empire, that the decisive dawnings of science and the arts of civil life appeared, and ages elapsed before they were brought to any degree of perfection. Not only is the progress of the human mind much influenced by climate, but the advances of national improvement also depend in a great measure on its constitution; indeed the latter is a necessary consequence of the former, for whatever is common to individuals must affect the whole species. In northern countries the severity of the cold and ruggedness of the soil retard the efforts of the mind, and in those parts man remains long in his savage state, and rarely emerges from barbarism; but in southern countries, where the soil is more fruitful and the cold less severe, the animal wants are easily supplied, and the attention of man is directed earlier to mental improvement and the cultivation of the arts.

The third state of society begins when a powerful people are possessed of mild and competent laws, which they respect, and are subject to a monarch whom they reverence and love; when the civil arts have been brought to a point of high perfection; and when a taste for literature and liberal science has become general. If it is not absolutely necessary to the refinement of a people, and their advancement in civilization, that they should be subordinate to a kingly authority, it cannot be disputed that a limited monarchy is the form of government best calculated to promote them.

Where the government is vested equally in several or many hands, there will be strong and obstinate factions, which, of themselves, are a formidable barrier to the progress of national improvement.

The liberal and refined state of society is evidenced by a cultivation of the arts generally; more especially those of architecture, poetry, music, and painting.

The architecture of a people is the most obvious criterion whereby to judge of their refinement. Uncouth and fantastic design, and a gothic profusion of ornament, will not be cherished in a country which boasts an intimate acquaintance with the arts. Sublimity in architecture, as in every thing else, consists in simplicity; it is produced by majestic outline, not by elaborate and over-wrought detail. The higher a nation advances in refinement, the nearer its taste will assimilate to the chaste models of Greece and Rome; which, originally deducing their efforts from Egyptian copies, succeeded at length in producing those sublime orders, which remain for the imitation of all future ages. That gothic architecture has *now* its "fixed principles," and its "inherent beauties;"\* and that it will probably continue to be the usual form of ecclesiastical architecture will not be denied; yet it is as certain that this order was originally deduced from the Roman models, by a people who possessed very incorrect ideas of the sublime and beautiful. Indeed, gothic architecture, in its origin, consisted only of ill-judged deviations from the Roman copy. These deviations, it is true, have been reduced to fixed principles, and by slow degrees wrought into an order of imposing appearance and apparent greatness. But this we may well assert; if there was not such a mode of architecture in existence, a refined people would not compose one at all similar.

Poetry is an art which is incapable of improvement, any further than as the vehicle of language may become more perfect; and it would not be difficult to shew that the savage and barbarous states of society produce more genuine poetry than any other. It will be allowed, that when a language has been brought to high perfection, and public taste has become exquisitely correct, the poetry of a refined people assumes a lovely character; it pours the full strain that comes from, and speaks to, the heart, and its melody awakes "like a giant refreshed." But there is nothing new in its sounds: they are only the reminis-

\* Vide "Classification of the Architecture of Hereford Cathedral," by Rev. T. Garbett, M.A. F.A.S.

cences of the times that are past; they flow from the golden harp whose peans swept over the hills and the valleys of the first men; they are the chaste images of primæval pœsy, clad in all the elegant simplicity of which a powerful and refined language will admit. The Songs of Ossian are a powerful illustration of these remarks. In the old ballads, and other remains of our early poetry which are preserved, we cannot fail to perceive a beauty and pathos which do not exist, or which are not so discernible at least, in the productions of the middle poets. It may be said with truth, though much difference of opinion will exist on this point, that a very great proportion of the poetry we have been taught to admire, is nothing more than cold, metaphysical rhyme.

Poetry and music are twin sisters, and the observations which have been made on the former, will apply to the latter. Olden times were more happy, because less artful, in their musical compositions than we are. When the venerable minstrel sat at the foot of Plinlimmon or of Snowdon, and "the wild harp rung to his adventurous hand," he awoke those simple, yet powerful strains, which found answering chords in every human heart; that could animate the hearer, and impel him forward to lofty deeds, or soothe the most perturbed bosom, and "to infant weakness sink the warrior's arm."

The degenerate style and disgusting intricacies of Italian composition, have almost superseded all that is harmonious—all that is beautiful—all that is decent in music. The true British taste is best evinced by that feeling of devotion with which it listens to the compositions of Handel, and by the thrill of ecstasy and animation with which it welcomes the chorus of Von Weber.

Painting is that delightful art which embodies on the canvass the exquisite ideas and the lofty imaginings of pœsy. Its principles are unalterable, yet it is an art susceptible of constant improvement, since the working materials are being brought continually nearer to perfection. Every truly refined nation will have its *peculiar* school of painting, which will display the national character and the genius of the people. The British school excels in portrait-painting; in delineating men as they are; not clothed in the adventitious pomp of historical display, but revealed in their every-day character to the eye of the world.

Let us now devote a few minutes' attention to the causes which induce the rise and decline of monarchies.

A monarchy is originally a family of men

whose wants lead them to union; and to render that union permanent and effective, they submit to be guided by laws and directed by a leader, whose authority at once preserves order in the infant state, and invigorates its proceedings.

Nothing in this world is at any time exempt from change. In some cases, the action of one thing upon another causes the second to increase, and when this is submitted to the action of a third power, it is reduced to its former state, or, to take the word in a limited sense, annihilated: thus one grain of sand associates with others, till it becomes a ponderous mass of stone; and this is again reduced to sand, by the action of water falling in continual drops. This is strongly illustrative of the rise and fall of monarchies: a succession of favourable events lifts them up, and a series of unfortunate circumstances throws them down again. There is undoubtedly a certain point to which a nation may ascend, and when that is attained, no human counsels can effectually oppose its gradual or rapid decline.

The primitive simplicity of a people is the foundation of their future power and greatness. Their flocks and herds are numerous, and population rapidly increases; for the numeral power of society will always grow proportionately with the means of subsistence. Being compelled to take up arms, in defence of themselves, their families, and their pastoral property, from merely acting on the defensive, they come, at last, to act hostilely against other associated bands; and their numbers procure them a victory, which their hardihood and simple manners are well calculated to improve. They go on adding one tract of territory to another, introducing useful arts, acquiring some little additional knowledge by every conquest, and gradually emerging from barbarism. At length we see them in possession of an extensive country, living in well-built and strongly defended cities, and contemplate the mighty mass engaged in commerce and agriculture. At this era of a nation's greatness, it is of the first consequence, that its rulers do not sink themselves in sensuality, but employ all their energies in its management and defence; they are not to introduce, by their own example, a love of luxury and indolence, but to stand forth as the fathers of their country, and watch over its best interests with paternal solicitude and a jealous eye.

When a nation relies wholly on its commercial interests and its present importance in the scale of empires, and neglects its internal resources, of which agriculture may

be reckoned the first in consequence, it is then beginning to decline; and this decline is hastened and assisted by other causes of decay which usually exist at this period of fatal confidence. The same pride which leads a people to place a blind reliance on commerce and the balance of power, and to degrade agriculture, leads them very frequently into needless wars with foreign states, which must, *pro tempore*, exhaust their wealth and cripple their trade. It is no new remark, that a nation altogether commercial, is liable at all times to decline. Her merchants are princes; and from accumulation of wealth proceed a love of luxury and habits of indolence, which never fail, sooner or later, to complete a nation's overthrow; for a luxuriant and indolent people can make but a feeble resistance against an obstinate enemy. They altogether neglect their internal resources, and their external means of prosperity being gradually wrested from them, they fall, at last, an easy prey to some less enervated and more virtuous people. From luxury and indolence proceeds also every species of vice; and a total dereliction of moral principle, and a consequent want of subordination, are generally the knell of a kingdom's overthrow.

Lastly; population, to a certain extent only, is a blessing to a country, so long as it does not demand a greater supply of provision than the nation can afford, and does not too much reduce the value of mechanical labour. When it has passed this boundary, it tends to poverty on all hands. For either the mass of the people is starved, without an importation of foreign corn, or the farmer may sometimes be ruined by it; since no legislature could form a law, applicable alike to the agriculturist and the citizen, that would always be effective. No law, applied to the concerns of one class of the people, could always be efficient, without a very nice adjustment of it to the circumstances of others; and no wit of man could make this adjustment, unless it could control or foresee all the jarrings of political interests, and the consequent oscillations of commerce. Finally, commerce may be annihilated; where then can a people look for that extra supply of provision which is wanted, and where dispose of those manufactures which are worth comparatively nothing at home?

Many well-founded objections may be urged against theories of history; and Logan has truly remarked, that "no government is copied from a plan." Every country has, to a certain extent, its peculiar advantages and disadvantages; and its laws and institutions must be framed with refer-

ence to them. Some general observations, however, such as have been made in the preceding pages, will apply, with little variation, to every people, and every country, and merit attentive consideration.

#### CAOUTCHOUC, OR INDIAN RUBBER.

THIS singular vegetable substance was first brought to Europe from South America, about the beginning of the last century. Nothing, however, was known concerning its natural history till a memoir was presented in 1736 to the French academy by Condamine; in which it is stated, that there grows in the province of Esmeraldas in Brasil, a tree called by the natives "Hheve," from the bark of which, when wounded, there flows a milky juice, which by exposure to the air, is converted into caoutchouc. Some time after, the same tree was found in Cayenne by M. Freneau; and it appears from later researches, that this singularly elastic substance is procured from at least two trees, natives of South America: of these, one is called by botanists *hævea caoutchouc*, and the other, *jatropha elastica*. The American caoutchouc is usually brought to England in the form of globular narrow-necked bottles, about a fourth of an inch thick, and capable of holding from half a pint to a quart or more. They are formed upon moulds of unburnt clay, pieces of which are often found adhering to the inside. In its native country it is fabricated by the inhabitants into vessels for containing water and other liquids, and, on account of its inflammability, it is used at Cayenne for torches.

In the Asiatic Researches is an account by Mr. Howison, surgeon at Pulo Penang, of a substance exhibiting all the properties of caoutchouc, procured from the juice of a climbing plant, the *urceola elastica*, a native of that small island, and the neighbouring coast of Sumatra. If one of the thicker and older stems of this plant is cut into, a white juice oozes out, of the consistence of cream, and slightly pungent to the taste. By exposure for a short time to the action of the air, or still more expeditiously by the addition of a few drops of acid, decomposition takes place; the homogeneous thick cream-like juice, separates into a thin whitish liquor, resembling whey, and the caoutchouc concretes into a clot or curd, covered superficially with a thin coating of a butyraceous substance. If the juice as soon as secreted is carefully excluded from the air, it may be preserved for some weeks without any material change, but at length the caoutchouc sepa-

rates from the watery part in the same manner, though not so perfectly, as it does by free exposure to the air. The proportion of caoutchouc contained in the juice by the oldest stems, is nearly equal to two-thirds of its weight; the juice from the younger trees is much more fluid, and contains a considerably smaller proportion of this substance.

According to the experiments of Mr. Howison, cloth of all kinds may be made impenetrable to water by impregnating it with the fresh juice of the urceola; and the pieces thus prepared are most effectually and expeditiously joined together by moistening the edges with the entire juice, or even the more watery part, and then bringing them in contact with each other.

Boots, gloves, &c. made of this imperious cloth are preferable even to those formed of pure caoutchouc, as they are more durable, and retain their shape better. If a sufficient quantity of this juice could be obtained, it might no doubt be applied to a vast variety of important purposes.

The colour of fresh caoutchouc is yellowish white, but by exposure to the air it becomes of a smoke grey. American caoutchouc, in the state in which it is brought to Europe, being formed of a multitude of extremely thin layers, each of which is exposed to the air for some time in order to dry before the next is laid on, is of a yellowish smoke-grey colour throughout, but masses of East Indian caoutchouc being formed more expeditiously, are dark-coloured only on the outside; when cut into, they are of a very light brown, which however soon deepens by the action of the air. Caoutchouc is perfectly tasteless, and has little or no smell, except when it is warmed; it then gives out a faint peculiar odour. The elasticity of this substance is very remarkable, and indeed is one of its most characteristic properties. Slips of caoutchouc when softened by immersion for a few minutes in boiling water, may be drawn out to seven or eight times their original length, and will afterwards resume very nearly their former dimensions. During its extension, a very sensible warmth is produced, as may be perceived if the piece is held between the lips; and on the contrary, when it is allowed to contract, a decrease of temperature will immediately take place. By successive extensions and contractions, especially in cold water, its elasticity is much impaired; but if in this state it is immersed for a time in hot water, it re-absorbs the caloric which it had lost, returns to its original size, and recovers its primitive elasticity.

At the temperature of about 40° Fah. caoutchouc begins to grow rigid, its colour becomes much lighter, and it is nearly opaque, and, as the cold increases, it becomes still more stiff and hard. These changes, however, depend merely on temperature, for a piece of hard-frozen caoutchouc again resumes its elasticity on being warmed. The fresh-cut surfaces of this substance will unite together by simple contact, and, by a proper degree of pressure, may be brought so completely in union as to be no more liable to separate in this part than in any other. Its sp. gr. according to Brisson, is 0.933. It undergoes no alteration by the action of the air at the common temperature. When boiled for a long time in water, it communicates to this fluid a peculiar smell and flavour, and is so far softened by it, that two pieces thus treated, and afterwards strongly pressed, will form a permanent adhesion to each other.

When heated to a temperature nearly equal to that of melting lead, caoutchouc runs into a black viscid fluid of the consistency of tar, which does not congeal on cooling, neither does it dry by long exposure to the air. When held to a candle it readily takes fire, and burns with a copious white flame, and a large quantity of dark-coloured smoke, exhaling at the same time a peculiar, but not unpleasant odour: from its smoke a considerable quantity of very fine lamp-black may be collected. In dry distillation it gives out ammonia and carbonated hydrogen.

Concentrated sulphuric acid, when heated, acts with great energy on caoutchouc, reducing it to a black friable carbonaceous substance, the acid at the same time being in part decomposed, and sulphureous acid being produced. When treated with nitric acid, azotic gas and carbonic and prussic acid are disengaged, oxalic acid is left in solution, and the residue is converted into a yellow friable mass. By digestion in oxymuriatic acid the colour of caoutchouc is discharged, it becomes opaque, indurated, and wrinkled, like tanned leather, but appears to undergo no other change. Similar effects are produced, though more slowly, by muriatic acid.

Ammoniacal gas, according to Dr. Thomson, is absorbed by caoutchouc, and converts it into a soft, glutinous, and inelastic substance. The same able chemist also states, that the caustic fixed alkalies are capable of combining with, and dissolving it. Caoutchouc is also soluble with ease at a boiling heat in the expressed

vegetable oils, in wax, butter, and animal oil, forming viscid inelastic compounds. Alcohol appears not to have the smallest action on it either cold or hot.

Rectified oil of turpentine, at the common temperature, acts without difficulty on caoutchouc, first rendering it transparent, and enlarging its bulk considerably, and in the course of a few days, effecting a complete solution. This compound is of the consistence of drying oil, and when spread thin on wood, it forms a varnish which however is a long time in becoming quite dry. When mixed with a solution of wax in boiled linseed oil, it composes an elastic varnish which is used for covering balloons.

The only menstrua for this substance, from which it can be separated again unaltered, are ether, naphtha, and cajepout oil.

The solubility of caoutchouc in ether was first discovered by Macquer, a circumstance which, from its frequent failure in the hands of other chemists, was very generally called in question, till Cavallo cleared up the difficulty by showing the necessity of employing washed ether for this purpose. If rectified sulphuric ether is shaken in a vial with some pure water, it dissolves about a tenth of its weight of this latter substance, and in this state is capable of effecting a complete and speedy solution of caoutchouc. The solution is of a light brown colour, and when saturated, is considerably viscid. A drop of it let fall into a cup of water immediately extends itself over the whole surface; and the ether being partly absorbed by the water, and partly evaporated, the water is found covered with an extremely thin film of caoutchouc, possessing its elasticity, and all its other characteristic properties. A similar effect takes place when cloth of any kind is soaked in the solution, or any hard substance is smeared over with it; on exposure to the air, the ether is rapidly evaporated, and the caoutchouc, with which it was combined, is left behind. The affinity of this solution for caoutchouc is very great; if the edges of two pieces of caoutchouc are dipped in it, and immediately brought in close contact with each other, as soon as the ether is evaporated, they will be found to be perfectly united.

There are two circumstances which must always prevent the extensive use of the etherous solution of caoutchouc, admirably qualified as it is in other respects for many useful purposes; these are, first, its expensiveness, and, secondly, the extraordinary rapidity with which the ether evaporates; thus rendering it impossible to lay

an even coating of this varnish on any surface, and clogging up the brushes by which it is applied. In order to form tubes or catheters of this substance, the best method is to cut a bottle of caoutchouc in a long single slip, and soak it for half an hour or an hour in ether; by this means it will become soft and tenacious, and, if wound dexterously on a greased mould, bringing the edges in contact with each other at every turn, and giving the whole a moderate and equal pressure by binding it with a tape, wound in the same direction as the caoutchouc, a very effectual union will be produced; after a day or two, the tape may be taken off, and the cylinder of caoutchouc may be rendered still more perfect by pouring a little of the etherous solution into a glass tube closed at one end, the diameter of which is a little larger than that of the cylinder of caoutchouc; which being introduced into the tube, will force the solution to the top of the vessel. Let the whole of the apparatus be then placed in boiling water; the ether will be evaporated, and a smooth and uniform coating of newly deposited caoutchouc will remain upon the cylinder.

Petroleum, when rectified by gentle distillation, affords a colourless liquid not to be distinguished from the purest naphtha, and this, according to Fabbroni, has the property of dissolving one-seventieth of its weight of caoutchouc, and of depositing it again unaltered by spontaneous evaporation. It does not appear, however, that this menstruum has been much employed.

The solubility of caoutchouc in cajepout oil was first noticed by Dr. Roxburgh. This is an essential oil procured in India, by distillation, from the leaves of the *Melaleuca Leucadendron*. The solution is very thick and glutinous; and is decomposable by alcohol, this latter uniting with the essential oil, and leaving the caoutchouc floating on the liquor in a soft semi-fluid state. This, on being washed with alcohol, and exposed to the air, becomes as firm and elastic as before it was dissolved; while in the intermediate state between fluid and firm, it may be drawn out into long transparent threads, resembling, in the polish of their surface, the fibres of the tendons of animals, and so extremely elastic, that when broken, each end immediately returns to its respective mass. Through all these stages the least pressure with the finger and thumb is capable of uniting different portions as completely as if they had never been separated, and that without any clamminess, or sticking to the fingers.

The uses to which caoutchouc has been hitherto applied, are the following. It is chiefly used for rubbing out black-lead-pencil marks from paper, whence its vulgar name Indian rubber; it is of value to the chemist as a material for flexible tubes to gazometers and other apparatus; the surgeon is indebted to it for flexible syringes and catheters; and finally it enters as an essential ingredient into the composition of the best varnish for balloons.

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OBSERVATIONS ON PHYSIOGNOMY.

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Φυσιονόμων ὁ σοφιστὴς  
 Δεινός ἀπ' οφθαλμοῦ το νοήμα μαθεῖν.  
 Theoc. Epig.

PHYSIOGNOMY is an art or science, which, like many other things, has perhaps been too extravagantly lauded, and too unjustly condemned. What has been said of its kindred and recently popular rival or coadjutor Phrenology, may not incorrectly be applied to this; "that it contains a great deal of what is true, and what is new; but the new is not the true, and the true is not the new." That the preference, however, is due to the former, cannot, I think, admit of much doubt; for who does not perceive that the indications of mind and disposition, as displayed in "the human face divine," are more rational and correct, than such as are said to be exhibited by certain protuberances of the *cranium*?

However it may be neglected in a regular and scientific point of view, it is certain that Physiognomy is very generally practised by all classes of human society. What, I ask, is more common than to form an estimate of the character of various individuals who may fall under our notice, by the peculiar expression which marks the countenance? A first glance is frequently sufficient to arrive at some conclusion respecting the object of our examination: and though we may justly lay it down as a general rule, not to depend always upon appearances; yet let experience and observation decide, whether a correct opinion has not been frequently formed from the mere contemplation of feature. Nor is this knowledge confined to intelligent beings. Even in irrational and inanimate objects, we are universally accustomed to make observation upon their external appearances, and thence, though under other names, to form such conclusions respecting their properties and value, as may appear satisfactory.

But after all, it is not every one who can become a true physiognomist. It is not the bare observation which will always afford correct results. It is worthy of remark, that the poet, from whom the sentiment at the head of this paper is selected, associates the character of a wise man with that of a physiognomist. And who does not discover that it requires no common knowledge of men and things, and no slight acquaintance with the nature and bias of the human heart, to form the most rational opinion of disposition from the external appearance? A long and intimate acquaintance with men, cannot, however, fail to make a diligent observer a correct physiognomist. To affirm that the vivid flashes of the eye, and the lively smile that plays upon the face, are not expressive of disposition, betrays a great want of discrimination. It is doubtless in the power of a wise man to read the human countenance, and to trace in some degree, however more or less faint, the workings within.

When Momus, the fabled god of mirth, objected to the human figure which Vulcan had made, that it was destitute of a window in the breast, he seems to have forgotten that the countenance answers the end he had in view, as far as it is permitted us to know the affections and operations of the heart. Though we do not pretend to know the secrets of the soul; yet we may obtain some idea of the peculiarities which are incident to the disposition. We may discover somewhat of a man's character, even from the indications of his countenance. The wise man, especially who is a physiognomist, is easily able to discover the mental temperature from the outward appearance, and from the expressive language of the eye.

It may be objected, that all sciences of this description are merely the offspring of an exuberant imagination, and that from the astonishing variety of feature which is found in men, no positive and correct rules can be laid down for our regulation. That neither in a scientific or moral point of view is physiognomy of any value.

Perhaps it will not be so easy to prove these assertions as might at first be imagined. It should be remembered, that the diversity of feature refers chiefly to form, and not to expression. Although no two men are exactly alike, however strong a resemblance may occasionally occur, yet the principles upon which the physiognomist forms his observations are the same, more or less, in all. Moreover, the passions and affections of the human soul are

certainly not as different in various persons as their features may be. They are the same in kind, though not in degree; and therefore we may suppose they will manifest themselves in a correspondent manner. Who would ever think that because two men exhibit the hilarity of their disposition in their countenance, by varied features, that therefore the abstract nature or idea of hilarity is not the same? One man may be of a more pleasing or repulsive frame than another, yet the same principle obtains in both, though in a different degree.

If any one attentively consider the subject, it will I think appear evident, that it may be legitimately treated in a scientific manner, as it has been done by Lavater and others. But even should it be considered otherwise, the foregoing remarks will not be deemed nugatory, since they have been advanced upon general, rather than upon scientific observations. To extend these remarks no further, let us merely draw a moral lesson from them, which (as well as others) they are well calculated to impart. If even our fellow-men are enabled in some degree to trace the dispositions and affections of our lives, how careful should we be to maintain such as are amiable and praiseworthy; more especially should we endeavour to preserve a conscience void of offence towards Him, to whom *all hearts* are open, and from whom *no secrets* are hid; who is emphatically the "great searcher of hearts, and the trier of the reins, of the children of men."

Oxford.

J. S. B.

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THOUGHTS ON A CONTINUATION OF WHARTON'S HISTORY OF ENGLISH POETRY.

In a task of this kind, it would be necessary to take a view of the state of poetical composition at the time Wharton left it, under the several departments of subject, treatment, style, taste, judgment, and imagination; and also to touch slightly on the state of public opinion and feeling at that period. Each of these, abstractedly and collectively considered, has its effect on the character of national composition. The poet, individually, would certainly follow the instigation of his genius in the selection of his subject, while his education and peculiar method of thinking would operate on its treatment, and the style of its composition, whether plain and strictly correct, as Cowper, or glowing with every additional embellishment as the glittering versification of Pope. But whether his treat-

ment of the chosen subject be plain or ornamental, still taste and judgment will direct and restrain the fervid glow of imagination; and though the poet may employ it to give force and spirit to the composition, he will never be led to "o'erstep the modesty of nature." Thus while the poet, individually considered, would follow the dictates of his own personal feelings, the temper, manners, and even the political state of the times, will have a visible effect in guiding him in the choice and treatment of his subject. The high-wrought hasty feeling that existed in Pope's time, and the malicious acrimony of the public press, particularly in censorship, led to much of that severity of sarcasm which is to be seen in his works, more especially in the *Dunciad* and *Temple of Fame*, while all the force of his natural judgment is concentrated in his *Essay on Criticism*, and all the vigour of his highly cultivated imagination sheds a chastened radiance over his *Rape of the Lock*.

Such being the peculiar *method* to be observed in a work of this kind, its *treatment* would form the general plan on which it should be conducted. There has perhaps been no period in the history of English literature, that has afforded such a variety of subject and style as the close of the 18th and the beginning of the 19th century. During this period the Didactic style has gradually disappeared, or been confined to few individuals, as subjects of speculative morality have ceased to be chosen, while the Lyric style has been adopted in consequence of the great prevalence of Narrative and Descriptive subjects. The close of the 18th century indeed was not marked by the production of any individual, capable of directing the complicated machinery of the Epic, with the exception of Cowper's translation of Homer, but this appears to have been his only exertion of this kind, and his remaining productions are confined to moral subjects treated in a correct but truly didactic style, which, from their nature, only admitted embellishment in the descriptive parts, where it is always tempered by moral deductions and religious sentiment. To this general style of composition there are some exceptions, in his *John Gilpin*, and his Lyric pieces.

If we proceed from him to Akenside, and Thomson, we shall mark the gradual decline of the pure didactic treatment of moral subjects by the introduction of descriptive and narrative Episodes, and the rhetorical figures of Allegory and Personification. In the former, by the intro-

duction in the 2d Book of the Genius of Human Kind, where the personification is perfect, and the treatment worthy of the subject; to this we may add the high epithetical language employed throughout the whole poem. In the latter, the subject of the Seasons afforded scope rather for brilliant description, than moral investigation, and we accordingly find the Descriptive treatment predominate, which is occasionally relieved by narrative episodes, as the story of Palemon and Lavinia. Goldsmith, Beattie, Parnel, Somerville, and Falconer were purely Narrative and Descriptive poets, and carried this method of composition to a high state of perfection, while the Lyric pieces produced by this school were characterised by refined taste and brilliant imagination.

To the beginning of the 19th century we owe the revival of the Narrative and Lyric styles, combined in the beautiful and glowing compositions of Scott, Byron, and Moore, whose master spirits have opened a new æra in our national literature, and given a new direction to public taste.

From these few hints on this subject, it appears, that its treatment would consist in a retrospective review, year by year, of the several authors in Epic, Didactic, Narrative and Descriptive, and lastly Lyric poetry; examining and discussing the merits of each by the rules of just and impartial criticism on select passages from their several works, and let the motto of the critic be what was so appropriately applied to the immortal Nelson.—

“*Palmam qui meruit ferat.*”

E. G. B.

THE WEATHER.

THE passing autumn and the gone-by summer of the present year have put to flight the whole army of star-gazers, with their auxiliary hosts of prognosticators and lunar-wise, who during ordinary seasons foretell the weather of to-morrow. Not one of these could spell out, much less read, what even the day which was passing over them would bring forth: all were mute amidst the awful inundations of the land, as are the fishes amidst the oceans.

Travellers have waded where water during the age of man has not even covered the land, and awful destructions have been whelmed upon peaceful dwellings which for centuries have securely congregated around the village spire in peace. Rain has descended with all winds—the usually fair and the usually foul—from masses of vapour in the shape of clouds, whether

elevated or depressed, whether dense or scattered, whether like the clouds which usually give out their waters, or like the vapours which in ordinary times sail over our heads and give only their shadows, instead of their substance, to the land below.

A disposition in the atmosphere to give out its waters has been manifested from moon to moon throughout the land, and this in drops so heavy and so contiguous, that the clouds have evidently thinned over our heads, as they expended themselves in rain, until the pealing shower seemed to fall from an open sky: in fact, numbers of clouds rained themselves completely out, and left not even a wreck to be born off by the passing gale. Frequently, in the morning it blew a gale from the north-east with incessant rain, and at mid-day the storm, having completely spent its force, left an open and serene azure, amidst which the sun, shining in its strength, revived, cheered, and delighted all around; but in the evening, from the south-west arose a cloud; it came—furious was the blast, and awe-fraught—the tempest raged—the rain descended, and such was the conflict of elements, that amidst their rage the mountains trembled and the torrents threatened ruin, one wide devastating ruin, to the vales below. Or in the evening the tempest raged from the north-west, and on the morrow from the south-east; or *vice versa*. Raging winds and pealing rains, with intervals of serenity and sunshine, week after week succeeded each to each, blowing from every point of the compass, and from no one point in continuance.

During a perambulation of the Welsh mountains, the Lancashire, Cheshire, Shropshire, and Malvern hills, my scanty stock of philosophy has been daily put to the blush, and under the experience of forty years on wind and weather, I stood daily confounded, and finally ceased to guess on what would next ensue. However, I have been kept somewhat in countenance, seeing all the wisecracks around me were as completely nonplussed as myself.

Dark as the subject is and astounding, one thing evidently presents itself to the intelligent observer of this phenomenon, viz. Immense masses of vapour, generated by the action of the sun's rays from the oceans which surround our islands, have been by some powerful agency gathered up and dashed upon the land. The serenity of a cloudless sky, in the intervals of storms, during the powerful reign of the sun in the northern hemisphere, gave the

opportunity, and his beams, gathering up the surfaces of the oceans, congregated them aloft in vapours amidst the atmosphere; but no sooner were they congregated there, than a furious current of air hurled them over, and precipitated them upon these islands. What power impelled these winds, and directed their course from all points to a given centre, there to expend their rage and inundate a land, may be gathered from the standard of truth, which alone errs not; for in vain is the wisdom of man exercised upon the unseen cause of this war of elements, thus systematically brought to bear upon our land. We beheld, and we yet behold, the storms, but wherefore and how they came, and whither they will fly ere they terminate their rage, is too high for us to unravel. Travellers from the distant parts of Europe and Africa, and voyagers from the Mediterranean, complain of calms and droughts, while we groan beneath tempests and inundations. "I, (saith Jehovah,) caused it to rain upon one city, and caused it not to rain upon another city," Amos iv. 7. The invisible hand of the Infinite has, in the exercise of his unscrutable providence, put to shame the wisdom of the wise, and baffled the power of the mighty; and beneath an awful dispensation, so high as to become dreadful, taught us frail mortals how frail we are and impotent. Yet in the midst of deserved wrath, Jehovah hath remembered mercy. Our shores, indeed, have been strewed with wrecks at a season when voyaging was deemed most secure; our lands have been torn by torrents and tempests when calms and sunshine were looked for in the ordinary course of nature; and when we naturally expected our atmosphere would present the serenity of autumnal beauty, scowling welkins, tornadoes, and hurricanes, outraged creation, and portended ruin to this terraqueous globe. Yet amidst all these dire alarms, our harvest, although again and again accounted lost, has been spared, has been saved—by a hand unseen has been covered, and finally snatched from all the destructions which surrounded it, to feed the millions of the people. Thus has a land, bowed down by commercial inflictions, and brought in the order of Divine Providence to the very verge of desolation, cause for exultation and praise. "I will extol Thee, my God, O King, I will bless thy name for ever and ever. Great is the Lord, and greatly to be praised; His greatness is unsearchable." Psalm cxliv.

King-square, London. W. COLDWELL.

#### TURKISH GRATITUDE.

"I TAKE up the pen in order to follow my plan of keeping you acquainted with what is going on in the East; and I will clear up a circumstance that has lately taken place here, and of which, probably, your contemporaries, not having the exact means of information, may lead the public to form erroneous conjectures: I mean the cause that originated the issue of the late Hatti Sherif (Imperial Ordinance) regarding the deliverance of the 112 Russian prisoners, to whom the Sultan has been pleased to grant not only their freedom, but, at his government expense, their passage to Odessa. The general opinion even here was, that this government had agreed with that of Russia for the regular exchange of prisoners; but having taken some pains to ascertain if really any engagement had been concluded between the two belligerents for a regular exchange of the captives, I was assured that no such thing had as yet taken place, but that the circumstance alluded to arose purely from Turkish gratitude, which is as follows—

"A bimbassi (colonel in rank) had been taken prisoner in the beginning of the last campaign, in the vicinity of Varna, and extremely well used, particularly by a Russian officer, who, by sympathy, allowed his escape. The bimbassi subsequently was ordered to return to this capital, and attend on the person of the sultan, being one of his favourites. Some time after, his benefactor was taken prisoner, and sent here with some others of his countrymen. The day of their embarkation for the island of Schalki, this bimbassi, by chance, happened to be at a coffee-house by the water-side, and recognised among the prisoners the very same officer to whom he owed his existence and freedom; and, therefore, a few days after he loaded a small boat with refreshments, clothes, pipes, &c. and personally carried them to the distressed officer. The scene, as I understand, was such as to prevent both sides uttering a word for some time: the Russian officer lost himself in admiring the generosity of the Mussulman; while, on the other hand, the bimbassi, feeling the happiness of a grateful heart, lost his speech. At last the Russian broke silence by embracing the bimbassi, who, in return, with agitated voice, told him that he was desirous to be of as much service as he had been to him while he was in the same situation, and requested him to cheer up and rely on his friendship. He continued to send him supplies of provisions,

&c. for some time. At last the Russian officer, encouraged by the constant attention he was receiving, came to the determination to present to the bimbassi a small silver cup, engraved round the rim with his own name, together with those of five other officers taken at that particular time; and, in a letter written in broken Turkish, solicited his interference for their liberty, and found the means to send it to the bimbassi. The honest and grateful Mussulman, not comprehending the meaning of such a gift, and taking it as an intended insult to his delicacy, flew in a rage. Fortunately, however, the person who was the bearer of both the letter and plate was a European, and, by explaining the real and true meaning of it, appeased the bimbassi, who, on the next day, appeared before the sultan with the letter in one hand, and the plate in the other, and, falling on his knees, acquainted him minutely with the circumstance, and in a suitable and becoming manner, solicited of him the freedom of his benefactor, together with his five companions. The sultan was highly pleased to hear the narrative of what had happened, and wishing forcibly to impress into the heart of his people the sentiment of gratitude, not only consented to the deliverance of the Russian officers, but that of all the privates, amounting to 106 men, that were taken in that engagement."—*Letter from Constantinople.*

#### PUBLIC EXECUTIONS AT THE OLD BAILEY.

THE following account contains an exact statement of the number of executions which have taken place at the Debtors' door of Newgate, from the year 1800 up to the year 1827. The most remarkable circumstances connected with the cases of the greatest interest are noticed briefly, and will no doubt be read with peculiar attention;—

In the year 1800, nine persons were executed; 1801, eleven were executed; and 1802, nine were executed. Among these was a man named Codlin, the captain of a vessel, who was found guilty of sinking a ship at Brighton, after having defrauded the owners, by landing the goods and disposing of them for his own advantage. This trial excited intense interest, and the execution was witnessed by, it is supposed, upwards of 50,000 people. Several pockets were picked under the gallows, by females, some of whom were soon afterwards transported for the offence.

In 1803, six were executed; and 1804, five were executed; amongst whom was Anne Earl, for a forgery upon her uncle

at Greenwich. This woman was hanged upon a triangle at the top of the Old Bailey. The triangle was never introduced before nor afterwards.

In 1805, eleven were executed; 1806 fifteen were executed; and 1807, fourteen were executed: amongst whom were Hagarty and Holloway, for the murder of Mr. Steel, at Hounslow. Upon this occasion a number of persons were crushed to death at the Old Bailey. It was believed at the time very generally, that Hagarty and Holloway were innocent of the murder, an opinion that subsequent occurrences confirmed.

In 1808, five were executed; 1809, five were executed; 1810, twelve were executed; and 1811, fifteen were executed. Amongst these was Bill Trueman, the leader of a most desperate gang of highway robbers and housebreakers. It was found necessary to have a number of officers of police actually stationed upon the platform on which this formidable culprit was executed, a rescue having been intended by his friends, who were what are called regular "backbone ones." What took place on this occasion, is a proof of the very inadequate condition of the police compared with that of the London thieves. Trueman had knocked down and robbed a female named Mary Jackson, in Bartholomew-square. The officers followed him, and a person who was supposed to have assisted in the robbery, and endeavoured to apprehend them, but fifteen or sixteen desperate ruffians interfered, and the officers were knocked and kicked about the pennis of Smithfield. They however acted with great courage and decision, and when reinforced they succeeded in shoving Trueman into a hackney-coach. As the coach approached Newgate, one of the thieves cut the traces, and then another tremendous conflict took place. The public, however, interfered, and Trueman was lodged in Newgate, where it was actually apprehended an attempt would be made to rescue the prisoner. At the execution the thieves were all noisy, but the array of officers prevented any attempt.

In the year 1812, twenty-one persons were executed. Amongst whom was the celebrated Habberfield, better known by the name of Slender Billy. This man was a person of very large size, and the most daring receiver of stolen goods ever perhaps known to the police. His profits were enormous, but he was not content with this trade; he became an extensive seller of forged notes, and even disposed of some hundreds in Newgate. He was exc.

uted upon the evidence of a prisoner in Newgate, named Barry, who had received bank of England notes from Mr. Westwood, a clerk to Messrs. Key and Freshfield, the Bank Solicitors, and purchased with them from Slender Billy eight forged notes at ten shillings in the pound. Immediately after the purchase, the turnkey went to Billy, and asked him whether he had any property about him? "Property!" said Billy, "ay, plenty," and pulled out several notes. "But you have some more," said the turnkey, after Billy had exhibited £50 or £60 in Bank of England notes and gold. Billy also had the bank-notes he had just received from Barry, in exchange for the forged ones, in another pocket, and shoved them into the fire; but quite enough of evidence was pulled out of the flames to convict him. He did not appear to be in the least dismayed at this detection, but swore that he would *surve out* those who deprived him of his property. He was 50 years old two days before he was hanged. In this year also was executed Bellingham, for the murder of the Right Hon. Spencer Perceval.

1813, sixteen were executed; 1814, twenty were executed.

1815, ten were executed; amongst whom was Eliza Fenning, charged with the attempt to poison the family of her master, Mr. Turner, of Chancery-lane. This case, it is well known, excited the deepest interest, and was remarkable for the personal exertions of a high law-officer to put the law into execution.

1816, twenty-one were executed.

1817, thirteen were executed; amongst whom was John Cashman, who had appeared in the City amongst the Spa-fields rioters, on the day young Watson wounded Mr. Pratt, in the shop of Mr. Beckwith, the gunsmith, on Snow-hill. The execution of this unfortunate man took place opposite to the shop of Mr. Beckwith, but it is reckoned amongst the Old Bailey executions.

1818, seventeen were executed; 1819, nineteen were executed; 1820, forty-two were executed. Amongst whom were, for high treason, Thistlewood, Brunt, Tidd, Ings, and Davidson.

1821, twenty-five were executed; 1822, twenty-three were executed; 1823, nine were executed; 1824, eight were executed; 1825, ten were executed. Amongst whom was Fauntleroy, for the extensive forgeries, the particulars of which are fresh in the recollection of all. This year's executions had also amongst their number that of Probert, one of the murderers of Weare

the gambler. His evidence had been found necessary, in order to convict Thurtell, and he was let loose upon society with the brand of Cain upon him. His necessities compelled him to rob for bread, and he was hanged for horse-stealing. In 1826 fifteen were executed; and, in 1827, seven were executed.

## POETRY.

### NOVEMBER.

Or, how to be cheerful in the midst of gloom.

"With thee conversing, I forget all time,  
All seasons, and their change."

MILTON.

CHILL, gloomy, frowning, desolate, and wild,  
The woods disrobd, the flowery landscape spoil'd  
I see thee, dark November, move along,  
The nurse of suicide, the foe of song;  
A veil of drizzling mists thy temple shrouds,  
Thy daylight short, and link'd with gloomy clouds,  
Whose damps have wither'd nature with a frown,  
Turning the lovely verdant landscape brown.  
The sun that wanders, ghost-like, thro' thy skies,  
Dares scarcely on the morning eyelids rise;  
"Like angel visits few and far between,"  
Is seldom in thy twilight heavens seen.  
Each grove laments thy desolating power;  
And every garden weeps, and every bower  
Is stripp'd to naked sadness by the gale  
That sweeps in wrath along each verdant vale;  
Howling the funeral of the beauteous year,  
And spreading wintry wildness far and near!  
Quick fitful gusts, in hollow murmurs roar,  
And the dark waves in fury lash the shore.  
The warbling quire, through every grove is mute,  
And pasture fails the ruminating brute:  
The wain along the miry road is slow,  
For thou to man and beast art deem'd a foe;  
But most on man thy vengeful wrath is shown,  
A morbid sadness marks him for her own.  
And most is he depress'd, whose pleasure lies  
In verdant landscapes, and cerulean skies;  
His nerves relax'd, refuse their cheerful play;  
His mind is cheerless, and his health gives way;  
All buoyancy of spirit is suppress'd,  
The sprightly song, the animating jest,  
Have turn'd to gloomy sighs, he knows not why,  
He fears he must, yet is afraid to die;  
Each gloomy day, his fear-struck fancy feeds  
With horrid thoughts of suicidal deeds;  
While busy fiends impel him to the strife  
That blots his record from the book of life,  
For pistol, razor, poison, wave, or rope,  
Place him beyond the realms of grace and hope.

Not so the man whose hope on God relies,  
His comfort hangs not on November skies,  
To him the summer's sun and winter's gloom  
Lead cheerful onward to a quiet tomb.  
He builds no airy hopes on seasons bright;  
His are not blossoms that a blast can blight.  
What if the chilling east his nerves unstring,  
And fatal catarh ride on April's wing;  
And he may flower-like droop, and flower-like fade,  
Still on the Lamb his peaceful soul is stay'd:  
Beyond the changing seasons as they roll,  
Beyond the sun, beyond the vivid pole,  
Beyond the casualties of every hour,  
Beyond the clouds that o'er November low'r,  
Beyond the power of fortune and of fate,  
His prospects centre in a changeless state!  
Go, child of earth, survey thy frail delight!  
The sport of every day and every night;  
In every flower there is a worm 'th bud,  
For who on earth can shew thee any good?  
If gifts could please, Lothario had his share,  
His friends were affable, his fortune fair,

His lady loveliest of womankind,  
His park and gardens suited to his mind,  
His children all around him, and his board  
With costly plate and richest viands stored;  
All thought, if happiness was ever known,  
Lothario had the *patent* as his own;  
His life a true fac-simile of bliss,  
Which one so highly favour'd could not miss.  
Oh! could I o'er the rest but cast a veil!  
Nor fringe with blood the melancholy tale;  
But, soon the tragic news spread far and wide,—  
By his own hands the gay Lothario died!

O! dark November, fam'd for suicide,  
Thou scourge of silken ease, fastidious pride!  
Is there a latent evil in man's frame  
For which the doctor's skill has not a name,  
Of inflammation, bile, rheumatics, gout,  
Thy blighting skies will find the secret out?  
Of the innum thou searchest every pore,  
Withering the valetudinarian's core:  
O fatal month, thy *Archer* is a foe!  
His every shaft inflicts some deadly blow;  
A reign of death, all living things declare,  
And if one remedy is found—'tis prayer!  
Go now, ye feeble, to a throne of grace,  
Your only refuge, and your safety place,  
This, this alone, the languid harp can tune,  
And make *November* beautiful as *June*!

Northampton.

JOSHUA MARSDEN.

## ODE TO SOLITUDE.

O SOLITUDE! thou pensive, lonely maid,  
By genius woo'd, affected by the gay;  
The Muse to thee has numerous tributes paid,  
Fair as thou art, I love thee best away.

Born in thy lap, and nurs'd upon thy knee,  
Mid rural scenes and childhood's happiest hours;  
But even then we could not well agree,  
Oft would I stray beyond thy sacred bowers.

No truant e'er a greater pleasure took,  
Nor beat within his breast more rapturous glee,  
Released from school to shun the irksome book,  
Than felt my bosom to escape from thee.

Yet solitude—'tis wonderful—'tis strange,  
Thy company should give me no delight!  
In thy secluded paths I love to range,  
Through the wild twilight of the summer's night.

There would I wander in the sacred glade,  
Hid from the vulgar gaze and jarring noise;  
Nor would I court some fair Parnassian maid,  
'To increase the sweetness of sequester'd joys.

Nor would I long with goddesses to stray,  
Nor call the muses from their sacred hill;  
Nor languish with the Naiades to play,  
In wanton gambols by the murmuring rill.

These are thy daughters, beautiful and fair,  
Of matchless grace, and fascinating charms!  
But too sublime, angelical, and rare,  
'To be enfolded in a mortal's arms!

My earth-born notions are by far too rude,  
Nor can I to such excellence aspire;  
I would not on thy household peace intrude;  
'To gain thy favours I have no desire.

Some other nymph should my companion be,  
Partake my joy, and share the deep serene;  
Awake new thoughts, estrange my heart from thee,  
Give tenfold beauty to the sacred scene.

Could I ascend to heaven and count the stars,  
Tell all their motions, magnitudes, and laws;  
The belts of Jupiter, the poles of Mars,  
And Saturn's ring,—investigate the cause;—  
All knowledge know—tell how all worlds were made;  
With this vast wisdom back to earth repair,  
And find no social friend,—thy lonely shade  
Would turn my noon of hope to black despair!

For thee how many thousands daily pine,  
Go, my companion, soothe their hearts of grief;  
Their love for thee, more ardent far than mine,  
Thy absence will afford me great relief.

Blanch'd in the withering blasts of hoary time,  
Weary of tumult, or worn out with care;  
Or toil sustained in some ungenial clime;  
The invalid thy company may share.

Yet seasons have been, and may be again,  
Ere restless time complete life's varied year,  
When thy dull presence might assuage the pain  
Of the world's buffets, or the idiot's sneer.

Kick'd like a football up and down the world,  
The sport of fortune, nurs'd in noise and strife;  
And every thought into confusion hurld,  
Amid the bustle of a city life.

Perchance on board propell'd by wind or stream,  
Through the rough surges of the briny sea,  
Compell'd to hear some loud unhallow'd theme:  
O then, dear nymph, my thoughts would turn to thee!

Not for the love of thee (I must declare)  
I am not fully to thy charms resign'd;  
I love the place of thy abode, and thee  
With chosen friends companions to my mind.

I would the remnant of life's portion spend  
In social bliss, remote from worldly care,  
And fully answer time's important end,  
And calmly for eternity prepare!

Grimsby.

G. HERRING.

TRANSLATION FROM VIRGIL'S GEORGICS.  
(Book I.—line 231 to 258.)

BY THOMAS ROSE.

Through the twelve signs, each year, the golden sun  
Around the earth's divided orb doth run.\*  
Five zones of vast extent in heaven appear.  
Binding and covering round the mighty sphere:  
One ever redd'ning in the solar blaze,  
And always burning with its torrid rays;  
Beyond this flaming zone on either side,  
One clasps the pole,—of vital heat denied;  
Wrapt in blue ice those belts for ever lie,  
And the dark waters compass all the sky:  
Next unto these the temperate zones are laid,  
Their heat less fervid, and less cool their shade;  
Between these two the path divided lieth  
In which the sun obliquely tracks the skies,  
Nigh to the Scythian hills the sphere ascends,  
And towards the south of Afric downward bends:  
The highest pole is ours: the next is, where  
Departed shades and Styx' black shores appear.  
Like to a river, round the northern pole,  
In sinuous windings doth the dragon roll,  
Between the rugged bears, which fear to lave  
Their bristly bosoms in the ocean wave;†  
At the inferior pole, still night is found,  
And black shades gather (so 'tis said) around:  
Yet, perhaps, Aurora, when she leaves our sphere,  
To those dull realms her flaming torch may bear,  
When in our east the solar steeds ascend,  
Its urn of light red Hesperus may lend.  
Hence in their course the seasons we discern,  
And when to sow and when to reap we learn;  
When to adventure from the ocean's shores,  
And break its waters with propelling oars;  
When to put forth the armed fleet to sea,  
Or in the forest hew the lofty tree:  
So not in vain the signs of heaven appear,  
To mark the seasons of the various year.

\* The Ptolemaic theory of the universe places the earth at rest in the centre, and supposes the sun to revolve round it.

† Alluding to the bisection of the ecliptic by the equator.

‡ The constellations, Ursa Major and Ursa Minor, do not set to the higher northern latitudes: hence the poet feigns them to have a dread of the ocean.

## A LUCID INTERVAL.

MILTON.

"I to the heaven of heavens I have presum'd,  
An earthly guest, and drawn empyreal air."

O for the "music of the spheres,"  
With melody replete,  
The strains which fall on angels' ears,  
A golden harp—a seraph's tears,  
With native feeling sweet!

Those morning notes which Gabriel sings,  
Beyond the bounds of time,  
Veiling his face behind his wings,  
While one undying chorus rings  
Eternal and sublime!

That song which saints, in lays untold,  
Unceasingly indite,  
While still fresh mysteries unfold,  
Bright robes of fame, and thrones of gold  
Ineffable and bright.

"Oh! I would mount Elijah's car,  
To reach my soul's desire,  
Upclimbing from old earth afar—  
Where glows the virgin morning star—  
With charioteers of fire!

"Whirlwinds should urge my aerial flight,  
Dark clouds beneath me roll,  
Fathomless oceans of delight,  
And heaven with all its songs unite  
To captivate my soul!

"But, no! beside the blood-stained Cross  
Must be my humble path,  
Earth's glittering gold must be but dross,  
While counting mortal gain but loss,  
I wait the teacher Death!"

That glorious rapture shall be mine,  
That bright seraphic flame,  
On yonder eminence divine,  
A crown whose gems for ever shine  
Through my Redeemer's name!

Yet not on clouds, with steeds of fire,  
Shall I these glories see,  
But on my Saviour's breast aspire  
To heaven!—and there attune my lyre  
To Immortality!

Sept. 8, 1929.

BENJAMIN GOUGH.

## FRAGMENT.

Of a strange mixture are we made!  
How much of pleasure, dash'd with rising pain,  
Sparkles within our cup of life! What links  
Of joy and sorrow constitute the chain,  
Which we are doom'd to carry whilst on earth!  
We are a mystery to ourselves.—  
How high our thoughts aspire, and yet how low  
And grovelling are our tastes.—With hopes that  
stretch  
Beyond the bounds of this terrestrial globe,  
To dwell in heaven's unrevealed bliss:  
We cling to the corrupt and tainted things  
Of this vile earth, with a tenacity whose gripe  
Will only lose its hold in death.  
And as our nature, strange too is our lot,  
Youth often fades and dies away, whilst age  
With weak and tottering step still lingers on,  
Beyond the point when life has charms to give.—  
Some, whom we value most, are snatch'd away  
Before they pass the flower of youth; and love,  
And hope, and friendship only weep in vain,  
O'er the remains of those who shed a gleam  
Of rapture o'er our path, as transient as 'twas  
bright.  
And yet 'tis not in vain that those who die  
In early life are thus so quickly shorn—  
'Tis not in vain they run a shortened course,  
And reach the goal, whilst others through the race,  
Struggle, and faint, and labour, and repine.  
An unseen hand impels us on, or stays  
Our headlong steps. Our times are in that hand,  
And have been known from the beginning:  
And he who in his wisdom brought us forth  
From chaos, in his mercy calls us hence.

May 16th.

M. BROWN.

## TRUTH.

"WHAT is Truth?"—a fadeless flower;  
A tree, whose fruit has vital power;  
A spring, whose waters sweetly roll;  
A fire, which purifies the soul;  
A mirror, without spot and bright;  
A compass, always pointing right;  
A balance, having no defect;  
A sword, to punish and protect;  
A rock, immoveably secure;  
A way, which leads to joys most pure;  
A gem, more worth than nature's mines;  
A glorious sun, which ever shines;  
It is (in short, nor say we more)  
The TRUTH God whom we adore!

Dartmouth, June 5.

J. M. M.

## SKETCH OF MAN.

Man cannot be fully defin'd,  
So complex a being he's made;  
A compound of matter and mind;  
The angels beneath but a grade.

On fancy's swift pinions he soars,  
From system to system does roam,  
And nature's arcana explores,  
But seldom examines at home.

His nature's corrupted by sin;  
His heart is deceitful and vain;  
And many vile passions within,  
Oft rage, and torment him with pain.

Quite blind to the future, his breast  
Is prone to forebode and despair,  
Amidst present good he's unblest,  
And multiplies sorrow by care.

Self-love in his bosom doth dwell,  
And prompts him with caution to act;  
Ambitious, he's proud to excel,  
And often by envy is rack'd.

By bias or prejudice led,  
As int'rest or influence sways,  
E'en truth might with eloquence plead,  
Her precepts he rarely obeys.

Self-ignorant, he's apt to decide  
His brother, who falls in disgrace,  
And boasteth of virtue untried,  
When prov'd, commits actions more base.

Round pleasure's gay circles he hies,  
Of happiness always in quest;  
But vainly to gain her he tries,  
She's found with religion to rest.

Alas! how Imbecile is man,  
Who boasteth of reason's controul!  
The length of whose days is a span;  
Eternity limits his soul!

Dartmouth.

J. M. M.

## STANZAS

Written for an Album, entitled "Gems of Friend-ship."

In this bleak world of pain and care,  
Where all to sorrow tend,  
Oh, it is passing sweet to share  
The affection of a friend.  
To think, when other joys have flown,  
And nought is left but ill,  
That yet there is a faithful one,  
Who loves us truly still.

Such thoughts are like the flowers that bloom  
On winter's cheerless brow;  
Or stars that sparkle through the gloom  
And smile on all below.—  
Ye who have felt the tender bliss  
Which springs from friendship's stem,  
Oh, add a trifling pledge to this,  
And leave a "FRIENDSHIP'S GEM!"  
Birmingham, C. WOODMAN.

## LOSS OF SIGHT DEPLORED.

In early years, each power, each feeling blighted,  
Pensive I tread my sad and lonely way;  
My journey scarce begun, when soon benighted,  
Pain, gloom, and sorrow mark'd me for their prey.  
Of those I love, how many now are parted,  
While care and grief their aching bosoms rend;  
Come, blest Physician, heal the broken hearted,  
Be thou the exile's hope, the mourner's friend.  
To me in vain is honour laurels twining,  
Where science spreads her mid-illumining page,  
In vain to me the star of glory's shining,  
To shed her lustrous o'er the rising age.  
But must the flower of life thus ever languish,  
Ye gales from Paradise, revive its bloom;  
Though here its blossoms fade in with'ring anguish,  
Faith graft the stem to flower beyond the tomb.

## SONNET ON FAITH.

INSPIR'D by thee, my eye can pierce the gloom  
Which darkly hangs around this mortal state,  
My hopes can fix on joys divinely great,  
And my rack'd soul its wish'd-for peace resume.  
Thou bringest to my sense the rich perfume  
Of heavenly fruit, whose taste can never sate  
Or cloy the blessed soul.—I seem to pass the gate  
Of the third heaven, and hear my happy doom.  
The fears are all forgotten, which had late  
O'erflow'd my sinking heart.—As a lamb once slain  
Christ sits in glory, and I blissful wait  
Before his throne.—Oh wouldst thou but remain  
My constant guest, 'till thou in sight wert lost,  
Then should I vie in joy with heaven's redeemed host.

*Workoop, June 3d.*

M. B.

**REVIEW.—Discourses on various Subjects relative to the Being and Attributes of God, and his Works in Creation, Providence, and Grace. By Adam Clarke, LL. D. F. A. S. &c. &c. Vol. II. 8vo. pp. 404. Clarke. London. 1829.**

A REVIEWER is always glad when he can find a book that is able to speak for itself. He then happily escapes the charge of severity on the one hand, and that of partiality on the other, and is enabled to reserve his little stock of charity for the lame, the halt, and the blind; and these unfortunately are so numerous, that he is rarely in any danger of being overburdened with a superfluous capital.

Some months since, we reviewed the first volume of these discourses; the second has just made its appearance; and the third is announced as being already in the press. To what extent the series is intended to be carried, we have no means of ascertaining; but if those which may follow, equal in excellence the twenty-nine discourses included in the two volumes already before the public, and of this we have no reason to doubt, the pious and intelligent reader will view their termination with regret.

Both in the mode and the matter of Dr. Clarke's system of sermonizing, we perceive certain characteristics which are exclusively his own. Uninfluenced by

custom, and unawed by authority, he takes his stand on unfrequented ground, and forms for himself, as he proceeds, the path in which he pursues his course. In almost every step, we perceive some emanations of originality, and find the doctrines, precepts, and promises of the gospel illustrated by an appeal to the most familiar facts which human life, in the various gradations of society, affords. These are at times accompanied with some vigorous sentiment, some powerful reflection, or some affecting application to the conscience, which cannot fail to arrest the reader's attention, and to make a lasting impression upon his understanding and his heart. On subjects of the utmost importance, and of the most interesting solicitude, he delivers his thoughts with fearless intrepidity. To the language of equivocation he is an utter stranger; and on many topics which have given birth to a diversity of opinion, he expresses his own views with unhesitating perspicuity, being guided in his judgment, not by the example of others, but by the analogy of faith, the nature of things, the reasons he adduces, and the sanctions of revelation.

In his first discourse, which is on the ten commandments, he thus expresses his thoughts,

"It is the most ancient code or system of law ever given to man. All the nations of the earth have been unanimous in the opinion that the first code of law must have come from heaven; and so necessary was a divine origin for those laws, to which all were to render obedience, that the great legislators of antiquity were obliged to pretend that from some god or goddess, they received, by inspiration, the laws they proposed to the people, to whatever form of government they chose to apply them. The intercourse which Moses had with Jehovah, was soon known among all the nations of the East;—and from them the Greeks and Romans received the information. Hence the pretensions of *Numitor* among the ancient Romans;—*Lycurgus* and *Solon* among the Greeks, *Zeratusht*, or *Zoroaster*, and *Menu*, among the Persians;—and *Mohammed* among the Arabians. But no laws have been proved to be divine and rightly attributed to God, but those given by *Moses* to the Jews, and by *Jesus* to the Gentiles. The oldest record in the world is the Pentateuch. It is the simplest, the purest, and the most comprehensive, of all that has ever been delivered to men. Christ's sermon on the mount is the comment on the Mosaic code.

"These laws were written in alphabetical characters, invented by God himself: as it is most probable, that before the giving of the two tables of stone written by the finger of Jehovah, there were no alphabetical characters of any kind known to man."—p. 7.

In reference to the moral obligation mankind are under to observe the Sabbath, the following passage is deserving of particular notice.

"The world was never without a Sabbath, and never will be. And there is scarcely a people upon the face of the earth, whether civilized or uncivilized, that has not agreed in the propriety of having a Sabbath, or something analogous to it.

but it has been objected, that the Sabbath could be only of partial obligation; and affect those only whose day and night were divisible into twenty-four hours; and would never be intended to apply to the inhabitants of either of the polar regions, where their days and nights alternately consist of several months each. This objection is very slight. The object of the Divine Being is evidently to cause men to apply the seventh part of time to rest; and this may be as easily done at Spitzbergen, as at any place under the equator. Nor is it of particular consequence where a nation or people may begin their Sabbath observances; whether it fall in with our, or the Jewish, or even the Mahomedan Sabbath, provided they continue regular in the observance, and hallow to religious uses this seventh part of time."—p. 31.

Among the violations of the sixth commandment, "Thou shalt not kill," Dr. Clarke places all actions by which the life of our fellow-creatures may be suddenly taken away, or abridged; all wars for extending empire, commerce, &c.; all sanguinary laws; all bad dispositions which lead men to wish evil to, or meditate mischief against, each other; all want of charity and humanity to the helpless and distressed; all immoderate and superstitious fastings, and wilful neglect of health; all riot and excess, drunkenness and gluttony, extravagant pleasures, inactivity, slothfulness, indolence, intemperance, and disorderly passions; and all self-murder, whether by hemp, steel, pistol, drowning, &c. except through insanity. Adverting to those sanguinary deeds, which, in the nomenclature of fashionable ferocity, are denominated affairs of honour, Dr. Clarke has the following observations.

"All duellists are murderers, almost the worst of murderers: each meets the other with the design of killing him. He who shoots his antagonist dead, is a murderer: and he who is shot is a murderer also. The survivor should be hanged; the slain should be buried at a cross-way, and the hanged murderer laid by his side."—p. 36.

On the eighth commandment, "Thou shalt not steal," Dr. Clarke observes, that all rapine, theft, national and commercial wrongs, knavery, cheating, and defrauds of every kind, also the taking advantage of the buyer's or seller's ignorance, all withholding of rights, and doing of wrongs, are as much a breach of this law as highway robbery, house-breaking, and other flagrant deeds.

"All kidnapping, crimping, and slave dealing, are prohibited here, whether practised by individuals, the state, or its colonies. A state that enacts bad laws, is as criminal before God, as the individual who breaks good ones.

"But among all thieves and knaves, he is the most execrable who endeavours to rob another of his character, that he may enhance his own. This is that pest of society, who is full of kind assertions tagged with *but*s. 'He is a good kind of man, *but* every bean hath its black.' 'Such a one is very friendly, *but* it is in his own way.' 'My neighbour N can be very liberal, *but* you must catch him in the humour.' He who repents not for

these injuries, and does not make restitution if possible to his defrauded neighbour, will hear, when God comes to take away his soul, these words, more terrible than the knell of death: *Thou shalt not steal.*"—p. 40.

On the tenth commandment, Dr. Clarke has some pointed, but well-merited strictures on the papal church, which, to exempt its idolatry from censure, has in effect expunged the second commandment from the decalogue, and divided the tenth into two, to preserve the number. A communion which can resort to such expedients can never be considered as the church of Christ.

The discourse on the Ten Commandments is followed by one on the Lord's Prayer, in which many important observations on this most solemn duty occur. Against long prayers, Dr. Clarke enters his unequivocal protest. Having enumerated the various kinds of prayer to which human ingenuity has given names, he thus proceeds.

"It was by following this division, that long prayers have been introduced among Christian congregations, by means of which the spirit of devotion has been lost; for where such prevail most, listlessness and deadness are the principal characteristics of the religious service of such people; and these have often engendered formality, and frequently total indifference to religion. Long prayers prevent kneeling, for it is utterly impossible for man or woman to keep on their knees during the time such last. Where these prevail, the people either stand or sit. Technical prayers, I have no doubt, are odious in the sight of God; for no man can be in the spirit of devotion who uses such: it is a drawing nigh to God with the lips, while the heart is (almost necessarily) far from him."—p. 48.

In this volume we have thirteen discourses; founded on passages of holy writ, which apply to subjects of the utmost importance, and of the deepest interest to mankind. The extracts we have given may be considered as a fair specimen of the learned author's familiar mode of illustrating and applying the doctrines and precepts of his text. From each discourse similar quotations might be taken, but those already before the reader will be sufficient for our purpose.

In other respects these discourses are both argumentative and expository; but it will be difficult to give any detached part, without doing an injury to the connexion from which it must be broken. The reasonings, however, which they contain, never terminate either in theory or abstraction. They are brought to bear on the judgment and conscience of those who read, and rarely terminate until they enter the region of experimental and practical godliness, the nature of which they explain, and the necessity of which they both inculcate and enforce. A work so replete with good sense, solid argument, scripture

authority, beneficial tendency, and happily blending profound inquiry with familiar application, can derive but little advantage from the most splendid review of its contents.

REVIEW.—*The Winter's Wreath, for 1830, a Collection of Original Contributions in Prose and Verse.* 12mo. pp. 384. Whittaker. London.

On the plates, which ornament this beautiful annual, we expressed a decided opinion in our preceding number. During the month which has since elapsed, we have had both leisure and opportunity to re-examine these productions of the various artists, and to compare them with the honest conviction which we then announced. We have now only to observe, that time and minute scrutiny have tended to increase our admiration of their varied excellence, and to demand from us a confirmation of our former avowal, and, if necessary, to add some new tribute of approbation.

The volume, in which these superb engravings are now embodied, is decorated on its exterior with crimson silk, and with all the accustomed embellishments for which these rival publications have been rendered remarkable. Its aggregate appearance is so superlatively elegant, that the "Winter's Wreath" will not shrink from a comparison with those blooming annuals which start into being from the grand emporium of the world.

In the prose department, its tales, narratives, essays, and incidents, are uniformly characterized by a sprightliness of thought, and a vivacity of expression, which cannot fail to please the reader, while the sentiments which pervade the whole, are distinguished by a degree of chastity, on which the eye of Diana might continue to wander, without suffusing her countenance with a blush.

The interview of the stranger with "*Blind Howard*" is rendered interesting, because it is at once pathetic and true to nature: The dialogue is conducted with much pleasing simplicity; the characters are well supported; the vicissitudes of life are strongly marked, but without any ostentation or parade; and the conclusion leaves us in possession of an important antidote against the miseries of life, to which the whole tale, as if by accident, is rendered subservient.

"*The Silver Crucifix*," carries us back to the times of the Crusaders, and develops those lofty sentiments, and romantic

actions, for which the age of chivalry has always been distinguished. The air of romance, which appears scattered over its paragraphs, though unassociated with modern enterprises and manners, faithfully delineates the character of the twelfth century; and, perhaps, when seven hundred years more have elapsed, our conduct, pursuits, and habits of thinking and reflection, may appear as strange and incredible, in the eyes of posterity, as the era of the Silver Crucifix does to us.

The short dissertation on "*The Decline of Poetry*," is highly deserving of respect, and it will find among the numerous readers of the *Winter's Wreath*, who devote a portion of their time to sober reflection, many genuine admirers.

"*The Two Sisters*" is full of playful humour. It contains a pleasing delineation of rustic manners, and seems at first to threaten a catastrophe which is afterwards happily averted. The two ladies are so much alike, that the admirer of the one, unable to distinguish the object of his affection from her sister, is led into the commission of blunders, which are followed by perplexing effects; but the drama is wound up in an amicable termination.

"*The Fairy Stone of Halton Hall*" is full of interesting imagery. These fairy phantoms of the imagination are introduced as real beings, full of benevolence to all who treat them and their power with respect, but capable of inflicting vengeance on those who invade their rights. Sir Simon Halton is a miser, who regarded neither the fairies nor the poor. His cousin George, chosen to succeed to the property, respected both, but was on the eve of being disinherited for his generosity. The man of law was accordingly ordered to make a new will for the old miser; but, before he could arrive, Sir Simon had breathed his last, and George took possession.

"*Helen Irving*" is an affecting tale, interspersed with untoward incidents, with prospects terminating in disappointment, and in which a deserving officer, her husband, sinks under the weight of unmerited misfortunes, at a moment when fortune was beginning to favour him with her smiles. It is a tale calculated to excite sympathy, and to prepare those who read it for the adversities of life.

"*An Authentic Ghost Story*" begins and proceeds, as many and most of these supernatural tales are presented to the eye of observation, and the sanctions of credulity. A combination of circumstances gives evidence in favour of the unearthly

apparition, and a belief in its reality becomes general. The mystery is at length unravelled, and without goblin, or design at imposition, the obscurity is dissipated, and the apparition is found to be a long-lost son returned from the dangers of the sea, where he was thought to have perished. A ghost tale so well attested, which is afterwards found to belong to a living man, may well awaken suspicion on similar occasions, in a mind accustomed to reflection.

Many other stories and narratives, which we have neither time nor room to particularize, equally, if not more interesting, than any of the preceding, may be found in the *Winter's Wreath*; but those which we have noticed will furnish a fair specimen of their general character. The vivacity of style, and apparent ease with which they have been written, are admirably calculated to add vigour to the sentiments which their authors intended to convey. The manner will enhance the value of the matter, and, perhaps, each will impart an additional lustre to the other.

The poetical department contains many well-written articles. Most of their authors furnish proof that they are not strangers to the regions of Aonia, nor viewed as intruders when entering the presence-chamber of the Muses. In several pieces there is a spirit and pathos highly creditable to the names with which they are associated; and, whatever may be advanced by the author of "*The Decline of Poetry*," the volume in which his observations are recorded, furnishes indisputable proof, that the sacred fire is not only unextinguished, but still capable of glowing with genial warmth, and, at times, of bursting forth in lambent coruscations.

Both from the prose and the poetry we had intended to extract articles illustrative of the preceding remarks, but other Works, which wait our leisure, solicit also an admission into our pages. We hope, therefore, in our next number to supply the omission which at present is unavoidable.

From time immemorial, the splendid palace of magnificence has stood in "still increasing London;" and to this renowned city, her votaries have always resorted to do her homage. Of late years she has paid occasional visits to the enterprising spirit of Liverpool; but the *Winter's Wreath* for 1830, having erected for her reception an elegant country-house, and richly furnished it for her accommodation, the inhabitants of this flourishing town may confidently expect to be honoured in future with no small share of her presence.

REVIEW.—*The Picture of Australia, exhibiting New Holland, Van Diemen's Land, and all the Settlements from the first at Sydney, to the last at the Swan River.* 12mo. pp. 380. Whittaker. London. 1829.

OF this volume the author's name is concealed; nor does it furnish any internal evidence that he has ever visited the scenes which he describes, or drawn his knowledge of these distant regions from personal observation. He may, therefore, be considered as a parlour-traveller, who navigates turbulent oceans, surveys remote portions of the globe, and makes himself acquainted with their natural phenomena and varied productions while sitting by his fire-side. This indeed is no uncommon practice. The real adventurer furnishes the materials, while mere book-makers

"— in opinion stand  
His rivals, winning cheap the high repute,  
Which he through hazard huge must earn."

But these preliminary remarks have little or no connexion with the book itself, which must either stand by its own intrinsic merits, or sink by its own defects, from what source soever the materials have been derived. If satisfied with the information which it communicates, we duly appreciate the value of its contents, and give the author credit for his industry and fidelity, even though a considerable portion of what he has written should be destitute of originality. Such is precisely the case with the volume now before us. It is a compendium extracted from numerous publications, which (treating of these regions) were written by various authors, from observations made under a great diversity of circumstances, and at different periods of time.

The views which the author has taken are comprehensive rather than minute, his eye having been more directed to the boundaries of a grand outline, than to the localities of detail. The whole work is divided into eleven chapters, which, in leading terms, are thus characterized.—"General Description—Seas, Islands, Reefs, &c.—Climate, Soil, and appearance of the Country—Native Minerals and Plants—Animals—Native Population—Progress of Discovery—Sketch of the Colonies and Settlements—Towns, Buildings, &c.—Colonial Population—Institutions, Cultivated Produce," &c. Under these general heads the writer has arranged the various species that present themselves in each department, noticing their distinct peculiarities, and occasionally accompanying them with reflections to which the phenomena give birth. Hence,

taken in the aggregate, his work embodies nearly all the information that New Holland can be expected to afford, with the exception of such as results from the discoveries which adventure daily makes, and from the new settlements continually springing up under the fostering hand of industrious enterprise.

Of its animal and vegetable productions, the account is both copious and interesting; and more particularly so respecting those species which are exclusively natives of this vast portion of the globe. It is, however, to be regretted, that of the kangaroo and of various other animals, the natural history is but imperfectly known; and it is not improbable that some of the tribes will become extinct before their habits and peculiarities have been fully explored; or, if this should not be the case, that their native propensities will be so disturbed by interruption, that they will assume an artificial character, and be transmitted to posterity with but little that is purely original besides the name.

In the mineral department, no mines of gold or silver have been discovered, but what, to a growing empire, is of far greater moment, iron ore and coals are found in abundance. These are among the physical elements of national resources, without which genuine independence can never attain permanent stability. In almost every department, the capabilities of Australia furnish a solid foundation for an empire, of which future ages will behold the greatness.

On the native population the author looks with a more favourable eye than many of his contemporaries and predecessors have done. The hostility towards the Europeans, which they have occasionally manifested, he attributes to some previous acts of aggression on the part of their invaders, either through accident or design. He admits that their condition is in every respect truly deplorable, but argues that their genuine character is very imperfectly known.

To those who are acquainted, from other sources, with the history of Australia, this volume will communicate little that is new; but to such as have not been favoured with an opportunity, it will be found replete with valuable information. The author has condensed his materials within a narrow compass, and ranged them in consecutive order, in a plain and intelligible manner. To young persons it will be found both amusing and instructive; and those who are farther advanced in life, an attentive perusal will repay with an ample remuneration.

REVIEW.—*The Amulet, a Christian and Literary Remembrancer, for 1830, edited by S. C. Hall. 12mo. pp. 392. Wesley and Co. London.*

DR. JOHNSON has somewhere said, that "choice is always difficult where there is no motive for preference." The truth of this remark we can fully attest by our own experience. In the situation which he has supposed, we find ourselves at present placed: encircled by beauties which spread their loveliness before us, and attracted on all sides by an influence which in any one direction, nothing but a counteracting operation can prevent from being irresistible.

Since these literary and graphic flowers first made their appearance, we have thought, as year succeeded to year, that the fruits of ingenuity and effort, annually placed before us, never could be surpassed. Time however, in its movements, has given a stimulus to the march of excellence; and, by producing new creations in the regions of fancy, arrayed the offspring of genius in still more exquisite charms. We therefore blush to find ourselves among the "false prophets;" and, to make some little atonement for past presumption, now candidly acknowledge, that we know not the altitude which perfection may ultimately attain.

The *Amulet* is somewhat distinct in its character from most of the other annuals, which compete for fame in the market of elegant literature and graphic excellence. Its articles in general have a religious aspect, but without any gloom of countenance, or lines of moroseness disfiguring the features. In its ample wardrobe, truth has obtained garments of the finest texture, and of the most delicate hues, softened and irradiated by the smiles of virtue, which derive their principal energy from the sanctions of revelation.

The graphic illustrations, twelve in number, confer an honour on the creative energy which gave them birth, and on the hands that imparted visible perfection to the emanations of genius. Among these, several are of the superlative order, and demand a something more than general notice.

The *Fisherman's Children* is exceedingly characteristic. The scene is barren, but extended; a huge rock, a vast expanse of sea and sky, and two children anxiously gazing on the surface of the water, comprise nearly all. The boy, pointing with his finger to some distant object on the waves, attracts the attention of his sister. The coming father is pictured to the imagina-

tion, and both children appear absorbed in the intensity of expectation.

*The Gleamer* has a lovely countenance; innocent simplicity and contentment are alive in every feature; the dog has his share of joy; all around is rural, neither contaminated nor adorned with the adulterations of art.

*The Pedagogue*, includes some fine delineations of character. Old Vindex, with solemn gravity of countenance; the urchin, at once the victim of fear and eagerness; his accuser or vindicator half bursting with vehemence; and the lady, with an anxious look, watching the language and emotions of the culprit, excite conflicting agitations in the observer's mind.

*The first Interview between the Spaniards and Peruvians*, exhibits the former with all the gloomy ferocity which fanaticism and superstition can inspire. This is finely contrasted with the open and unsuspecting amazement of the latter. The appearance of the former excites our detestation, while that of the latter awakens sympathy and compassion.

*The Minstrel of Chamouni*, in an attitude of reflecting solitude, mingled with an air of pensive sorrow, is an exquisitely finished picture.

But that which crowns the whole, is *The Crucifixion*. The representation of "Darkness visible," seems to be inimitable.

On the plates we have named, and on others which we have not distinctly noticed, the work of the engraver appears in an highly advantageous light; but on the two latter, Robinson and Le Keux seem to have lavished all their graphic powers. The engraving of *The Minstrel of Chamouni* is said to have cost one hundred and forty-five guineas, and *The Crucifixion* one hundred and eighty. The beauties and skill displayed in these, would extract from language nearly all its epithets of praise.

In the literary department there is much to interest the feelings, and to command admiration.

*The Two Delhis*, though somewhat romantic, abounds with sterling materials, and the story is excellently told. It displays an extensive acquaintance with Turkish character, manners, names of places, local geography, and with the restless ambition of the Sultans. It conducts us through commotions and vicissitudes, presents to our view the overthrow of pride, and the detection of hypocrisy, and terminates with a tribute of respect to sincerity, the advice of which was rejected until too late to be rendered serviceable.

*Annie Leslie*, an Irish story, by Mrs. S. C. Hall, is told with much national pathos. The incidents are numerous, interspersed with native humour. The scene is dramatic, and concludes with the triumphs of independent virtue over treacherous and unfeeling oppression.

*The Glen of Saint Kylas*, is a tale of fearful interest. It paints avarice in its proper colours, half absorbing virtue in its vortex; but from which the latter emerges, and emits, in the vale of honest poverty, a mild and unostentatious light.

*We'll see about it*, is a keen satire on Irish indolence and procrastination, and from the hints given, many on each side of St. George's channel, might learn some profitable lessons.

*A Tale of Pentland*, by the Etterick shepherd, is tinged with blood. It carries us back to the days when the Scottish Covenanters were persecuted to death. The scene is tragical; but some rays of compassion which occasionally appear, enliven the gloom. Favour to a person in distress is repaid under a change of circumstances, and happiness results from the interposition of friendship, arresting the hand of death.

*The first Invasion of Ireland*, is both traditional and historical. To the antiquarian it is full of interest; but with the general readers of these annuals, the subject is buried too deeply in remote ages either to excite a fervid glow in the imagination, or to make a deep impression on the memory.

From an interesting narrative, entitled "The Austral Chief," by the Rev. William Ellis, author of *Polynesian Researches*, &c., we take the following extract. It is the record of a fact, which, falling under the notice of this intelligent Missionary while in the South Sea Islands, marks the disasters to which the natives are at times exposed, and, on the present occasion, displays the over-ruling providence of God in making a calamity subservient to his wise designs, in diffusing the light of Christian truth among the benighted inhabitants of the globe. We have only to regret that the article before us is too long to be given entire; but in its abridged form it will be rendered intelligible.

"It was a clear morning, in the spring of the year 1821, when a party of inhabitants of Huahine left their dwelling in one of its fertile valleys, and ascended the high mountains that rise near its northern shores. The season of westerly winds and heavy rains, the only variation of the tropical year, had passed away, and the calm settled weather that succeeded, heightened the effect of the vernal freshness, which was spread over the diversified scenery. The face of the heavens, with the light transparent cloud that occasionally passed



the shore, and then removed their canoe to a place of security.

The attention and hospitality of the Maorians soon raised the spirits, and restored the strength of the strangers, who narrated to their friends the calamities that had befallen their country—the direful anger of the evil spirit—the perils of the tempest, and the distressing incidents of their voyage. The former, after listening with interest and sympathy to the details of their sufferings, assured them that they themselves formerly attributed every ill to the malignity of evil spirits, whom they feared and worshipped; but now had learned that their destinies depended on a higher power—the living God, the Creator of the world, and the Preserver of mankind. Him, they said, they now desired to love and serve; and leading them to what were once regarded as their sacred groves, they pointed to demolished temples, broken altars, and mutilated idols, in confirmation of the impotency of their once dreaded, and, as they imagined, powerful gods.

These things were no less new than startling to the strangers, who anxiously inquired what had induced this change. To this their friends replied, that many years ago, white men had come in ships from a distant land, bringing with them a book, which they said made known the will of the true God; that these strangers took up their abode in one of the islands they had passed, and declared among the people that they were no gods that were made by man; that there was but one God, and that all men should render him homage and obedience; that costly offerings and human sacrifices could obtain no pardon for offenders; but that there was one, through whom his mercy was bestowed, the Saviour Jesus Christ. They told them too, that after many years, the people of those islands were convinced that what they said was true, demolished their temples, broke their altars, burnt their idols, and sought to know and to obey the Christian's God, and seek his favour, through that Saviour, whom the white man's book made known. They added, that the chieftains in the eastern islands, soon after this, proposed to them to do the same; and that although at first they feared the anger of the evil spirit, they had at length complied.

This account increased the astonishment and curiosity of the strangers, who anxiously inquired if any of these individuals still remained; they were informed that some of them were residing in the neighbouring islands, the summits of whose mountains might be seen in the eastern horizon. Hither they determined to proceed; and when the wind blew from the west, the Austral Chief and his devoted band again embarked, not to fly from the anger of a malignant deity, but to search for the white men, who could explain more fully the strange things they had heard.

The winds were favourable, and they soon reached the nearest island, Borabora; but being unacquainted with the coast, they missed the entrance to the harbour. A boat came to them out at sea, and finding that they could not steer their vessel in, conveyed Auna and his wife, with one or two attendants, to the shore. Nothing could exceed the astonishment of the party as they landed on the strong and extensive pier or causeway, built of coral rock, and proceeded through the settlement to the white man's dwelling. They probably regarded Mr. Orsmond, the missionary residing there, as a superhuman being; and when they saw some of his books, remembering, perhaps, what they had heard about the knowledge derived from the white man's book, they asked if they were not his or spirits.

The party that were left in the vessel proceeded to Raiatea, near which they were met by boats from the shore, and piloted into the harbour, whither they were soon followed by Auna, their chief. Here his astonishment was again excited, and he seemed to be transported into a new world. The white men and their families, the European dresses, hats, and bonnets of the natives; their neat white plastered dwellings, turning-lathes, forge, schools, chapel, &c. filled the voyagers with admiration and surprise. They were introduced to the king and chiefs, and treated with hospitality equal to that which they had received in the islands already visited. They became acquainted with the use of letters; and renouncing the gods of their ancestors, united with their friends in Christian worship.

The society of their new friends, the novel and interesting pursuits, which daily added to their knowledge, and occupied their time, were eminently adapted to impart satisfaction and delight to the chief and his companions. Still their happiness was incomplete. Auna was not a stranger to the kindling emotions of patriotism; and, though he had fled from his native land as the only means of escaping destruction, it was still his native land; and if any of its inhabitants survived, they were still his countrymen. Month after month passed away; and often they thought and spoke of their native home, and while the new and wondrous things they each day saw and heard, produced a deeper impression on their minds,

they became still more desirous to impart a knowledge of them to their former friends.

No means of effecting this occurred until a vessel of auspicious name, *The Hope*, bound for England, touched at the island where they were residing. The captain, on being told their history and their wishes, generously offered to land them on their native island, near which his ship would pass. Auna and his friends received the announcement with demonstrations of the liveliest joy, and strongly impressed with a desire to benefit his countrymen by his return, he hastened to the white man's dwelling. His appearance and his speech upon this occasion were peculiarly affecting. He was in the prime of life, less than thirty years of age; his figure was tall and somewhat slender; a native pareu was bound around his waist, and a light scarf hung carelessly over his shoulder; his dark hair, curled slightly; and on his head he wore a curiously plated helmet, surmounted with a palm-leaf tuft, which, waving in the wind, or bending gracefully with each movement of his head, added to the animation of his countenance. He addressed the missionaries in brief unstudied language, earnestly requesting them to visit his native island, or at least to send instructors. His request was made known to the inhabitants of the settlement, when two intelligent, industrious, and judicious christian men offered to accompany the party. The chiefs and people brought a number of useful iron tools, which they presented to the stranger and his friends. They now collected writing paper, pens, ink, knives, scissors, tools, books, &c. for their own countrymen and their wives, who were excellent women, that they might instruct the people, among whom they were going, in useful arts as well as sacred truth.

On the following morning, the people met in their neat and spacious chapel. Here Auna tendered his grateful acknowledgments for their kindness, and, with evident emotion, affectionately bade them farewell.

The men who had so generously offered to accompany them, and who had that morning left their comfortable dwellings and their cultivated gardens, appeared there, attended by their wives, and one of them by his children; with mingled feelings they took their leave. They were now, by those who remained, committed in solemn prayer to the care of Him who rules the winds and waves, and is 'the confidence of them that are afar off on the sea.' The king, chiefs, teachers, and people, then exchanged their parting salutations, embarked in the boat, and proceeded to the ship. Numbers, anxious to defer the moment of final separation, attended them to the *Hope*; and, when they, and the Raiateans by whom they were accompanied, were safely on board, returned to the beach, watching, with intensity of feeling, the vessel, until its white sails appeared like a small speck in the distant horizon.

Three days after their departure, they beheld the summits of the Rurutuan mountains. When the vessel had approached within a few miles of the land, Auna and his friends entered the boat, and under strong and mingled feelings, proceeded to the shore, where he was welcomed by the remnant of his countrymen residing at the place. The tidings of his return soon spread through the island; and the whole population, small indeed since the removal of the scourge from which he had fled, came to tender their congratulations. On the night of his arrival, Auna conveyed his own idol on board the ship in which he had returned, and on the following day convened a public meeting of his countrymen. In honour of the chief, they came arrayed in the dress and ornaments worn on public occasions, and presented a singular spectacle. Chiefs bore their curiously carved staves; warriors appeared with their plumed helmets and formidable spears; while the priests and others exhibited on their persons all the varieties of native costume.

The little Christian band met the assembly; and Auna, demanding attention, narrated the incidents of his voyage, the countries he had visited, and informed them especially of the knowledge he had obtained respecting the true God; the destiny of man, and the means of securing lasting enjoyment in a future state; denouncing their mythology as false—their idols as mere images—their priests as impostors; and proposed to his countrymen to follow his example in renouncing their ancient religion, and adopting that which led to happiness in this world, and promised immortality. This startling proposition was opposed by the priests, but received with acclamation by others; among whom an aged man in particular, alluded to the momentous declarations that day made, that they had souls; that after death these souls would live—truths which, he said, they never heard before. After further opposition from some who, assuming all the wild attitude and gesture of a Delphic priestess, and pretending to be inspired by the gods, threatened vengeance, it was proposed to bring the power of the gods to public trial. A number of kinds of food were regarded by them as sacred, and it was declared,

that if any female should eat of these, death, or some other signal punishment, would instantly follow. The chiefs were recommended to prepare these kinds of food for a public entertainment, of which both sexes should partake, that they might thereby demonstrate the idol's impotency, and the priests' deception. The prohibited food was dressed and served up in public, at the time appointed on the following day. After acknowledging the bounty and soliciting the blessing of the true God, Aoura, his wife and friend, the Raatean Christians, with their wives and children, sat down and partook, untidily, of the sacred viands. The chiefs, and people who stood around, were not uninterested spectators; and when they saw this inflexible law of the gods, in no instant death followed, and neither convulsive agony nor instant death, they simultaneously exclaimed, "The priests have deceived us." But for the influence of Aoura and his friends, they would have fallen in rage upon the aged chief priest who was present. Notwithstanding the remonstrances of the chief, they instantly destroyed his house and plantations. The multitude then went to the temples, hurled the idols from the thrones they had for ages occupied, burnt to the ground their sacred buildings, and then proceeded, *en masse*, to the demolition of every temple in this island.

"When visited, three years after this event, Rurutu presented all the attractive peculiarities of its romantic scenery, improved by the change in its inhabitants. The Raatean teachers had not only instructed the people in the use of letters, and the principles of religion, but had introduced among them a number of useful mechanic arts, which, while they promoted industry, increased the comforts of the people. Near the spot once occupied by the temple of Rurutu's former god, stood a neat and spacious building for Christian worship; and within sight of this the school and dwellings of the teachers. Aoura had built himself a white plastered cottage, and surrounded it with a neat and well-stocked garden. The comforts he enjoyed were shared by others, who regarded him with gratitude and admiration; and future generations will perhaps honour him as the Alfred of their history. The Austral Chief had the satisfaction of beholding his countrymen, whom a few years before he viewed as doomed to perish from the anger of malignant demons, now rescued from the dread delusion, and rapidly advancing to a state of intelligence and piety, industry and happiness."—p. 368—390.

The poetical articles coincide in moral and religious character with those in prose. Several of them are the productions of pens well known in the temple of fame. Being both spirited and appropriate, they add new laurels to the wreaths of those whose names they bear. Among these effusions, "An Old Man's Story," by Mary Howitt, is most pathetically told. It records a tragic deed with great feeling and simplicity; but having no room for further quotations, we take our leave of the Amulet under impressions of high gratification, and without any apprehension of being charged by the reader with having excited expectations that have been rewarded with disappointment.

REVIEW.—*Friendship's Offering: a Literary Album, and Christmas and New Year's Present for 1830.* 12mo. pp. 394. Smith, Elder, and Co. London.

IN the elegance and durability of its binding, "Friendship's Offering" excels all its contemporaries, kindred, and rivals. This was a tribute of respect merited by the preceding volume, and its conductors, satisfied with this ornamental superiority, have seen no reason this year to change its coat.

On ranging through its interior decorations, our eyes are regaled with thirteen exquisitely finished engravings, every way worthy of the creative design that first called them into existence.

The presentation plate is tastefully designed, and neatly executed.

"Lyra" is a lovely picture, on the original of which, nature has lavished her bounties; while art has exhausted its powers in giving symmetry and attraction to a successful imitation. The arm and bosom might have been imagined, even though they had been less exposed.

"Vesuvius" is an awful scene. The commotion with which the eruption disturbs the air, and deforms the sky, is finely conceived. Near the mouth of the crater, the rising flame conceals every other object; but beyond its range, the burning stones which had been projected to indefinite heights in the atmosphere, returning with illuminated trains, resembling in miniature the tails of comets, have a fine effect. The expanse presented to the eye is enlightened by volcanic flames, and appears magnificent in awful barrenness. The town stretching at the base of the mountain, the inhabitants, the boats, and the water, all involved in portentous shade, add much to the gloomy grandeur of the whole.

"Echo" has selected a lovely retreat. It is a romantic valley, in which the wild sportings of nature appear in all their exuberance. Trees, waterfalls, projecting precipices, and edifices rendered indistinct through mere distance, may easily be conceived to furnish a spot in which the daughter of Aer and Tellus pined away for the love of Narcissus.

"Reading the News" is full of humour. The mechanic neglects his business, the baker forgets to carry home the dinner, a girl, with a huge child in her arms, listens with eager attention, and the boy neglects to trundle his hoop. The whole is so characteristic, that, even without his name, it might easily be known to be the production of Wilkie.

"Spoleto," a foreign scene, includes great variety; it presents to the eye an interesting landscape, and, among distant hills, and other wild irregularities of nature, displays buildings which recall to the mind departed heroes, who flourished in ages now no more.

"Catherine of Arragon" is full of plaintive simplicity. The artist introduces us into the chamber, in which this disconsolate and much injured queen sits with an attitude and countenance marked by pen-

sive solitude. Her maid, on a lute, endeavours to divert her melancholy, but there is a worm at the root of the gourd, which nothing can remove. From the lines connected with the engraving, entitled "Queen Catherine's Sorrow," we learn, that the moment represented is that in which Anna Boleyn begins her triumphs, shines in all the pageantry of royalty, and enjoys the shouts of myriads, to whom "hosanna" and "crucify" are terms of equal indifference.

"Mine Own" is a lovely countenance. It is that of a young lady, in which the smiles of youth and beauty are heightened by all the charms of placidity and innocence. The figure is associated with every thing to attract, and with nothing to disgust. We cannot, however, command language to do it justice. To be known it must be seen; and seen, it cannot but be admired.

"Early Sorrow" is interesting beyond all expression. A little girl with a dejected countenance, a downcast look, and a tearful eye, is gazing with an intensity of feeling on a dead bird, just taken from the cage. Nothing can exceed the attitude in which the child is placed. The hands appear by their position to participate in the mental sorrow, and the fingers seem to express the anguish that is labouring within.

"Mary Queen of Scots presenting her Son to the Church Commissioners" is full of pathetic interest. The grouping is well conceived, and the arrangement of the figures, both male and female, well preserved. Its importance, however, is chiefly derived from the historical facts and circumstances with which this event is known to be connected.

"The Masquerade" displays the toilet of a lady in fashionable life, holding the mask in her hand, and preparing for midnight amusement and adventure. A servant is equipping her for the coming event, and just behind are two faces secretly exploring this abode of retirement, and gazing on a countenance which is intended to be concealed. The tale or dialogue, by Mrs. Hofland, on which this plate is founded, unfolds the dangers to which ladies are exposed, when visiting these genteeler sinks of iniquity. Happily for the lady in question, she is uniformly protected from ruin and insult by a faithful attendant in disguise, who finally appears to be her lover, just returned from a long and distant voyage.

"The Honey-moon" is rather too luscious in its appearance, but its character appears considerably modified in the poetry which describes the subjects and

the occasion. It is the Honey-moon of *Cupid and Psyche*. Venus pays them a visit, and, reclining in an attitude which might have been spared, and with an exposure which would have admitted a little more covering without any disadvantage to delicacy, moralizes on their future conduct.

"The Spaewife" is a kind of gipsy scene, in which an old hag, in retired seclusion, examines the palm of a young lady's hand, and announces to her the decrees of fate. Two others are waiting to know the records of destiny, and in the countenances of all, the most intense interest is depicted. Just behind some rude palings,

"Sly Sandy of the mill  
Lends in a hint to help the gipsy's skill:"

and, at the same time, overhears the fortune of the young ladies.

These designs, by various artists, display, in the plates which embellish this elegant volume, some fine specimens of graphic skill. Several of them are finished with superlative excellence, and scarcely one falls so low, as what, on other occasions, might be called creditable mediocrity. In works of this kind, sanguine expectation is strongly excited, and no engraving, unless of a superlative order, can hope to escape censure, much less to merit praise. Competition in the rival candidates for public favour is exceedingly great, and so far as we have inspected the annuals for 1830, their numerous and tasteful readers will be highly gratified; nor will *Friendship's Offering* be found deficient in its title to a large share of particular approbation.

Of this volume, the literary department, both in prose and verse, corresponds with the ornamental. A playful prologue occupies the station of a preface, and expresses sentiments which are highly liberal.

*Il Vesuviano* is replete with incident, character, and interest. The scene is foreign, and, as a natural consequence, it contains a delineation of foreign vicissitudes and manners. Commotion, conflict, devastation, and blood, are its most distinguishing features.

*The Outline of a Life* is autobiographical. It contains much novelty in the events which it records. The style is energetic and pleasing. The author clothes his ideas in a happy variety of expression, enlivened by unexpected emanations of thought, which are suggested by a spirit of animation that diffuses its active operations through every part of the narration.

*The Voyage Out*, is a curious mixture of the humorous and the pathetic, such as

may be supposed to arise from incidents occurring on a long and tedious voyage. But this topic has been so much hack-nied, that imagination can hardly find any thing new, on which to exercise its inventive powers.

*The Cobbler Over-the-way*, is highly characteristic. He is a strange compound of industry and idleness, of sobriety and drunkenness, of poverty and contentment, of passion and philosophical cheerfulness.

*The Lover's Leap* is romantic. It is one of those tales in which the abilities of the writer are not less conspicuous than the exploits of his hero and heroine. Malcolm is enamoured of Marion, whose life he had saved; but her father is hostile to their union. After a long absence, they meet; she declines his hand; he attempts to drag her with him over a precipice; she narrowly escapes; and he perishes in the abyss below.

*The White Bristol* is a stage coach; and the adventures of the passengers form the substance of the tale. It embodies much sprightliness of thought, and vivacity of expression. It is a good picture, which may frequently find a mirror in reality. Variety atones for its length, and a careful preservation of character prevents it from becoming tedious.

*Rodolph the Fratricide*, is a tale of horror. Marrying beneath his dignity, he is disinherited, and all the feudal grandeur, wealth, and titles of the family, go to a younger brother. Rodolph, seeing this, laments his own condition, treats his wife with coldness and contempt, seizes an opportunity, murders his brother while asleep, and regains possession of the forfeited inheritance. His innocent wife, accidentally witnessing the deed, becomes a maniac; and Rodolph, the victim of remorse, dies in agony through the phantoms of his guilty imagination.

*Mourad and Euxubet* is a Persian tale, and partakes largely of Oriental hyperbole. It is well written, contains a fair delineation of Eastern manners, and leads through various vicissitudes. It will be found interesting, by all who love to contemplate reality bordering on the marvellous.

*Larry Moore*, by Mrs. S. C. Hall, is a pretty little sketch of Irish indolence and procrastination. Poor Larry can never be induced to think of to-morrow.

*Lucifer* is a well-told tale. A painter, drawing the fiend, has mingled in his countenance some features suggested by the image of a lady which lay entangled among the fibres of his heart. Hence, he began both to hate and love the work of his own pencil. This conflict becomes at

length so powerful, that the artist falls a victim to the workings of his own disordered fancy.

The poetry in this volume is highly respectable, but the numerous pieces which it contains, we have neither room nor time distinctly to notice. From the prose department we would gladly have given some tale or narrative, but the objects of our selection are all too long for insertion. With the effusions of the muse this is not the case: we therefore give the following, almost, promiscuously taken, and thus bid adieu to this highly ornamented, lively, and interesting volume.

#### "A CHARACTER.

BY S. C. HALL.

"He was a very old man—and had seen  
His children's children flourish as they grew;  
Yet strong in mind as he had ever been—  
Unworn by fourscore summers—still he drew

The eyes of all men on him: for his fame  
Had gone forth to the nations; and his name  
Was, like himself, time-honoured,—and his look  
Was as the index to some well-penned book.

"It was his age's winter; yet he bore  
His years with dignity, for, in his spring,  
His wild shoots were well pruned—so that he wore  
His summer garment bravely; age might bring  
His full boughs nearer earth, but could not kill  
The root that sent forth fruit and blossoms still;  
The tempest o'er it many a time had passed,  
Yet left it firm and noble to the last.

"He had a winning softness when he would;  
Yet sometimes he was like the shower that sheds  
Apparent wrath while it produces good,  
And bends young buds to bid them raise their  
heads,

That with more profit they may hail the sun;  
And some were even by his harshness won,  
Because they knew 'twas kindly meant, and kept  
But as a spell to waken those who slept.

"Greatly he trod the earth, and men would bow,  
The high and lowly, with respect to him—  
Though many a furrow deeply marked his brow,  
Though his once penetrating eye was dim,  
And though the weight of age had bent the form  
Which, for twice forty years, had stood the storm  
That, bearing many a goodly one to earth,  
Had left him—as if conscious of his worth.

"He was the friend of all who knew him—all—  
A kindly fountain, with perpetual flow;  
And well he knew and much he loved to call  
The feelings forth, that give a brighter glow  
To things of earth:—he felt the poet's fire,  
Albeit his fingers never touched the lyre—  
His was true inspiration, for his mind  
Had ranged from God to nature, unconfined.

"But—must we say that he no longer lives?  
And—as the painter when his sketch he views—  
Outlined from nature—pauses, ere he gives  
The last touch of his pencil, lest he lose  
The character of what he copies—here  
We feel how bare our picture must appear,  
Wanting the finish that to all should tell  
How, having lived in honour, he died well."

#### "AN ISLAND OF THE WEST.

'T was a lovely scene: the moonlight lay  
'Restless and flickering on a glassy sea;  
By fresh and crystal streams, stately and free  
Grew palms and spiky shrubs; and in the grey  
And silvery beauty of the night, the play  
Of the light breeze, cool from the mountain lea,  
Came breathing o'er the woodlands fragrantly,  
And there were flowers that bloomed not in the day

But in the hour of silence and of sleep  
 Unclosed their sweetness to the moonlight air.—  
 It seemed an Eden, circled by the deep!  
 —But with the day-break fled that vision fair:  
 For then came darkly forth to toil and weep  
 Sad myriads held in hopeless bondage there! H.”

REVIEW.—*The Gem for 1830.* 12mo.  
 pp. 275. W. Marshall, London.

WHEN a person is admitted to the luxuriance of a spacious garden, though all the varieties of floral beauty presented to his view may have their peculiar charms, he will be naturally led to prefer some before others, either on account of their superior fragrance, their greater delicacy, or their stately appearance. His selection of a few in preference to the rest, will not, however, in reality detract from the worth of the latter, since he only makes an honest choice of such as are most congenial to his individual taste. We cannot say that the “Gem” ranks above other Annuals in our estimation, or that we can give it an equal place with some of those exquisite volumes which have lately come under our notice. It is, notwithstanding, an elegant little book, embellished externally with silk and gold, and internally adorned with several very choice engravings, which cannot fail to secure admiration. It also contains a pleasing melange of literary novelties, calculated, by their peculiar sprightliness of character, to afford amusement, without offering any violence to virtue.

To secure the literary department of the “Gem” from the charge of dulness or insipidity, we need only mention the names of T. K. Hervey, E. M. Fitzgerald, Mrs. Norton, Dr. Bowring, Miss Mitford, Sir Aubrey de Vere, Bernard Barton, Croly, &c. &c., as being among the number of contributors.

The first engraving in the book is “Rose Malcolm,” a finely executed picture of chivalric enterprise. “The infant Bacchus brought by Mercury to the Nymphs,” is a sweet delineation of classic fable, though, in the eyes of those who perceive not the elegant allusion, it will seem to approach very near the bound where propriety ends and indelicacy begins. “The Gipsy Belle” is very characteristic, both in design and execution. “The Stolen Interview” is a happy effort. Wilkie’s “Saturday Night” needs no comment. “The Halt on the March” is full of exquisite feeling. “Verona” is a highly picturesque engraving. “Tyre” is a beautifully executed engraving, and the associations connected with this “queen of cities” must render it interesting. “The Ruins of Trionto” is a

fine engraving, after a design from the giant hand of Martin.

Among its literary contents, several articles, both in prose and verse, strongly attracted our attention, but coming late into our hands, we must rather mention their names, than transplant them into our pages. “Festus and Fadilla,” a tale of the third century, includes much feeling and incident, both of which seem characteristic of that distant age. “Walter Errick” will be read with great interest by all who delight to behold fiction approximating reality, or to follow marvellous adventure blending itself with active life. “The Mining Curate” has vicissitudes sufficiently prominent to arrest the reader’s attention, and to create an anxiety to know the final event to which they lead. “The Man and the Lioness” is a ghost story. It contains many well-connected incidents, all tending to a delineation of character. The Lioness is an artful, designing woman, exercising a portentous influence over an unsuspecting gentleman, whom, after having poisoned an amiable rival, she induces to marry her. He falls a victim to his weakness, and she enjoys his property in triumph. “Little Miss Wren” is innocently humorous, but full of character. “The Two Esquires” contains the adventures of an honest gentleman and a bankrupt fortune-hunter. The latter imposes on a proud and imperious lady, who, having rejected the former, sinks into poverty. “The Count of Trionto” is told with much tasteful pleasantry, but the scene being wholly foreign, much of its peculiarity and local character will be lost on the mere English reader of the narrative.

The paper in this volume, independently of the beautifully embossed lining of its silken robe, is of a very superior quality; and for typographical elegance and correctness, it rivals all the annuals which we have seen, for the coming year. In other respects it seems to bear the same relation to those of the first class, which the sweet-briar does to the rose. It exhales a rich perfume, and exhibits much simple beauty, if not distinguished by that aromatic odour, and exquisite involution of leaves, which characterize “the garden’s pride.” The following extracts will shew that it has an undeniable and a powerful claim on public patronage and support.

#### LOVE’S REPROACH—A RUSTIC PLAINT.

(BY JAMES KENNEDY, ESQ.)

DEAR TOM, my brave free-hearted lad,  
 Where’er you go, God bless you!  
 You’d better speak, than wish you had,  
 If love for me distress you.

To me, they say, your thoughts incline,  
And possibly they may so ;  
Then, once for all, to quiet mine,  
Tom, if you love me, say so.

On that sound heart and manly frame  
Sits lightly sport or labour,  
Good-humoured, frank, and still the same  
To parent, friend, or neighbour :  
Then why postpone your love to own  
For me from day to day so,  
And let me whisper still alone,  
"Tom, if you love me, say so."

How oft when I was sick or sad  
With some remembered folly,  
The sight of you has made me glad—  
And then most melancholy !  
Ah, why will thoughts of one so good,  
Upon my spirits prey so ?  
By you it should be understood,  
"Tom, if you love me, say so."

Last Monday at the cricket-match,  
No rival stood before you ;  
In harvest time for quick despatch,  
The farmers all adore you.  
And evermore, your praise they sing,  
Though one thing you delay so,  
And I sleep nightly murmuring,  
"Tom, if you love me, say so."

Whate'er of ours you chance to seek,  
Almost before you breathe it,  
I bring with blushes on my cheek,  
And all my soul goes with it.  
Why thank me then with voice so low,  
And faltering turn away so ?  
When next you *come*, before you go,  
"Tom, if you love me, say so."

When Jasper Wild, beside the brook,  
Resentful round us lowered,  
I oft recall that lion-look  
That quelled the savage onward.  
Bold words and free you uttered then ;  
Would they could find their way so,  
When these moist eyes so plainly mean,  
"Tom, if you love me, say so."

My friends, tis true, are well to do,  
And yours are poor and friendless ;  
Ah ! no, for they are rich in you,  
Their happiness is endless.  
You never let them shed a tear,  
Save that on you they weigh so ;  
There's one might bring you better cheer :  
"Tom, if you love me, say so."

My uncle's legacy is all  
For you, Tom, when you choose it :  
In better hands it cannot fall,  
Or better trained to use it.  
I'll wait for years : but let me not  
Nor wou'd nor plighted stay so :  
Since wealth and worth make even lot,  
"Tom, if you love me, say so." p. 27.

### SONNET TO AN EARLY VIOLET.

(BY RICHARD HOWITT.)

"Oaks on this sheltered bank, and only one :  
Fair corner of rude March ! the first to show  
A smile of triumph o'er the season gone,—  
White in the winds as is the drifted snow.  
Untended thou dost wear a cheerful look,  
Cheerful as unto kindred sweets allied ;  
And from thee seems content breathed round this  
nook,

With thine own worth and grace self-satisfied.  
Here art thou safe, now largest ships are strewn  
In shapeless wrecks about the restless sea :  
Here dost thou smile, now giant arms are blown  
From oaks, and pines lie prostrate on the lea.  
Quiet in storms ! Beauty in death ! What power  
Is in thy lowliness, sweet simple flower." p. 83.

REVIEW.—*Juvenile Forget-Me-Not.*  
London. 12mo. pp. 229. Westley and  
Co. London.

WHILE so many hibernal flowers are des-  
serving for the gratification of mature years,  
we hail with pleasure the reappearance of  
a spotless lily, peeping forth in simplicity  
and innocence, to delight the sparkling  
glance and rapturous feelings of childhood  
and youth. The "*Juvenile Forget-Me-Not*"  
yields little, in point of graphic elegance  
and literary beauty, to the most elaborate  
works, classing under the general name of  
Annuals ; but this sweet little volume is  
adapted to the comprehension of the young,  
and its features are exhibited under a preas-  
sing smile, calculated to engage the attention  
of an intelligent child, and to amuse those  
who are further advanced towards ma-  
turity.

The exterior of the volume is perhaps  
rather too delicate for the fingers of young  
masters and misses, seated snugly by the  
Christmas hearth ; but this may easily be  
remedied by enclosing the book in a paper  
envelope. They who are approaching to  
maturer age, for whom it is equally well  
designed, will properly appreciate the value  
of this elegant gift ; and it is unnecessary  
to suggest any caution to them for the  
preservation of its beauty. We can offer  
nothing more than a few general observa-  
tions on the character of the work, with  
perhaps a brief extract, and then leave it in  
the hands of the public, assured that the  
parents and friends of children, and all  
young persons of taste, will give deserved  
support to a Christmas visitor, whose intro-  
duction to the family table will impart  
pleasure, and inculcate forcibly the neces-  
sity of religious and moral feeling in the  
days of youth.

"*My Brother*," the frontispiece, is so  
exquisite in design and execution, that the  
reader will, on a first glance, be impressed  
with a favourable opinion of the work. A  
sweet and innocent-looking girl is hanging  
affectionately on the neck of her little  
brother, a chubby-faced boy, whose coun-  
tenance exhibits all the ingenuous archness  
of childhood. "*Bob Cherry*" is another  
happy attempt to characterize "the golden  
age" of human life. A little fellow, all  
hope and eagerness, is endeavouring to  
secure between his lips a cherry, held forth  
in a tantalizing manner by a little laughing,  
fairy-like girl. An interesting likeness is  
given of *Hugh Littlejohn, Esq.*, seated, we  
presume in an antique chair at Abbotsford,  
and gazing with intense interest on the rain-  
bow "beautiful in various dyes." "*Heart's*-

"*ase*" exhibits a lovely combination of guileless features, indicative of a period when the susceptibility of the youthful mind is unassociated with those strong emotions which too frequently induce "th' undying thought that paineth." "*The Irish Cabin*" is very characteristic; as is also "*Holiday-Time*." "*The Goldfinch*" is a sweetly expressive picture, executed in a mixed style of engraving, partly line and partly stipple.

The literary portion of the work presents great variety; and where all is excellent, it is perhaps invidious to make selections. Our limits will not admit long extracts; the following brief specimens, beautiful in themselves, are, therefore, not offered as decisive criteria. Indeed the general character of the literary department may be best gathered from the amiable disposition of its conductress, Mrs. S. C. Hall.

#### AN ENCOURAGEMENT.

BY BERNARD BARTON.

"SURROUNDED by his faithful few  
The SAVIOUR sate and taught,  
And even guileless childhood too  
His gracious accents caught,  
Though some, unknowing what they did,  
Would fain their presence have forbid.

Not so the Pure and Holy One,  
Who came down from above;  
Their tender age his notice won,  
Their innocence his love;  
'Forbid them not!' repeated He,  
'But suffer them to come to me'

He took them in his arms, and gave  
His blessing on them there;  
The boon they knew not how to crave,  
He bade them freely share;  
Telling the multitude around,  
Of such His kingdom would be found.

And to this hour, his love and power  
Are childhood's happiest lot;  
His mercy free says 'Come to me!'  
To man—'Forbid them not!'  
And all the blessings of His truth  
Are theirs who turn to Him in youth!"

p. 91.

"The Shipwrecked Boy," by the Author of "*Letters from the East*," &c. is a touching, interesting narrative; we have not room for the whole.

"It was in the dead of night that a vessel struck against the rocks of Bruar's Isle, and went down almost instantly. The islanders heard the cry of the drowning people, and ran to the rugged beach, but could afford no assistance—the wind and the waves were too fierce to allow a boat to live, and that cry was soon stifled amidst the waters.

"The ship, that it was supposed was homeward bound from India, by some parts of the cargo that drifted on the beach, was so broken by the shock, that her hull and masts were shivered amidst the rocks like thistles beneath the blast. This separation was the means, however, of saving one life: the strong man, the gray mariner, the brave and the daring perished, while helpless and unconscious childhood arrived to the horrors that surrounded it. A fragment of the wreck was soon after seen floating to the shore, and on it there was a living being, who stretched out its hands for help. Some of the islanders rushed into the wave, and drew it with no small risk to land, and carried their burden to one of the neighbouring cottages."

"He was now fourteen years of age, when an event happened that entirely changed his destiny. One evening, a small vessel was seen struggling against an adverse wind, and striving to reach the isle. He had gazed on her efforts with interest for some time, and had then retired to the cottage. He was seated beside the hearth, and looking in silence at the burned embers, while the family were plying their tasks of industry around, when the door suddenly opened, and several strangers entered the apartment. A few hurried inquiries were made, and as speedily answered; and then a lady broke from the party and threw her arms round the orphan's neck, and kissed his brow, and wept bitterly; and two or three domestics, who accompanied her, knelt before him, and clasped his knees, and called on him by his name, a name that no voice of love had uttered for many years. It was the sister of his lost mother, who had not long since arrived from India, and had traced with great difficulty, by constant inquiries along the coast, the probable place of the loss of the vessel. She had come, accompanied by a friend, to the very spot, to discover if any reliques or effects of the unfortunate passengers had been saved.

"On the opposite shore of the main, they had heard a confused report of some one still surviving; and, on landing in a little port of the isle, this had been confirmed with a description of the boy. Among the domestics who came were one or two who had served the perished lady in India; and this accounted for their emotion at the discovery.

"And now he heard words of deep affection, gladness, and admiration, and saw every eye beaming with joy and hope for his sake alone. He felt that his state was utterly and splendidly changed; and that its desolation was passed away for ever. For some time he wept passionately, beneath the influence of the feelings that rushed on him like a flood: at last he dried his tears; his features became more composed, and he replied to the earnest and broken expressions of the lady, now full of sorrow, and then of condolence. 'It has been to me, as you say, a desolate land,' he answered, 'and for a long time I was wretched; but now I will grieve no more. My dear mother sleeps beneath the waves, and could my tears or prayers have drawn her thence, the orphan had been happy; but he was not forsaken of his God, who was his hope in the lonely isle.'

"He then turned to the fisherman's family, bade them a kind and long adieu, requested his relatives to reward them richly for all their care, which was done on the spot; and then he left the islander's dwelling, and passed, with his companions, into another and a more flattering scene."—p. 180.

#### ASTRONOMICAL OCCURRENCES FOR NOVEMBER 1829.

THE Sun enters Sagittarius on the 22nd, at 53 minutes past twelve at noon; his declination on the 1st is 14 degrees 27 minutes south; and on the 30th, 21 degrees 40 minutes: his semidiameter on the 1st is 16 minutes 9 seconds and 4-tenths, and on the 25th, 16 minutes 14 seconds and 5-tenths: the time of his semidiameter passing the meridian on the 1st is 1 minute 6 seconds and 8-tenths, and on the 25th 1 minute 9 seconds and 6-tenths: his hourly motion in space is 2 minutes 30 seconds and 3-tenths on the 1st, and on the 25th, 2 minutes 31 seconds and 9-tenths.

The Moon enters her first quarter on the 4th at 51 minutes past nine in the morning; she is full on the 11th at 46 minutes past one in the morning; on the 18th at 51 minutes past eight in the morning she enters her last quarter, and her change takes place on the 26th, at 32 minutes past twelve at noon. She passes Saturn on the 17th at 40 minutes past five in the afternoon, Mars on the 23d at two in the afternoon, Mercury on the 25th at 15 minutes past three in

the morning, Venus on the 27th at 20 minutes past seven in the evening, and Jupiter on the same evening. She is in perigee on the 8th, and in apogee on the 20th.

The planet Mercury is in perihelio on the 4th, stationary on the 6th, and arrives at his greatest western elevation on the 14th, when the attentive observer will probably obtain a view of him a little before sunrise.

Venus is the evening star, setting on the 1st at 30 minutes past six; on the 25th she has eight digits illuminated on her western limb, her apparent diameter being 18 seconds; her unfavourable position will render her visible to very few, but the most attentive observer. The distance between the Sun and Jupiter is daily decreasing, and in consequence he is scarcely visible this month. Mars may be observed in the constellation Virgo during the mornings of this month: he is first situated a little to the west of *Theta* Virginis; he passes under this star on the 4th, and his approach to, and subsequent recess from Spica, is the most interesting feature in his course.

Saturn is noticed near the same spot as last month; his motion is very slow, and on the 29th he is stationary in the 18th degree of Leo.

### GLEANINGS.

**Conscience.**—Some one observed to M. Talleyrand, that whatever might be said of the Chamber of Deputies, the members of the Upper Chamber at least possessed consciences. "Oh yes," replied M. Talleyrand, "there are consciences enough among them, Sam—, for example, has two."

**Vegetable Produce.**—Humboldt calculates that one acre of ground planted with the banana is sufficient to support fifty men, while an acre of wheat, *communibus annis*, would barely support the wants of three.

**Art.**—A curious specimen of cutlery is exhibited in the shop of a surgical instrument maker in Dean Street, Tyne; it is a musical knife with 208 blades!

**Wine Cooler.**—The King's new wine-cooler, manufactured by Rundell and Bridges, which is sufficiently capacious to hold six men, weighs upwards of 8,000 ounces, and is by far the largest piece of plate ever marked in this country.

**Good Fortune.**—A poor woman lately bought an old chair at a broker's in Golden-lane, Cripplegate, and upon ripping the top off to have it new covered, found concealed in one corner, 21 guineas—all Queen Anne's coin—and a Bank *5l.* note, both tied up in a canvass bag. She gave for the chair eighteenpence. She is a widow, and has a large family to maintain.

**Burman Paper.**—Three descriptions of paper are used by the Burmans. The first is a domestic manufacture, made from the fibres of the young bamboo; this is a substance as thick as pasteboard, which is rubbed over with a mixture of charcoal and rice-water; thus prepared, it is written upon with a pencil of stearite, as we write on a slate. The impression may be blotted out with the moistened hand, and the paper is again fit to be written upon. This process, if the paper be good, may be often repeated. Another sort is a strong white blotting paper, and is universally used for packages, for the decorations of coffins, and for making ornaments offered in the temples, and exhibited at festivals. The Chinese import stained paper, also used for ornaments offered in the temples, and for decorating coffins.—*Craw.*

### Literary Notices.

#### Just Published.

Likenesses of Lord Viscount Nelson. Major general Sir C. W. Doyle, and John James Ankerstetter, Esq. embellish No. VII. of the National Portrait Gallery now ready for delivery.

Fishers' Illustrations: Part II. of Ireland; and Part IV. of Lancashire; each Part containing six or seven beautiful Views, with descriptions.

No. III. Devonshire and Cornwall.  
A Sermon, occasioned by the Death of the Rev. Samuel Crowther, A.M. By Daniel Wilson, A.M. Vicar of Ishington.

The Juvenile Keepsake for 1830. Edited by Thomas Roscoe, Esq.

The Iris; a Literary and Religious Offering Edited by the Rev. Thomas Dale, M.A.

The Zoological Keepsake for 1830.  
A Treatise on the Internal Regulations of Friendly Societies, by James Wright.

Also, by the same author, a Letter to the Friendly Societies in the united kingdom.

No. of the Friend's Monthly Magazine.  
The *(Edipus* Colonus of Sophocles, with Explanatory English Notes, Examination Questions, &c. by the Rev. J. Brass, D.D.

Indemny 8vo. with sixteen copper-plates. Astronomy, or the Solar System explained on Mechanical Principles, by Richard Banks.

The Eccentric, or Memoirs of no common Characters, &c. 12mo. Portraits.

The Pulpit, vol. XI. and XII.  
A Collection of Hymns adapted to Congregational Worship, by William Urwick, Dublin.

Good's Forty-five Lectures on our Lord's Sermon on the Mount.

First Lessons in English Grammar, by M. A. Allison.

A new Metrical Version of the Psalms, by W. Wrangham.

The Heraldry of Crests, containing upwards of 3500, illustrative of those borne by at least 2000 families.

A rare well Sermon, by the Rev. Charles Cator, M.A. The Crock in the Lot, by Thomas Poston.

Historical Miscellany, &c. &c. by W. C. Taylor. A. M. Dublin.

A Catechism of Geography, with maps, by Hugh Murray, Esq.

A Catechism on the Works of Creation, by Peter Smith, A. M.

Jesus shewing Mercy.  
Three Discourses on Eternity, by Job Orton.

An Address to such as enquire, "What must I do to be saved?" by the Rev. J. W. Fletcher.

Christian Visitor, No III.  
Baxter's Saint's Rest, No III.

The United Family, by Matilda Williams.

A Discourse delivered at various Missionary Anniversaries, by William Orme.

A Grammar of the French Language, by H. Thompson, Esq.

Strictures on the Rev. J. Morison's Discourse on the Millennium, by W. Vint.

Temporis Calendarium, or an Almanack for 1830, by William Rogerson, Greenwich.

History of China, translated from the Chinese by P. P. Thoms.

#### Preparing for Publication.

Historical Account of discoveries and Travels in North America; including the United States, Canada, the shores of the Polar Sea, and the voyages in search of a North West Passage, by Hugh Murray, Esq. F. R. S. E. 2 vols. 8vo.

Political Economy; an inquiry into the natural grounds of right to vendible property, or wealth, by Samuel Read. 8vo.

Memoirs of Rear-Admiral Paul Jones; now first compiled from his original journals, correspondence, &c. 2 vols. 12mo.

Studies in Natural History; exhibiting a popular view of the most striking and interesting objects of the material world, by William Rhind, 12mo.

Oliver Cromwell, a poem, in three books, foolscap 8vo.

A Glance at London, Brussels, and Paris, by the same Author.

Mrs. S. C. Hall, the editor of "The Juvenile Forget Me Not," announces for early publication, a volume for the young, under the title of "Chronicles of a School Room; or, Characters in Youth and Age."

Errata—Col. 906, line 24, for "previons" read "nervous." Col. 909, line 18, for "is read" was.





Stevens del.

Your Aff<sup>o</sup> A. Hall

Printed by B. & S. at the ...

# Imperial Magazine;

OR, COMPENDIUM OF

## RELIGIOUS, MORAL, & PHILOSOPHICAL KNOWLEDGE.

DECEMBER.] "THE DISCONTINUANCE OF BOOKS WOULD RESTORE BARBARISM."

[1827.]

MEMOIR OF THE REV. ROBERT HALL, M. A.

*(With a Portrait.)*

THE subject of this biographical sketch is the son of the Rev. Robert Hall, one of the most excellent and esteemed ministers of the communion known by the name of Particular Baptists, to distinguish them, as the appellative imports, from another class denominated General Baptists. These distinctions are, we believe, peculiar to the English Baptists, according to their different views of the doctrines of grace. The General Baptists are so termed from their maintaining the sentiment of general redemption. Many of the old societies of this description have passed from Arminianism to Arianism and Socinianism; but those of what is called the New Connexion, are far more evangelical; and some of them approach nearly to the principles of moderate Calvinism.

The Particular Baptists espouse the Calvinistic doctrines, or what are called the five points—of election, free redemption, original sin, regeneration, and perseverance. But even among the latter denomination there are diversities of opinions; some Particular Baptists being supralapsarians, and others sublapsarians; one denying the necessity of calling sinners to repentance, and the other as strenuously maintaining the contrary, though both are agreed in the general principle of the moral inability of man.

The elder Mr. Hall was for many years pastor of a congregation at Arnsby, in the county of Leicester; and a leading man in the Northamptonshire Association, being venerated by all who knew him for his piety and wisdom. He published a popular book entitled "A Help for Zion's Travellers;" and several sermons on particular occasions. He was one of the first friends of the late Mr. Andrew Fuller, and travelled seventy miles on purpose to assist at his ordination.

This Mr. Hall was strictly orthodox in his principles, but moderate in sentiment, and tolerant towards those who differed with him in judgment. Of his family and personal history we are ignorant: nor have we

been able to learn the name of his consort. Thus much, however, is certain, that he brought up his household with that steady consistency which became his profession; and he had the satisfaction of witnessing, in the dawning mind of his son, who was born in August, 1764, the promising gifts of grace and genius. Such indeed was the precociousness of intellect displayed by this extraordinary youth, that at the age of nine, he perfectly comprehended the reasoning contained in the profoundly argumentative treatises of Jonathan Edwards on the "Will" and "Affections." At this time he was placed in the academy of the late eccentric, but ingenious and pious Mr. John Ryland, of Northampton. From thence he was removed to the institution established at Bristol for the education of young persons destined to the ministry among the Particular Baptists. Dr. Caleb Evans, who at that time presided over the academy, and officiated as pastor of the respectable congregation adjoining in Broadmead, was a man of extensive learning, fervent piety, captivating eloquence, and of the most liberal sentiments. Between the tutor and the pupil there immediately commenced a mutual attachment, which increased every day, till it soon became evident that the latter was already marked as the intended successor of the principal, both in the church and the school.

At the age of seventeen, Mr. Hall proceeded on an exhibition to King's College, Aberdeen, where he formed an intimacy with his fellow-student, Mr. (now Sir James) Mackintosh, who, though one year younger than himself, and intended for the medical profession, took a great delight in classical and general literature. During the residence of Mr. Hall at Aberdeen, which was nearly four years, he constantly attended the lectures of the learned Dr. George Campbell, professor of theology and ecclesiastical history, at the Marischal College. At intervals, however, and especially in the vacations, he exercised his gifts in preaching, as we learn from the diary of his friend Mr. Fuller, who thus notes, on the seventh of May, 1784:

“Heard Mr. Robert Hall, junior, from ‘He that increaseth knowledge increaseth sorrow.’ Felt very solemn on hearing some parts. O that I could keep more near to God! How good is it to draw near to him!”

It was about this time that he took his degree as Master of Arts, soon after which he became assistant to Dr. Evans in the academy, and his coadjutor in the ministry. At Bristol he was exceedingly followed and admired. The writer of this well remembers to have seen, oftener than once, the meeting crowded to excess, and among the hearers many learned divines, and even dignitaries, of the established church. But in the midst of this popularity a dark cloud arose, which spread a gloom over the congregation, and threatened to deprive the Christian world of one of its brightest ornaments. Symptoms of a disordered intellect, which had occasionally appeared, assumed at last such an alarming character, that it was deemed imprudent to suffer the patient to be alone, much less to take any part in public duty. The malady increased, and Mr. Hall being now deemed irrecoverable, was taken home to his friends in Leicestershire. By slow degrees and judicious treatment, however, the light of reason once more dawned, and at length his noble mind regained its perfect liberty and former power.

About this time Dr. Evans died, but the trustees and congregation at Bristol had already made their election in favour of the younger Mr. Ryland, who continued with them till his death. Meanwhile Mr. Hall received a cordial invitation from the Baptist society at Cambridge, which had been under the pastoral care of Mr. Robert Robinson, till that singular man fell from one error to another, and ended his wanderings and his life together under the roof of Dr. Priestley, who, though he hailed his disciple with joy, wondered at being outdone by him in extravagance. In mentioning this extraordinary character, an anecdote occurs worth recording. When Robinson published his Vindication of the Trinitarian Doctrine, a proposal was actually made in a learned university to confer upon him the honorary degree of Master of Arts: but just as the question was about to be put, a grave doctor adroitly saved his Alma Mater from disgrace, by suggesting a little delay, in order to have some evidence of the sincerity of the man whom the younger academics desired to honour. The amendment was acceded to, and the original proposition was never renewed.

Mr. Hall accepted the call of the congregation at Cambridge in 1791, and the consequences were soon visible in the revival of a society which had been for some time in a sad state of torpidity. The power of divine truth was again abundantly experienced, and many who had hitherto considered morality as the all-in-all of Christianity, now began to see that divine revelation is somewhat more than a system of ethics, and that the doctrine of the atonement is not a figure, but a vital principle, without which mere moral righteousness is nothing worth. The fundamental truths of the gospel were stated in language equally clear and elegant; the precepts of this heavenly code were enforced with commanding eloquence; and the various obligations of men were set forth and explained in a manner that could not possibly be eluded or misunderstood.

When Mr. Hall fixed his residence here, the wonderful change that had taken place in France excited general attention, and even the religious world did not escape being agitated by the discordant spirit which that mighty revolution produced. The conduct of Dr. Price and Dr. Priestley in particular alarmed the friends of government; and the imprudence of the latter had the effect of rousing the feelings of the populace as Birmingham into outrage, and acts of violence of the most disgraceful nature. At this juncture, Mr. Clayton, a highly popular minister among the Calvinistic Independents in London, printed a sermon recommending to Dissenters in general an entire forbearance from all political associations and discussions. Mr. Hall, conceiving that such counsel tended to the introduction of slavish principles, and the degradation of the religious society to which he belonged, deemed it his duty to enter a protest against the adoption of a rule that was at once repugnant to the fundamental rights of mankind, and in no respect warranted either by the written code or the example of the founders of our common faith. With a view, therefore, to prevent the progress of the debasing maxims that had been speciously propounded, as it were *ex cathedra*, from one of the leading pulpits in the metropolis, Mr. Hall published a powerful pamphlet, entitled “Christianity consistent with a Love of Freedom;” to which we apprehend no reply was ever attempted. The argumentative reasoning of this tract was afterwards expanded by the author, and arranged in a more formal manner, under the title of “An Apology for the Freedom of the Press.” This publication, which came out in the beginning of 1794,

contains six sections on the following subjects: 1. The Right of Public Discussion. 2. Associations. 3. Reform of Parliament. 4. Theories, and Rights of Man. 5. Dissenters. 6. Causes of the Present Discontents. Of the Apology, it was observed at the time, by some of the critics to whom the principles of the work were most offensive, that, "if a book must be praised at all events for being well written, this ought to be praised."

The next appearance of Mr. Hall before the world as an author, gave him still greater distinction, and procured him the esteem of many illustrious characters in church and state. The alarming extent of sceptical principles at the close of the century, and their pernicious effects upon public manners and private conduct, greatly affected the mind of this zealous preacher, and led him to investigate the evil in its causes and consequences. The result of his inquiry appeared in a sermon printed in 1800 with this title, "Modern Infidelity considered with respect to its Influence on Society." In this profound discourse the metaphysical sophistry of the new school of scepticism is exposed in all its native deformity, and the total inefficiency of it to the production of any moral good, either for the benefit of society or the improvement of the individual, is demonstrably established. A performance like this could not pass without irritating the tribe whose hideous system it so minutely analyzed and laid bare, by way of warning the rising generation against the subtleties of a false philosophy, which deprives virtue of a motive, and vice of a sting. The sermon was immediately answered in a flaming invective by Mr. Anthony Robinson, who, having laid aside the ministerial character at the same time with his religion, thought, perhaps, that he could not give a stronger proof of his sincerity than by acting the part, as far as he could, of a persecutor. Another member of the new school, but of a higher class, the author of an "Inquiry concerning Political Justice;" who had also been a dissenting minister, contented himself with glancing at what he called the "much vaunted sermon of Mr. Hall, of Cambridge, in which every notion of toleration or decorum was treated with infuriated contempt."

Such is the meekness of modern philosophers, when opposed in their endeavours to take from man the rule of life, and guide to immortality. In stigmatizing Mr. Hall as the enemy to toleration, the advocate of what is called political perfectibility, gave an apt exemplification of his doctrine, and

shewed that those who make universal philanthropy a substitute for religion, are ignorant of their own scheme of morality, or, if acquainted with it, know not how to put it in practice. But while upon this subject, it may be permitted us, for the sake of insulted truth, to state that there was nothing out of character in the conduct of the infidel philosopher. He had before this audaciously impeached Christianity and its divine Founder as intolerant and persecuting. "There is nothing," says this modern reformer and enlightener of a dark generation, "there is nothing perhaps that has contributed more to the introduction and perpetuating of bigotry in the world, than the doctrines of the Christian religion. It caused the spirit of intolerance to strike a deep root; and it has entailed that spirit upon many who have shaken off the directer influence of its tenets. It is the character of this religion to lay the utmost stress upon faith. Its central doctrine is contained in this short maxim; 'He that believeth shall be saved, and he that believeth not shall be damned.' What it is, the belief of which is saving, the records of our religion have left open to controversy; but the fundamental nature of faith is one of its most unquestionable lessons. Faith is not only necessary to preserve us from the pains of hell, it is also requisite as a qualification for temporal blessings. When any one applied to Jesus to be cured of any disease, he was first of all questioned respecting the implicitness of his faith; and in Galilee, and in other places, Christ wrought not many miracles, because of their unbelief. Never were curses poured out in a more copious stream, or with a more ardent and unsparing zeal, than by the meek and holy Jesus, upon those who opposed his pretensions."

Such a vile misrepresentation as this, conveyed in the language of the vulgar, might have been passed over with contempt, if it had come from an illiterate libeller; but proceeding from a man who was once a dissenting minister, the pastor of a congregation, and the publisher of sermons, though now the head of a philosophic sect, it demanded some notice and reprehension. The manner in which Mr. Hall held up to public abhorrence the malevolence of this apostate and other scorners, was spiritedly severe, but not more so than the occasion called for, and the interests of society demanded. It was as much the province of the Christian instructor to guard his immediate hearers from the pulpit, and the public at large from the press, if he thought fit, against the insidious arts of

infidels, as it was for the latter to endeavour the extension of their system. The words bigotry and intolerance come with an ill grace from those who at all times, and under every circumstance, have abused the liberty of speech and the press, by attacking religion and its professors, not with fair argument and in decent language, but with fraud, perversion, and calumny.

Mr. Hall, when he published his masterly sermon, promised to enter into a fuller and more particular examination of the infidel philosophy, both with respect to its speculative principles and its practical effects; its influence on society, and the individual. Unfortunately, this pledge, though made near thirty years ago, has not yet been redeemed; and the work, which of all others would be the best antidote to scepticism, remains a desideratum. It is true, that some very valuable defences of revealed religion, against the arts of modern infidels, have since appeared, but not one of them has carried the war into the enemy's quarters on the plan proposed by Mr. Hall; and which plan, he, perhaps, better than any other man living, is qualified to execute; as every one must be convinced who has only contemplated the awful picture sketched by him, of the desolate state to which Atheism would reduce the world.

On the 19th of October, 1803, being the day set apart by authority for a solemn fast, Mr. Hall was at Bristol, where he preached before a crowded congregation consisting chiefly of volunteers. The period was gloomy, and the immense preparations then going on in France for an invasion of Britain, were enough to impress the most inconsiderate, with serious thoughts and apprehensions. Such was the state of the country, when this matchless preacher, collected in himself, and full of holy confidence, endeavoured to impart the same spirit to his hearers. The peroration of this discourse contains such a striking portraiture of the ruler of France, and affords such a happy specimen of the eloquence of Mr. Hall, that we shall make no apology for extracting it in this place.

"To form an adequate idea of the duties of this crisis," said the preacher, "it will be necessary to raise your minds to a level with your station, to extend your views to a distant futurity, and to consequences the most certain, though most remote. By a series of criminal enterprises, by the successes of guilty ambition, the liberties of Europe have been gradually extinguished; the subjection of Holland, Switzerland, and the free towns of Germany, has completed that catastrophe: and we are the only people

in the eastern hemisphere who are in possession of equal laws and a free constitution. Freedom, driven from every spot on the continent, has sought an asylum in a country which she always chose for her favourite abode; but she is pursued even here, and threatened with destruction. The inundation of lawless power, after covering the whole earth, threatens to follow us here; and we are most exactly, most critically, placed in the only aperture where it can be successfully repelled—in the Thermopyæ of the universe. As far as the interests of freedom are concerned, the most important by far of sublunary interests, you, my countrymen, stand in the capacity of the federal representatives of the human race; for with you it is to determine (under God) in what condition the latest posterity shall be born; their fortunes are intrusted to your care, and on your conduct at this moment depend the colour and complexion of their destiny. If liberty, after being extinguished on the continent, is suffered to expire here, whence is it ever to emerge, in the midst of that thick night that will invest it? It remains with you then to decide whether that freedom, at whose voice the kingdoms of Europe awoke from the sleep of ages, to run a career of virtuous emulation in every thing great and good; the freedom which dispelled the mists of superstition, and invited the nations to behold their God; whose magic touch kindled the rays of genius, the enthusiasm of poetry, and the flame of eloquence; the freedom which poured into our lap opulence and arts, and embellished life with innumerable institutions and improvements, till it became a theatre of wonders: it is for you to decide whether this freedom shall yet survive, or be covered with a funeral pall, and wrapt in eternal gloom. It is not necessary to await your determination. In the solicitude you feel to approve yourselves worthy of such a trust, every thought of what is afflicting in warfare, every apprehension of danger, must vanish, and you are impatient to mingle in the battle of the civilized world. Go then, ye defenders of your country, accompanied with every auspicious omen; advance with alacrity into the field, where God himself musters the hosts to war. Religion is too much interested in your success, not to lend you her aid; she will shed over this enterprise her selectest influence. While you are engaged in the field, many will repair to the closet, many to the sanctuary; the faithful of every name will employ that prayer which has power with God; the feeble hands, which are unequal to any other weapon, will grasp

the sword of the Spirit; and from myriads of humble, contrite hearts, the voice of intercession, supplication, and weeping, will mingle, in its ascent to heaven, with the shout of battle and the shock of arms.

“While you have every thing to fear from the success of the enemy, you have every means of preventing their success, so that it is next to impossible for victory not to crown your exertions. The extent of your resources, under God, is equal to the justice of your cause. But should Providence determine otherwise, should you fall in this struggle, should the nation fall, you will have the satisfaction (the purest allotted to man) of having performed your part; your names will be enrolled with the most illustrious dead, while posterity, to the end of time, as often as they revolve the events of this period, (and they will necessarily revolve them,) will turn to you a reverential eye, while they mourn over the freedom which is entombed in your sepulchre. I cannot but imagine the virtuous heroes, legislators, and patriots, of every age and country, are bending from their elevated seats to witness this contest, as if they were incapable, till it be brought to a favourable issue, of enjoying their eternal repose. Enjoy that repose, illustrious immortals! Your mantle fell when you ascended; and thousands, inflamed with your spirit, and impatient to tread in your steps, are ready to “swear by Him that sitteth upon the throne, and liveth for ever and ever,” they will protect Freedom in her last asylum, and never desert that cause which you sustained by your labours and cemented with your blood. And thou, sole Ruler among the children of men, to whom the shields of the earth belong, “gird on thy sword, thou Most Mighty! go forth with our hosts in the day of battle!” Impart, in addition to their hereditary valour, that confidence of success which springs from thy presence! Pour into their hearts the spirit of departed heroes! Inspire them with thine own; and, while led by thine hand, and fighting under thy banners, open thou their eyes to behold in every valley, and on every plain, what the prophet beheld by the same illumination,—“chariots of fire, and horses of fire!” “Then shall the strong man be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.”

After reading this affecting and sublime appeal to the best feelings of men, who is there that will not, with a learned friend of the author, exclaim, “O! why will the

most captivating, energetic, and profound preacher, and religious writer, now living, rest satisfied with giving to the world scarcely any but fugitive publications of temporary interest, the whole of which it is already difficult to collect; when all who know him, or are able to appreciate the value of his efforts, are anxiously anticipating the period when he will favour the public with some work of respectable magnitude and permanent interest, which shall enlighten and instruct its successive readers for ages to come.”\*

Not long after this, the exquisitely toned mind of Mr. Hall again sustained so violent a shock, that his removal from Cambridge was the unavoidable consequence; and he was placed under the care of the late Dr. Thomas Arnold, of Leicester, by whose judicious treatment a renovation of intellect was once more effected. On leaving the Lunatic Asylum, he was entreated to undertake the pastorate of the Baptist Church at Leicester; and he accepted the invitation, much to the advantage of that society, which had fallen into a very low state. The chapel would then contain about three hundred at the most; the members were poor, few in number, and the congregation scanty. In a short space of time, however, the building was found to be too contracted to accommodate the crowds that attended, and in consequence, three successive enlargements took place, so that at present it is capable of seating eleven hundred persons, and the members have increased in proportion.

Shortly after Mr. Hall's settlement at Leicester, he formed an intimacy with that excellent man, Mr. Robinson, vicar of St. Mary's. Similar in their views of the great truths of Christianity, equally liberal in their sentiments, and both possessing talents of a superior order, it is not to be wondered that the acquaintance should have ripened into friendship.

How free from all selfishness and jealousy it was, appears from one anecdote. Some of Mr. Robinson's hearers left the church, and joined the Baptists; on which the vicar said in conversation one day, “I cannot think, brother Hall, how it is that so many of my sheep should have wandered into your fold.”—“Oh,” replied Mr. Hall, “they only wanted washing, to be sure.”

The eulogium which Mr. Hall passed, at a public meeting in Leicester, upon his deceased friend, is not only a masterly piece of eloquence in itself, but a faithful

\* Dr. Gregory's Letters on the Christian Religion: Vol. I. Letter the Ninth.

portraiture of departed worth, and such as brings to mind the noblest panegyrics of Gregory Nazianzen.

The death of Mr. Robinson occurred in 1813, previous to which Mr. Hall published two admirable sermons, one entitled "The Advantage of Knowledge to the Lower Classes, preached for the benefit of a Sunday School;" and the other an ordination sermon, with the title of "The Discouragements and Supports of the Christian Minister."

In regard to the composition of the last mentioned discourse, a periodical critic says, "The diction displays an unlimited command and an exquisite choice of language; a vocabulary formed on the basis of Addison's, but admitting whatever is classical in the richer literature of the present age, and omitting every thing that is low or pedantic. The copious use of scriptural language, so eminently appropriate to theological writings, bestows upon the style of this writer an awful sanctity. The uncouthness and vulgarity of some religious authors, who are driven to employ the very words and phrases of scripture, from an ignorance of other words and phrases, and an incapacity to conceive and express a revealed truth in any form but that of the authorized version of the Bible, has co-operated with an irreligious spirit, to bring this important resource of theological eloquence into great disrepute. The skilful manner in which it is employed by Mr. Hall may restore its credit. Quotations and allusions, when borrowed from profane literature, are much admired. There is nothing, we think, to render them less admirable when borrowed from holy writ. If properly selected, they possess the same merit of appositeness in one case as in the other; they may be at least equal in rhetorical beauty; and the character of holiness and mystery which is peculiar to them, at once fills the imagination, and warms the heart. The same purity of taste, which appears in Mr. Hall's choice of words, is equally apparent in the forms of expression into which they are combined. The turn of his phrases is gracefully idiomatic, disdaining the harsh and usurped authority of those grammarians, who would condemn our best writers at the tribunal of analogy, and compel us to surrender the freedom to which we have a prescriptive and immemorial claim, for the sake of an ostentatious dignity of precision.

"There is one other particular in which the style of this writer is perhaps supe-

rior to any other,—the construction of his periods, or that which corresponds in prose, to what in poetry is called the versification. In this, as in former discourses, Mr. Hall appears to have employed every elegant and harmonious form which the language admits; always gratifying, often ravishing the ear, but never cloying it;—in the midst of his richest combinations, or his simplest trains, perfectly easy and unaffected,—varying his style with every shade of his sentiment, and converting what is usually but a mechanical vehicle into an expressive and imitative music."

The settlement of Mr. Hall at Leicester, appears to have wrought an important change in his mind and conduct; at least so we may infer from the following memorandum of his steady friend Mr. Fuller, in the spring of 1807.

"Mr. R. Hall is with us to-day; he made the annual collection for the mission at Leicester, and has consented to go to Nottingham on the same business. He is well, and seems more than ever ardent in his attachment to evangelical religion."

On the death of the Princess Charlotte, a sermon was preached by Mr. Hall, suited to the awful circumstances, and at the desire of his congregation he sent the discourse to the press.

The subject was one well adapted to the great powers of the distinguished author, and he did it ample justice in elegance and pathos. About the same time he reprinted his tract on the Freedom of the Press, with additions and corrections. This republication, however, involved him in a controversy with an unknown opponent, who attacked him on the ground of his politics, in the Christian Guardian. These animadversions being industriously copied into the Leicester Journal, compelled Mr. Hall to vindicate his principles and conduct. This defence called forth a reply, and a rejoinder followed, till the dispute grew warm, and the antagonist of Mr. Hall quitted the field in a tone of self-gratulation, at having gained an imaginary conquest.

Not long after this, another occasion called our author into the field of controversy. In 1823, a Socinian teacher, at Leicester, began a course of lectures on the peculiarities of his negative creed, in the course of which he dealt out such invectives against the orthodox faith, that Mr. Hall was induced, for the sake of his flock, to engage in a series of discourses on the opposite side of the question. These lectures gave such satisfaction, that

e was earnestly requested to publish them; but for some reason, never explained, he resisted the application.

In the summer of 1825, Dr. John Ryan died, and as the situation which he had filled at Bristol could not easily be supplied, the universal voice of the society called upon Mr. Hall to accept the pastoral charge, and the presidency of the academy. Flattering as the invitation was, it occasioned many painful sensations; for he had now been nearly twenty years at Leicester, and seen his ministry blessed in an uncommon degree, among an affectionate people. The distress of the congregation, in the apprehension of losing a teacher so accomplished by talents, and endeared by his virtues, cannot be described. The struggle was hard on all sides; but one consideration prevailed over every tie of affection, and that was the obligation, of duty to the entire connexion. Some months, however, elapsed before an absolute decision took place, and in the month of March, 1826, Mr. Hall departed from Leicester, and fixed his residence at Bristol, where the congregation, which had been for some time in a declining state, began immediately to revive, and has continued upon the increase ever since.

Here the narrative part of this memoir terminates, and we have only to observe, that Mr. Hall in conversation is lively and instructive, in manners dignified, and in sentiment generous. Benevolence and humility are the prominent features in his character; and of his catholic spirit towards all denominations of true Christians, he has given abundant proof in his irrefutable arguments for open communion. In Mr. Hall, real courage for the cause of truth is blended with unaffected simplicity and modesty: of which perhaps we need give no more striking instance, than his declining to append the title of Doctor of Divinity to his name, though bestowed upon him some years since by the university where he completed his academic education.

As a preacher, he stands high among his contemporaries, and yet it has been well observed, that there is nothing very remarkable in his manner of delivery. He engages the attention by solemnity of deportment, rather than by assumed earnestness. His voice is feeble but distinct, and as he proceeds it trembles beneath his energies, and conveys the idea, that the spring of sublimity and beauty, in his mind, is exhaustless, and would pour forth a more copious stream, if it had a

wider channel than can be supplied by the bodily organs. The plainest and least laboured of his discourses are not without delicate gleams of imagery, and felicitous turns of expression. He expatiates on the prophecies with a kindred spirit, and affords awful glimpses into the valley of vision. He often seems to conduct his hearers to the top of the "Delectable Mountains," where they can see from afar the glorious gates of the eternal city. He seems at home among the marvellous revelations of St. John; and while he expatiates on them, leads his hearers breathless through ever varying scenes of mystery, far more glorious and surprising than the wildest of oriental fables. He stops, when they most desire that he should proceed—when he has just disclosed the dawns of the inmost glory to their enraptured minds,—and leaves them full of imaginations of "things not made with hands"—of joys too ravishing for similes—and of impulses which wing their hearts "along the line of limitless desires."

In the recorded judgment of Dr. Parr, who frequently attended the meeting at Leicester, and left a legacy to its pastor, "Mr. Hall has, like Bishop Taylor, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, and the piety of a saint."

#### ORIENTAL CRUELTY, APATHY, AND BRUTALITY.

"As I sat one afternoon beneath the portico of the palace of the Janizaries in Constantinople, two Greeks of a superior class were brought in under a guard. It was impossible not to be moved at such a scene. They were both elderly men; and as they walked with a firm step, their looks were placid and resigned. Their fate was inevitable; their retreat had been discovered, and they were torn from their families to die. Indeed, it was singular to observe the resignation, approaching to apathy, with which the Greeks in general meet their fate. One unfortunate man had made his escape; but so strong was his desire, after a few weeks, to see his family again, that he ventured back. The very evening of his return he was discovered in Galata, and dragged forth. The Greek knelt down, folded his arms on his breast tranquilly, without any change of feature, and was instantly slain. I passed by the body of this man twice afterwards: the Turks, as was their frequent practice after beheading, had fixed

the head between the knees, in an upright position, so that its ghastly aspect was sure to meet the eye of the passenger. The Mussulmen certainly excel all other people in their dexterity in taking off the head at one blow. Afterwards, at Smyrna, I went early one morning to the execution of twenty-three Greeks, who were put to death in this way with little pain. But the scene was closed before I arrived at the spot, where the bodies were lying in a heap. It was truly shocking to see how cheap human life was held.

"The women were better off in this respect; but woe to those who had any beauty. They always found their way to the harems of the Turks, to become their slaves and mistresses, while the plain ones were cared nothing about. A young and very lovely Greek was offered for sale by an Armenian merchant at Constantinople, for twenty thousand piastres, (about six hundred pounds.) One of the pashas, who had owed the merchant that sum, had sent him this lady, who had become his captive, as payment, with directions that he must sell her for the full amount. The sex were indeed sadly degraded at this period. At the storming of Hivaly, a Greek town on the coast of Asia Minor, the Turks having put all the men to the sword, secured the few beauties for their seraglios, and sold the rest of the women for fifty piastres, or thirty shillings, apiece.—*Carne's Letters from the East*, vol. i. p. 8—11.

#### RUINS OF BABYLON.

"AMONG these mighty remains, wild beasts appeared to be as numerous as at Mujillebè. Mr. Lambe gave up his examination, from seeing an animal crouched in one of the square apertures. I saw another in a similar situation, and the large foot-print of a lion was so fresh, that the beast must have stolen away on our approach. From the summit we had a distinct view of the vast heaps which constitute all that now remains of ancient Babylon; a more complete picture of desolation could not well be imagined. The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had ever been inhabited. It was impossible to behold this scene, and, not to be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present: that she should 'never be inhabited;' that 'the Arabian should not pitch his tent there;'

that she should 'become heaps;' that her cities should be 'a desolation, a dry land, and a wilderness.'

"The prophecy of Isaiah, that Babylon should be inhabited by wild beasts, was fulfilled after the extinction of the Seleucidæ; for their successors, the Parthians, turned the city into a park, and stocked it with wild beasts, for the purpose of hunting. Amongst these the wild boar is enumerated.

"It has been supposed that many curious trees are to be found on the site of the Hanging Gardens. This is not the case: there is but one, and that is in the most elevated spot. It is a kind of cedar, possibly one of the *kedrinai* of Diodorus. One half of the trunk is standing, and is about five feet in circumference. Though the body is decayed, the branches are still green and healthy, and droop like those of the willow. With the exception of one at Bussorah, there is no tree like it throughout Irak Arabia. The Arabs call it *athelè*. Our guides said, that this tree was left in the Hanging Gardens, for the purpose of enabling Ali to tie his horse to it after the battle of Hilleh.

"Not far from this tree, we saw indications of a statue, which had been imperfectly seen by Beauchamp and Rich. We set our men to work, and in two hours found a colossal piece of sculpture, in black marble, representing a lion standing over a man. When Rich was here, the figure was entire; but when we saw it, the head was gone. The length of the pedestal, the height of the shoulders, and the length of the statue, measured, in each of their respective parts, nine feet. I would venture to suggest, that this statue might have reference to Daniel in the lions' den, and that it formerly stood over one of the gates, either to the palace, or of the Hanging Gardens. It is natural to suppose, that so extraordinary a miracle would have been celebrated by the Babylonians, particularly as Daniel was afterwards governor of their city. The prophet was also governor of Susa, (the Shusan of Scripture,) where he frequently went in the discharge of his official duties, and at which place he died. A short time ago, Susa was visited by some French officers, in the service of the prince of Kernanshah: amongst other antiquities, they found a block of white marble, covered with Babylonian characters, having sculptured on it the figures of two men and two lions. This may also allude to the same event."—*Keppel's Journey from India*.

## SOLITARY HOURS.

*(Continued from col. 998.)***No. XXV.—Evidences of Christianity.—  
Evidence arising from the Fulfilment of  
Prophecy.**

“ Though a man should be incapable, for want of learning, or opportunities of inquiry, or from not having turned his studies this way, even so much as to judge whether particular prophecies have been throughout completely fulfilled: yet he may see in general, that they have been fulfilled to such a degree, as upon very good ground, to be convinced of foresight more than human in such prophecies, and of such events being intended by them.”

*Butler's Analogy of Religion.*

**THE** subject proposed for discussion in our present communication, is the Evidence in favour of Christianity which arises from the fulfilment of Prophecy.

It will readily occur to the reader, that in the narrow limits prescribed to our remarks, we cannot attempt to give even an epitome of the prophecies and their fulfilment, which are contained in the Old and New Testaments. It may be amply sufficient for our purpose to advert in the first instance to the predictions contained in the FIFTY-THIRD CHAPTER OF ISAIAH, together with their accomplishment in New Testament times; and then to glance at one or two of those prophecies which were uttered by the Saviour himself, and which have since received their fulfilment.

Presuming that all our readers are quite familiar with the Gospel history, we deem it unnecessary to refer minutely to those passages in the evangelists, in which these predictions of Isaiah receive their entire accomplishment. Every one who has read the account of the Messiah's life and sufferings, must have been struck with the singular coincidence betwixt the circumstances predicted, and their actual fulfilment in the person of Jesus of Nazareth. It is a remark which has been frequently and justly made, that had the prophet been an eye-witness of all he predicted, he could not have narrated the circumstances which occurred with greater faithfulness and accuracy.

It was by an attentive examination of these prophecies, that the irreligious and infidel Rochester was converted to the Christian faith; and Dr. Lowth informs us, that several other deists have owed their abandonment of their creed, and their adoption of Christianity, to a comparison of the predictions contained in the same chapter, with their actual fulfilment as recorded in the Gospel history.

The prophecies of Isaiah were uttered about seven centuries prior to the Christian era, and consequently as long previous

to their fulfilment in the person of Jesus of Nazareth; and were any doubts existing with respect to their antiquity, the mere circumstance of their having the same antiquity assigned to them by the Jews, as that ascribed to them by Christians, would be sufficient to remove those doubts. Although these singular people deny their reference to, and accomplishment in, Jesus of Nazareth, it has ever been regarded as an essential article in their religious faith, that the predictions in question are of the antiquity mentioned, and that they refer to the Messiah promised by God to their fathers. Now, it will, we apprehend, be readily admitted, that as the Jews, in the present instance, would not, on any consideration, be a voluntary party to an imposition on mankind,—they must, of all others, be the most competent judges respecting the time at which these predictions were uttered.

On this part of our subject, that powerful champion of Christianity, Chalmers, makes the following striking observations: “ Had the whole Jewish nation been led to embrace the Christian religion, the argument for the antiquity of the prophecies referred to, would not have come down in a form so satisfying as that in which it is actually exhibited. The testimony of the Jews to the date of these prophecies, would have been refused as an interested testimony. Whereas, to evade the argument as it stands, we must admit a principle which, in no question of ordinary criticism, would be suffered for a single moment to influence our understanding. We must conceive, that two parties, at the very time they were influenced by the strongest mutual hostility, combined to support a fabrication; that they have not violated this combination; that the numerous writers on both sides of the question have not suffered the slightest hint of this mysterious compact to escape them; and that, though the Jews are galled incessantly by the triumphant tone of the Christians' appeal to their own prophecies, they have never been tempted to let out a secret, which would have brought the argument of the Christians into disgrace, and shewn the world how falsehood and forgery mingled with their pretensions.

“ In the rivalry which, from the very commencement of our religion, has always obtained betwixt Jews and Christians, in the mutual animosities of Christian sects, in the vast multiplication of copies of the scriptures, in the distant and independent societies which were scattered over so many countries, we see the most satisfying pledge, both for the integrity of the sacred writings,

and for the date which all parties agree in ascribing to them. We hear of the many securities which have been provided in the various forms of registrations, and duplicates, and depositories; but neither the wisdom nor the interests of men ever provided more effectual checks against forgery and corruption, than we have in the instance before us. And the argument in particular for the antecedence of the prophecies to the events in the New Testament, is so well established by the concurrence of the two rival parties, that we do not see how it is in the power of additional testimony to strengthen it."

Now, if there be no truth in Christianity; if the prophets were not under the immediate inspiration of the Spirit of God,—upon what principle are we to account for their uttering predictions of events, which occurred with the utmost minuteness and accuracy, after the lapse of several hundred years from the period at which the predictions in question were delivered?

To maintain that the prophets could acquire this prescience of future occurrences, merely by attending to the course of events which might naturally be expected to arise from a concatenation of cause and effect, is a shift which most infidels are conscious does not possess even the appearance of a stronghold; and hence few, if any, of the rejecters of Christianity of the present day, have recourse to it.

There are some, however, of our modern infidels who take refuge in an equally indefensible position. They contend, in the first instance, that the prophets, when uttering their predictions, were actuated by a wish of imposing on mankind by affecting a knowledge of futurity; or, that they were enthusiasts, and imagined things which existed only in their own distempered minds; and, then, these sceptics affirm that Jesus, in order more readily to practise an imposition on mankind, endeavoured to regulate his conduct agreeably to those predictions, thus having the appearance of being the personage in whom the prophecies referred to had their accomplishment. Such, among others, was the opinion of Lord Bolingbroke. He affirms that Jesus Christ wilfully, and by a series of preconcerted measures, brought on his own death, merely for the purpose of furnishing his disciples with an opportunity of making a triumphant appeal to the Old Testament prophecies.

Such consummate absurdity as this, is scarcely deserving of serious refutation. What, then, had Jesus an exclusive control over the various circumstances in his

history, which were necessary to make him correspond with the description of the Messiah promised by Jehovah to the Jews? The man who could for a moment cherish such a supposition, we should certainly regard—not to employ a harsher expression—as destitute of common sense.

It was, for example, distinctly predicted of the promised Saviour, that he should be lineally descended from David, and be born in the city of Bethlehem. Will any champion of infidelity affirm, that Jesus could accomplish these predictions respecting himself by his own agency? Again: It was plainly foretold of the promised Messiah, that his death should be effected by the painful and ignominious process of crucifixion. Now, we ask, even on the supposition that Jesus of Nazareth, in the plenitude of his anxiety to impose on the world, had voluntarily submitted to such a species of death,—how is it possible that he could have foreseen, on merely human principles, that it would be to this particular description of death he would be subjected? It is clear to demonstration, that he had no influence with his enemies in the matter. It was through their agency—not his—that he was appointed to endure the excruciating and ignominious death of the cross.

It was likewise predicted that the garment which he wore at his death should not be torn. This prophecy was, also, literally fulfilled; for his enemies, as it could not be divided among them, decided whose it should be by casting lots. Here, again, let us inquire, how could it be at all possible that this prophecy could be accomplished through the agency of Jesus, when the resolution of casting lots about his garment was not formed until he had bowed his head, and given up the ghost?—We could multiply numerous instances of a similar description; but we trust enough has been said to convince every reasonable mind of the utter impossibility of Jesus accomplishing, through his own instrumentality, those predictions which were uttered by the Old Testament prophets respecting the promised Messiah.

But Jesus was not merely the subject of prophecy himself; he likewise uttered many memorable predictions, some of which are already fulfilled, and others are in the course of accomplishment. Among those already fulfilled, we only mention the destruction of the temple of Jerusalem, and the entire dispersion of the Jews. At the time when Jesus Christ uttered these predictions, nothing could have appeared more improbable. The Jews, at the

period referred to, considered themselves the peculiar favourites of Heaven, and, so far from anticipating the demolition of their temple, and their own overthrow as a nation, they confidently expected that Jehovah was about to make some signal interposition on their behalf;—that he would deliver them from the oppression of their enemies, and raise them to a degree of honour, splendour, power, and importance, to which no other nation had ever attained.

Scarcely, however, had forty years elapsed from the time at which the Saviour uttered the predictions, when these singular people were convinced, from their own mournful experience, of the truth of his prophecies, and the erroneousness of their own anticipations of worldly power and grandeur. The prediction of Messiah, respecting the demolition of their temple, was literally accomplished at this time,—not a single stone of it being left upon another; while they themselves were afterwards expelled from their own country, and dispersed over the world. They are, at this moment, a most striking evidence of the truth of Christianity; being scattered throughout all the nations of the earth, wandering about like so many vagabonds, without having leader or governor of their own, and are treated with contempt by the governments of every country in which they are to be found. Now, all these circumstances regarding this singular people are explicitly and precisely predicted in the New Testament; and, therefore, we may view every Jew who crosses our path, as constituting an unanswerable argument for the truth of the religion of Jesus;—as being a standing miracle in proof of Christianity.

Of the New Testament prophecies which are now in the course of accomplishment, it will be sufficient to advert to the one which relates to the universal diffusion of the Gospel. The passages of New as well as of Old Testament scripture, in which it is explicitly predicted that the religion of Christ should be propagated throughout the world, are so exceedingly numerous, that we deem it unnecessary to specify any. Every attentive and candid observer of the times must admit that, so far as human judgment may be depended on, the prophecies which relate to this subject are at present being rapidly accomplished. Let us only reflect for a moment on the great advances which Christianity has made during the last quarter of a century. It is not merely a few limited spots, interspersed throughout the world, which have been

visited with the light of the Gospel; but whole nations, heretofore ignorant of the first principles of theology, have been brought, through means of the diffusion of Christianity, to a speculative and experimental acquaintance with all the leading truths which the religion of Christ contains; and every new triumph which is at present making in heathen countries by the erection of the standard of the cross, constitutes an irrefragable argument—a fresh miracle, for the truth of the Christian system.

The evidence, then, in behalf of our holy religion, arising from the fulfilment of prophecy, is of the most triumphant nature. Christianity, in this respect, stands distinguished from all other systems of religion. The authors and votaries of other theological creeds have pretended to work miracles, and to have been favoured with special visions and supernatural communications, while labouring to establish their respective systems in the world; but none, so far as we know, have ever ventured to rest the merits of their religious hypotheses on the occurrence of events which they themselves have predicted, excepting the authors and advocates of Christianity.

There is no subject which we would more anxiously wish to see the illiterate Christian acquainted with, than that of the prophecies and their accomplishment, contained in the Old and New Testaments. Standing on this vantage ground, he might smile defiance at the sophisms of the most ingenious of the infidel school, with whom he might happen to come in contact. When the sceptic assailed him with a statement of his doubts and difficulties in examining the evidences of Christianity, he would most effectually silence him, by pledging himself to remove every doubt, and obviate every difficulty, the moment he succeeded in accounting satisfactorily, on merely human principles, for the accomplishment of those various predictions which are scattered throughout the writings of the Old and New Testaments.

Could we only succeed in inducing the infidels of the present day to bestow a careful and attentive examination on the subject of Biblical prophecy, we are more than confident their ranks would be speedily thinned. The accomplished and philosophical, but immoral Lord Chesterfield, had the candour to confess that it appeared to him next to impossible, that any man could duly and impartially examine the prophecies, and their minute accomplishments, contained in the scriptures, and yet remain an unbeliever in Christianity.

## COMPENDIUM OF GEOLOGY.—NO. XII.

(Concluded from vol. 1010.)

HAVING in a compendious manner noted the creation of the sphere we inhabit, its disruption and ruin during the general deluge, and the re-creation, from its ruins, of a new and habitable world; also the several strata and substances contained in, and resting upon its crust; with the mutations of these, from the action of atmospheric air, the electric fluid, and the several gases, during the lapse of ages, as well as the operations of water and fire thereon and therein, upon a large scale, up to the present period; it only remains for us to make notes of futurity, and pry into the final result of the complicated action to which this sphere is subjected. Of futurity, however, we know nothing certainly; our keenest and most profound researches here leave us upon the surface of things; and the more we struggle, the more we are entangled amidst the labyrinth of conjecture; and had not the Creator himself condescended to be our instructor, clouds and darkness would have covered our utmost wisdom throughout life, and all our efforts would not have availed; without Him, we could never have lifted up the veil of futurity. He who created, and beneath whose government all things exist, in that sacred volume, fraught with prophecy and truth, which contains His revealed will to man, has, however, noted the futurity of this sphere; and there, and there alone, we behold, as clear as the meridian sun, its destiny.

Instead, therefore, of launching new theories, or pursuing any one of the numerous fleet already afloat upon the ocean of uncertainty, we prefer to conclude this subject, as we began and have carried it on, by a strict adherence to the only sure word of prophecy, the volume of revelation.

Creation, great and marvellous as it is to man, was so many acts of the serenity of Omnipotence, as it has several parts. Elohim created the matter of the solar system; he then subjected this matter to the action of general laws—creating these laws, and inducing their action upon the matter created simultaneously; thus inducing throughout the whole mass, instantaneously, that order which the action of these laws induce over pliant matter to the present hour. The division, therefore, of this created matter into orbs, atmospheres, and ether,—the formations of rocks and strata, their arrangement stratum super stratum, and other relative positions, each in respect to each,—were with the Omnipotent Master Builder, in the use of the laws He had created, distinct and instant acts of infinite

Wisdom, omnipresently exercised upon the matter He had previously created, and over which His spirit had brooded while yet it was a dark abyss, inducing fecundity. Like the first operation of Omnipotence circumstantially recorded, when Elohim pronounced, "Let the light be! and the light was," the calling forth and operation of the laws of animation, vegetation, affinity, polarity, gravity, &c. into action, produced effects upon a large scale; universally and simultaneously inducing formations throughout the whole mass of created matter.

Jehovah created animals and trees, not only in their seed, but also in their perfect stature and maturity: a will was a work, and the finished work arose simultaneously with the word which called it into being. The time, therefore, which is necessary to increase a fetus into an elephant, or an acorn into an oak, was sunk in the creative act, which produced the elephant and the oak perfect at once; and equally so with crystals, rocks, strata, and the immensity of the fluids of the ethereal, atmospheres, and oceans, all of which are compounds; they each arose as the Creator willed, and became at His word perfect at once; and the magnitude of these works, separately or collectively, with the Omnipotent Omnipresent, could be no more an object than the formation of an insect; for what is the whole solar system to the immensity of space, throughout which the works of the Infinite are diffused, and much of which we behold? A mere point. To crystallize and stratify a sphere, therefore, is not so great a work with the Omnipotent as a group of crystals is with so puny a creature as man. To ask for time then, is to stay creative power; to look at geological formations as the products of disintegration and renovation, including ages, is to sink Omnipotence, and resolve creation into the operation of those very laws which the Omnipotent created, but to govern that matter which He himself created perfect.

Those laws which Jehovah created still govern the universe; and until, at His appointed time, He dissolves these laws, the universe must continue in being. Let us listen to His recorded word upon this momentous subject: "I am God, and there is none else; I am God, and there is none like Me;—declaring the end from the beginning, and from ancient times the things that are not yet done. saying, My counsel shall stand, and I will do all My pleasure." Isaiah xlv. and St. John adds, when recording the revelations of the Infinite to him, chapters xx. and xxi. "I saw a great white throne, and Him that

sat thereon, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." The Creator comes, on His appointed day, to judgment—to the judgment of those worlds, the particulars of whose creation He has caused to be noted, and the history of one of which, viz. the earth, fraught with crimes and blood, He has caused to be narrated in the revelations of His will to man; and whose final exit He now reveals under the names of, "the earth and the heavens," including the whole solar system. The laws of creation He now dissolves, and from His face, which is now against them, these fly away. He who established those laws now abolishes them for ever; and the consequence is ruin, instantaneous ruin, to the whole solar system. The laws of animation and vegetation cease to give tone to their several parts; and all their substances pass into corruption; the laws of affinity and polarity cease, and in their ruin the ponderous masses of crystalline matter, erewhile so firm, separate each from each, and all matter resolves itself into its component parts or primitive atoms; the law of gravity ceases, and instantly the whole mass of matter contained in the solar system loses its forms, and becomes universally diffused throughout the stupendous space, erewhile occupied by the vast orbs, which amidst their orbits revolved therein. The sun, all the primary and the secondary planets, alike lose their entity, lost in the general diffusion of their atoms; an impalpable dust, too minute to be detected even by so delicate an organ as the human eye; for no human eye ever yet beheld an individual atom of matter. At length, "There is found no place for them;" even the atoms themselves cease to be; He who created this matter annihilates it; and the whole solar system becomes, as to the immensity of space, as though it had not been!

Elohim spake, and the world was; He looks, and behold it is no more! How astonishingly sublime is this! How awful is Jehovah.—He who serenely acts thus sublimely; how greatly to be feared and held in reverence; how highly to be adored by the children of men! Praise Him, O ye sons of His power; adore Him, O ye ransomed ones; unto Him exalt glory, crying, "Thou art worthy, O Lord, to receive glory, and honour, and power: for Thou hast created all things, and for Thy pleasure they are and were created!"

The contemplation of the new heaven and the new earth, announced amidst the catastrophe of those which now exist, consoles us for the dire event; especially as the promise in the sacred volume heightens the consolation by the elevations of these new regions above a state of defilement, to a state of purity and holiness; behold! "According to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." WM. COLDWELL.

*King-square, London, Oct. 4, 1827.*

Creation, scan'd by wisdom's eye,  
Through earth, seas, air, ethereal sky,  
Beauty displays; and order due  
Is there throughout, to wisdom true.  
In grace and ease, there every form,  
From giant huge to minute worm,  
From atom to the universe,  
Rise, grade to grade, in meet converse:  
Nor aught incongruous appears,  
Nor impotent, as roll the years.  
That Hand which form'd the whole sustains,  
And harmony through ages reigns.

As forth the fountain pours its flood,  
To every creature free and good;  
As forth the balmy gale around  
Pours health, and verdures clothe the ground;  
As forth the sunbeams issue, light  
To all distributing, from night,  
And life and joy there recreate  
Where darkness and its horrors sate;  
So o'er rude chaos rolled a flood  
Of light, of life, creating good,  
From God. He spoke, and all things were—  
Systems and suns, and every sphere:  
And He from age to age upholds  
His good; yea, good to good unfolds!  
For when to ruin doomed and death,  
Beneath rebellion moaned the earth,  
More rich, more bright, in grace, His sway  
On us uprear'd a perfect day.  
Lo! we behold, in truth revealed,  
What ages under types concealed,  
The Christ of God! All love, all light,  
From second chaos chasing night,  
Before Him fly the demon bands,  
Around Him rear'd are holy hands;  
He looks! this death-fraught system dies;  
He speaks! new heavens and earth arise;  
And by His Spirit and His Word  
He all renews, and reigns their Lord!

Thus, like a youth, unknown decay,  
The same to-day as yesterday,  
Jehovah blooms! God over all,  
Blest evermore, Him laud, Him call

And due from all, the voice of praise  
Let every heart to God upraise.

*Finis.*

*ERRATA.*

Col. 29, line 18, for "general" read "genial."  
334, --- 16, for "amygdalita" read "amygdalite."  
524, --- 1, for "gauge" read "gauge."  
524, --- 35, for "greatest" read "great."  
811, --- 46, for "Charwood-forest" read "Charn-wood-forest."  
812, --- 18, for "44,20" read "44,50,"—and for "57,55" read "57,25."  
812, --- 28, for "103,00" read "100,00."

STRICTURES ON THE LONDON UNIVERSITY.

THERE was a time, when our pious forefathers felt no small degree of uneasiness at the prospect of a learned ministry, fearing that human knowledge would destroy the

simplicity of the Gospel, and that their pastors would become "wise above what is written:"—their motives were pure, but their apprehensions were groundless. An appeal to facts has long decided, that such opinions were only fit for the regions of Gothic barbarism. Learning is of paramount importance to every man, especially when made subservient to the advancement of Divine truth. *But she must be the handmaid, and never aspire to be mistress.* In this point of view, the establishment of an university in the metropolis of the empire could not be looked upon with indifference by the literary or religious world:—but questions have been started, and surmises have been made, and suspicions have been, and still are, entertained, as to its *ultimate* utility and tendency.—I have no wish to go into the subject; but I hope that I shall provoke some of your correspondents to enter into its discussion, that your readers may have some sort of guide in the appropriation of their influence and patronage.

The introduction or the rejection of a system of religion, as connected with a large university, is a question of no small moment; it is nothing less than giving a *practical* decision, whether Christianity be of that importance which the Bible declares, and which we as Christians profess to believe:—whether it be of equal worth with human literature:—whether the mind of man left to itself will embrace truth and reject error:—in short, whether the university itself shall prove a lasting blessing, or a constant curse:—whether it will be the means of leading its students into the paths of holiness, and of causing them to dedicate their varied talents and their accumulated learning at the altar of Christianity, and to devote their mental energies to the advancement of the Divine cause:—or, whether, by imparting knowledge without a guide, and by exalting human reason to an undue elevation, it will leave them to grope in the dark, and each to find his own religion in the mazes of literature and science, and ultimately to consecrate his acquirements to the defence of a system of error, and to the extension of the sceptical delusions of a false philosophy.

Such a mass of learning, and such an excitement of genius, as will be connected with, or proceed from, the London university, cannot bear a *neutral* aspect on religion. The advocates of the present plans may cavil at expressions, and carp at certain technicalities, and say, that what has never been admitted, cannot possibly be excluded; this is true: but, we leave the controversy

of words, and come to the plain matter of fact.

Ample provisions are made for instruction in every science, except that of Christianity; this fact resolves itself into the simple question—is this non-admission of a theological faculty beneficial or injurious with reference to its *ultimate* tendency? What inference will the students naturally deduce? And what does the conduct of the council *virtually and practically* proclaim to them? Literary knowledge and scientific attainments will be much increased; but, what are these without religion to guide them?—only a greater capability to do a more extensive injury. We are not strangers to the bent of human reason when improperly exalted, nor are we ignorant of the nature of human learning unconnected with religious belief.

There is no doubt, that the conduct of the managers has been influenced by motives of a liberal policy, as no other plan could possibly command the patronage of the present council, on account of their diversified theological creeds: but liberality should be directed by truth, and union should be governed by principle. Upon this system, the admission of Pagans, Infidels, and Mahometans, is permitted; this is good, so far as it extends, because literature is a *common blessing*, and ought to be imparted to *all*. There is no necessity to decree the imposition of creeds, or subscription to tests:—we cannot force people into religion. But if we speak out, (and why should we not do so?) we must say, that we believe the sects referred to, are labouring under the influence of dangerous and pernicious delusions; and I put the question to Christians—can you refuse to offer your aid to these deluded devotees, to instruct them in the ways of truth, and to shew them the road to eternal life? Ought you not to combat error, by the inculcation of truth, and to persuade and exhort the wandering and ignorant to return to the worship of the true God?—Do not endeavour to compel them to believe your dogmas;—but, offer them a chance of believing:—give them your reasons, and offer them your arguments, and leave them to think for themselves. If you act consistently with your profession, and agreeably with the spirit of the Bible, and if there be a correspondence between your creed and your actions, you will exert your influence to obtain the admission of Christianity; and if this be impracticable, you will transfer your patronage to some other college, where the acquirements of literature are blended with the blessings of revelation.

To this admission it may be objected, that some of the council would immediately withdraw that support; be it so:—Union is power; but never let us have an union, except it can be effected without a sacrifice of principle, or a compromise of duty: Discord itself is better than such an union. An open war is preferable to an inglorious peace.

The professors of the university may be Christians, or they may be infidels, and it will be almost impossible to prevent them from giving an occasional glance at their religious creeds, either directly or indirectly, in the prosecution of their different literary researches. The fact is, that all scientific discussions have a remote or an immediate bearing either upon natural or revealed religion; and, when any allusion is made to religion, it may be orthodox, or it may be heterodox; there is no safeguard. In what way will moral philosophy be discussed, without referring to theological questions? *To what extent* may religious points be hinted at, without infringing upon the principles of the council?—And what guarantee can be given for the orthodoxy of the professors?—The personal guarantee of the council certainly cannot be sufficient. I do not say this with reference to the present gentlemen and noblemen who form it; but a future council may be composed of very different characters.

The ostensible argument is, that no subject is admitted upon which there is a wide or material difference of opinion!—Now, in many of the sciences, they may arrive at a mathematical demonstration as to their truth; but, in political economy, in the philosophy of the human mind, in jurisprudence and international law, and in moral and political philosophy, the opinions of the council, and of men in general, are as completely diversified, and as widely varying, as they are upon any point of theology: consequently, I am inclined to imagine, that there is *some secret* reason actuating the most influential promoters of the college, in the adoption of the measure now referred to.

An attempt has been made in a popular periodical, to prove that the non-admission of Christianity is an actual benefit.—Now, this is proving *too much*, and consequently it does not prove anything. The only protection against the indirect introduction of heterodox opinions is vested in the council, and in the trusts of the deed of settlement, which is silent on the subject. If we lay aside the influence of great names, and the niceties of logical subtlety, and reason as Christians according to the spirit and

precepts of the Bible, we shall find no difficulty in coming to the conclusion, that a system of religion ought to form the basis of the new university. When I speak of religion, I do not restrict it to canonical and titled officers, or to episcopal splendours, or to clerical dignities, or subscription to a creed as an incentive to perjury; neither do I refer to a string of useless and cumbrous ceremonies, but I mean religion as a principle.

The sentiments of the council seem to be: Truth will ever subdue error, therefore let it remain quiet; let it extend its progress by its own native energy and influence, and it will soon make its way into the heart of the students without our interference.—It is equally futile under such circumstances to leave the inculcation of religion to the parents and guardians of the students. They might have imparted spiritual advice in the days of boyhood, but few parents will be found capable of instructing, much less of combating, their sons, when armed at every point with all the chicanery of science, and with all the sophisms of philosophic casuistry. This principle of abandonment needs only to be carried to its legitimate length, and our churches and chapels will be closed, and our religious societies be discarded, and our duties as Christians be neglected, and we ourselves sunk into an awful state of theoretical and practical delusion.

Dursley, Gloucestershire.

J. G.

#### ESSAY ON PHYSIOLOGY, OR THE LAWS OF ORGANIC LIFE.

(Continued from col. 1021.)

ESSAY II.—*The Distinctions between the Animal and Vegetable Kingdoms, and the Powers by which the Operations of the Organic Frame are carried on.*

HAVING thus stated the *general results*, or *demonstrative characters*, of the vital principle, as manifested by organic bodies, we may proceed to examine the more *immediate* powers or agents, by which the living body is enabled to perform the various and multifarious operations, necessary to its organic existence.—As it is to the animal system, however, that we purpose especially to direct our inquiries, it may be as well, for the sake of clearness, before entering on this branch of our subject, to offer a condensed sketch of the distinctions, which separate the two great kingdoms of organic bodies,—namely, the *animal* and the *vegetable*. And here we may remark, that although, upon a cursory view, they may seem perfectly distinct and separate; yet, upon a

more deliberate examination, the line of demarcation may not perhaps be so readily ascertained, as we were led at first to imagine; since it would appear that from the highest order of animals, to the plant, there may be traced a regular chain or series of gradations.—For instance: examine a plant; it will be found to consist of a multitude of tubes, capable of effecting a conversion in the nature of the fluids they absorb, and of propelling, also, those fluids onwards, as nutriment, through branches, leaves, and flowers, whence their freshness and their beauty are derived;—and although incapable of locomotion, the plant is enabled to obey the influence of warmth and air,—the buds unfold, and the leaves and flowers expand, and turn to meet the rays of the sun; in most cases, the plant is capable of being divided into slips, each slip having independently in itself every part and property equal to the parent stock, and producing flowers and seeds.

From the plant, let us next advance to the polypus, an animal as simple as the plant in organization, without volition, and forming one of the lowest links in the chain of animal existence:—here we find a tube composed of an homogeneous mass, capable of contracting and dilating,—or exerting itself by an involuntary power, in obedience to the action of external causes,—possessing, however, neither heart, nor vessels, nor distinct nerves;—fixed also, as the plant, while every part is endowed with complete vital independence; so that however divided, each portion becomes a new and perfect animal, capable again of re-division with the same effects.

Next to the polypus, are the worms,—a tribe unfurnished with a heart, but possessing sensibility, and considerable power of muscular motion;—capable, also, of reproduction by division, although not bearing it to so great an extent;—nor, indeed, is there so complete a vital independence of parts, as in the polypus.

Above these, again, rank the *crustaceous* tribes, including the *crab, lobster, &c.* In these, distinct muscles, nerves, and vessels, are discovered, and, although imperfect, a heart and brain;—they have, therefore, some degree of intelligence. With this more complete organization, they are consequently incapable of division into distinct animals, as the polypus or worm; nevertheless, however, they are endowed with the power of reproducing, on their loss or abscission, the claws, and parts non-essential to the continuance of life.

Rising still higher in the chain, with respect to indications of intelligence, and

corporeal endowments, are the tribes of fishes, and reptiles, or amphibious animals:—above these, birds;—and again, the *mammalia*, with man at their head, towering high above them all—their intellectual lord:—thus may we trace the links rising gradually through the series of organized beings.—But though not so evident, as perhaps a superficial view would lead us to suppose, still, however nearly the two kingdoms may at one point approximate, distinguishing characteristics do exist, which draw a line between them.

First, then, animals differ from plants in the arrangement and combination of their constituent principles. The essential elements of organized matter appear to be *carbon, oxygen, hydrogen, and azote or nitrogen*,—together with *alkaline and earthy salts*:—now, the solid parts of all plants contain *carbon, oxygen, and hydrogen*, with scarcely a trace of *azote*. The solid parts of animals consist of *lime or magnesia*, united with *carbonic or phosphoric acids*;—and in those beings of both kingdoms, which appear to be destitute of solid parts, the points of difference are even more numerous. We find the gum or mucilage of soft plants, differing widely from the gelatine, or albumen, of soft animals,—the former being destitute of *azote*, which enters as a constituent into the latter.—In the soft animals, there is no extensive combination of *carbon, oxygen, and hydrogen*, into which *azote* does not enter,—or, in other words, no substance of a vegetable kind. In consequence of this difference of composition, animal and vegetable matters may be easily distinguished when burning,—the odour of each being peculiar, and affording an infallible criterion. Besides, as vegetables abound in oxygen, they have a tendency, after death, to become acid, by its forming new combinations with carbon and hydrogen;—whereas, the soft parts of animals, after death, are disposed to become alkaline, the azote entering into new combinations with the hydrogen, and forming ammonia.

Secondly, animals and plants exhibit a difference in structure;—this, indeed, in the higher classes is obvious,—and the same remark will, on close examination, be found to hold good, as it regards those animals and plants which bear the nearest affinity. For instance, the solid parts of vegetables consist of bundles of fibres, or threads, which lie parallel to one another,—each fibre constituting a tube, or vessel, for the circulation of the sap. Their construction is cylindrical throughout; and they are aggregated into bundles, the volume of which

diminishes, as they proceed onward to the extremities of the plant;—but it is not the subdivision of the tubes themselves, which occasions this decrease, but the separation of a certain number of tubes from the general aggregation, in order to form smaller bundles. Of these tubes, or fibres, we have observed the solid parts of plants to consist; but, on the contrary, the tubes, or vessels, for the circulation of the fluids, in animals, never constitute the solid parts,—they are all conical,—never proceed in bundles by a parallel course, and each vessel, giving off branches from itself, diminishes by subdivision.

Thirdly, Animals differ from plants in their nutrition;—every animal is furnished with an apparatus, for the reception of food *internally*, where it undergoes certain changes, before its admission into the system,—and this admission is effected by means of a class of vessels, termed lacteals, or absorbents, which all originate on the *inside* of this apparatus. There is nothing similar to this in plants;—that is, they have no digestive apparatus of a similar nature. In these, the absorbing vessels of nutrition all arise *externally* on the *surface*. This, indeed, constitutes a most obvious and essential mark of distinction, and hence Dr. Alston was led fancifully to term plants *inverted* animals.

Fourthly, Animals are endowed with *sensation*—the powers of *voluntary motion*—and for the most part, of *locomotion*. Plants possess not one of these qualifications. In all animals, it is true, a nervous system (on which sensation depends) cannot be discovered; yet, as we observe this more or less developed, in the higher classes of animals, according to the station occupied by the species, we might almost venture to infer from analogy the existence of nerves in those lowest of animals, where their extreme minuteness may render it impossible to trace them by the dissecting knife, or ascertain their existence by the microscope;—or rather, perhaps, may we not admit, (and it seems probable,) that sensation, or a nervous power, very defined, it is true, resides or is diffused in such animals, (we allude to the zoophytes and others,) throughout the whole mass and texture of their composition,—thus rendering them, as it were, structures of nervous matter?—Be this, however, as it may, plants have no *nerves*, and are altogether unendowed with sensation. Unconscious, consequently, for their own existence, or of the existence of surrounding objects, they rise and flourish, and pass away, affording food to a multitude of animals, and man,—

gratifying his senses by their beauty or perfume, adding to the comforts and luxuries of civilized life, and constituting the rich charm and loveliness of the landscape of the world.

The tribes of animals which give life and spirit to this landscape, and which are so numerous, and so varied in habits and kinds, are divided into *two* large groups or *general families*, namely, the vertebral, (or those possessing a vertebral column,) and the invertebral, (or those not possessing a vertebral column.)—The group of vertebral animals is subdivided, First, into those whose skeleton is perfect; the heart consisting of *two* auricles, and *two* ventricles,—the blood warm and red. These are man, mammalia (that is, all animals that suckle their young,) and birds. Secondly, into those whose skeleton is less perfect;—the heart consisting of *one* auricle, generally, and *one* ventricle;—the blood *cold* and red. These are amphibious animals, reptiles, and fishes.

The group of invertebral animals have *no internal* skeleton;—the heart is imperfect, consisting generally of but *one* ventricle,—or is wanting. The *blood*, or more properly *sanies*, is cold, limpid, and colourless. These are insects,—worms, moluscæ, zoophytes, animalculæ, &c. This group comprehends, as we may see, many classes of animals, differing widely from each other in structure and conformation,—yet all agreeing in certain particulars, and distinguished from the other groups, rather by what they want, than by what they possess, in common. Among those exhibiting the rudiments of a heart, its forms are very varied and different;—many, and especially the extensive class of worms (vermes,) have no vestiges of this organ, their imperfect circulation being carried on by means of contractile tubes or vessels only.

In all animals, a certain process, termed respiration, is requisite for the preservation of life;—this, in the mammalia and birds, and most of the amphibia, consists in drawing into the lungs a certain quantity of atmospheric air, the oxygen of which acting upon the blood, deprives it of a portion of the carbon it contained, and renders it fit for the purposes of the animal economy.—The tribe of fishes inhabiting the water, have organs termed *gills*, adapted for respiring the fluid in which they live, and by the agency of which the necessary change in the blood is effected.—Insects and worms unfurnished with lungs, or gills, have spiracles for breathing in a peculiar manner, extended over various parts of their bodies, by means of which the oxygen of the

atmospheric air is enabled to come in contact with the blood or sanies, and effect that peculiar change in it, which the economy of these animals may require.

Having thus endeavoured to render clear and distinct the boundaries which nature has established, as separating organic and inorganic bodies,—and fixed a line of division between the animal and vegetable kingdoms,—we may proceed with advantage to consider the powers, which, inherent in the living body, enable it to preserve its organic existence. These are *sensibility* and *contractility*, to which may be added *instinct*.

The animal frame is composed of *solids* and *fluids*. The *solid* parts, in the more perfect animals, are, 1st, the *bones*,—hard unbending fulcra, giving support and determinate figure to the body, and serving as *levers*, upon which the moving powers of the body act. 2dly. The *muscles*,—the moving powers, or active instruments of motion. The texture of each muscle consists of a multitude of fibres,—divisible to an infinite degree,—running parallel to each other; the whole being surrounded by a delicate membrane, or fascia. Under a broad survey, we may divide them into the *voluntary*, or those obedient to volition, and the *involuntary*, or those not under the control of the will;—but we must not forget that some of the *involuntary* muscles, as those of respiration, (which perhaps rather claim a middle place,) are so far obedient to the will, as to be accelerated, diminished, or for a time suspended, in their action, at pleasure; although, in their natural state, their action, as much so as that of the heart, is perfectly involuntary.

3dly. The *nerves*, or organs by which the frame is endowed with sensation. These are fibrous in their texture, white, and firm to the feel, but ramifying to a minuteness beyond conception. In man, nine pairs of nerves are found taking their origin from different parts of the *brain*, and supplying the nose, the eye, and muscles of the eyeball, the ear, and the tongue. The *first*, spreading on the membrane that lines the nose, is so constituted as to be affected by the volatilized particles of odorous bodies, while, the sensation being transmitted to the brain, we are thus endowed with the sense of *smell*. The *second* pair expanding into what is termed the retina of the eyes, receives impressions through the medium of the rays of light, and thus we become acquainted with the forms and colours of external objects;—the third and fourth, the principal branches of the fifth, and the sixth pairs, are distributed among the delicate

muscles placed at the back of the eyeball, and by which it is moved; the seventh divides into two branches, one of which (*portio dura*,) ramifies on the face; but the other, soft and frail, (*portio mollis*,) and destined for receiving impressions from the vibrations of the air, is distributed in the internal parts of the ear, and affords to us the sense of hearing;—by this nerve we receive all our pleasure from the harmony of music, or hang upon the charmed breath of the speaker. The eighth and ninth pairs diffuse their branches on the tongue, and through them we are acquainted with the flavour of various substances; and to the ideas communicated by the impressions which they receive, we give the name of *taste*.

From the spinal cord, thirty-one pairs of nerves arise, distributed universally over every part of the body, communicating abundantly with each other, and forming, at various parts of their juncture, knots, or *ganglia*, the uses of which are not satisfactorily explained. These are the nerves on which depends general sensation, as well as those powers of the animal frame by which the existence and vigour of the whole is preserved.

4thly. The *blood-vessels*: these are the *arteries*, conveying the blood from the heart to every part of the frame, to increase or repair it,—and the *veins*, which return the blood again to the heart, from whence it passes immediately through the lungs, where it acquires properties fitted for its use in the system; from the lungs, it returns immediately back again to the heart, and thence (in its now renovated state) it is poured through the aorta into all the arteries of the body, to be again returned by the veins as before.

5thly. The *absorbents*: tubes adapted to supply, by means of nutriment, the loss or waste in the blood. There are two sets,—the *absorbents*, and, as they are commonly termed, the *lacteals* (from *lac*, milk,) alluding to the milky fluid they contain.

6thly. The *exhalants*: vessels or tubes for throwing off, as by perspiration, various excretions of the system.

7thly. The membranous portions of the frame and the skin.

The *fluid*, necessary to life, and from which every other is secreted, (or separated,) as well as all solid parts of the frame, is the blood, composed of serum, fibrin, and colouring matter, which is conveyed, as we have mentioned, through every part of the body; and, by the agency of the extreme arteries, or capillary vessels, built up this curious fabric, and repairs its losses.

In the human body, the fluids have been estimated to bear a proportion of *five-sixths* to the whole; so that when these shall have evaporated, what remains?—a little earth, and a mouldering skeleton;—and is this the sum of power and grandeur? with truth might the poet say—

“A little dust alone remains of thee,  
’Tis all thou art, and all the proud shall be.”

Thus have we given a condensed sketch, *in limine*, of the composition of the organic animal frame, and now let us advance to a cautious examination of the powers by which it is enabled to maintain, and, to a definite period, continue its organic existence;—these we have already stated to be *sensibility* and *contractility*—to which we may add *instinct*.

By *sensibility*, is to be understood that faculty, peculiar to organic beings, and which, possessed by living organs only, renders them capable of receiving from appropriate agents, or stimuli, an impression which, stronger or weaker, alters, increases, or directs their respective functions.—These stimuli may be classed as external, by which we mean light, caloric, air, and various bodies,—or internal, by which we would imply volition, the passions or affections of the mind, and instinct.

By *contractility*, is to be understood that power, by which each organ, having received an appropriate impression, or, in other terms, the *sensibility* of which is affected, is enabled to call itself into exertion, and execute its office.

*Sensibility* is either *latent* or *percipient*. By *latent sensibility* is indicated that modification which some organs possess, and which enables them to receive a natural impression, and to act, in consequence of it, without transmitting that impression to the brain;—by *percipient*, that modification, by which an organ is enabled to transmit to the brain, as well as receive, the impression for which it may be adapted.

*Contractility* is either *voluntary*, and *perceived*,—or *involuntary*, and *unperceived*. These are the two essential properties connected with organic bodies, and on which all the phenomena they exhibit appear to depend;—they ever accompany and co-operate with each other, and, except in abstract reasoning, are not to be separated;—hence, we often hear them spoken of, by physiological writers, under the common term *irritability*, as including each.

In plants, and the polypi, which in many respects resemble them, the sensibility is latent, and the contractility is involuntary and unperceived. For instance; the capillary vessels of a plant obeying the

stimulus of the sap, which is circulated in them, contract and propel it through the whole system. Hence, too, delighting as it were in the warmth of the solar rays, the flowers and leaves of many plants, as the sunflower, turn to meet the rising orb, and follow him in his daily course;—and hence the sensitive plant contracts on being touched. Now, we are not to suppose that the plant or its vessels have any *consciousness* of the presence of the sap, or of the general warmth of the sun;—no: it is true that the involuntary motions of plants do indeed depend upon *sensibility* (*latent*), but, possessing neither *brain* nor *nervous system*, they are in themselves unconscious of every action they perform;—for feeling, or a sentient power (*percipient sensibility*) is only found in animals possessing a brain and nervous system; and the more perfect these organs, the more perfect is sensation. The polypus, constituted without brain or nerves, and endowed only with the same latent sensibility, may contract or expand, but it cannot be said to enjoy the power of perception.

In man, and the higher orders of animals, whose brain and nervous system are completely developed, the percipient powers (or the power of *percipient sensibility*) are in full perfection;—and by these powers we are united to surrounding objects, the brain being the centre to which every impression is referred. But we must observe, that in the higher orders of animals, and man, a complete *percipient* power is only possessed by particular organs, each in its own degree and modification,—while all those, by which nutrition and the circulation are effected, are endowed with *latent sensibility*.

The heart, for instance, contracts in obedience to the stimulus which the blood communicates,—but of the presence of this fluid we ourselves feel unconscious, nor do we perceive in health the usual and natural contractions of the heart, much less of the multitude of smaller vessels pervading every part of the system. Thus the animal frame in this light may be viewed as a compound machine, consisting of two sets of organs,—one set, by which we become conscious of external objects, and of our own existence; by which the actions of the will are performed, and which administer to our convenience or pleasure;—the other destined for the internal or organic life, and preservation of the body;—the former comprehends the organs of the senses, as they are termed, and the agents of voluntary motion;—the latter, the organs of digestion, circulation, and secretion. By experience,

and research only, do we know of the existence of these organic operations; and their actions, of which we are unconscious, manifest themselves but by their effects.—And here, may we not pause to admire the wisdom of the Divine architect! How well is all this ordered! For did we perceive the multitudinous workings of this organic machine,—were the contractions and labours of every tube, the beatings of every “petty artery,” cognizable by our senses, in what a state should we pass through life!—How little could we perform our respective duties!—How would every trifling variation, every change, affright us!—but it is not so! Surely this is not by chance; “in wisdom hath He made them all.”

W. MARTIN.

(To be continued.)

ASTRONOMICAL OCCURRENCES FOR  
DECEMBER.

THE Sun enters Capricornus on the 22nd, at thirty-one minutes past one in the afternoon, when the winter-quarter commences. The moon is full on the 3rd, enters her last quarter on the 11th, her change takes place on the 18th, and she enters her first quarter on the 25th. She is in apogee on the 6th, and in perigee on the 18th; she passes Saturn on the 6th, Mars on the 14th, Jupiter on the 15th, Mercury on the 17th, Venus on the 19th, and the Georgian planet on the 20th.

The Georgian planet sets on the 1st at twenty-seven minutes past seven in the evening, and on the 21st at three minutes past six; during the former part of the month his situation is nearly the same as in the beginning of August, when he is observed very slowly approaching the two first stars of the Goat; near the end of the month his position becomes unfavourable for observation. Venus sets on the 1st at forty-eight minutes past four in the evening, and on the 25th at twenty minutes past five; her distance from the Sun is gradually increasing, and after the 8th her position becomes more favourable for observation: on the 18th she is in aphelio, and on the 28th in conjunction with the Georgian planet; the distance between them is fifty-seven minutes, Venus being to the south. Saturn will afford the attentive observer a very interesting opportunity of noticing his regressive motion, near the stars that he passed in the months of August and September, during this and the following months. He rises on the 1st at forty-nine minutes past six in the evening, and on the 25th at fifty-six minutes past four: he is at

first observed between Castor and Procyon, gradually approaching a line drawn from Castor to the second of the Lesser Dog, which he reaches on the 20th; he is then noticed to direct his course to the fourth of the Twins. During the month he forms a scalene triangle with Betelgeux and Procyon.

At the end of our former articles we have given the rising and setting of eight fixed stars: among them will be found Sirius, which is the brightest of the fixed stars, and supposed to be the nearest to the Earth: from a number of accurate observations on the fixed stars, the distance of this star cannot be less than twenty billions of miles; a space through which light is three years in travelling. This star is the first of the Great Dog, and may easily be found by a line drawn from Castor through the fourth of the Twins; it forms an equilateral triangle with Betelgeux and Procyon. The second is noticed to the west of Sirius, and the third to the east of this star, the three stars being in a line. The fourth is observed south of the three first, forming an isosceles triangle with the first and third, and a scalene triangle with the second and third. The fifth is below the fourth, and forms scalene triangles with the first and second, and second and third. Above the first and third, and forming a scalene triangle with these stars, may be noticed the twelfth. Above the twelfth, and nearly in a line with this star and the third, may be observed the eighth. The ninth is below the twelfth, and nearly in a line with this star and the eighth. A small star, marked 11, may be observed above Sirius; a little to the west of the twelfth it nearly forms a square with the first, ninth, and twelfth. A little to the south of a line drawn from Sirius to the second, three small stars may be observed; they are known as the three thirteenths of this constellation. The two fourteenths may be noticed below the three thirteenths; they form a scalene triangle with the first and second. Between the first and fifth, nearest the latter star, may be observed the first fifteenth; the second being noticed between the first and fourth. Between the two fifteenths and Sirius, and forming an isosceles triangle with the former stars, may be observed the three sixteenths; they are also in a line with the twelfth, ninth, and first fifteenth. The seventeenth may be observed below Sirius to the east of the three sixteenths. Between the fourth and fifth may be noticed a star marked 22. The western edge of the Milky Way passes very near the third, eighth, and twelfth of this constellation. According to Flamsteed, it contains

thirty-one stars. The third is supposed to be variable; it is of the third magnitude, according to Bayer and Flamsteed; in the year 1670 it was not visible, in 1692 and 1693 it appeared of the fourth magnitude, and has continued so ever since. The fourth has become larger than the second since the time of Flamsteed. This constellation contains four double stars; two treble ones; six clusters of small stars; and two nebulae, which will be described in the next number.

During the mornings of this month the eastern hemisphere will present to the early observer a very interesting appearance, the planets Mars and Jupiter being above the horizon: the approach of Mars to Jupiter is a most interesting feature in the course of the former planet. On the 1st they are fifteen degrees from each other, Mars being to the west: this planet rises at fourteen minutes past three, and Jupiter at thirty-nine minutes past four. Mars is at first observed under the sixth of the Virgin, above Spica, a little to the west of this star; he passes it on the 5th, and directs his course to Jupiter. The motion of this planet is much slower than Mars: he is at first noticed very near the eleventh of the Virgin, the tenth being above him to the west: he passes the eleventh on the 3d, and is afterwards observed to recede from it, directing his course to the first of the Balance. Mars is noticed gradually to approach him. On the 22d this planet passes the tenth of the Virgin, and on the 26th the eleventh: at the end of the month the two planets are only two degrees distant from each other, Mars being still to the west. During the month, Jupiter and Mars form a scalene triangle with Arcturus; Mars also forms scalene triangles with the second of the Lion and Arcturus, and Antares and Arcturus: on the 8th this planet forms an isosceles triangle with the two former stars, the second of the Lion being the summit, and on the 26th with the two latter stars, Mars forming the apex. On the 5th he is observed between Spica and Arcturus nearest the former stars; after this day he forms a scalene triangle with these stars, and on the 29th an isosceles triangle with them, Arcturus being the summit. Jupiter also forms scalene triangles with the above stars, on the 3d he is the apex of an isosceles triangle, Antares and Arcturus forming the base; and on the 12th he forms an isosceles triangle with Arcturus and Spica, Arcturus being the summit. There are three visible eclipses of Jupiter's first satellite this month; the immersions taking place in

the following order: on the 3d at thirty-nine minutes past six in the morning; on the 19th at fifty-five minutes past four; and on the 26th at forty-eight minutes past six.

Mercury is a morning star, rising on the 1st at thirty-six minutes past seven, and on the 25th at twenty-three minutes past six. He is in perihelio on the 1st; stationary on the 9th, and arrives at his greatest elongation on the 19th, when his distance from the Sun is twenty-one degrees thirty-seven minutes: he may probably be seen by the attentive observer about s. e. by s. as his elevation above the horizon is twelve degrees at sun-rise.

Rigel rises on the 1st at five minutes past seven in the evening, and on the 31st at seven minutes past five. Procyon rises on the 1st at seventeen minutes past eight in the evening, and on the 31st at nineteen minutes past six. Sirius rises on the 1st at twenty minutes past nine in the evening, and on the 31st at twenty-two minutes past seven. Regulus rises on the 1st at seven minutes past ten in the evening, and on the 31st at nine minutes past eight. Arcturus rises on the 1st at forty-four minutes past one in the morning, and on the 31st at thirty-four minutes past eleven in the evening. Meneas sets on the 1st at thirty-seven minutes past four in the morning, and on the 31st at forty minutes past two. The first of the Ram sets on the 1st at thirty-two minutes past five in the morning, and on the 31st at thirty-four minutes past three. Aldebaran sets on the 1st at fifteen minutes past seven in the morning, and on the 31st at twenty-one minutes past five.

This month we shall have an opportunity of noticing the Moon's revolution through her orbit, as she is twice in conjunction with Aldebaran; on the 3d at fifty-two minutes past three in the morning; and on the 30th at thirty-six minutes past nine: her conjunction with this star in November took place on the 5th at twenty-five minutes past nine in the evening; the time from the conjunction in November to the same in December, is twenty-seven days, five hours, and twenty-seven minutes; and from the 2d to the 29th of this month, twenty-seven days, five hours, and forty-four minutes; the difference being seventeen minutes.

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LEGEND OF THE CAVE OF ST. PATRICK  
IN IRELAND.

(Communicated by W. Rennick, Jun.)

THIS cave, as the legend relates, was discovered by a heavenly messenger to St.

Patrick, while he laboured, by preaching, by benevolent deeds, and by miracles, to convert the Irish from Druidism to the Christian faith.

The Son of God at the same time revealed to the faithful missionary, that whoever should enter that cave, and spend within it a day and a night, should thus obtain the absolution of all his sins. A monastery was erected by the saint beside the sacred cave, and the custody of the cave was intrusted to the monks.

Its fame had been almost forgotten, and its virtues slighted, when a certain soldier, repenting of the crimes of his military life, earnestly requested permission to atone for these by the penance of St. Patrick's cave. He was, after some difficulty, at length permitted to enter it, and the gate was again shut upon him. Advancing, he came to a plain, and on that plain perceived a spacious hall. He entered the hall, and for some short space surveyed with wonder the grandeur and beauty of its architecture. But there soon entered to him fifteen grave and reverend men, in the habit of monks. Seating themselves beside him, they praised the resolution with which he had entered the cave; and earnestly warned him, that, in the conflict with devils in which he was about to engage, he must certainly perish soul and body, unless he should retain a firm mind, and should from time to time invoke the name of the Lord Jesus.

Having thus warned and encouraged, they left him. Suddenly he heard around the hall, a yelling tumultuous noise, so loud and terrible, as if all the men upon the earth, and all the brute animals, had lifted up their discordant voices together. No sooner had this noise alarmed his ears, than a vast multitude of hideous demons rushed impetuously into the hall, scoffingly accosting him; and when they could not by terror or persuasion drive him from his purpose of remaining for the destined space of time within the cave, they dragged him away eastward to torment him. They conducted him to another plain, of immense extent, where he saw a vast multitude of men and women of all ages lying prostrate on the ground, and having their bodies transfixed with nails of red-hot iron, by which they were fastened to the earth. These wretched creatures howled bitterly, gnashed their teeth, and bit the ground in anguish. The demons trampled upon them, and tore their flesh with scourges.

They would have subjected the soldier to the same tortures; but he invoked the name of Jesus, and the devils had then for

the moment no power over him. From this scene, however, they forcibly conducted him to another vast plain, equally covered with multitudes of sufferers, but who lay in a supine torture. Fiery dragons hovered over them, and tore their flesh with their bills; fiery serpents twisted their folds round their bodies, and with their fangs stung them to the heart; toads, uncommonly large and horribly hideous, crawled upon their breasts, and laboured to tear out their hearts; demons ran about among them, and scourged them with whips, to embitter and augment their pains.

From this sight, the soldier was conveyed by his demon-conductors to another scene, which exhibited a multitude of sinners in torments, whose number was apparently greater than that of all the inhabitants of the earth together. Of these, some hung by chains of fire embracing their feet, legs, hands, or arms, or even fastening them by the head or hair; others hung upon hooks of red-hot iron, thrust into their ears, nostrils, eyes, jaws, or breasts, and all amid sulphureous flames; while ministering demons still scourged them as they howled.

The wondering soldier was then hurried onward to where he beheld a vast wheel of red-hot iron, having its spokes covered with hooks, also of iron, equally glowing with heat. On these were a number of wretches, who were at once tortured by the burning hooks, and by a sulphureous flame which arose out of the earth beneath them; while demons still turned it round with a degree of velocity that made it seem one whirling ball of fire; others were transfixed with spits, and roasted before fires, while the demons dropped melted metals upon them; some were burned in furnaces; some boiled in kettles full of liquid pitch and sulphur.

From this scene, the wondering but still resolute soldier was next carried to the summit of an exceedingly high mountain, where he saw a naked multitude of miserable sinners of mankind, exposed, with all the horrors of death upon their minds, to the chilling blasts of the north. Suddenly a furious blast came upon them, and hurried them, with the soldier who gazed upon them, from the mountain into a river of cold and foetid water. When they attempted to arise and escape out of the stream, the demons eagerly pressed them down, and prevented their flight. Only the soldier, invoking the name of Christ, happily reached the bank.

He was then quickly conveyed southward by the attending demons, to where a noisome sulphureous flame was seen to

arise out of a wide and bottomless pit; it bore up in its current the forms of men half burnt, and like so many cinders, yet still alive to the acutest feelings of torture. "This," said the demons, "is the mouth of hell, and our place of abode; here must thou for ever abide with us; enter here, and thou shalt perish soul and body for ever. The soldier, unaffrighted, would not yet turn back. The demons entered the burning pit, hurrying him with them. As they descended, its width seemed to be continually enlarged. For some moments here the soldier forgot to call upon the name of Christ. But at the invocation of that holy name, he was immediately borne aloft by the current of the flame. He was then seized by other devils, and carried to a broad and fiery river, over which was a bridge, so slippery, that it was impossible to fix the feet upon it; so narrow, that it was impossible to walk upon it; raised to so awful a height above the flaming stream, that to look down was giddiness and horror. The soldier invoked the name of Jesus, and walked along the bridge with ease and safety.

His trials were now ended, and the baffled demons fled from his presence. Thus delivered from their temptations, he now looked, and beheld a lofty wall reaching even to heaven, of the most admirable architecture, and materials the most precious. In the wall was one gate, radiant with precious stones, but shut. As he approached, the fragrance of waters issuing out from it, refreshed his weary and exhausted spirits, so as to restore to him the same vivid energy of mind and body, as if he had not been exposed to such terrible trials. The gate was then opened, and there proceeded out of it, in solemn procession, a great company of holy persons, archbishops, bishops, abbots, monks, and priests, and many others of both sexes, bearing in their hands crowns of flowers, and branches with golden fruitage, arrayed also every one in the garments proper for his character.—These, with joyful gratulations, received the soldier, and conducted him within the gate. As they led him in, they sang with ravishing harmony a song of praise and thanksgiving to God, who had given him constancy of mind to meet, without shrinking, the torments and temptations to which he had been exposed.

The soldier was then conducted by two archbishops, to behold the beauties of that heavenly place. The meadows were enchantingly beautiful. Grass, and flowers, and fruit, and trees, of all sorts, overspread the ground in the greatest profusion.

There might never comes. Multitudes of persons of both sexes, and of all ages, there continually sing in choirs the praises of their Maker and their God. Some wore crowns as kings, some wore garments embroidered richly with gold, some wore robes of divers colours. They all rejoiced, each in his own felicity, and in the salvation and felicity one of another. They all blessed the soldier, and testified their joy at his fortitude and at his escape. There the torrid heat of summer, or the chilling cold of winter, was never felt. They told him that this place was the terrestrial paradise; that here were those first received who passed through the purifying pains and fires of purgatory; and that all whom he had seen afflicted by demons should reach this happy place, except those only who had entered within the mouth of the bottomless pit.

His venerable guides then conducted him up the side of a mountain; from the summit of which they shewed him the gate of the celestial paradise, which he beheld with transported wonder and admiration. After some exhortations to a pious life, they then dismissed him; and he returned unannoyed by the demons to the hall in which they had first assailed him. He proceeded then to the gate of the cave, which was opened to him by the monks. His subsequent life was pious, and his end happy.

Worcester, Sept. 14, 1827.

MEMOIR OF MR. WILLIAM FOX, FOUNDER  
OF THE SUNDAY SCHOOL SOCIETY.

(With a Portrait.)

It may be necessary to observe, that between the founder of Sunday-schools, and the founder of the Sunday-school Society, there is a distinction which ought always to be kept in view. The honour of the former belongs to Robert Raikes, esq. of Gloucester, and that of the latter to Mr. William Fox. These gentlemen were possessed of kindred spirits, and through a train of circumstances their active benevolence was directed to flow in the same channel. So far as occasions offered, they mutually co-operated in their philanthropic designs, and by their joint exertions, called into existence, and imparted vigour to an institution, by which the age that gave them birth will ever be distinguished, and through which their names will descend to posterity encircled with unfading honours, and associated with those of the greatest benefactors of mankind.

MR. WILLIAM FOX was born in the village of Clapton, Gloucestershire, in the year 1736, and was the youngest of eight children. His father dying when he was only two years old, the care of this large family devolved upon his amiable and pious mother, who at this time rented the manor estate, and her eldest and youngest sons were employed about the farm. From these circumstances, the opportunities of Mr. Fox to acquire useful learning were very slender. This he saw and lamented, even in his childhood, and when occasionally favoured with some schooling, he endeavoured to supply the deficiency by unwearied application, and by devoting to his books the time which his school-fellows spent in play.

His master, pleased with his diligence and improvement, after some time recommended him as an apprentice to his brother, who lived at Abington. This he gladly embraced, but being no more than ten years of age, he found the work too laborious for his strength and constitution, and after a trial of six months returned to his mother.

The farm again, and the same scanty portion of learning, occupied his attention, until he was about sixteen, when one of his brothers accidentally seeing some verses which he had written, insisted upon his being removed to a more advantageous situation, for the improvement of his talents. This brother, being at this time settled in York, placed him with a draper and mercer of that city. Here he conducted himself with so much propriety, that he was soon placed at the head of the concern; and about two years before his apprenticeship expired, his master relinquished business, and placed in his hands the house and shop, together with a stock amounting in value to between three and four thousand pounds. Nothing can speak more favourably in behalf of Mr. Fox's character than this circumstance, especially as the master was rather of penurious habits, and made no scruple of serving his customers on the sabbath-day, while Mr. Fox was liberal, and strictly regarded the commands of God. The former indeed told the latter, that if he did not serve on Sundays, he would lose his business: but this only produced a reply, that he should pursue a very different plan; and he soon found that the event answered his calculations in a remarkable manner. Instead of losing his customers, his trade increased, so that in a few years he was enabled to pay to his old master the whole amount.

Prior to the expiration of Mr. Fox's apprenticeship, there was but one serious book (excepting the Bible) in his master's possession, and this, under the divine blessing, proved the means of his conversion. For some time he attended the ministry of Dr. Haweis, but being a dissenter from principle, and favouring the Baptist persuasion, he found his situation in this respect rather uncomfortable in Oxford, and sighed in secret for means of grace that were congenial with his own views.

His business increasing, and finding himself adequate to the support of a family, he began to think seriously of altering his condition in life. As a preliminary step, however, he had resolved to keep these three points in view:—1. Not to marry until he was satisfied he could support a wife in a creditable manner;—2. not to marry one that was not decidedly pious;—and 3. not to marry any one against the consent of her parents. Of these three points, the first rested with himself, and the other two he found in a Miss Tabor, the daughter of a respectable merchant in Essex. This lady was blessed with every qualification that could render his union with her comfortable, and their marriage was crowned with every domestic felicity.

Not long after his marriage, as Mr. Fox still continued to feel a want of spiritual instruction, Mr. Hinton not having yet settled in York, he revolved in his mind the propriety of quitting this city, and of repairing to London; and after the lapse of seven years from his union with Miss Tabor, he put this resolution in practice. Arriving in the metropolis, he at first met with some discouragement. His business did not answer his expectation, and he was seized with a violent fever, which his friends apprehended would terminate in his death; but when other resources failed, prayer being made to God in his behalf, his life was spared. He afterwards entered into the wholesale business, and at length into the mercantile department, and prosperity crowned all his efforts.

Having now the happiness of sitting under the ministry of the Rev. Mr. Booth, whose friendship he enjoyed, he was chosen a deacon of the church in Prescott-street; and being blessed with affluence, he turned his attention to the distresses of others. Among his various acts of benevolence, he clothed all the poor of his native village, men, women, and children, and established a daily school for all who were willing to attend it.

"Long," he observes in reference to Sunday schools, "before their establishment, I had formed the design of universal schools, though by a different mode. This design I had year after year mentioned to most of my friends, both clergy and laity; but with little success, as they were alarmed at the magnitude of the undertaking." Thus things continued until May 1785, when, finding that no person would take the lead in a measure which all sanctioned by their approbation, Mr. Fox, at a public meeting held at the King's Head in the Poultry for another benevolent purpose, took an occasion to introduce the subject to the notice of all present, in a neat, impressive, and eloquent speech. In this he pleaded the cause of the indigent poor with so much success, that the gentlemen present became willing to forward his views. For this purpose, it was proposed to call a public meeting at the same place, on the 16th of August following.

Mr. Fox at this time had no specific plan in view. He was satisfied that something should be done, but this he rather left to the wisdom of others, or perhaps to the decision of the meeting that was about to take place. Full of expectations, and anxious to secure every measure that would promise success, he published, during the interim, an address, which he sent around to the clergy and principal inhabitants, whom he thought likely to co-operate in his designs, under the following title, "To the Benevolent and Humane, in favour of the Illiterate Poor." In this address he stated the design of the approaching meeting in August, solicited their attendance, and prepared himself for the important crisis, when, before the assembly purposely convened, he should advocate the cause of the uninstructed poor.

It was somewhat prior to this time, that Mr. Raikes, having laid in Gloucester the foundation of the first Sunday school that was ever established, published of his own proceedings a paragraph in his paper. This produced from a Colonel Townley a letter of inquiry; to which Mr. Raikes gave a reply, that was printed in the Gentleman's Magazine some time in 1784. To this letter, and the plan adopted by Mr. Raikes, the attention of Mr. Fox was directed by one of his friends, as containing the rudiments of a system that might probably coincide with his own benevolent intentions. Under this impression, he wrote to Mr. Raikes the following letter, which is dated London, June 15, 1785.

"SIR,—The liberality and goodness of heart manifested in your benevolent plan of Sunday schools, will, I trust, render unnecessary any apology, though from a stranger, when it is considered, his only view in writing is, that he may be enabled to copy after so worthy an example.

"You must know, Sir, long before your excellent letter appeared in the papers, I had felt a compassion, and entertained sentiments for the indigent and ignorant poor, extremely similar to your own. This led me to set up a school in one of your villages, (Clapton, near Bourton-on-the-Water;) but as it is a daily one, and, therefore attended with far greater expense, and perhaps less utility, than yours, it will very much oblige me, and probably greatly promote the design I have in view, if you will please to favour me with a further account of your plan, (if any alteration,) and what particular advantages have arisen from it since the publication of your letter. I have been apprehensive (and shall be extremely glad to find myself mistaken) that it would be difficult, if not impossible, to teach children to read, by their attendance on schools only one day in seven. This is very material for me to know: and, if they can, it will also be as desirable to ascertain the average time it takes for such instruction, together with the age at which they are taken, the mode pursued by the teachers, and the expense attending the same. The reason I am thus particular is, because a society is forming in town, to which I belong, for carrying a plan of this sort into general use. The design, I dare say, will appear to you laudable, but at the same time difficult: its success depends on the concurrence and aid of well-disposed Christians throughout the kingdom. Great events, however, having frequently taken their rise from small, and, to human appearance, trifling beginnings, we wish to make a trial; and, as the committee for drawing up a plan, meet on the 23rd instant, I beg the favour of your reply prior to that time, that we may have the benefit of an experienced work, in order to assist our deliberations.

"I remain, Sir,

"Your obedient humble Servant,

"WM. FOX."

To this letter the reply of Mr. Raikes was such as might have been expected. It was full of encouragement, of offers to render Mr. Fox all the assistance in his power, and breathed an ardent solicitude for the welfare of the infant but herculean undertaking.

At length the eventful 16th of August arrived, and the meeting took place at the King's Head in the Poultry, according to appointment. It was respectably attended, and Mr. Thomas Hunt was called to the chair; but as neither he nor any of the gentlemen present were disposed to speak, Mr. Fox was again under the necessity of stating his thoughts on the benevolent object which he had in view. In his statement they most happily concurred, and having thus received light from his remarks on a topic, which many present had never contemplated before, he was desired to embody the substance of what he had delivered, in an address, that, despatched to individuals of influence and benevolence, might secure their co-operation at a more general meeting, which it announced would take place on the 30th of the same month, August, 1785. Of this circular, which may be considered as embodying the fundamental principles of the Sunday-school society, the following is a copy.

"SIR,

"Encouraged by the promising success of the Sunday Schools established in some towns and villages of this kingdom, several gentlemen met on Tuesday evening, the 16th instant, at the King's Head Tavern, in the Poultry, to consider of the utility of forming 'A Society for the Establishment and Support of Sunday Schools, throughout the Kingdom of Great Britain.'

"At this meeting it was agreed to form such a Society; and a Committee of fourteen gentlemen was chosen to draw up a code of laws for the government of the said Society, and a set of proper rules for the regulation of the Schools.

"The Committee having met, and drawn up a plan of the intended Society, and the laws and rules necessary for it and the Schools, they propose to submit their plan to the consideration of all such gentlemen as shall attend a public meeting, to be holden on Tuesday next, the 30th instant, at the Paul's Head Tavern, Cateaton-street, at four o'clock in the afternoon.

"To prevent vice—to encourage industry and virtue—to dispel the darkness of ignorance—to diffuse the light of knowledge—to bring men cheerfully to submit to their stations—to obey the laws of God and their country—to make that useful part of the community, the country poor, happy—to lead them in the pleasant paths of religion here—and to endeavour to prepare them for a glorious eternity, are the

objects proposed by the promoters of this Institution.

"To effect these great, these noble ends, they hope to form a Society, which will be enabled to establish Sunday Schools upon a plan so extensive as to reach the remotest parts of this island; and they flatter themselves they shall receive the support, assistance, and patronage of persons of every rank and description.

"Private advantage and party zeal are entirely disclaimed by the friends and promoters of this laudable institution. However men may be divided into political parties, or however Christians may unhappily separate from each other on account of difference of sentiment, here they are all invited to join in the common cause,—the glory of God—the good of their country—and the happiness of their fellow-creatures.

"Permit me to request the favour of your attendance at the proposed meeting.

"I am, Sir, by order of the Committee,

Your humble Servant,

Friday, Aug. 26, 1785. "Wm. Fox."

But while copies of the above letter were in private circulation, by some strange oversight, both Mr. Fox and his friends had quite forgotten to announce the approaching meeting by public advertisement. When the 30th of August arrived, the justly celebrated Jonas Hanway took the chair; but their error in omitting the advertisement was soon discovered, by the description of persons who attended, in consequence of which, the business was adjourned to Wednesday, September 7th, after the following resolution had been passed,—"That great benefit would accrue to the community at large, from the adoption of such a measure, and that a society be formed for carrying the same into immediate effect." During the few intervening days, several interesting letters passed between Mr. Fox and Mr. Raikes, relative to the important business on which their hopes were immutably fixed; but our limits prevent their insertion. On the 7th of September, 1785, the meeting took place according to adjournment and advertisement, at the Paul's Head Tavern, Cateaton-street, when Henry Thornton, esq. was called to the chair.

At this auspicious meeting, the rules already laid down in the circular letter of Mr. Fox, dated August 26th, and inserted in a preceding page, were submitted to

the gentlemen assembled, and unanimously adopted, and the Society for the support and encouragement of Sunday schools was formed. This was immediately succeeded by the following letter, signed by the worthy chairman, and addressed to the benevolent and humane of all denominations.

“SIR,

*London,—*

“The deplorable ignorance of the children of the poor, in many parts of this kingdom, and the corruption of morals frequently flowing from that source, have long been matter of deep concern to all who are solicitous for the welfare of their country.

“In manufacturing towns, where children from their infancy are necessarily employed the whole week, no opportunity occurs for their receiving the least degree of education. To remedy this evil, some gentlemen, actuated by the most benevolent motives, have established, in some of these towns, Sunday Schools, where children and others are taught to read, and are instructed in the knowledge of their duty as rational and accountable beings.

“The Sunday, too often spent by the children of the poor in idleness and play, or in contracting habits of vice and dissipation, is, by the children of these schools, employed in learning to read the bible, and in attending the public worship of God, by which means they are trained up in habits of virtue and piety, as well as industry, and a foundation is laid for their becoming useful members of the community.

“The numerous benefits arising from Sunday Schools, of which the most indubitable testimonies have been given, and the great importance of extending their salutary effects, have induced a number of gentlemen, stimulated by the successful attempts, to establish a Society in London, for the support and encouragement of Sunday Schools in the different counties of England.

“The committee for conducting the affairs of this Society, anxious to extend the beneficial influence of these schools as speedily as possible, have taken the liberty of addressing you, Sir, on this occasion; and of requesting you to communicate to such of the inhabitants of \_\_\_\_\_, as may be disposed to encourage such an undertaking, the wish of the committee to establish a Sunday School in that \_\_\_\_\_. For more particular information they beg leave to refer you to the printed plan, \_\_\_\_\_ copies of which are sent herewith to be

distributed at your discretion, and an early intimation of the result of your proceedings will be highly acceptable to them,

“It is the intention of this Society, on application being made to the committee from any place, to assist in establishing a school or schools therein, until the good consequences shall be so apparent to the inhabitants, as to encourage an exertion, which may render any further assistance from the Society unnecessary.

“In forming the plan of this Society, the most liberal and catholic principles have been adopted, in hopes that persons of all denominations of the protestant faith, will be induced to unite in carrying it into execution with greater energy. The committee, therefore, beg leave to recommend to every minister of a congregation where these schools may be established, to make it known to the people of their respective charges, and to preach a collection sermon for the support of such schools as often as occasion may require.

“If any further argument in favour of these schools was necessary, a striking one presents itself in the contemplation of our crowded prisons, and frequent executions, which shock the feelings of humanity, and disgrace our country. The sad history of these wretched victims to their crimes and to the laws, too plainly evinces that to the want of an early introduction into the paths of virtue and religion, to which this institution would lead, may be attributed, in a great degree, their unhappy end. In this point of view then, this institution may be considered a political, as well as a religious one, claiming the attention even of those, who, if not particularly zealous in the cause of Christianity, cannot be insensible to the advantages that would accrue to society from the preservation of good order, and the security of persons and property.

“The committee flatter themselves they shall find in you a friend to this cause, and that your exertions, in union with theirs, will be crowned with success, in producing a reformation of morals in the lower ranks of the rising generation.

By order of the committee,

HENRY THORNTON, Chairman.”

This circular was followed by another from the committee, addressed to the clergy, and ministers of all protestant congregations, and distributed chiefly in London and its vicinity. From the circulation of these documents, the most happy effects resulted. Many of the clergy, supported by some dignitaries of

the church, entered heartily into the scheme, and Sunday schools sprang up in rapid succession, throughout many parts of the kingdom. From these small beginnings, it appears, from a letter written by Mr. Raikes to Mr. Fox, in July, 1787, that about two hundred and thirty-four thousand children were thus brought under instruction, in the various Sunday schools that had then been established. In succeeding years, the progression still continued, so that in 1825, the children in the Sunday schools throughout the united kingdom, amounted to above a million, under the instruction of ninety thousand gratuitous teachers.

As one great object of the Sunday-school society was, to establish schools under the immediate range of their own observation; so, another was, to render assistance to more distant places, where the aids of benevolence were required, by furnishing books, and giving advice, as circumstances might demand. This could not be done without adequate funds, and in these no deficiency was experienced. The report of the Society in 1786 states, that the subscriptions then already received, amounted to £987, and that, in every quarter, their prospects were flattering in the highest degree.

From the above period down to the present time, Sunday schools have continued to flourish, not only in our own country, but in every quarter of the globe; and the Society, of which Mr. Fox may be justly considered as the primary founder, has diffused its benevolent influence through innumerable channels, both at home and abroad. Its character is, however, so well known, and its unremitting exertions to do good are so public, that to pursue this subject further, would be an unnecessary task, especially as our object is not the history of the Sunday-school Society, but a brief memoir of Mr. Fox, to whose benevolence it owes its birth.

In the summer of 1787, Mr. Fox removed to a favourite spot near Colchester, where he remained about two years; but the situation not agreeing with Mrs. Fox's health, he returned to the vicinity of the metropolis, and resided at Islington until 1799; when, having purchased the manor estate, formerly rented by his mother, at Clapton, his native village, where two of his brothers resided, he felt an earnest desire to end his days near the spot that gave him birth. The house, however, being unsuitable, he hired another for a season, from which, after one year, he removed to Lechlade, where he continued until within about two years and a half of

his death. Having buried his wife and a beloved daughter, at Lechlade, he removed to Cirencester, where, his hearing being impaired, and the infirmities of age coming over him, he was accustomed to say, "Never wish to be old: I am now in the 12th chapter of Ecclesiastes, and the grasshopper is a burden to me." Here he ended his days on the 1st of April, 1826, in the 91st year of his age, and his remains were removed to Lechlade for interment. Nearly his last words were, "Lord Jesus, receive my spirit."

When we contrast the serene and tranquil feelings of this man, arising from his active benevolence, with those experienced by the abettors of cock-fighting, bull-baiting, prize-fighting, and horse-racing, with men who exert their talents, spend their time, and lavish their fortunes, in promoting vice, and demoralizing their fellow-creatures, we contemplate extremes which scarcely any other opposite facts can equal. Pope has immortalized Mr. John Kyrle, under the appellation of "The Man of Ross." Mr. Fox is equally deserving of immortality, and his name, like that of Raikes, will only cease to be remembered, when Sunday schools shall be forgotten. To the writer of this article Mr. Fox was personally unknown, but he feels a pleasure in paying this tribute of respect to the virtues of a genuine patriot and philanthropist, whose name confers an honour on his country.

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#### AMY VERNON AND HER MOTHER.

By John Luscombe.

A splendid apartment in the palace of the Queen was brilliantly illuminated; and a somewhat large assembly surrounded the form of their sovereign, who stood at the upper end of the room. She was listening attentively to the account of a young and noble female, who had that day submitted to the torture, rather than abjure the tenets of the religion, which her own heart, and the example of the holy martyrs who had suffered at the stake, assured her was most acceptable in the eyes of her Creator.

When the recital was concluded, the Queen cast an appealing glance on those near her, saying:—"Methinks, my lords, we have allowed these most unholy and wretched heretics to remain unwatched too long in this our country; active measures must be used, or the land will be overspread with them. I could have borne it patiently, had they been of low degree; but now our dungeons throng with illustrious prisoners, who publicly avow the

“cursed opinions of those, whose names would madden me to mention.” Exhausted by the rapidity of her utterance, she leant for a while against the marble pillars of the chamber, and the deepening frown on her brow told of the rage that held dominion within. Presently she spoke again; “And now, most noble gentlemen, I bid ye say how we shall deal with this erring maiden, whose gentle birth ensures some mercy. To your care, my Lord Primate,” she continued, turning to Cardinal Pole, “I consign the person of Amy Vernon; see that no pains be spared in your endeavours to lead her from her present evil course, and my gratitude will be your due; but should thy mild counsels avail nothing, let tortures of more acute kinds be resorted to;” and she mechanically stretched and wreathed the ermine border of her mantle, as if to represent the convulsions of a sufferer upon the rack. The Cardinal bowed his head lowly in obedience to her commands. “Farewell, sirs,” resumed Mary; “on the morrow, at the stated hour, we will meet again, when, my Lord Cardinal, I trust to hear of the success of your labours.” She walked slowly to an inner apartment, the tapestried curtain fell over the door-way, and the assembly instantly dispersed.

It was now nearly two hours since the vesper bell had sounded, and the same ecclesiastics occupied the Queen’s council-chamber, to adopt more rigorous punishments to repress the heretical opinions of the venerable Cranmer, who had lately suffered at the stake.

“How fares my noble friend?” said Mary, extending her hand graciously to Cardinal Pole, as he entered the room; “I bid thee report speedily of the state of the damsel Amy Vernon; she has doubtless attended to thy counsels, and is willing to accept our pardon on such terms as we may determine on:—is it not so, my Lord?”

“Alas! Madam,” he replied; “I grieve to say, she rejects all my advice, and has blindly devoted herself to martyrdom, preferring the funeral pile to the abandonment of her faith: unless,” he added in a low tone, “your Majesty will be graciously pleased to pardon one whose religious opinion is her only fault.”

“And does not *that* fault, my Lord, overbalance all her other virtues?” returned the Queen vehemently; “by my throne and sceptre, thou dost amuse me by calling it her *only* fault. I think I have plainly shewn by the execution of the Lady Jane Grey, that I value not much personal

beauties, nor mental accomplishments;” and she laughed long and loudly.

None dared to break the silence which succeeded; even the most familiar courtiers feared the violent spirit of their mistress; and until she again spoke, an unbroken stillness pervaded the room.

“I crave your pardon, my Lord,” said Mary, who cared not to offend the Cardinal; “my speech was prompted by the sudden ebullition of my rage, nor thought I, or intended, to displease you.”

“Nay, Madam,” he replied, “it is not meet for me to listen to your apologies; it would ill become a servant of royalty not to bear the anger of his Sovereign,—even had he merited it.”—The last words were uttered in a tone of reproach, and the blood rushed forcibly to the face of the Queen.

“It is idle to waste more time in hearing farther particulars of Amy Vernon’s unyielding obstinacy,” exclaimed Bonner, who had till now remained silent; “if it so please your Majesty, the warrant for her execution ought presently to be signed, and speedily carried into effect.”

“Your advice is both good and reasonable, my Lord,” said Mary; and she beckoned to a page, who bore a small ebony table with implements of writing, to her side. She would instantly have signed the parchment, but Cardinal Pole, whose counsel Mary heeded and respected, interposed; saying, “Would your Majesty deign to listen to my entreaties, I humbly would beg a short respite for this unhappy female, whose youth and inexperience entitle her to some leniency.—Could your Majesty behold her grace, and beauty, and hear her mild reasoning, you would, indeed, pity her.”

“Tush!—tush!—my Lord!” interrupted the Queen, impatiently; “thou dost weary us with the recital of her charms. Marry!—I do believe thou hast been wounded by the eyes of this Mistress Amy;—justice, my Lord Cardinal, shall be satisfied whilst I possess the throne of England;” and she again seized the pen to sign the warrant. The meek and gentle Pole, who usually cared not to incense Mary, answered in a firm tone:—

“I did not suppose so slight a boon would have been denied me; but it would have been wiser had I avoided these meetings altogether, when the advice and requests of those beneath him” (and he looked angrily on Bonner) “are listened to in preference to those of the primate of England, who had far better quit the palace of his Queen, and retire from the

turmoils of a court, where his claims are little heeded."

"And by my life, thou speakest truth;" replied the wily Mary, in a soothing tone, at the same time tearing the warrant, and scattering the fragments on the floor; "talk not of leaving our court, my Lord, and we will say nothing more of the execution of Amy Vernon for the present: but we would ourselves see this model of perfection; thinkest thou she would visit us at our court, an we were to invite her?" she asked in a sarcastic manner.

"She will, doubtless, as it befitth her, attend your Majesty's summons," said the Cardinal coldly; and four yeomen of the guard were forthwith despatched to his residence, with an order for the person of Amy Vernon.

The conversation grew less interesting until the arrival of the prisoner; who was instantly admitted to the Queen's presence. Her fetters had been removed at the command of the Cardinal; and when she appeared before Mary, she stood fearlessly, and returned her scrutinizing glance by one of equal firmness. Her late sufferings had somewhat impaired her beauty; but no trace of sorrow or dismay was visible on her pale countenance. She was attired in a dark garb of coarse camlet; and one of the guards, more compassionate than his comrades, had thrown a cloak of scarlet cloth around her, to shield her from the inclemency of the night wind, which formed a strong contrast to the whiteness of her neck and arms; though they were in many parts discoloured by the application of the torture. Even the boldest hearts felt awed at the mild appearance of this young creature, who thus relinquished her brilliant station in the world, for the joys and happiness which were in store for her hereafter. The silence which had succeeded the entrance of Amy, was suddenly broken by a long, loud, and piercing shriek, apparently proceeding from one of the anterooms; it was like that which bursts from the lips of a dying wretch, when all hopes of succour are fled;—or the fearful ejaculation of a raging maniac; and the hearers quailed with alarm, as the sounds rapidly advanced towards the room. A brief but ineffectual struggle was heard at the door of the apartment, and with speed and violence an aged female strode into the room. She cast a wild and eager glance on those who stood near her; and, unappalled by the presence of royalty, ceased not her search until the form of Amy met her view. "Ha—ha—ha!" she shouted, "I doubted not that I should find thee;"—and she

threw her arms around her, and laid her head on Amy's bosom; who pressed her convulsively to her heart, while a few tears rolled down her pallid cheek:—"I could have borne all my sufferings," she said;—"but this sight has overcome my firmness. Mother,—mother,"—she paused abruptly, and sobs of bitter anguish burst from her. "Hush, hush!" replied Lady Vernon, "I do not own the title of mother; for when I passed the crowd in yon court-yard, they did all point at me, and say I had no daughter. But was it not a hideous vision? I see thee again, my Amy, and hold thee in my arms; thou, why hast thou donned thy silken robe, and put on this coarse one?" she looked earnestly at Amy as she spoke, and then placed both hands on her brow, saying, "I know not what ails this poor heart; it is strange to see no familiar face but thine, my child. Who are they?" she continued, pointing to Mary, and her counsellors. During the frantic harangue of this poor maniac, whose disorder appeared to have been occasioned by the loss of her daughter, the Cardinal had in terror viewed the gathering storm on the countenance of the Queen. Her sallow visage flushed, and grew pale by turns; and her dull grey eyes appeared suffused with blood, thus rendering her face doubly revolting: she clenched her hand amid her hair, and tore many of the ornaments from her head-gear, and dashed them on the ground. But ere her wrath broke forth, Lady Vernon again spoke, "Why dost thou not tell me who they are?" she said, her thoughts still dwelling on the forms before her, and speaking in the tone of one accustomed to command. "Your sovereign," replied the Queen in a voice of thunder; "who, methinks, thou mightest have learnt to reverence and fear."

"The Queen! the Queen!" shrieked Lady Vernon; "then it is in vain for me to sue for mercy, for she was never known to grant it yet. I do remember a story, which was told me in my youth, of a shipwrecked mariner, who, when tossed and buffeted by the waves, did ask and implore the wild sea to have pity on him; surely his appeal was not more vain than mine!" and she clung to her daughter as if for protection. Contrary to the expectation of the Cardinal, the Queen seated herself calmly on her throne, and motioning Bonner to her, she spoke for some minutes in a low whisper. He presently quitted the room; and in a short space of time returned again, and placed a roll of parchment beside her, to which she subscribed her name. It was the warrant for the execution of Lady Ver-

non and her daughter Amy. This act appeared to have quelled her rage, and a flush of satisfaction appeared visible on her face, which was again composed.

"When I told thee," she exclaimed, turning to Cardinal Pole, "that the execution should be deferred, I did not think to have been insulted in mine own palace: nay, interrupt me not; thy pleading will avail nothing, my Lord; their doom is sealed;" and she cast the parchment on the table with violence, mingled with ill-concealed delight, and soon quitted the assembly.

The mother and the child were publicly executed; and to strike deeper terror into the breasts of those who knew them, their funeral pile was erected in the park of their country seat; and the traveller, should his wanderings lead him to the spot, may still view a moss-covered rock, which marks the place where the bodies of Amy Vernon and her mother were consumed.

AMULET FOR 1828.

Coombe Royal, Devon.

## POETRY.

(For the Imperial Magazine.)

### REFLECTIONS ON READING THE 127<sup>TH</sup> PSALM.

"We have a building of God, an house not with hands, eternal in the heavens."—*St. Paul.*

EXCEPT the Lord the new-built house sustain,  
The united labour of mankind is vain;  
Except the Lord the crowded city keep,  
The careful watchmen may retire to sleep.  
In vain you rise before the rosy morn  
The eastern hills with golden beams adorn;  
In vain you active toil, and late take rest,  
Till God your work and residence hath blest.  
That power which fills infinitude of space,  
Alone can give prosperity and peace;  
All we enjoy is from the heavens above,  
And all creation proves that God is love:  
Nature, profusely good, with bliss o'erflows,  
And still is pregnant, tho' she still bestows.  
He, while His angels constant vigils keep,  
Gives wealth to whom He pleases, while they sleep!  
God is thy life—the length of all thy days,  
And life's grand business is to sing His praise:  
He tunes thy voice to sweet seraphic strains;  
The nerve that writes, his secret hand sustains—  
He bade Hygeia crown thy life with health,  
And gave thee power and wisdom to get wealth.—  
Obedient children are an heritage  
Lent in rich mercy, to support our age.  
He gives the treasures of a fertile womb,  
And generations hail their years to come!  
As mighty men with either hand could throw  
The feather'd shaft, to give the fatal blow;  
So, for protection, are our active youth  
Shielded by wisdom, and the love of truth.

O Lord of life!—of every land and clime,  
Thy church shall flourish till the end of time.  
A virtuous son, by heavenly wisdom wise,  
Shall fill his father's heart with sacred joys;  
No anxious pain corrode his mother's breast,  
Her life one aim to make her dail'ing blest:

He breath'd at first unconscious of the power,  
Nor knows heaven's wisdom at his latest hour:  
For wisdom's blessings shall o'er earth extend,  
Blessings that know no bound—that know no end;  
Her inexhausted treasures never cease,  
And all her ways are pleasantness and peace.  
Celestial wisdom will her sons secure  
From every woe that mortals can endure!

Thy quiver, fill'd with sons, O happy sire!  
Shall round thy mansion be a wall of fire!  
Thy foes accumulated woe shall meet,  
And in oblivion sink beneath thy feet;  
And, blest like Jacob, shall thy offspring rise  
Till earth shall bloom a second Paradise.  
Thy sons, like David's, shall thy fame extend,  
And ages bless thy name, till time shall end;  
Obsequious hands thy sacred dust entomb,  
To rise triumphant in a life to come.  
No conscious guilt shall tinge their cheek with shame,  
Their happy lives build one unsullied fame;  
Their bright philanthropy, and sam'd renown,  
The sons of wisdom through the world shall own:  
Assembled kings shall hail them at the gate,  
While faithful millions well support the state;  
Time on his tablet shall their worth record,  
And children's children rise to praise the Lord;  
Where kings and priests empyreal mansions own,  
And glowing seraphs guard Jehovah's throne.

That peerless fair by men shall be ador'd,  
Whose heart delights to fear and serve the Lord:  
For all of beauty, in his ample round  
The sun surveys, in her is richly found.  
Thy virtuous daughters shall their charms display,  
And add new beauty to the light of day:  
Thy home, well order'd by their care and love,  
A happy emblem of the heaven above;  
Bid earth's dark realms with realms celestial vie,  
A lower heaven of sweet connubial joy:  
Their heavenly manners, their obliging care,  
And all the sacred eloquence of prayer,  
That antedate the bliss beyond the sky,  
"The soul's calm sunshine, and the heart-felt joy."

When life recedes, with thy last dying breath,  
Thy heart-strings breaking by the hand of death,  
Their gentle hands thy aching eyes shall close,  
And waft thy soul, by prayer, to heaven's serene  
repose—  
Life without end—the spirit's blest abode—  
Home of the just—the bosom of our God!

Lancaster, Oct. 9, 1827.

W. HADWEN.

## HOLY UNION.

"Quartus a Brother!"—Rom. xvi. 23.

Quartus, hail'd by Paul as Brother—  
Precious sound, endearing, sweet;  
Round it, sacred pleasures hover,  
Joy and love our spirits greet;  
Scarcely known, and yet how great,  
Is thy honour'd, envied state.  
Rang'd among a host emblazon'd  
Above earth's highest lists of fame,  
Which proud feats of blood occasion'd,  
Stands enroll'd thy humble name;  
Stands—nor time itself can sever,  
Stands—and there must stand for ever.  
Brother, "Paul the aged" called thee—  
Ev'ry Christian calls thee so.  
Here indeed we never saw thee,  
Cannot here thy person know;  
Yet in Christ we're one, and never  
Life nor death the bond can sever.  
Saints on earth, and saints in heaven,  
Bear a close, a kindred tie;  
Grace on earth already giv'n  
Meets the soul for joys on high—  
Such the bliss of heav'n will share,  
Such will hail thee *Brother* there.

Petworth.

J. YOUNG.

## CHILDHOOD'S HOME.

There is a spot we ne'er forget,  
The earliest flower in mem'ry set—  
My heart has never left it yet,  
'Tis Childhood's Home.

There the warm sunbeam shines most bright,  
There Cynthia smiles with soften'd light,  
And sweetly glow the gems of night :  
Round Childhood's Home.

There first I saw the poplar tower—  
There first I mark'd the opening flower—  
The sounds of music first had power,  
At Childhood's Home.

Earth has no place so dear to sight—  
Tell me, ye seraph-sons of light,  
Is ought so like your mansions bright,  
As Childhood's Home?

The links that child to parent bind ;  
And all that's sacred, good, or kind,  
Is round my thrilling heart-strings twin'd  
With Childhood's Home.

Can I forget those friends that be  
For ever sever'd now from me ;  
Whilst ocean rolls 'twixt them and thee,  
Sweet Childhood's Home?

Oh no!—for them the tear still flows,  
Their worth, this bosom only knows,  
I still have friends—but not like those  
Of Childhood's Home.

The present may unheeded flee,  
The future melt from memory,  
But oh! the past shall fadeless be,  
And Childhood's Home.

Long Marton, Westmorland. GEORGE PEARSON.

## THE SAILOR-BOY'S FAREWELL IN A STORM.

THE spirit of the tempest raves,  
And Boreas rears aloft the waves ;  
Tremendous thunders shake the sky,  
And blazing lightnings vengeful fly,  
Above me all is storm and gloom,  
Around me frightful billows foam ;  
And this poor bark, life's only stay,  
Tossing amidst the flying spray,  
Reels o'er th' abyss that roars beneath,  
Dragging its victims on to death.  
Left I for *this* my happy home?  
And shall stern ocean be my tomb?  
And must this wildly-dashing surge  
Sound the poor sea-boy's funeral dirge?  
No more shall I my father see,  
Or mother kind, ah! hapless me!  
Why left I such a home, to brave  
The perils of the treach'rous wave?  
Adieu, my friends, a last adieu—  
Oh hard's the task to part with you!  
The rosy smiles of rising morn  
For me will never more return ;  
And glorious Sol no more shall rise,  
Till closed in death these tearful eyes.  
And when again he lights the floods,  
Glittering between the parting clouds,  
His heavenly beam upon the sea  
Shall gild the surge that swells o'er me ;

Oh Thou, the Lord of earth and wave,  
Thine aid this awful hour I crave ;  
On Thee my trembling soul would lean,—  
Support me in this dreadful scene.  
The smiles of hope would banish fear,  
Could I but think my Saviour near!  
These whirling gulfs should dreadless be,  
Might I but rise from them to Thee ;  
Oh, to this heart thy grace extend,  
Jesus, in death, be *Thou* my friend,  
While I have breath I'll call on thee—  
Jesus, in heaven remember me!

Kirkby Stephen.

TRAVELLER.

## THE BABE OF BETHLEHEM.—A Fragment.

"O! whither art thou rais'd above the scorn  
And indigence of him in Bethlehem born ;  
A needless, helpless, unaccounted guest,  
And but a second to the fodder'd beast?"—*Young.*

Durst thou, Aspasio, say it was a stable,  
Where the mysterious Babe of Bethlehem smiled?  
Why, the poor peasant has a softer bed!  
But this was Mercy in its mightiest measure,  
And condescension worthy of a God.  
Go ask Philosophy to stoop so low ;  
Philosophy, though humble in pretence,  
Likes not a stable for its *Truculum* ;  
Nor poverty the caterer of its fare.  
Come see the Royal Infant, purpled chiefs!  
And say, is he allied to regal power?  
The veriest beggar, with his tatter'd robe,  
Has sure a better resting-place than he,  
"Who had not where to lay his sacred head."  
Go, Pomp and Pride, and in his cradle look ;  
This glass may cure your soaring self-esteem.  
And teach you where *true grandeur* may be found.  
How mean are all the trappings of the great,  
The ribbon—garter—coronet—and star,  
Which deck the *scorn* as he were deity ;  
But here the *Deity* becomes a worm!  
For love to man, he laid aside his crown,  
And wrapt his glory in a *robe of earth*,  
As the bright sun, when mantled o'er with clouds,  
Come, kings, and pay your tribute at his feet!  
This *humble* babe is King of highest heaven ;  
Your thrones are *baubles* till you worship Him ;  
His smile alone can make you kings indeed,  
And shed its *living radiance* round your state.  
Rich with the treasures of eternity,  
He begs a *humble hovel* for his throne,  
And there he keeps his *solitary court* :  
Alas! few pay their court to such a prince ;  
Yet thrones and seraphs worship at his feet,  
And all the glory-crowned saints adore!  
The Babe of Bethlehem! O theme divine!  
How my whole soul adores thy humble state!  
Thy name has made my heart a *lyre of love*,  
And every chord still vibrates with thy praise!  
The Babe of Bethlehem, I speak with awe,  
Is my creating, my redeeming Lord!  
The babe—the man—the sufferer—yet the God!  
In his dear hands my destiny I place,  
Without a fear the issue will be well :  
"He holds me up;" He holds the universe,  
"Winds in his fist, and waters in his hand,"  
And all its systems rolling 'neath his feet!  
The Babe of Bethlehem! O rapturous thought!  
Has writ his name within my worthless heart,  
And wash'd the album in his precious blood ;  
"I trust in him, and know in whom I trust,"  
For love, that lowly to a manger stoop'd,  
Shall raise my spirit to a jasper throne!  
Ah! well might eastern kings their presents bring—  
Gold, for he came to bring the "Golden Age ;"  
Myrrh, his pure word is "incorruptible,"  
And frankincense, he is the world's High Priest,  
Who with his fragrant incensation stands  
Before the "Golden Altar" with my prayers.  
Kings, touch his sceptre, and your crowns are gold,  
That shall not tarnish with the breath of time.  
Warriors, dispend your laurels at his feet,  
And they shall never fade upon your brows!  
Poets, entwine his glory with your bays,  
Yea, teach your sweetest minstrelsy his name,  
As *penioe* Cowper, and Montgomerly thou!  
Let sages learn, all *true philosophy*  
Is but to know him, "the eternal life."  
While saints adore, and flaming seraphs praise,  
And broken hearts catch mercy from his smile!  
Him publish, all ye heralds of the cross,  
In highest mountains and in lowest vales ;  
Where the sun flings his light o'er eastern skies,  
And the wide Ganges glistens with his beam ;  
Or where he tinges far Columbia's pines,  
Shedding a flood of flame o'er western hills.  
Tell Pagan nations his mysterious name,  
His birth, life, death, and resurrection's power ;  
Bid them repent, believe, adore, and love,  
And list, in death, the *Babe of Bethlehem*!  
Hester, Coaster. JOSHUA MARSH.

## LOVELY NANETTE.

To the days of past pleasure how fondly I cling,  
And their joys I resign with regret,  
When I listen'd to hear the sweet nightingale sing,  
As I wander for lovely Nanette.

In the deep-skirted vale, by the murmuring stream,  
Near the slow bubbling fountain we met;  
But gone are the pleasures, and past as a dream,  
Are the moments I spent with Nanette.

I lie down in silence beneath the lov'd tree,  
While the herbage with dew-drops is wet;  
I muse on that spot, 'twas made sacred to me  
By the presence of lovely Nanette.

When the mountains' dark shadows envelop the  
lawn,  
Ere the twilight of evening is set,  
I leave the dark village, to wander alone  
Where I last bade adieu to Nanette.

Unheeded I wander—I sorrow in vain  
For the days I shall never forget:  
The greatest of pleasure, the severest of pain,  
I have tasted with lovely Nanette.

Great Grimsby, Sept. 6, 1827. G. HARRING.

## AUTUMN.

In Libra, lo, the Sun again  
His merry countenance displays;  
Now, kind Autumnus holds his reign,  
And Earth her willing tribute pays.

Fair Ceres and Pomona join,  
Their varied bounties to impart;  
And hope, and fear, to joy resign  
Their empire in the farmer's heart.

Bliethe Plenty, with her well-fill'd horn,  
Displays her animating face;  
A chaplet, wrought of new-reap'd corn,  
Does well her lovely temples grace.

How faithful is our God of love!  
His promises do never fail;  
His truth revolving seasons prove;  
Vicissitudes his care reveal.

To Him, th' eternal source of good,  
Whose blessings through the year extend,  
May consecrated gratitude,  
From th' altar of our hearts ascend!

While temp'ral food is amply giv'n,  
Our dying bodies to supply;  
O may, by faith, the "bread of heaven"  
Our souls partake, and never die!

Dartmouth, Sept. 24, 1827. J. M. M.

## A PENNSYLVANIAN TALE.

A NEGRO man, once, taken up on suspicion  
Of having stolen property in his possession:

"Massa justice," said he, "me not be no knave,  
Me know me get dem tings from Tom dere, de slave.  
Me tink too, 'Tom teal dem; but, massa, what den?  
Dey be piccaniny corkscrew, and knife to make pen;  
And me honestly pay for dem, massa, (no villain)  
De one cost me sixpence, and tudder a shilling."

"A pretty tale truly!" his worship replies,  
"You knew they were stolen, but you gave him a  
price!"

"I'll teach you law better than that, sirrah! If  
You think the receiver's not bad like the thief:  
A whipping severe, you black rascal, shall teach you  
What seems in no other way likely to reach you."

"Verra well, massa, if de black rascal be whip  
For buying de tolen doods: white rascal strip,  
Me hope, and be whip for de same ting, to match him,  
As Juba be whip for, when me able to tatch him."

"To be sure," said the magistrate. "Well den,  
here be

Tom's massa, hold him, massa tonstable! he  
Buy 'Tom for his money, as me buy from tief  
De piccaniny corkscrew and piccaniny knife:

He know poor, Tom stole from his mudder and  
fadder,  
De knife and de corkscrew, me no tink, have  
neddur;"

Here Juba struck home, and the keen application  
Saved him, and transferr'd to their conscience the  
lashing.

But what will the stout compensationist say,  
When both knife and corkscrew were taken away?  
And though for his money he pleaded most stoutly,  
He'd nothing for his one-and-six-penny outlay.  
G.

REVIEW.—Memoirs of the Life of the  
Rev. David Bogue, D.D. By James  
Bennet, D.D. 8vo. pp. 445. West-  
ley and Davis. London. 1827.

IN our Number for February, 1826, we  
published in the Imperial Magazine, a  
portrait of the late Dr. Bogue, accom-  
panied with a brief sketch of his life, but  
without entering into the details and con-  
nexions which form a conspicuous part of  
the present volume. During a number  
of years, Mr. Bennet was intimately ac-  
quainted with the deceased, and on that  
account was admirably qualified to be-  
come his biographer. This task we think  
he has accomplished in a manner that is  
at once creditable to himself, and honour-  
able to his friend.

We must not, however, forget that some  
little allowances should be made for the  
partialities of individual attachment, and  
the influence of congenial sentiments; but  
after these have been deducted, a suffi-  
ciency will remain, to place the character  
of Dr. Bogue in an amiable light;  
and such as were favoured with his  
friendship, and benefited by his ministry,  
will be able to bear their testimony, that  
the pen of the biographer has, in all its ge-  
neral delineations, been uniformly guided  
by truth.

The volume before us is divided into  
six chapters. The first comprises Dr.  
Bogue's early life, until the commence-  
ment of his ministry at Gosport. The  
second embraces the period from his set-  
tlement at Gosport, to the formation of  
the seminary for the ministry. The third,  
from the commencement of the theolo-  
gical seminary, to the formation of the  
Missionary Society. The fourth, from the  
formation of the above Society, to the  
afflictions of his latter days. The fifth  
records his last afflictions and death.  
The sixth contains a summary of his cha-  
racter and works.

In these several chapters, the biographer  
has traced, with considerable ability, the  
leading characteristics of Dr. Bogue's  
life; and, in some few instances, has  
descended to a degree of minuteness,  
which must be less interesting to general

eaders, than to the circle of his friends. On some occasions, the narrative is interrupted with observations, to which various occurrences give birth, and at other times we are led into digressions, that have only a remote connexion with the subject of the volume. It is, however, but fair to state, that the digressions are not devoid of interest, and that many of the observations are judiciously made, though it can hardly be denied, that in another soil they would have appeared to a much greater advantage.

In this memoir, Dr. Bennet seems always to have some weapon at hand, for occasions that may occur, even when his fire-arms are not loaded, primed, and ready to be discharged. The decisions of truth and justice, he assumes without hesitation, to be in favour of Calvinism and dissent; and hence he embraces every opportunity to deliver his own opinions, under the disguise of what Dr. Bogue thought, or said, or did, or would or should have said or done; and thence takes occasion to inveigh, with some severity, against those restrictive laws which place dissenters under disabilities.

On the subject of experimental religion, the language of Dr. Bennet is sometimes vague and even equivocal, apparently approximating to what some of his more fastidious readers would call indifference. In this light they will perhaps view the following passage, which refers to Dr. Bogue's conversion:—

"The manner in which he rose to a settled assurance of his interest in Christ, was such as is common in early conversions,—by means of a religious education; and is described by the words of the prophet,—'Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning.' That most inestimable treasure, a solid satisfaction that the soul is regenerated and justified, was, with him, the result, not of a sudden influence on the mind, but of a long conflict with sin in the world. Eminent consecration to God gave him his final certainty, 'that he was born of God.'" pp. 391.

Having thus reduced the doctrine of "a settled assurance," to a mere matter of inference, from "a religious education," and an "eminent consecration to God," even the inference itself, and the ground on which it rests, are in a subsequent page presented to our view under a suspicious aspect, by the worthy divine to whose experience they are ascribed. Dr. Bogue being called on to preach at Ringwood, Hants, in July, 1788, takes an occasion we are told, in this discourse to observe as follows:—

"The subject allotted to me, is to shew the unspeakable importance of having just views of Christianity, in opposition to hecisy. Persons

holding very different sentiments, profess to be the disciples of Christ, and some say, 'It is of no consequence what we believe, if our life be good.'" pp. 423.

This latter system being condemned, the distinguishing marks of right sentiments are thus pointed out.

"They represent God as clothed with every perfection, and doing all things in an entire consistency therewith; man as in a fallen and deplorable state; Jesus Christ as endued with supreme dignity, power, and love; the Holy Spirit as the author of all that is holy and good in our hearts; religion as commencing with deep conviction of sin, at length inspiring peace and joy, habitual dependence on God, and zeal for the salvation of others." pp. 424.

In this latter passage "peace and joy" are said to be "inspired," and so far assurance loses its inferential character. Yet on combining these quotations together, we can scarcely avoid suspecting that "right sentiments,"

"Like Aaron's serpent, swallow all the rest?" and then, amidst the strange diversities of character which they assume, when coming from the crucibles of sect and party, we feel half tempted to ask—

"And who but heaven can tell us what they are;"

That Dr. Bogue was a divine of considerable eminence in the Christian church, all will bear witness who had the advantage of sitting under his ministry; and those who were favoured with his more intimate acquaintance, will recollect with pleasure, that his personal piety was of a sterling character. His official situation demanded a more than common portion of active energy, but the powers of his mind, and his unremitting diligence, were equal to the arduous task. These were of themselves sufficient to furnish constant employment to ordinary capacities; but amidst these various occupations, he contrived to find time for several literary productions, which, by their number and importance, now raise a durable, if not a lofty, monument to his memory.

Of these publications, as well as of the distinguishing features of his public and private character, Dr. Bennet has taken distinct notice, in the last chapter of the work before us; and so far as we are competent to form an accurate judgment, he has administered justice with an impartial hand. That he should expatiate on the excellencies of his deceased friend, is no more than every reader acquainted with their long intimacy might very naturally expect; but the following passage on studying in unseasonable hours, will shew that he was not ignorant of his friend's defects, and that he has not passed them over in silence.

"As a minister of the gospel, Dr. Bogue's chief excellence was faithful diligence. He studied to shew himself approved of God, a workman that needed not to be ashamed, rightly dividing the word of truth. To theology, the proper study of a minister, he gave his days and nights. He sought out the best authors, whether English or foreign; and early availed himself of his perfect command of Latin, to read through the ponderous folios and quartos written in that language by divines of the various nations of Europe. These he often perused by the midnight lamp: for I have heard one of his hearers, who was a baker, and lived opposite to the house in which Dr. Bogue lodged before he was married, say, "Often have I risen at four or five o'clock in the morning, to prepare my bread, and have seen my minister rise from his studies, and put out his lamp to go to bed." This practice, however, he rather regretted than recommended. He advised his students to regard him here, not as an example to be imitated, but as a beacon on a dangerous shore, warning the mariner to shun the rock on which others split. It is said, that the celebrated Dr. Owen declared, at the close of life, that he would gladly give back all the learning he had acquired after ten o'clock at night, if he could recover all the health he had lost after that hour. Those who rise early, and those who study late, have been called morning stars and evening stars; but the morning star is the harbinger of day, while to the evening star there remains the blackness of darkness. The sweet hour of prime, and a head cleared and refreshed by the repose of night, are far more conducive to healthful labours, than the midnight lamp, with a body and mind wearied by the toils and cares of the day. There are physical reasons for complying with the order of Providence, which has evidently given the day for labour and the night for rest." pp. 409.

The admonitory advice given in the above paragraph, is as wholesome as the disapprobation which it expresses is candid and faithful. With many such salutary hints and observations, the work abounds; and, independently of the narrative, these reflections and remarks may be perused with much advantage. From his age, his character, his long standing in the Christian church, and the conspicuous station which he occupied in it for many years, Dr. Bogue was deserving of an able biographer, and this he has happily found in his friend Dr. Bennet.

**REVIEW.**—*Two Sermons preached in Lerwick, in the Shetland Islands, on July 2d and 18th, 1827: the former on "God's Mercy in giving a Revelation of his Will to Man, and his Providence in preserving that Revelation from Corruption and Decay;" and the latter on "the Sum and Substance of St. Paul's Preaching."* By Adam Clarke, LL.D. F. A. S. &c. &c. pp. 36—32. Butterworth. London. 1827.

THERE are few readers who require to be told, that the magnitude of a book is a bad criterion of its value, since between its importance and its size there is very often but

little or no connexion. A ponderous folio is indeed formidable in its appearance, but it will be found, on due reflection, that few volumes of this description have ever done much good or harm to the sentiments and morals of mankind. On the contrary, it has frequently been observed, that in the political world many a diminutive pamphlet has given a powerful impulse to public opinion; while, in the theological, a few spirited tracts have created sensations, which the laborious patience of Caryl was never able to accomplish.

The preceding remarks have been suggested by a perusal of the two discourses now before us; both are, indeed, of a highly exalted character, but the first is so much elevated above the common element of sermonizing, that it is entitled to more notice than the mere number of its pages would seem to justify. This we conceive will plead as an apology for our attempt to analyze its contents.

In his first proposition, the learned author proceeds to demonstrate the necessity of a divine revelation. This he does by proving, that the nations of the earth, most renowned in history for having made singular advances in civilization, jurisprudence, and science, were nevertheless ignorant of a saving knowledge of the only true God. Under his second proposition, he states and elucidates, from numerous passages of scripture, the various ways in which a revelation of the Divine will has been given to men. This is so comprehensive, that we can scarcely mention a mode of communication within the range of possibility, that it does not encircle in its wide embrace.

Conceiving the preceding propositions to have been satisfactorily proved, Dr. Clarke, in his third head, proceeds to consider the various languages in which these divine communications were made and recorded. This leads him into an interesting historical detail of facts, in which a profound acquaintance with the sacred writings is evinced, and in which the author's knowledge of events and circumstances appears in a most advantageous light.

His fourth proposition comprehends an historical account of the ancient versions, or translations, by which this divine revelation has been diffused and authenticated. This leads the learned author to take notice of the most ancient manuscripts that are in the world, and to point out the archives in which they have been and are now deposited, together with the troublesome care taken by the Jews, that nothing should ever be permitted to pollute the sacred stream. From these primitive sources he details in

consecutive order the translations and versions which the holy books have undergone while passing down on the stream of time, adverting to the occasions which called these versions into existence, and rationally accounting for the idiomatic peculiarities by which the various translations are distinguished. In this manner he proceeds from age to age both with the Old Testament and the New, until he reaches the period when the art of printing was invented, through which we are conducted to the present day.

His fifth proposition goes to prove, that this Revelation is still entire, that no parts have been lost, and that no spurious writings have been added. The evidence adduced under this head constrains us to admire the superintending providence of God in providing such means as have always existed, to preserve the sacred text from all adulteration. Of the books that compose the Old Testament, the Jews have preserved both the number and the name, and distinguished them by such registers as must render either an increase or a diminution of their number morally impossible. The New Testament has, in a manner equally remarkable, been guarded by the multiplicity of copies that always have been, and that still continue in existence, by which means any error that had crept in through transcribing was sure to be detected and exposed; and a manuscript having lost its value with its character, could never descend to posterity, so as to impose upon the world a spurious or defective revelation.

Under these and a few other heads, Dr. Clarke has furnished his readers with a summary of facts and evidences, which, scattered through the writings of antiquity, and recorded in various languages, would be the business of an ordinary life to acquire and embody. The whole of this vast mass of information, with its numerous ramifications and bearings, the author has compressed within the narrow compass of thirty-six pages; and by thus offering to his readers the essence of that historical testimony on which the fabric of Christianity stands, in a form that may be easily committed to memory, he has made the Christian world his debtor. Of sect and party it takes no notice, nor should we gather from the perusal of this discourse what were the prevailing features of the author's creed.

To those who, having embraced the principles of infidelity, think that Christianity stands on a sandy foundation, we would earnestly recommend the serious

perusal of this sermon. It will be found also of essential service to such persons as occasionally find themselves exposed to the scoffs of men who deny the authenticity of the scriptures; and even those who are occasionally assailed with doubts arising from other quarters, will find in this pamphlet an antidote for their scruples. Perhaps, benevolent individuals who are engaged in the distribution of tracts could scarcely apply a portion of their funds to a more beneficial purpose, than by purchasing a number of copies of this discourse, and distributing them in those districts where infidelity prevails, among such persons as are capable of estimating the intrinsic value of the tract thus put into their hands.

The second discourse, on "the Sum and Substance of the Apostles' Preaching," has also strong claims on public attention, arising from its experimental and practical tendency, from the force of its argumentation, the clearness of its statements, and the purity of its doctrines. But though excellent in itself, it falls more within the range of sermons that are daily delivered, and that daily issue from the press. Its predecessor, on the contrary, ascends into a more lofty region, which divines but rarely visit, but where many among them may—

"On weak wings from far pursue its flight;"  
as it directs its course through the present generation to posterity.

REVIEW.—*Literary Souvenir, for 1828.*  
pp. 406. Longman and Co. London.  
Edited by Alaric A. Watts.

The return of the autumnal season has once more introduced us into the happy and congenial society of these "annual" welcome visitors. Dressed in their gay attire, they appear this year in more than ordinary numbers; but we hail them as cheerful guests, to enliven the dreary hours of an approaching winter. We are glad to perceive a liberal spirit of rivalry excited among them as candidates for public patronage, that is worthy of the cause in which they are engaged. An honourable emulation is the very soul of genius; and the generous and diffusive cultivation of such a principle, is as noble in its exercise, as it is beneficial in its consequences. If, under such circumstances, competition become allied to contemporary equality, it were unjust as well as disreputable, to lavish praise exclusively on one, to the disparagement and palpable injury of the other. Holding no friendship with the puffing quackery of the day, we despise those narrow-minded criticisms

whose only object is a sordid and grovelling policy:—it is as the baser metal, that passes current for awhile; but which, when detected, stamps everlasting obloquy upon its author.

The Literary Souvenir has again poured forth its choicest treasures, and teems in all its wonted beauty and variety. In the graphic department, we are presented with fourteen embellishments, twelve of which are splendid line engravings, executed in the most finished style of the art, and by the most eminent engravers of the day, from paintings of well-known beauty and celebrity. Of the historical engravings, the two executed by Charles Rolls, namely Juliet after the Masquerade, by Thomson; and the Duke and Duchess reading Don Quixote, after Leslie; the Medora, by Henry Rolls, after Pickersgill; Psyche borne by the Zephyrs, by Engleheart, after Wood; the Thief Discovered, by Humphrys, after Chalon; and the Stolen Kiss, by Romney, after Allan, are exceedingly beautiful. There are four other historical engravings, namely, the Declaration, by Romney, after Farrier; the Ruby of the Philippine Isles, by Greatbatch, after Chalon; the Conversation, by Ensom, after Stothard; and Love Tormenting the Soul, by Lewis and Greatback, after Wood. While it may seem invidious to make a selection where all are of the highest order in the arts, we cannot forbear particularly noticing The Return of a Victorious Armament to a Greek City, after Linton, by Edward Goodall. The subject is splendidly designed and not less splendidly executed. For richness and delicacy of engraving, it stands unrivalled in the book before us;—in short, it is one of the most chaste and elegant specimens of the art we ever beheld.

As it regards the literary, and perhaps more useful, contents of the Souvenir, the celebrated names of Southey, Coleridge, Mrs. Hemans, Montgomery, Barry Cornwall, L. E. L., Bernard Barton, Miss Mitford, Delta, Dr. Maginn, Alaric A. Watts, Hood, Allan Cunningham, Bowles, Dale, Doubleday, Clare, Lord John Russell, Elton, the Author of Holland Tide, &c. are a sufficient pledge of its high and distinguishing character; and the elegance of whose productions throws around it a charm and lustre, seldom concentrated, but always admired.

With indefatigable ardour, to enhance the liberal decorations of these "Annuals," Mr. Watts has raised to a pitch of eminence, hitherto unknown, this highly interesting and useful art of engraving; nor does he seem to

have laboured less zealously in preserving the literary department free from all taint of moral pollution; or to have give publicity to one sentiment calculated to offend the most sensitive or fastidious ear. It gives us, therefore, much pleasure to mention, that the bold and enterprising spirit of Mr. W. is not likely to go unrewarded. Each preceding Souvenir has hitherto continued to receive fresh testimonies of public approbation by an increased circulation; and 9000 copies of the work before us have been already disposed of, and a second edition is printed, to meet the importunate demands that are made on the publishers. We regret that our limits will not allow of many extracts. We must content ourselves, therefore, with presenting a short sample of the work, almost promiscuously, and without any thing like attempt at studied selection.

#### THE VOICE OF HOME.

To the PRODIGAL.—By Mrs. HEMANS.

Oh! when wilt thou return  
To thy spirit's early loves?  
To the freshness of the morn,  
To the stillness of the groves?

The summer-birds are calling,  
Thy household porch around,  
And the merry waters falling,  
With sweet laughter in their sound.

And a thousand bright-veined flowers,  
'Midst the banks of moss and fern,  
Breathe of the sunny hours—  
—But when wilt thou return?

Oh! thou hast wandered long  
From my home without a guide,  
And thy native woodland song  
In thine altered heart hath died.

Thou hast flung the wealth away,  
And the glory of thy spring:  
And to thee the leaves' light play  
Is a long-forgotten thing.

—But when wilt thou return?  
Sweet dew may freshen soon  
The flower within whose urn  
Too fiercely gazed the noon.

O'er the image of the sky  
Which the lake's clear bosom wore,  
Darkly may shadows lie—  
But not for evermore.

Give back thy heart again  
To the gladness of the woods,  
To the birds' triumphant strain,  
To the mountain-solitudes!

—But when wilt thou return?  
Along thine own free air,  
There are young sweet voices borne—  
Oh! should not thine be there?

Still at thy father's board  
There is kept a place for thee,  
And by thy smile restored,  
Joy round the hearth shall be.

Still hath thy mother's eye,  
Thy coming step to greet,  
A look of days gone by,  
Tender, and gravely sweet.

Still, when the prayer is said,  
For thee kind bosoms yearn,  
For thee fond tears are shed—  
—Oh! when wilt thou return?

## STANZAS.

Written on seeing Flags and other Ensigns of War hanging in a Country Church.—By ALARIC A. WATTS.

On! why amid this hallowed scene  
Should signs of mortal feud be found;  
Why seek with such vain gauds to wear  
Our thoughts from holier relics 'round?  
More fitting emblems here abound  
Of glory's bright unfading wreath;—  
Conquests with purer triumphs crowned;—  
Proud victories over Sin and Death!

Of these how many records rise  
Before my chastened spirit now;  
Memorials, pointing to the skies,  
Of Christian battles fought below.  
What need of yon stern things to shew  
That darker deeds have oft been done?—  
Is't not enough for man to know  
He lives but through the blood of One!

And thou, mild delegate of God,  
Whose words of balm, and guiding light,  
Would lead us, from earth's drear abode,  
To worlds with bliss for ever bright,—  
What have the spoils of mortal fight  
To do with themes 'tis thine to teach?  
Faith's saving grace—each sacred rite  
Thou know'st to practise as to preach!

The blessings of the contrite heart,  
Thy bloodless conquests best proclaim;  
The tears from sinners' eyes that start,  
Are meekest records of thy fame.  
The glory that may grace thy name  
From loftier triumphs sure must spring;—  
The grateful thoughts thy worth may claim,  
Trophies like these can never bring!

Then, wherefore on this sainted spot,  
With peace, and hope, and love imbued,—  
Some vision calm of bliss to blot,  
And turn our thoughts on deeds of blood,—  
Should signs of battle-fields intrude:—  
Man wants no trophies here of strife;  
His Oriflamme—Faith unsubdued:—  
His Panoply—a spotless Life!

It now only remains for us to say, that the exterior is splendidly chaste and elegant. It is most tastefully bound in rich satin paper, and the covers are ornamented with a Greek design of great beauty; the figures of Poetry and Painting occupy the centre squares. The typography is neat and clear; the paper hot-pressed; and the whole work forms a rich cabinet of poetry and romance.

## BRIEF SURVEY OF BOOKS.

1. *Miscellaneous Poems*, by James Taylor, Royton, (Evans, Oldham,) is an extraordinary composition, when the situation of the author is taken into consideration. From an advertisement which reached us with the volume, we learn that he is a journeyman cotton-weaver, who, at the age of twenty-four, did not know the letters of the alphabet. During the late distresses, while others of this craft were in a state of riot, and associating to commit depredations, he learnt to read and write, and in the result composed and published the poems before us.—These circumstances disarm criticism of severity, and compel us to view the work in connexion with the

author's situation in life, and his total deficiency in learning; and in this light they assume an aspect that merits much respect. In several of the poems we discover strong emanations of genius, exhibited in diversified description, in touches of humour, and in pointed yet inoffensive satire. Of every one the tendency is strictly moral, and in many there is much smoothness and harmony in the versification.—Among the author's more wealthy neighbours, we find that these poems have excited great attention, and many have condescended to visit him and his family in their mansion of poverty. In addition to this, several have had the noble resolution to invite the poet in his garb of labour to their tables, and to recommend him to the notice of their friends. By this generous magnanimity they have reaped as much honour for themselves, as they have conferred favour on him; and we shall be glad to learn that the extensive sale of his publication has rescued him from the gripping hand of wretchedness, under which the Muse deigned to visit his abode.

2. *An Almanack for 1828*, by William Rogerson, (Stephens, London,) is the production of a young man who is connected with the Royal Observatory at Greenwich. In common with other Almanacks, it contains the calendar, tide-tables, the stations of the planets, and an account of the eclipses for the year. It has also many very useful tables of the assessed taxes, of weights and measures, according to the new regulations, a list of stamps, of general postage, of his majesty's ministers, of the royal family, of the reigning sovereigns in Europe, the proper lessons for the day in the established church, meteorological observations, an explanation of astronomical characters, a list of fairs in England and Wales, and several other branches of useful information. Its statements appear luminous and correct, nor are any of its pages wasted in a display of silly prognostication.

3. *A Pronouncing Vocabulary, with Lessons in Prose and Verse*, &c. by George Fulton, (Oliver and Boyd, Edinburgh,) contains some excellent rules for the pronunciation of letters as they occur in words, exemplified by a variety of examples. The lessons embody the terms in tales that are entertaining as well as instructive. It concentrates within its pages a considerable share of valuable information. The grammatical exercises are very short, and consequently defective. They are so, however, through brevity, not actual error. By a pupil, many questions may be asked, for which they provide no answer.

## GENERAL WASHINGTON.

THIS justly celebrated character, whose name will cease to be remembered, when the independence of America is forgotten, was born in Virginia, in February, 1732, and early in life devoted himself to the military profession. During his career, he experienced much of the vicissitudes of war, but rose at length to the highest pinnacle, on which either the arms or suffrages of a country can elevate a hero, a patriot, or a statesman. Having lived to see the independence of America secured, and filled for many years the highest office in the state, he retired, encircled with honours that can never fade, to enjoy in domestic tranquillity, the gratitude of an affectionate and liberated people, bequeathing to posterity a bright example of talent, courage, virtue, and moderation. Of this Fabius, this Cincinnatus of the great western world, we present the following Autograph to our readers.



## GLEANINGS.

**Wesleyan Methodists' New Test Act.**—While other bodies of dissenters have been using every exertion in their power to procure a repeal of old Test Act, this community have contrived to call a new one into existence. It passed during their late session of Conference held in Manchester, and is as follows:—"The Conference resolve, That it is the 'acknowledged right,' and, under existing circumstances, the indispensable duty, of every Chairman of a district, to ask all candidates for admission upon trial amongst us, if they believe the doctrine of the Eternal Sonship of our Lord Jesus Christ, as it is stated by Mr. Wesley, especially in his Notes upon the first chapter of the epistle to the Hebrews, to be agreeable to the holy scriptures? and, That it is also the 'acknowledged right,' and, under existing circumstances, the 'indispensable duty,' of the President of the Conference for the time being, to examine particularly upon that doctrine, every preacher proposed to be admitted into full connexion, and to require an explicit and unreserved declaration of his assent to it, as a truth revealed in the inspired oracles."

**Catholic Pulpit Eloquence.**—A distinguished champion of the doctrines of the Reformation, having lately, in the sister kingdom, drawn a large concourse of people, both Protestants and Papists, to listen to his harangues, a priest of the latter communion took occasion to warn his flock against the eloquence of this heretic, in the following manner. "You all know that Mr. S... there is preaching against our holy faith. Mr. S. I know very well—he is a *dacent* enough man, and I *know'd* his father too—he was a very good lawyer, and a *dacent* man also. Mr. S. is working for a bit of bread, and small blame to him—but look at me now; I repeat it, look at me now; I am the man in the moon—I say again, my hearers, I am the man in the moon. But what is Mr. S.; a little dog; and he turns up his snout at me, and barks thus: how--wow--wow--wow--wow." His imitation of the barking of a dog was so natural, that it spoiled the gravity of his whole audience, and convinced those persons who were conversant with the prophetic writings, that however he may be one of those "greedy dogs which can never have enough," he is not one of those "dumb dogs which cannot bark."

**A Travelling Volume.**—In this city (Cairo) where it is vain to long for books to beguile the sultry hours, I had the exquisite pleasure of meeting with a copy of "The Pleasures of Hope." How it came there, is not easy to tell, but it was

a most welcome and delightful stranger on the banks of the Nile. It accompanied me afterwards through Palestine and Syria, and in the wilderness; and in solitary hours, what better and more inspiring consolation, could a wanderer wish for? This little volume has been no small traveller. On leaving Syria, I gave it to the daughter of the English consul-general at Beirut, at the foot of Mount Lebanon, where, from the value placed on its contents, it is likely to be inviolably preserved."—*Carnie's Letters* vol. 1. p. 190.

**Navarino.**—This place, which is rendered famous by the recent destruction of the Turkish fleet, was originally called Pylos, and obtained renown from being the supposed birth-place of the venerable Nestor, whose name Homer has made immortal. Navarino is situated on an eminence, and overlooks an extensive harbour which bears the same name. In 1499 it was taken from the Venetians by the Turks, who in 1722 built the citadel, which is defended by six bastions. In 1770 it was taken by the Russians. It is about ten miles from Modon, and is near the most south-west point of the Morea.

**Linnean Society.**—At the last meeting of the Linnean Society, Mr. Maund, the author of a beautifully executed peridical work, the "Botanic Garden," was admitted a fellow thereof. We are happy to see men who are proving themselves useful in science, meeting with the notice they merit. The work above alluded to, modestly professing but little, is, from its popular character, to floriculture of the very first importance. Wherever this delightful pursuit has been thought of, his little publication is extending and improving it; and what is of still greater importance, it is introducing a taste for it, where none before existed. Mr. Maund, we conceive, publishes for the sake of giving encouragement to his favourite pursuit, as an amateur; for certain it is, that the remuneration from a work sold at so low a price must be very limited.

**Strange Petrefaction.**—A very singular petrefaction has been dug from a seam of coal in Stonelaw colliery, fifty fathoms below the ground. The petrefaction consists of a thin piece of coal, with the distinct impression of a shoal of small flounders, in the exact position in which these fish swim, being ranged in separate rows. The eyes are prominent; and the small bones of the back may be easily traced in all the fish.—*Newcastle Courant*.

**Liberalism.**—Jackson, in his "State of the Jews," informs us, page 7, that on many of the turnpike gates in Germany, the following inscription may be seen:—"Jews and Pigs pay toll here."

**Slavery in Scotland.**—In the museum of the Antiquarian Society, at Edinburgh, is a metal collar, constructed with a ring for receiving a padlock, with the following inscription,—"Alexander Stewart found guilty of death, for theft at Perth, the 5th of December 1701, and gifted by the justiciary, as a perpetual servant to Sir John Erskine, of Alva." This collar was found in the grave of the deceased, in the burial ground at Alva.—*Dr. Townley's Notes on "The More Necochim."*

**Turkish Justice.**—Two fine palaces which stood by the water's edge, (Constantinople) were inhabited by two brothers, Greeks, who held financial situations under government. Being suspected, their heads were struck off on the same day; and their palaces, as we sailed by them, were forsaken.—*Carnes's Letters from the East*,—vol. i. p. 38.

**The Origin of "Togo Snacks."**—During the great plague, the office of *searcher* was a very important one. A noted body-searcher, whose name was Snacks, finding his business increase so fast that he could not compass it, offered to any person who would join him in his hazardous employ half the profits: he who joined him was said to go with Snacks; hence *going snacks*, or dividing the spoil.

**Irish Blarney.**—Blarney is the name of a castle, about three miles from Cork. Adjoining to the inhabited mansion, there was formerly a large square tower, with a winding stone staircase to the top; the floors were all gone, but the stone roof was entire; it was the custom here, for all strangers who ascended to the top of the tower, to creep on their hands and knees to the corner stone of the highest pinnacle, and "as the same; by virtue of which, the parties ever after were said to be endowed with extraordinary powers of loquacity and persuasion. Though nobody could have believed that kissing the stone had any such effect, the custom was followed, like that of being sworn at the Horns of Highgate, through innocent mirth, and it accordingly became a common saying at Cork, of any prating fellow, "he has been at Blarney;" and hence the phrase, "None of your blarney."

## Literary Notices.

### Just Published.

In one vol. post 8vo. price 9s. boards, Religion in India. By the Revds. S. Laidler, and J. W. Massie, recently from India.

For the use of Schools and Historical Students: Historical Tablets and Medallions, illustrative of an Improved System of Artificial Memory, for the more easy remembrance of remarkable Events and Dates; exhibiting, in a series of neatly tinted engravings, in royal 4to. By John Henry Todd.

Bagster's Comprehensive Bible, on fine large writing paper, having four inches of margin for MS notes, being intended to supersede expensive and voluminous interleaved Bibles. Price 3l. 15s. boards; or half-bound strongly in vellum, 4l. 4s.

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The little Villager's Verse Book. By the Rev. W. L. Boyles.

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The Tale of a Modern Genius; or, the Miseries of Parnassus, in a series of letters, 3 vols.

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The Newtonian System of Philosophy explained by familiar objects, &c. By Tom Telescope, A.M. A new and improved edition. By James Mitchell, with numerous cuts.

### In the Press.

A short series of Popular Lectures on the Steam Engine, by Dr. Lardner, the Professor of Mechanical Philosophy in the new University, is announced for publication.

The Author of "The Age Reviewed," has just ready a second edition of that Satire, very carefully pruned and enlarged, with a new preface, a vindication of himself from some of the critics, and several additional illustrative notes: in a neat octavo volume.

Speedily will be published, in 2 vols. 8vo. an original treatise on Self-Knowledge, or an attempt to demonstrate the truth of Christianity, and the efficacy of experimental religion, against the cavils of the infidel, and the objections of the formalist. By the late Stephen Drew, Esq., barrister, of Jamaica.

The English in India, by the Author of 'Paudurang Hari,' and 'The Tenana,' will appear in a few days.

The Balance of Crime; or, the Guiltiness of Socialism compared with the Guiltiness of Proficiency, addressed to the Doubters, by the Rev. Isaac Taylor of Ongar.

The Process of Historical Proof explained and exemplified; to which are subjoined, Observations on the peculiar points of the Christian Evidence. By Isaac Taylor, junior.

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ERRATUM.—Col. 1060, line 26, for "central" read "initial."