

He continues to repeat the words spoken against him till the 20th verse, where he resumes the language of supplication that these evils may be averted, and that his slanderous enemies may be themselves the victims of those calamities which they had imprecated upon him.

"Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul. But do Thou for me, O GOD the LORD, for Thy name's sake: because Thy mercy is good, deliver Thou me. That they may know that this is Thy hand, and that Thou, LORD, hast done it. Let them curse, but bless Thou: when they arise, let them be ashamed; but let Thy servant rejoice.

"I will greatly praise the LORD with my mouth; yea, I will praise Him among the multitude. For He shall stand at the right hand of the poor, to save him from those that condemn his soul."

I must refer to your Hebraical Correspondents how far this supposition agrees with the original; but, according to the authorized translation, this series of curses on an *individual*, cannot, with any grammatical propriety, be applied to the *enemies* of David, who are throughout this Psalm spoken of in the plural number. H.

MR. URBAN, May 8.

AFTER having for so great a length of time maintained a paramount reputation from your periodical publications, and rarely, if ever, admitted any thing offensive to true Religion, Morals, or Decorum, to stain those pages, I cannot but wonder you could admit the Critique on Miss Edgeworth's "*Patronage,*" p. 265.

The masterly examples she has drawn* deserve to be studied, and well considered, by all young men on their outset in life; and the commendable delicacy, and prudence she inculcates, in the regulation of the passions, and government of the heart, far from rendering her heroine uninteresting, does but the more endear her character to every correct mind. The sneer intended to be thrown upon the pretensions of *honourable* lovers, being submitted in the *first* instance to Fathers and Mothers, be-

fore it is attempted by "sly and imperceptible degrees to steal affections,"—that cannot be sanctioned;—and thereby lay the foundation of hopeless attachment, too often terminating in fatal disease, and premature dissolution, extinguish for ever the hopes of many worthy parents, who have only the welfare and happiness of their children at heart; this is highly reprehensible.

Miss Edgeworth's work is deserving of high praise, for the great ability and knowledge of the world displayed in the conduct of the three first volumes more especially. It is to be lamented, that the winding up of the story is *not* conducted with equal judgment and steadiness;—some links in the chain seem wanting; and after the warm interest Lord Oidborough's dignified and characteristic conduct has excited, we are grieved to leave him almost in a dying state, unconscious what is to become of his new-found heir, or how his pride will brook the City connection he has formed. The whole of that history is rather awkwardly introduced.

The only failing in the character of Caroline, and where she seems rather to *over-act* her part, is in the calm and cool reception she gives to her husband, Count Altenberg, from whom she had been separated under such very extraordinary circumstances. He seems now only to take his seat quietly in the family circle, with a "How d'ye do all?"

Indignant at seeing such observations upon this really valuable Work of Miss Edgeworth's,—I trouble you with this antidote; which will, I think, be acceptable to many of your readers. INDAGATOR.

MR. URBAN, June 6.

I OBSERVE, in your Magazine for April last, p. 361, Mr. D'Israeli is represented as having related in his book an anecdote respecting my father, and attributed to him *meanness* and *ingenious malice*. For this charge Mr. D. could have had no ground but conjecture; and the facts which I shall here give on my own knowledge will shew, that this conjecture is wholly without foundation. When Mr. D. recollects the instances in which he has said "to preserve the panegyric,

* We hope our Correspondent does not here include the Bishop. Such a character never existed! EDITOR.

panegyric, mortified Hawkins." and "Hawkins did not print," &c. he cannot be surprised that I here use the same brevity with him, terming him throughout D'Israeli, without any addition; and consequently pointing him out only by the letter D.

The reason for preferring the Preface to Shakspeare as it stood in the edition of 1765 was, that it was written on occasion of the publication of that edition; to that it more particularly referred; and the paragraph added to it in the edition of Shakspeare by Johnson and Steevens in 1773, related only to Mr. Steevens's share in that subsequent revision, and was therefore no part of the original Preface. Every intelligent man must see, that to have printed the Preface in this latter state, and not as it was originally written, would have been improper; and it was for these reasons my father's intention, as I very well know, that the edition of 1765 should have been used.

With three different Printers employed, and consequently three different presses constantly at work, as was the case, it was impossible that any one man could have corrected all the proof-sheets; not to mention the delay which must necessarily have taken place in sending the sheets backwards and forwards for my father's inspection. It was, therefore, on the first arrangement of the plan, determined that, except where any new and original matter was introduced by way of note, the proof-sheets, to save time and trouble, should not be sent to my father, but be corrected by the foreman at each printing-house; and this method was accordingly pursued.

A list of the pieces, which each volume was to contain, was therefore delivered out by my father for the Printers; and, as in many instances they had before been printed, it was the bookseller's business to borrow, as he did, from such persons as happened to possess them, the original works in which the different compositions had at first appeared. For the reasons above mentioned, I am fully convinced, that my father expressly directed the edition of Johnson's Shakspeare of the year 1765 to be borrowed. But probably the bookseller could not readily pro-

cure that; and, conceiving that there had been no alteration in the subsequent editions, except the addition of what related to Mr. S.'s share in the revision, he sent one of the later editions to be printed from. Of this circumstance, I am confident, my father was never informed; because, living with him as I constantly did, it is scarcely likely, that, if he had known it, I should not have heard of it, which I never did.

When an author undertakes to compile a work, consisting of detached anecdotes, where he himself knew neither the events themselves, nor the persons to whom they relate, it is his wisdom (even though his object, and perhaps his talents, extend no further than making it a popular book for light reading with loungers) still to be particularly cautious to ascertain their correctness; and not to venture, on his own conceptions only, to give as facts conjectures resting on no evidence. This ought to have been done with peculiar care in a case like the present, where the intention in relating the anecdote was, to make it the foundation of a charge of *meanness and ingenious malice*. He should studiously also avoid acting as accuser and judge; deciding on the charge, and declaring the punishment, before he knows what can be said in defence against it; mistaking the identity of the person; confounding the actions of one person with those of another; and appearing to wish to palliate the conduct of one party, while the supposed behaviour of the other is censured to the utmost. But D. seems to have been extremely unfortunate. What he ought to have done for this purpose, he seems to have omitted; and into those errors which he should have avoided, he appears most unluckily in every instance to have fallen. He has certainly shewn himself completely ignorant of the particulars of the transaction; and, when the reader finds, as he does, such conduct as that which D. mentions of Mr. S., characterized by the term of *caustic pleasantry*, he is prepared not to be surprised at any mode of expression. That just pointed out is evidently a contradiction in terms; and some persons have found it difficult to distinguish it in any way from an *Irish Bull*: nor is it less absurd,

surd, than it would be to term highway-robberies *heroic recreations*; murders, *rough play* or *boisterous jollities*; or the burnings of the Protestants in the time of Queen Mary, or the destruction of buildings in the Riots in 1780, *bonfire illuminations*. D. evidently knew no more of Mr. S. or his character and disposition, than he did of my Father, or the transaction he has attempted to relate.

Had D. understood his subject, he would have seen, as any one must now it comes to be fully explained, that the transaction had really nothing in it to make it interesting or worth relating; and that the insertion of it would do no credit to his own sagacity, as the facts would not bear out the conclusions, which, merely on conjecture, he has thought fit to draw.

JOHN SIDNEY HAWKINS.

On the Consciousness of the Human Soul during its continuance in a disembodied state.

MR. URBAN, June 7.

IN the concluding part of my last communication, I intimated an intention of soon resuming the discussion of this momentous question, for the purpose of corroborating the doctrine therein maintained, by the decisive testimony of the Holy Scriptures: Finding, however, (from the perusal of your Magazine for April last) that in the execution of this design I have been satisfactorily anticipated by your Correspondent R.C. I shall now content myself with transmitting to you the following brief addition to the observations already made upon the subject. Among the various arguments adduced by those who would fain reconcile us to the cheerless doctrine of men's total insensibility during the intermediate state between death and the general judgment, scarcely any one (it is well known) is so much insisted and relied on, as the following:—"As the human mind (they allege) can have, in this case, no perception of the lapse of time,—those two grand events—men's natural decease, and their destined resurrection, (however great may be the actual interval between them) must, in all instances, necessarily appear to them—completely simultaneous." But to this we reply, that if the consideration above urged have

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any real tendency to calm the terrors and satisfy the wishes of the human soul on the eve of her departure from the body; we must, at the same time, needs acknowledge it to be equally calculated to produce that desirable effect, whether the Day of Judgment be expected to take place after the expiration of 100 years, or of 100 millions of years.—Is it however possible for any one to be so little acquainted with the general principles of human nature,—or even with the ordinary emotions of his own breast—as to require to be informed,—that every individual object which has the power of exciting either men's fears or their desires, will (*cæteris paribus*) operate invariably upon their feelings and their conduct, with a degree of force regulated precisely by the immediate impression on their minds respecting its proximity or its remoteness?—No observant and reflecting person can possibly entertain a doubt upon the subject. And yet, whoever shall assent to this obvious and unquestionable truth, and shall at the same time mentally associate with it the explicit declaration of our Blessed Lord with regard to the Day of Judgment,—*viz.* "that of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," (Mark xiii. 32.) will likewise (if he be a consistent reasoner) assent with equal readiness to the following most important and alarming deduction from it—*viz.* that a general persuasion, among the inhabitants of any country, of men's souls being universally fated to remain, from the date of their separation from the body until the sounding of the last trump, in a state of total insensibility,—must infallibly prove, in the event, scarcely less subversive of national piety and virtue, than would a conviction, equally prevalent among them, of the human soul's natural mortality,—and immediate annihilation after death.

OXONIENSIS.

On Biblical Restrictions by the Church of Rome, in Answer to C. B.'s Letters.—No. IV.

MR. URBAN, June 18.

I SHALL at present be short. When you admitted into the Gentleman's Magazine

Magazine two very long Letters, calculated to excite public attention, and which expressly called on me for a reply, I conceived that you would allow such an answer to be inserted, as should be deemed ample by our respective judges, and not unsatisfactory to my own mind. But, Sir, the wish you expressed in your last Number, that I would soon terminate this correspondence, makes it proper for me to remind you that I have not yet noticed more than three sections out of the eight, into which C. B.'s first epistle is divided; and if any further answer to him should be excluded, I trust your Readers will not uncandidly impute its non-appearance to my own unwillingness to offer a more complete reply. There is the greater need for making this apologetical remark, in consequence of a certain Romish Priest at the Spanish Chapel having lately exclaimed, too presumptuously and incorrectly, that his Protestant opposers are driven off the field of controversy, not daring to stand their ground!!! Now, although I cannot say whether the Preacher reckons me among that number, I assure him *it is not my design* to retire from the field, so long as he persists in his anti-biblical efforts at St. Giles's; nor do I doubt that he will find other friends of the poor Irish Catholics, who are equally disposed to protect those ignorant people, and instruct them in reading the Scriptures.

Mr. Butler goes on, in his fourth section, to state "that some eminent Protestants so far agree with the Roman Catholic Church, as to think the indiscriminate perusal of the Scripture by the Laity is attended with bad consequences, and should therefore have some limitation." For proof of this, he refers to four individuals by name: viz. *First*, Dr. Hare, who maintained that there are difficulties attending the study of the Scriptures, as I am ready to allow; *Secondly*, a Mr. Martin, who censures our putting the sacred books into the hands of every bawling schoolmistress and thoughtless child, to be torn, trampled upon, and made an object of aversion—which I also disapprove; *Thirdly*, he names Mr. Burke, who recommends prudence in sorting out and appropriating the contents of the Bible, to which I can

have no possible objection; *Fourthly*, he quotes Dr. Herbert Marsh, his own "most learned friend," as requiring "a safeguard against the misinterpretation of the Bible," by "accompanying it with the Common Prayer Book:" and here Mr. Butler (after the example of Mr. Gandolph the Priest) seems to embrace "his most learned Friend" very cordially: "Surely, the Protestants" (says he) "who, by a general adoption of safeguards against the misinterpretation of the Scriptures, must admit such misinterpretation to be probable, cannot quarrel with the Roman Catholic for his cautionary preventatives of it."

No, "surely," Dr. Marsh cannot consistently "quarrel" about the restrictions imposed by the Council of Trent; because, as the Bishop of St. David's has judiciously observed (in his Charge, Sept. 1813), "the objection to the distribution of the Bible without the Prayer Book is, in its principle, of so anti-protestant a complexion, that the Roman Catholics claim the chief supporter of it as *their* friend, and have congratulated him on renouncing the great principle of the Reformation. The learned objector to the Bible Society (adds our Prelate) has indeed rejected the insidious congratulation, *per in vān*; the Popish writer, in his second address, still maintains that the objector *has* abandoned the ground on which the Reformation was established; namely, the authority of the *pure Word of God*."—If the Rev. Mr. Gandolph or Mr. Butler had also claimed another learned Doctor and a Prebendary who wishes to keep back forty-eight canonical books from vulgar readers, out of the whole Bible, to avoid hurtful "misinterpretation;" I should not have granted that the Church of England had lost one more "eminent Protestant," by such a transfer. The points on which we differ, however, are the comparative extent and fatal consequences of misinterpretation: for, perhaps, this evil may not be so great as the remedy proposed, *i.e.* of withholding the Bible from tens of thousands, who desire to see this light, in order to follow its divine guidance. I think it better and safer for men in general to use *that lamp*; rather than let them grope about in the

the dark, through fear of their being dazzled by too much effulgence.

It is the peculiar province and constant duty of Clergymen to expound the Scripture, but not to conceal it; freely to open this fountain of knowledge, but never to close it up; to feed their flocks with this spiritual manna, but not to keep it from them, under the pretence of their becoming surfeited! All Protestants assert "the sufficiency of the Holy Scriptures for salvation" (as the sixth Article of our Church expresses itself): and, if any man denies them to be sufficient, without extraneous guards and fences, he does not prove himself a consistent Protestant, however much he venerates and uses the Church Formularies.

Is it not preposterous for Mr. Butler to boast of those as "eminent Protestants," who have really (in his opinion) deserted the foundation upon which the Reformers erected their superstructure? Call them, if you please, industrious and profound scholars; but not the Disciples of Cranmer, nor the Imitators of Luther: rather say, they have written incautiously, and forgotten the principles of their forefathers; but do not take them for patterns and oracles in the Church of England, which cannot approve these discrepancies. Quesnel affirmed that "the reading of the Holy Scriptures is for every body, and that it is necessary for all persons to study the Bible:" whereas Pope Clement XI. declared such notions to be "false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, injurious, contumelious, seditious, impious, blasphemous, and plainly savouring of heresy." Quesnel asserted, "that the sacred obscurity of the Word of God is no reason for the Laity to excuse themselves from reading it," especially "on the Lord's Day:" but the Pope of Rome thought much otherwise; the Bishops and inferior Clergy of his Church think as he does; and Mr. Butler acts consistently in following their opinion: yet, if he differed from them, I should say he is virtually a Protestant, and not a Roman Catholic. In the same way it might be argued, that Drs. Marsh and Maltby are in this respect virtually *Roman Catholics*; or, at least, not "*eminent Protestants*."

But, what are the "limitations" which these Protestants desire to see put in force, as to the perusal of the Scriptures? Certainly not such as are had recourse to in the Church to which Mr. Butler belongs. Do those Divines wish to forbid the sale, possession, or perusal, of all vernacular versions of the Bible, made by men who do not belong to their own communion? Do they wish to prohibit the use of the translations of Sectaries and Schismatics, till a licence is had in writing from one of their own party? Do they desire to exercise inquisitorial powers over the consciences of those among the Laity who read controversial and religious books, which they themselves disapprove? Do they wish to withhold absolution of sins from the people who insist on reading all and every portion of the Scriptures, without regarding their restrictions? Do they desire, under any circumstances whatever, and in any province wherever, to restrain the Word of God so closely as it is done by the Church of Rome; from a fixed persuasion "that the indiscriminate allowance of the Holy Bible has produced more harm than good?"—If none of these questions can be answered in the affirmative, then there will be still a very wide difference always subsisting, between Mr. Butler's opinion and that of the "eminent Protestants" named by him; though partially agreeing with the Roman Catholic Church on this subject, and though demanding "some limitation" to the use of the Bible among the laity.

I shall conclude, Sir, with begging your leave to resume the prosecution of the present enquiry in my next Letter; which carries us to Mr. Butler's 5th section, on the publication of *Notes* with the Bible, &c. W.B.L.

Mr. HAWKINS'S Answer to Mr. CARTER. (Concluded from p. 451.)

IN p. 135, he thus expresses himself respecting me: "It does not appear in any part of his History that he has visited one antient structure among us."—In answer to this I can truly say, I have made an experiment how many such edifices I could collect to have seen, and the list amounted to above 50; but I did not see any use in stating this, because, as every man of sense knows, the

[June,

the ages of buildings must be authenticated by the early Historians before those buildings can be used as instances for deciding the age of any others not so well ascertained. Books, therefore, were the only source from which that intelligence necessary as the foundation of any substantial opinion could be derived; and merely gazing up at a building, without such previous information, could never have led to the discovery of its age, which on such occasions was the material point.

Mr. C. p. 134, affects to speak contemptuously of the ancient Latin Historians of this country; for he says, that, "after Englishing an old scribe," I pretend to insinuate that destroying by fire must of necessity mean wood, stone, and all.—My answer to this is, that the assertion is not true; there is no such passage in my letter; and that the term Scribe, which means only copyist, gives a false idea when applied to the Latin Historians of this country, because they were original authors.

Lastly, he says, p. 135, "Let Mr. Hawkins pin his faith on books liable from their obsolete language to be variously interpreted: I fix mine on the objects themselves." The Latin language in which the authors I have used wrote, and the rules on which that language is founded, are as well understood in this country at this time as the English language itself. No doubt, therefore, arose from the circumstance of the language not being that usually spoken; but the question was, whether the words in Latin which signified the whole monastery, should be considered as including or excluding the church. The very same doubt would have occurred in English, if the sentence had been framed, as it might have been, in the same manner.

When Mr. C. professes himself, as he does, the champion for Englishmen, who, by the way, want no such assistance from so very incompetent a judge of their merits as himself, and in the prosecution of his aim will not suffer that even Truth should prevail to their prejudice; it is extremely singular he should have, as he has shewn, so little discretion as adversely to reject the testimony of the Historians of England, which has always been allowed, and for the very best

reasons, authentic. He can have no reason to doubt their fidelity, for that is undisputed by every competent judge. But he has every reason to believe that their evidence would, as it really does, directly contradict his unfounded and obstinate prejudices; and, like a boy (which is a fact) who was learning to read, and blotted out of his lesson all such letters as he could not tell, he hopes his instructor would not be able to discover what they were, it is his aim to prevent, if he could, but which he will never be able to do, the writings of the ancient Historians from being consulted, and to deny their authority, in order that the fallacy of his own opinions may not be capable of detection. He charges me nutruly with an anti-national prejudice, which I never entertained (and I certainly know better than he what my own opinions are) at the very time that he rejects without any reason the testimony of his own countrymen, which is a decided instance of anti-national prejudice. He abundantly and uniformly shews his own perverse determination never to abandon an opinion, however erroneous and contradictory to positive evidence; and exhibits his firm resolution to resist that species of proof which every man of sense and veracity knows cannot be deservedly controverted.

By this conduct he has proved to a demonstration his own want of discretion, and has furnished decisive evidence, as he frequently most-unfortunately does, against himself, how unqualified he is for an Author, a Critic, or an Antiquary. In resorting to the methods and misrepresentations he has used, he has plainly demonstrated that his cause, as is really the case, is weak, and indefensible on good grounds; and although I am convinced he would never be induced to confess he was vanquished, even though every man but himself must clearly perceive it; yet, when a man is thus driven as he is, it is manifestly a greater defeat to him than if he were to confess it. But this is not all the discovery. That Mr. Moore's book has been the foundation of his opinion as to dates, in which however he seems frequently to have mistaken the date of the foundation for that of the structure, has disclosed to the world that the chronological

nological arrangement of the instances in his work now proceeding, "The Ancient Architecture of England," is a bubble; and that the specimens there given can only be considered as copies from his sketch-books, almost as irregularly placed as when he first took them. The ages of these, every Reader, if he means to avoid error, must search out for himself from the early Historians of this country. No greater evidence of the confusion of his own ideas, and his want of ability to plan or conduct an antiquarian or literary work, can be necessary, than the want of method, arrangement, and classification of subjects, observable in the work just mentioned; which can be of no further use than as materials for a much better work whenever any one is disposed to undertake it. J. S. HAWKINS.

[The remainder of this article (which has extended far beyond its expected length) consisting chiefly of general reflections, and therefore not necessary for the consideration of the points at issue—we take the liberty of omitting.]

ARCHITECTURAL INNOVATION. No. CLXXXIV.

*Progress of Architecture in England
in the Reign of JAMES II.
(Continued from p. 459.)*

MONTAGUE HOUSE. Interior.

The basement; well prepared for the support of the superstructure, by ranges of apartments North and South conformable to those above, with the addition of a central passage between them, running from West to East, partially groined, and in other parts turned with an arched head. The chimney-pieces are plain, and give a finish in practice about 1760*; of course a later work than the other decorations of the mansion: pannelled wainscot, general cornices, architrave door-ways and windows.

Hall Floor. (South line.) Hall; Ionic pilasters, grounds rusticated (painted); on right, door-way to room 1. In front, central entrance to saloon (North); on the left, double archways to grand stairs, with rich foliated iron gates. Entablature, no enrichments. Over door-ways basso-relievos of female heads, and palm-branches: bustos of ditto on corbels;

ceiling flat, and painted with clouds (modern).

Room 1. Plain architrave marble chimney-piece; plain architrave to doorways and windows; green flock ornamented paper covering the walls. It may be noted that this kind of hangings for rooms superseded oak panneling, tapestry, &c. assuredly of a French idea and manufacture; and continued in fashion until 1760, when plastered walls, plain or enriched, took the lead: at this time a similar flock is once more in use. To avoid prolixity as much as possible in the detail of parts, let it be understood, that these plain chimney-pieces, ditto door-ways and windows, with the green flock papering, are general in all the rooms; therefore they need not again be particularized. General cornice plain: ceiling coved and painted: subject, an assemblage of the Pagan gods and goddesses, Jupiter, Juno, Apollo: a female is *playing on a violoncello, boys with music books, singing and beating time.*

Room 2. Chimney-piece, plain general cornice; ceiling coved and painted: subject, Venus addressing Jupiter; Mars, Hercules, nymphs, &c.

Room 3. (East.) Chimney-piece; general entablature, mouldings enriched; in frieze, foliage gilded: this entablature continued to a set of book-shelves, apparently original of the kind; ceiling flat.

Room 4. (North line.) Chimney-piece, with addition of sub-architrave frieze and cornice (wood); early instance of the bringing forward such an accompaniment, since continued with unceasing variety in design until the present day, making one entire combination in decorative shew; sub-architrave, scroll-creepers; blockings to frieze, Ionic caps; frieze plain, tablet, festoon of flowers, cornice plain; general cornice; much foliage in a large hollow thereof; ceiling flat.

Room 5. Chimney-piece, accompaniment, foliage frieze, tablet, oak wreath, enriched cornice: general entablature, foliage frieze, cornice enriched; ceiling flat.

Room 6. Chimney-piece, accompaniment, frieze round, and plain blockings with roses, plain cornice: general entablature; plain architrave, foliated frieze, and enriched cornice; ceiling flat.

Saloon.

* Probably when the house was converted to its present purpose.

Saloon. Chimney-piece; general cornice, mouldings enriched; ceiling flat.

Room 7. Chimney-piece; accompaniment, foliage frieze, and enriched cornice; general entablature; plain architrave, foliated frieze, and enriched cornice; coved ceiling.

Room 8. Chimney-piece; accompaniment, frieze plain, foliated scroll blockings, and enriched cornice; general entablature; enriched architrave and cornice, frieze foliated; coved ceiling.

Room 9. Chimney-piece; general entablature, plain architrave, rich leaf frieze, and enriched cornice: coved ceiling.

Room 10. (West.) Chimney-piece; accompaniment, goiochi frieze, and enriched cornice; general cornice, enriched: coved ceiling.

It will now be perceived that the majority of the several friezes are filled with ornaments, a circumstance in the previous buildings erected in the 17th century nearly overlooked; for be it recollected that, although the entablature in the architrave and cornice partook of the highest finishing, the frieze was usually left unadorned.

Grand Stairs. Two flights of steps and two landings, the tread easy and capacious, rich iron scroll fence: height of this portion of interior is in two stories. Soft of second flight of steps and landings painted in compartments and roses; the whole of the walls and ceiling (coved) are painted. On first story, basso relievos of Roman battles, trophies, and Bacchanalian revels. Upper story; North side, Ionic columns, grounds divided into large compartments, with subject of Diana and Acteon; doorways with balusters and curtains in scenery. West side, continuation of columns and large compartments, with architectural and garden scenery. South side, four windows, columns in continuation. East side, doorways into vestibule, having boys on pediments, &c. At the commencement of large compartments North and South, four reclining figures of River gods. The ceiling takes place with a balustrade on an entablature; the line broke by figures, urns, &c. Subject on the ceiling; Time and Eternity, central, surrounded by the gods and goddesses, Apollo, Diana, Venus, Bacchus, &c. Apollo is re-

quested by Phaëton to permit him to direct his chariot for a day. A building of the Ionic order is seen rising out of the clouds. Painters; the ceiling by La Fosse, landscape by Rousseau.

Second, or grand story. (South line.) Vestibule, Corinthian pilasters fluted, in spaces between capitals festoons of flowers; entablature fully enriched. Over doorways, circular basso-relievos of Roman subjects, surrounded by boys, sphynxes, and festoons of oak leaves; ceiling coved and painted. Jupiter central, hurling his thunderbolts at Phaëton, who is falling with the chariot of the Sun. At another part of the picture, Time, Juno, Diana, Mercury, &c.

Room 1. Chimney-piece; general entablature, plain architrave, frieze, running foliage, and cornice enriched; coved ceiling.

Room 2. Chimney-piece; accompaniment, foliage blocks, frieze, with ornament in the centre, cornice plain; general entablature, architrave, and cornice enriched, in frieze rich foliage, coved ceiling.

Room 3. (East.) Chimney-piece, wholly of the style 1760: flat ceiling.

Room 4. (North line.) Chimney-piece; accompaniment (1760) swelled frieze with oak leaves, tablet, foliage; general entablature, in frieze, detached scroll blockings, with ornaments and cornucopias, and vases alternately: coved ceiling.

Room 5. Chimney-piece; accompaniment (1760), swelled frieze, with goiochi, in tablet, bow and sheath of arrows; general entablature, rich running foliage in the frieze: coved ceiling.

Room 6. Chimney-piece; accompaniment (1760), frieze plain, in tablet, palm branches; general entablature, in frieze, rich scroll foliage and vases: coved ceiling.

Grand Saloon. Two tier of windows, walls, and ceiling, entirely painted, excepting the chimney-piece, which is, as usual, the plain marble architrave; accompaniment, superb in side grounds, having enriched mouldings; frieze, a large hollow with leafings, cornice enriched; the work gilded. Walls; double Corinthian columns; entablature plain (remarkable at this point of our progress.) Several doorways, plain architrave, frieze and cornice, which cornice

cornice supports boys with urns filled with flowers. Portion above chimney-piece hid by a picture of George II.; opposite, distant scenery of a Corinthian interior, with statues, &c. In grounds between columns opposite the windows, niches with statues of Antinous and Flora. Above, a general entablature, being the commencement of ceiling (coved), bearing oblong and oval picture frames containing Roman subjects, landscapes, &c. Between ditto frames, winged boys, engaged in various scientific pursuits; a plain pedestal course behind these objects, from which suspend rich draperies. The main intent of the ceiling now ensues, in a second pedestal course of breaks and oval perforations, splendidly enriched with heads, wreaths of oak and laurel leaves, &c. At the four points of the course, stand double colossal figures supporting an independent foliated entablature (uncommon idea); between these figures urns and festoons of flowers. Viewing direct the said independent entablature forming a large circular opening, the whole purpose of the scenery is displayed in an assembly of the gods and goddesses; the principal object is Minerva, a most transcendantly beautiful figure. It has been said, the favourite fair-one Nell Gwyn sat as the model on the occasion for the exercise of the painter's art. Below, in a state of overthrow, figures of Rebellion with sword and torch (Cromwell's portrait), Hypocrisy pulling off a mask, and other characters, foes to Royalty and legitimate succession. Description can give no adequate conception of the sumptuous grouse of objects here brought upon the eye: in fact, it is a trial of art, and that of the true sublime and beautiful. Painters: walls and ceiling, by La Fosse; landscapes, Rousseau; flowers, Baptista. Passing from this central burst of magnificence, we enter into the range of rooms appropriated for purposes of the highest state, as exemplified in

Room 7. Chimney-piece; accompaniment, side grounds with rich scrolls in profile, deep frieze filled with large flutings and leaves, the cornice guided on: a superstructure in addition rising with palms inclosing the initial M. surmounted by a ducal coronet; large compart-

ment containing a pedestal and drapery, on which a basket of flowers, side grounds with drops of flowers, head, and foliage; over doorways, compartments; general entablature fully enriched; coved ceiling.

Room 8. Chimney-piece; accompaniment, plain frieze, blockings, with flowers, cornice enriched; superstructure in a large compartment, having a pedestal, whereon is an urn with flowers, attended by two cupids; side grounds, drops of flowers and foliage; over doorways, compartments: general entablature; architrave, and cornice enriched; in the frieze double blocks, between them warlike trophies: coved ceiling.

Room 9. Chimney-piece; accompaniment, side grounds, frieze exuberantly foliated, cornice enriched: superstructure, large compartment, semicircular at foot and head, rich border, containing in basso-relievo, Venus and Cupid, a most exquisite performance; side grounds with festoons of flowers sustained by a flying eagle; over doorways, compartments with basso-reliefs of Roman subjects; general entablature splendidly enriched, particularly in the frieze, being a large hollow, containing foliage and bouquets of flowers alternately; coved ceiling.

Room 10. For inferior state. (West.) Chimney-piece; general entablature partially enriched: coved ceiling.

Room 11. Ditto. (Still West.) Chimney-piece; accompaniment (1760) of frieze and cornice; cornice partially enriched; ceiling flat.

Floor to Saloon, (Hall floor,) stone in diamond forms; floors to all the other rooms, oak, in diamond and various geometrical forms.

Interior of offices, in their finishings, carried on in a certain ratio of inferior work with those as above described.

The designs of the several accompaniments to the chimney-pieces, not comprehending those noted, 1760; superstructures in addition to them, and general entablatures, are in conformity with decorations of the like nature found in the publications of La Pote, Chameton, &c. celebrated artists in the Court of Louis XIV. and however it becomes a pleasing consideration, that the architectural taste of our neighbours held but a transient sway among us, yet in the present

present instance, taking it as a matter of curiosity, some regret is held, at not finding the original conceived detail for the perfect completion of the edifice entirely gone through with, more immediately in those ceilings left unpainted, which deficiency is principally visible in the grand story. It is believed, few mansions of the reigns of James or his predecessors have escaped so well the hand of Innovation. Whether this fortunate circumstance is owing to a real respect held for the house on the part of the Trustees, to necessity, or chance, it is not for us to determine. Sufficient that the premises exist in their present state, and appropriated to the purposes of a national deposit of various libraries; natural and artificial curiosities, both antient and modern; and the gratification of viewing and consulting such precious collections can only be equalled by

the very liberal manner in which all ranks of people are admitted to enjoy the same. Long may the British Museum (Montague House), with its invaluable treasures, endure, the pride of the nation, and the theme of praise in other countries!

It cannot be expected that in so short a period as the reign of James, much variety in design should occur, Sir C. Wren's school being so universally followed by professional men; and, were it not for the two examples upon the French model just exemplified, little discussion on this head would have been advanced; and it must be allowed that sufficient change had been brought about in this respect, the most obtrusive traits of which are decidedly laid down in our introduction to them, from the authorities of French buildings, done by Artists in high estimation in that kingdom. AN ARCHITECT.

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HINTS

HINTS ON SLAVE LABOUR AND WEST INDIA CULTIVATION.

BY CAPTAIN LAYMAN.

COLONIES must be considered most beneficial to a Nation, when established in a country where the climate and soil admits of those commodities being cultivated which the Mother Country cannot produce, or for which there is a constant demand: of course, such possessions increase in value, in proportion to the situation that admits of the readiest intercourse, and the nearer such interchange approaches to a home-trade. Hence the West India Colonies have a more natural advantage for supplying Europe with tropical produce than any possessions in the East: but this is in great measure counterbalanced by the system hitherto pursued in the West Indies; of the error of which the general embarrassed state of the Planters affords the strongest evidence.

It appears by Sir William Young's Common-place Book that the total value of the lands, with costly buildings and expensive works and stock in the British West Indies, "is estimated at £56,037,500, and the mortgage debts on West India property at £34,000,000:" the interest on which, at the rate in those Colonies of £6 per cent. amounts to £1,440,000 per annum, to be deducted from the produce of the necessitous Planters.—But the greatest evil arises from the depopulating course pursued in settling those Colonies with a scanty means of subsistence and hard labour, by which the Aborigines of the Islands were exterminated, and the more robust Natives of Africa imported as slaves.

Without entering into the common-place argument upon the immorality and inhumanity of the Slave Trade, which is a disgrace to human nature; it is proposed, now this infamous traffick is about to be renewed, to consider the question as one of great State Policy,—as, if it can be shown that the Slave Trade is not only unnecessary for the cultivation of the Western Colonies, but is unprofitable and ruinous in the result, it is presumed the subject needs no other advocate to entitle it to the attention of every enlightened Government.

So early as twenty-seven centuries ago it was remarked by the Father of

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Poetry, who must be allowed to have been conversant with human nature, that "*the day which makes a man a slave, takes away half his worth;*" and this opinion is supported by the Oracle of Political Economy in our own times, that "the experience of all ages and nations demonstrates, that the work done by Slaves, though it appears to cost only their maintenance, is in the end the dearest of any. A person who can acquire no property, can have no other interest but to eat as much, and labour as little, as possible." Nothing more can be expected from a man in a state of slavery than what is produced by the dread of punishment; for, being deprived of every stimulus to mental exertion, he becomes indolent in body, and debased in mind. We are not, therefore, to wonder at the want of invention, ingenuity, and exertion, in countries where such a system prevails.

We are now to consider the ruinous expence of the Slave system, as confined to the West Indies.

If it is urged, that it has been under such system that these Colonies have attained their present degree of cultivation, wealth, and consequence; it must be recollected that the circumstances under which they so long flourished, and which were sufficiently favourable, for a time, to hide the deformity, and cover the disadvantages, of this system, have been for several years progressively changing. On the first settlement of these Islands, the price of Slaves was £10 each; and when the price was £35 each, the average price of Sugar was higher than when the cost of a Slave amounted to £100.

In the able Report of the Lords Committee of the Council, it appears that the greatest average duration of the labouring period of a Slave's life does not exceed 16 years; and as the present cost is £100 each, the annual expence will be—Interest on the cost £6; Diminution of value £6. 5s. and £4. 5s. for food, clothing, medical attendance, and contingencies; for although, in some plantations in Jamaica, the annual subsistence of a Negro is not reckoned to cost more than 40s.

in consequence of a great part of it, such as maize, cassavi, yams, plantains, &c. being supplied by his own labour; yet, a conclusion that such articles are produced without expence to the planter must be fallacious, in as much as, previously to a stock of slaves being settled upon an estate, houses must be prepared for their reception, and a portion of ground cleared and stocked with provisions, after which the slave must be allowed sufficient time to cultivate it, the whole of which must be at the Master's expence; to which must be added £2 for the proportion of the expence of a White establishment to oversee the forced labour of slaves, making the yearly charge of a Negro £18. 10s. in Jamaica; and in the Caribbee Islands the expence is still greater, as the scanty subsistence of 8 pints of corn and 6 salt herrings or 24 yams per week, or 40 bushels of corn for a year, the cost at 5s. per bushel is £10 per annum for such food only.—But this is not all the disadvantage; for as the White establishment, formed of all description of persons, is attended by the male and female slaves, who are generally the most active and comely of the whole; and many of the negroes on a plantation are from infirmity tender, or through old age incapable of labour; the number of *workers*, i. e. *women* as well as men able to work in the field, is not computed, even on a well-conducted estate, to exceed one-third of the whole number, so that the owner is at the expence of *purchasing and maintaining* 3 persons in order to obtain the labour of one; and the proportion of able-bodied field Negroes is not considered to amount to more than 1 in 4 of the whole number.

This computation is independent of great losses that sometimes happen from casualties; which form a material consideration: as, exclusive of desertion and the effects of OBI (pretended witchcraft), there perished, in Jamaica alone, in the 6 years from 1780 to 1787, no less than 15,000 Negroes from *famine, or diseases contracted by scanty or unwholesome food*, which, at £50, the then average price of Slaves, was a loss to the proprietors of £750,000; and in 1810 a still greater loss took place, as in Jamaica only there perished 10,031 Slaves, which, taken at only £100 each (although new Negroes were then

selling at the Havannah at £126 each) amounts to £1,003,100 lost to the planters in one year, exclusive of 77,570 acres of plantation land having been abandoned in that Island; and one-third of the crop at Demerara having been left on the ground to rot, for want of hands to get it in.—The greatest objection, however, to the Slave system in point of profit arises from the enormous amount of capital *sunk* in the purchase of Negroes, the number of whom in the British West-Indies amounted in 1805 to 524,025, which, taken at £100 each, amount to the enormous sum of £52,402,500 of *sunk* capital, that would otherwise yield, at the current rate of West-India interest, an annual profit of £3,144,150 to the English. And as the Writer was at the fertile and superior Island of San Domingo a short time before the Revolution in France, when the number of Slaves were nearly 250,000, which was about half the number in all the French Islands, the amount at the then price of Slaves was £33,000,000 of capital lost to France, which should make the French cautious how they renewed a similar system.

The expence of the labour of purchased Slaves, enormous as it has been, has been proved from experience to be cheaper than that of Negroes bred upon the plantations. Independent of the great difficulties which have hitherto presented themselves to any extensive system of breeding Slaves, the Planters in general have not considered it their interest to maintain female Slaves for the purpose of rearing children. In the Report of the Privy Council it is stated, "that a Slave child does not earn its maintenance until twelve years of age, up to which period the cost is averaged at £8 *per annum*, exclusive of the loss of the mother's labour during the latter part of pregnancy, and one half of her time for the first year after the birth of the child;" indeed the impossibility of effecting this object to any extent is well known to those best acquainted with the subject; but, admitting for a moment that it were physically possible, in spite of the great disproportion of females (which cannot now be remedied), of the licentious habits of intercourse between the sexes, and of the numerous other causes which have

have hitherto prevented any considerable increase in the population of Slaves in the West-Indies by breeding, the burthen and disadvantage of Slave labour would still exist. The expence of hired Slave labour is still more considerable, as 2s. 7d. per day for 313 working days amounts to 40l. 8s. 7d. per annum.

Such is the disadvantage of the system to those who have the Slave Market open; but the Act for the Abolition of the Slave Trade having prohibited the importation of Slaves into the British Colonies, it is necessary to inquire how labourers are to be obtained. As "those who plead the cause of humanity and justice ought to be themselves humane and just," for to abolish the Slave Trade without substituting other labour, is not only doing things by halves*, but a great injustice to individuals, and the law must become nugatory, if the traffick in Slaves was more profitable than any other mode.

To eradicate the Slave Trade effectually, all motives and temptation for its continuance must be done away. It is not to be supposed that those who are habituated to the Slave system, and are unacquainted with any other, can feel disgust at the traffick, or be able to form a comparative judgment between the labour of Slaves and any other. Men of this description are naturally prejudiced in favour of bondage, from habit and mistaken considerations of interest; and, to be convinced, must be shewn by *example* that the system is *unprofitable*.

It has however been said, and that with much truth, that (exclusive of the prejudice with which the proposal of any new measure is likely to be opposed, or from supineity and ignorance neglected) several of the West-India Proprietors, who are in easy circumstances, and even voted for the Abolition of the Slave Trade as Members of the Legislature, feel no desire to have the condition of the body of the Planters bettered; for although aware that the number of

Slaves are progressively decreasing, yet, having bought up all the Negroes they could purchase to increase their own stock, they consider West-India plantations as a *tontine*, for the benefit of those who from capital and local circumstances will be able to survive the ruin of the unfortunate; that those Planters who are in embarrassed circumstances are unable to act on such an occasion, the Merchants having mortgages upon the property, and probably only waiting a foreclosure in order to commence Planters—both of which opinions are founded in error; for although a temporary rise in price of the staple produce may raise false hopes in the Planter at the time, the result must be delusive; and those Colonies, as the Negroes die off, will ultimately become depopulated and waste, without an entire change of system.

We are now to consider the disadvantage of West-India Cultivation.

For many years past, sugar has been the principal produce cultivated in the West-Indies, under circumstances that could not fail to embarrass the Planter, as the capital required to establish a moderate-sized plantation, before sugar can be made, amounts to 30,000*l.* and the planting of the cane is attended with excessive and much unnecessary manual labour; for although on some estates the plough† has been partially introduced, the land in most of the Islands is broken up, and the roots on re-planting are torn out of the ground; by the rude instrument of African culture, a hand-hoe, with which it requires the greatest bodily exertion of forty stout Negroes to hole and plant an acre of canes in a day. This mode is not only extremely laborious, but very bad husbandry, as the space between the holes upon which the earth is dragged up remains unbroken, and the roots are confined, as in a pot, to the spot where the manure (sometimes carried! to the fields in panniers by mules, but more often in baskets on Negroes' heads,) is put, instead of

* It has been stated as a curious question, in what manner a cargo of Slaves, seized as contraband, would be disposed of? Surely to send them on board our ships of war till paid off, when the poor Negroes shortly become destitute, and are left to beg about the streets, is not humane; and to establish them in their own country has been tried without success.

† The plough was used at Jamaica by the zealous West-Indian and intelligent Author Bryan Edwards; but since his death it has been discontinued.

being encouraged to spread, and receive general nourishment from the whole of the soil. The sets thus planted, and the earth always confined to the same production, does not, on the medium of soils at Jamaica, come to maturity in less than 15 months, when the canes are cut and carried in the same manner as the manure: and it appears that from such culture, and the system of ratooning one-third, and fallowing one-third, of the cane-patches, the whole of the land actually cultivated in Jamaica by Slaves is only equal to one acre and a half *per annum* for each. The produce of every plantation must of course depend upon its particular soil, situation, and management; but on a medium it appears, from the same authority, the Report of a Committee at Jamaica, as stated by the Lords Committee of the Council, that the aggregate produce of all the sugar estates on that island is from a medium soil and average seasons, to the number of Negroes thereon, 10½ cwt. of sugar and 40 gallons of rum *per ann.* which, when the average expence of a Slave amounts to 18*l.* 10*s.*, is consequently a cost of nearly 30*s.* per cwt. for sugar, and 1*s.* 6*d.* per gallon for rum, for Slave labour only; to which if 5*l.* *per cent.* is added on the value of the land, and 5*l.* *per cent.* on buildings and stock, with a proportion of supplies and colonial taxes, the Planter cannot afford to sell sugar on the spot (even if he were allowed so to do) at less than 54*s.* per cwt.; or, if brought to England with the expence of freight and commission added, at 70*s.* per cwt.; and if the duty of 30*s.* per cwt. is included, it makes 5*l.* per cwt. as the remunerative price under the present system. And even this is allowing the whole produce packed in the curing-house to be brought to market, which is by no means the case when carried to England, by which a loss is sustained of one-eighth of the sugar by drainage of molasses, &c. and of one-twelfth of the rum by the absorption and leakage of the casks, from the spongy and porous quality of the American oak, with which they are generally made. The result of this management is a loss of upwards of one million sterling annually to the Planter, and more than 300,000*l.* to the ship-owners and mer-

chants, exclusive of nearly a million lost every year to the revenue, by the produce being pumped into the sea, instead of being landed in England. The loss on rum the Planters have it in their power to remedy, by stowing it in tanks, which would prevent absorption and leakage, and the annual expence of casks avoided.—The great loss on the sugar is principally to be attributed to the colonial system of rigid monopoly, in obliging the Planters to ship the sugar in so raw a state, in order to benefit the sugar-bakers in England, who are chiefly foreigners, and had better employ their capital in some other channel; as it is presumed that the present intelligent Chancellor of the Exchequer will not quietly suffer a loss of near a million of revenue annually. It must however be observed, as a doubtful case, whether, if the West-India Planters were allowed to fine their own sugar, the price of Slave labour would admit it? Another disadvantage attending the cultivation of the West-Indies being principally confined to sugar is, that when the price has been low, or the markets in England glutted, this produce lies in a wasting state in the warehouse, or is sold at a considerable loss, to the absolute ruin of the Planter.

Here a question naturally arises—why the West-India Planter, when he finds the cultivation of sugar unprofitable, does not change his produce? to which it has been supinely said, that the soil does not admit of varying the crops; which is about as rational as it would be for a Kentish farmer to assert that if the cultivation of hops was unprofitable, he could not grow wheat and beans. The greatest obstacle to the West-India Planter varying the cultivation like any other farmer, arises from the immense capital (frequently not his own, but borrowed on usurious terms) being sunk in Slaves, and in expensive buildings for a mansion, sugar and still-house, with costly machinery, which remains useless seven months out of twelve, and his being burthened with purchased labourers during the whole year, instead of engaging them as required. The Writer, however, hopes that by pointing out to the intelligent Planter such productions and manufactures to which the soil, machinery,

chinery, and buildings now erected may be appropriated, to see the evil in great measure remedied; as it can be no more necessary now to confine the best soil of Jamaica and St. Christopher's to the growth of sugar, than it was formerly to indigo at the former, and tobacco at the latter.

Besides the losses and disadvantages to which the Planter is exposed by the enormous expences attending the present system of cultivation, there are other considerations arising out of it of the gravest importance, as affecting most deeply the commercial and political interests of the British Empire. In a memorial and petition from the House of Assembly at Jamaica, presented to the House of Commons, it is stated, "That nothing but a reasonable participation in a trade with the United States can, in many probable contingencies in future, prevent the British West-India Islands from ruin and death." And the Committee at Jamaica adds, "It is a fact well established, that the necessities of the said Islands cannot be supplied in any degree adequately to their wants, even from the United States, *unless in vessels actually belonging to the said States.*" If this representation be just, the British West-India Islands are indeed in a miserable state of dependence on America; they exist only at the pleasure of a Power, on whose friendly disposition towards us recent circumstances have too well shewn but little reliance is to be placed; and to the extension and strengthening of whose maritime resources it cannot be the policy of this Country to contribute. The Americans have already sufficiently enriched themselves with the spoils of our commerce, and apparently want nothing but the power to rob us of the means of protecting the remainder. Their views are evidently aimed, not at our subordinate rights, but at our maritime preponderance; and to be rendered peaceable, they must be effectually beaten, and made to feel the effect of their own turbulent disposition.

It has never been doubted that the soil of our West-India Colonies is perfectly well suited to the production of grain as well as of timber. The true cause then of provisions and lumber being purchased from America,

can only be referred to the errors of the present system, and the expence of slave labour, compared with that of freemen, which (high as it is in the American States) admits of those articles being sold in the West-Indies, after paying the expence of freight, for less money than they could be produced upon the spot. For although in the island of Jamaica (a greater portion of which is cleared and settled than any of the others) only one fifth part is under cultivation, and Trinidad is nearly covered with woods, uncultivated savannahs, and swamps; the Planters avow "that the raising of provisions and cutting lumber upon their own estates is the least profitable of any application of their labour."

Having thus endeavoured to point out the enormous and ruinous expences and disadvantages, attending the cultivation of our West-India Colonies by Slaves, it will be proper to show, on the contrary, the great saving in expence, and the important and numerous advantages, which would attend the introduction of a system of cultivation by the hands of industrious freemen. It is obvious that the people to be employed for this purpose ought to be suited to a tropical climate. If this qualification were the only requisite, some expectations might be formed of rendering the free Negroes and Aborigines, as far as the inconsiderable number of them extends, an useful acquisition to the West-India Islands. But it is equally clear that industrious habits are also essentially necessary in the constitution of a class of free labourers, which it is well known both those classes of people are lamentably deficient in.

"In the West-Indies no free Negro was ever yet known to hire himself, or be employed, in agriculture of any kind. The men are averse to labour the ground, even for themselves; and when they do it, it is only to supply their immediate wants. The Aborigines are of a still more lethargic disposition *."

The Negro is naturally averse to field labours; but, as his courage is superior to his industry, he makes a better soldier than husbandman, and such corps might be employed with

* Report of the Privy Council.

great safety and utility in India*. It will therefore be necessary to search not only for a suitable description of agricultural labourers, but a different system of cultivation; as on the proper cultivation of the West-India Colonies in great measure depend the advantages which may be derived from the possession of them; and that mode must be admitted to be the best, by which abundance of food can be raised for the inhabitants, and such articles produced and manufactured as will yield the greatest revenue to individuals and to the publick.

The sun rises in the East to illumine the West. To be convinced of the erroneous and unimproved system of the West-Indies, it is only necessary to compare it with the modes pursued in the East-Indies and in China. In those countries the utmost variety of valuable productions is cultivated and manufactured, both for *food* and commerce, at a very low rate, by the ingenious hands of free labourers with simple and cheap machinery; and that quarter of the Globe has, in consequence, been distinguished from the earliest ages for its population and wealth. But the great distance of India and China, with the consequent heavy expence of transport, and the restriction of monopoly, prevents the importation of many valuable but bulky articles of which Great-Britain stands in need. There can be no doubt that most, if not all, of the articles alluded to might be transplanted to the West; but it would be impossible to carry on the cultivation of them under the disadvantages of Slave labour; nor could it be done by free Negroes, or the Aborigines, in the first instance. To be induced to such labour voluntarily, they must be excited by the example of the comforts and enjoyments to be obtained by free and industrious exertion.

For this purpose, of all people in the known world Chinese husbandmen are probably the best adapted; they

are not only inured to a hot climate, but are habitually industrious, sober, peaceable; frugal, and eminently skilful in the culture of every article of tropical produce; and the advantages to be expected from the cultivation of our islands by the hands of these skilful and indefatigable people will be best understood and appreciated by a consideration of the great increase in the produce, wealth, and resources of those countries, which has been the invariable consequence of their introduction; which cannot, perhaps, be better summarily shewn than by the following letter from an intelligent friend:

"Dear Layman, Oct. 1, 1810.

My brother, who has lately returned from Ceylon, tells me, that upon his arrival there he was surprized to find the ship surrounded by boats loaded with vegetables of all kinds for sale, at moderate prices; and particularly so as on his former voyage not a cabbage or a pumpkin could be purchased. On inquiry it appeared that this circumstance was owing to the industry of the Chinese. General Maitland, the Governor, being desirous of having a large morass cleared and drained, had some time before applied to some of the natives of Ceylon, who had given in an estimate of the expence and time within which they would undertake, with 100 men, to complete it. The General, not satisfied with this, applied to some Chinese; and having agreed to give them the produce of the soil for a certain number of years, *twenty-five of them cleared and drained the morass, and converted it into a productive garden, in less time than the 100 natives had proposed.* My brother went over the garden with the Governor, and nothing could be more complete. The Chinese had fenced it, and built houses upon it; had divided it into different allotments amongst themselves; and by turns guarded it by night. They were peaceable and orderly to a degree; they worked in the gardens, and the women regularly took the vegetables to market for sale.

I have thought this would be interest-

* Since this was first suggested in 1802, Lieut.-Gen. the Hon. Thos. Maitland has, with his accustomed energy and wisdom, embodied two regiments of native Africans from the Eastern part of that Continent for service at Ceylon. It seems as extraordinary that African corps are not raised for Malabar and Java, so destructive to European troops, as that they should be raised for the West-Indies, to endanger the security of those Colonies; when Sepoys, which with proper management might be obtained, would be so much more eligible. When the Writer mentioned these hints to the late Lord Nelson, his Lordship said, "That is a great plan; and no time should be lost in carrying it into effect."

ing to you, knowing what your mind is employed upon. I talked to my brother about introducing Chinese into the West-Indies, and he has no doubt it would answer. His idea of their indefatigable industry, agricultural talents, and disposition to emigrate, are precisely the same as yours. General Maitland is encouraging them to make sugar in Ceylon, and I believe it is in some progress. Yours, &c. W. L. B."

With respect to the expence of raising and manufacturing the staple article of the West-Indies—sugar, there can be no doubt that, were the system of the East adopted in the West-Indies, that article might be produced at only one-third the present cost for labour; as in the East sugar is cultivated and manufactured by Freeman with an economy and skill that Slave labour does not admit of. Mr. Marsden says, in his excellent History of Sumatra, that at Bencoolen many attempts have been made by the English to bring to perfection the manufacture of sugar and arrack from the canes; but the expences, particularly of the Slaves, were always found to exceed the advantages. Within these few years that the plantations and works were committed to the management of Mr. Henry Botham, it has manifestly appeared that the end is to be obtained by employing Chinese in the works of the field, and allowing them a proportion of the produce for their labour. The sums of money thrown into Batavia for arrack and sugar have been immense.

The following is the substance of the valuable information communicated to the Lords Committee of the Council on this subject by Mr. Botham himself:

"In the island of Java, more particularly near Batavia, the culture of the cane, and manufacture of the sugar and arrack, is carried to the utmost perfection by the Chinese; the hoe, almost the sole implement of the West, is there scarcely used; the lands are well ploughed by a light plough, with a single buffalo; a drill is then made by the plough as for sowing the field-pea, and a person with two baskets filled with cane-plants, which are suspended to an elastic bamboo across his shoulders, drops into the furrow plants, alternately from each basket, covering them at the same time with earth by the use of his feet. The canes when young are kept frequently

ploughed as a weeding, and the only use made of the hoe is to clear the weeds round the plant when very young; but of this there is little occasion if the land has gone through a sufficient course of ploughing, and is thoroughly prepared. When the cane is ready to earth up, the space between the rows is ploughed deep, the cane tops tied up; and an instrument, made for the purpose, like a broad shovel with teeth at the bottom, a spade handle, and two cords fixed to the body of the shovel, ending by a wooden handle for a purchase, is made use of by two persons to earth up the cane; the strongest of the two holding the handle of the shovel, pressing it into the ploughed earth, while the other, on the opposite side of the plant, by a jerk of the cord, draws up to the stem of the cane-plant, all the earth that the plough had loosened; two persons employed with this instrument will earth up more canes in a day than ten Negroes using their hoes. The canes in India are much higher earthed than in the West-Indies; in moist soils they with little labour earth them as high as the knee, answering at once the purpose of making a dry bed for the cane to grow in, and a drain for the water to go off in the excavated channel; by which the canes are brought to perfection and cut in ten months, after which the roots are ploughed up. The improvement in making the cane into sugar at Batavia keeps pace with that in its culture: evaporation being in proportion to the surface, their boilers are set with as much of it as possible; the cane-juice, with temper sufficient to throw up its impurities, is boiled down to the consistence of a syrup; it is then thrown up into vats calculated to hold one boiling, then sprinkled with two buckets of water, to subside its foal parts; after standing six hours, it is let off by three pegs of different heights into a single copper with one fire; it is there tempered again, boiled up, and reduced to sugar by a gentle fire; it granulates, and the sugar-boiler, dipping a wand into a copper, strikes it on the side, then drops the sugar remaining on it into a cup of water, scrapes it up with his thumb-nail, and by this means is able to judge, to the utmost nicety, of the sugar having its proper degree of boiling. The vats or receivers here mentioned are placed at the left end of a set of coppers. After running off for boiling all that is clear, the remainder is passed through a strainer in the inside of the boiling-house; what is fine is put into the copper for sugar—the lees reserved for distilling. By such means, sugar, after being

being clayed, is sold on the spot at the rate of 15s. per cwt. They do not make spirits on the sugar estates, the molasses are sent for sale to Batavia, where one distillery may purchase the produce of one hundred estates. Here is a vast saving and reduction of the price of spirits; arrack is sold at Batavia for eightpence a gallon, the proof of the spirit about five-tenths. The cane trash is not, as in our islands, carried into sheds, where it loses much of its strength before it is used, but it is laid out immediately on an esplanade to dry, then made into faggots with bamboo binders, about the size of the furnace-mouth, set up in cocks of four, and used immediately when dry; by this immediate use, its force of fire is much greater, and the labour of carrying to and from the trash-house is saved. — The proprietor of the estate is generally a wealthy Dutchman, who has erected on it substantial mills, boiling and curing houses; he rents this estate to a Chinese, who resides on it as superintendant, and relets it to other Chinese, or Freeman, in parcels of fifty or sixty acres, on condition that they shall plant it in canes, and receive so much per pecul of 133½ lbs. for every pecul of sugar the canes produce. When crop time comes on, the superintendant collects a sufficient number of persons from the adjacent towns and villages, and takes off his crop as follows: to one set of task-men, who bring their carts and buffaloes, he agrees to give such a price per pecul to cut all his crop of canes, carry them to the mill, and grind them; a second set boil them, at per pecul; and a third clay and basket the sugar for market, at per pecul. By this method the renter knows to a certainty what the produce will cost him, and has not any unnecessary expense of labour; for, when the crop is taken off, the task-men return to their several pursuits in the towns and villages they come from, and there only remain, for seven months in the year, the cane-planters, who are preparing the next year's crop. This, like all complex arts, by being divided into several branches, renders the labour cheaper, and the work more perfectly done. The price of common labour is from 9d. to 10d. per day, but by the preceding method the task-men gain considerably more, not only from working extra hours, but from being artists in their several branches."

The culture of the cane in the West-Indies is in its first and unimproved state; a variety of alterations are to be made, expenses reduced,

and human labour very much lessened. After having spent two years in the West-Indies, I returned to the East. Having experienced the difference of labourers for profit and labourers from force, I can assert that the savings by the former are very considerable.

In Bengal the natives, by a simple plough and cheap machinery of wooden rollers and a few earthen pots, make sugar with a capital of a few rupees, and are enabled to sell it in a raw state at 5s. per cwt. the price of labour being, when paid in money, from 2d. to 2½d. per day, or to the cost of West-India hired Slave labour as pence to shillings, and when paid in kind, it is still less expensive to the farmer.

But of all parts of the world, Cochin-China affords the most perfect sugar at the lowest price, which is thus described by Sir Geo. Staunton:

"In purifying this sugar, after the gross syrup has drained from it, and it becomes granulated and solid, they place it in layers of about one inch in thickness, and ten in diameter, under layers of equal dimensions of the herbaceous trunk of the plantain tree, the watery juices exuding from which, and filtering through the sugar, carry down with them all the dross which had been boiled up with it, leaving the pure sugar crystallized and white. It was then very light, and almost as porous as a honeycomb. When dissolved, it left no sediment at bottom, and when brought to the open marketplace, was sold by retail at so low a price as three-halfpence per lb.; equal to 14s. per cwt."

The extraordinary privileges granted to the French in that country are deserving of attention, as, if wise, they will introduce the Cochin Chinese, with their mode of making sugar, into the West-Indies, which will render the Slave Trade unnecessary.

(To be continued.)

* * * G. H. W. applies to our Heraldic Correspondents for information whether the Son of a Baroness in her own right, on succeeding to his mother's title, should be properly styled the *first* Baron of his family. His nobility is evidently one of descent, and yet there is an embarrassment in styling him the *second* Baron, though unquestionably the second who has enjoyed the Barony.

REVIEW OF NEW PUBLICATIONS.

61. *The Life of John Knox, containing Illustrations of the History of the Reformation in Scotland; with Biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great part of the Sixteenth Century, &c.* By Thomas M'Crie, D. D. Minister of the Gospel in Edinburgh. Second Edition, corrected and enlarged, 8vo, 5 vols. Cadell and Davies. (Reviewed by a Correspondent; see page 545.)

THAT the Life of John Knox should have arrived at a Second Edition in the short space of one year, does not surprise us. In Scotland the subject must be very generally interesting; and the Author has treated it in a manner well calculated to gratify the prejudices of the majority of his countrymen. It is to this circumstance, indeed, that we attribute the uncommon rapidity of its sale; for Dr. Cook's History contains all the important particulars relating to the Scottish Reformation, that are to be found in Dr. M'Crie's work; but Dr. Cook writes with great candour of those from whose principles he dissents, and never has recourse to the modern arts of *liberal controversy*. Hence it is, that his History has been "damned with faint praise," in some of those journals in which Dr. M'Crie's Biography of Knox has been extolled as superior to every other account of the Scottish Reformation! We confess that our opinion of the merits of the two works is very different; and we find it difficult to repress our indignation, when we think of such perversion of the public taste by party prejudice. It is not, however, our business, at present, to combat this prejudice by comparing the two Authors or their works together; but merely to inform our Readers of the nature of those improvements which have swelled the Life of Knox from one to two volumes; and to correct a mistake which has been pointed out to us in our Review* of the First Edition of that Life.

The principal corrections which we have observed in the Second Edition, are in the style, and in the arrangement of the materials. Many Scotticisms, which we meant to point out in

our review of the First Edition, have, in the Second, given place to genuine English; the periods are often rendered smoother; and the arrangement is sometimes improved by the insertion into the text of what formerly stood in notes, and, *vice versâ*, by throwing into a note what formerly made part of the text. We say, that it is sometimes improved by these transpositions; but we doubt if they be all improvements. In this Edition, too, the Biographical notices of the other Reformers, who either preceded Knox, or were his contemporaries, are, many of them, fuller, and more naturally introduced, than they were in the former.

It is a common practice, and certainly proper when a second edition of a valuable work is soon called for, to publish separately what new matter the Author may have brought to light, for the benefit of those who have purchased the first edition. In the present case it was impossible to print separately the improvements that have been made in the body of the work; but several Latin poems, as well as some other things, which appear in the supplement to the second edition, ought certainly to have been thrown off separately, for the accommodation of those who had purchased the first. Perhaps they have been so thrown off; but they have not been advertised in a separate state, nor, of course, have in that state reached us.

Our Author's rancorous hostility to our Church appears as conspicuously in the second Edition as in the first; but we must acquit him of the charge, which, through mistake, we brought against him*, of endangering the establishment of his *own* church by his endeavours to pull down ours. We supposed him to be one of the Established Clergy of Edinburgh; but we are assured, by a Correspondent who has never yet deceived us, that Dr. M'Crie is not a minister of the Establishment, but of a society of Protestant Dissenters, known in Scotland by the denomination of *Old Light Antiburghers*! We are not therefore so much surprised as we were, at his hostility to *Establishments*; but, if he

* British Critic for November last, p. 461.

will give himself the trouble to reflect coolly, we are persuaded that he will soon be convinced that the society to which he belongs would gain nothing by the downfall of the Establishment. In the United States of America, where there is no National Establishment, the zeal of the various sects has already become cold; and such, he may depend on it, would soon be the case in Scotland, were Religion to be left, like Philosophy, to the voluntary support of self-constituted sects. The denomination of the sect, to which he is said to belong, is new to us, and unintelligible. We have indeed often heard of *Burghers* and *Antiburghers*, of *Old Light* and *New Light*; but from these titles, so little applicable, in our opinion, to any portion of the Church of Christ, we can draw no inference with respect to the *doctrines* which distinguish the sects so denominated. That Dr. Mc'Crie holds the constitution of the Apostolical Church to have been *Presbyterian*, is indeed most obvious; and that he feels it to be his duty to oppose every thing *Prelatical* in the Church, is equally evident, and just as, we suppose, it should be in a gentleman of his profession; but surely he should oppose Episcopacy, and whatever else he may deem erroneous, by *fair* means! That he has not always represented the opinions of our Reformers on this subject fairly, we have sufficiently proved; and we have no hesitation to say, that whoever may think it worth his while to compare his other quotations with the sources whence they are taken, will often find—not that he has quoted *falsely*, but that, by tearing a few sentences or words from their context, and moulding them to his own purpose, he has made them teach doctrines very different from those which their authors intended to teach. Such conduct is the more inexcusable, as it contributes not in the smallest degree to prove that Episcopacy is an unscriptural usurpation—the position which Dr. Mc'Crie is so desirous to establish; for, were he able to prove that our Reformers (including the Bishops) held, on this point, all the opinions which he attributes to them, what would be the consequence? Not, surely, that Episcopacy is not of Apostolical institution, or that imposition of Episcopal hands in ordination is a

ceremony of no importance; but only that our early Reformers understood the Scriptures which relate to this subject, in one sense; and that their successors understood them in another. To ascertain what is the *real sense* of the Scriptures respecting the constitution of the Church, recourse must be had, not to Cranmer or Bancroft, to Abbot or Laud, but to the Scriptures themselves, and to the practice of those Churches which were founded by the Apostles; for though Cranmer and Abbot were both great men, and Bancroft and Laud much greater, none of these was infallible, or pretended to infallibility.

In the mean time we beg leave to observe, for the comfort of such members of our own Church as are not skilled in criticism, nor conversant with the Writers of Christian antiquity, that whether Episcopacy or Presbyterianism was the original constitution of the Church of Christ, the orders of the Episcopal Clergy are unquestionably valid, and the sacraments of our Church administered by Divine authority. According to the scheme for which Dr. Mc'Crie so earnestly pleads, every ordination performed by three Presbyters is not only valid, but regular. Our Bishops were all Presbyters for many years before they were elevated to the Episcopal Bench; that elevation, whether scriptural or unscriptural, did not, surely, degrade them from the order into which they had been previously admitted; at the ordination of a Priest, or Presbyter, every Bishop is assisted by two other Priests, or Presbyters, who lay their hands on the head of the Candidate as well as he; and, therefore, every ordination in the Church of England must be admitted as valid by every consistent Presbyterian—even by Dr. Mc'Crie himself. But if, as we contend on the authority of Scripture interpreted by the practice of the Apostolic Churches, the original constitution of the Church was Episcopal, and authority to ordain vested in the highest of the three orders—whether called Bishops, Apostles, or Angels of the Churches,—what, let us ask, becomes of Presbyterian ordinations? This is the question which Dr. Mc'Crie must discuss, if he means to do any thing to the purpose; for we hold the private opinions of Cranmer and Grindal, &c.

as entitled to deference only as far as they are supported by Scripture.

It is surely needless to say, before we conclude this article, that we consider this Work as in a high degree creditable to its Author; for had we entertained a mean opinion of the Life of Knox, we should not have taken such pains to guard our Readers against whatever in it appears to us to be of dangerous tendency. It is a work of very considerable research, and written in a style nervous, animated, and perspicuous; but we shall be sorry if its success supersede the work of Dr. Cook, or prevent him from favouring us with the continuation, of which he seems to have given a conditional promise. Both Authors have thrown much light on the rise and progress of the Scottish Reformation; and both have exhibited Knox in a more favourable point of view than that in which, we believe, he has been generally beheld by English readers; but Dr. McCrie must not be surprised when we inform him, that he has added nothing to the good opinion of the Reformer, which we had adopted from Archbishop Spottiswood; and from Bishop Sage, whose *Fundamental Charter of Presbytery* was first recommended to the present Writer, many years ago, by the Presbyterian Tutor of a Scotch Baronet then at Eton School; and recommended for the express purpose of giving him a just opinion of the merits of Knox.

62. *Benhadad and Buonaparte delineated, in Two Sermons, preached in the Episcopal Chapel, Stirling: the former on Thursday the 11th of March, 1813, being the Day appointed to be observed as a General Fast in North Britain, &c. and the latter on Thursday the 13th of January 1814, being the Day appointed for a General Thanksgiving. By the Right Rev. George Gleig, LL.D. F.R.S.E. 2vo, pp. 62. Hatchard, &c.*

THERE cannot be a better way of commemorating public events in the Church, than by comparing them to similar passages in the Sacred History; shewing by the declared conduct of Providence in the one case what interpretation should be put upon it in the other. In the present instance, Benhadad, the Tyrant King of Syria, clearly formed a very proper

parallel to the modern Tyrant, who has since fallen a sacrifice to his own presumption. That it was rather for the presumption of Benhadad and his army that they were overthrown, than for any merit on the side of Israel, by which they could hope for the divine interposition, is perfectly clear from the History; and the use made of it by the Right Rev. Preacher, in his Fast Sermon, is earnestly to warn this Country against the sin of attributing all to the valour of its Men, or the heroism of its General; a sin, from which he thinks we have not stood so clear as Christians ought to stand.

"But why," says Bp. Gleig, "should I consider *self-confidence* as so enormous a sin?" — Because, he replies, "I see it represented as such, through the whole Scriptures of both the Old and New Testament." He instances in the Fall, and in the sacrifice of Cain; and then says, very truly, that "an over-weening confidence in their own wisdom or powers of any kind is, in the estimation of God, one of the greatest sins of which men can be guilty. Yet sorry I am to say," he adds, "that this seems to be the besetting sin of the present age, and of this country." The Bishop instances in several minor kinds of presumption; and then adds, that, for a long time, "Christians who understand not one word of the languages in which the oracles of God were written, have deemed themselves much more competent judges of the true meaning of those Oracles, than the Clergy, who have employed all their time in the cultivation of those branches of Literature and Science which are calculated to throw light on antient writings and antient customs. This species of *self-confidence* is, I say, of long standing; but the present generation has gone far beyond it."

In the second Discourse, on the Thanksgiving in January last, the Preacher pursues the further conduct of the Syrians and their infatuated King. He compares the flight of Buonaparte with the flight of Benhadad; and warns his hearers again to avoid *self-confidence*; telling them that "our enemy, though brought comparatively low, is still very powerful; that if we bring ourselves down to a level with him, by placing our confidence any where but on the

Rock

Rock of our Salvation, he has as many resources in his genius and people, as we have in ours." It has pleased God, since this Sermon was preached, to develop the issue of that great tragedy, and to prove that the proudest of all Boasters had filled the measure of his iniquities, and was sentenced to experience a downfall as shameful as his exaltation had been extraordinary. We have seen with delight, that, in all our national rejoicings for this great event, due remembrance has most frequently been had of the Almighty Power who has thus brought good out of evil; and that "Thank God" — "praised be God," have been among the usual demonstrations of joy.—God, who has long visited Europe with afflictions, has now begun to try it with prosperity. May this more difficult trial be as happy in its result, as the former at present appears: and may they who lost not their courage in dangers, never lose their gratitude among blessings!

These Discourses are dedicated, with many strong expressions of friendship, to the Rev. Archdeacon Nares, between whom and himself the Author mentions a long and close connexion to have subsisted. This connexion, if we mistake not, was of a literary kind; between Mr. Nares, as conductor of the British Critic, and Bishop Gleig, as a most able and efficient writer in it. The publick will not probably deny to either the merit of having laboured earnestly in the best of causes, and for the best principles: in the success of which we now rejoice together as a Nation.

63. Nichols's *Literary Anecdotes of the Eighteenth Century*. Vol. VIII.

THE delicate situation in which we are placed may naturally be imagined to impose some restraint upon us, when speaking of a Publication circumstanced like this before us. The public approbation, however, which has progressively attended the preceding Volumes, renders this restraint the less irksome. When we shall have presented our Readers with an Analysis of the contents of this Supplementary Book, all will be done which seems necessary; and we may complacently expect the public decision on this continuation of the literary la-

bours of our valuable Friend. We may, however, without any undue partiality, or subjecting ourselves to invidious imputations of any kind, confidently assert, that this Eighth Volume is quite as full of information, entertainment, and interest, as any of its predecessors. — Indeed, to some it will be much more so; as individuals are introduced to many among us, whose personal qualities we knew and loved, whose talents and learning instructed and improved us, and whose loss we shall never cease to deplore. But this is touching on a tender string, the vibrations of which would but affect us too sensibly; we hasten therefore to our task.

After certain preliminaries, demonstrative of the Author's anxious wish to testify his gratitude, and to correct and amend his former labours; this Volume opens with a chronological continuation of the productions of the Bowyer Press, beginning with the year 1774. To each article, as circumstances are found to warrant, are annexed Biographical Sketches, and the most pleasing variety of Literary Anecdote. This is continued to the year 1786; and the contents even of this small portion of the whole would of themselves form a curious and valuable Publication. Among the more interesting of the Biographical Sketches are those relating to Dalrymple, Abbé Mann, Tyers, Nash, and, above all, of Doctor Aken-side; but of this last in its place. With respect to Percival Stockdale, though a deserving and very ingenious person, it may perhaps be observed by some, that "*Opus superat materiam*;" perhaps the same remark, with precisely the same qualification, may apply to Martin Sherlock.

By way of a specimen of this part of the Work, we cannot do better than insert some account of Dr. Nash; and more particularly as we have never before met with so satisfactory a representation of this accomplished personage.

"This respectable Antiquary and learned Divine was of Worcester College, in Oxford; M. A. 1746; B. and D. D. 1758. He was the venerable Father of the Magistracy of the County of Worcester; of which he was an upright and judicious member nearly 50 years; and a gentleman of profound erudition and critical knowledge in the several branches of

of Literature; particularly the History of his native County, of which he was very fond, and which he illustrated with a considerable degree of labour and expense."

Mr. Nichols then very properly introduces the Doctor's own account of the motives which induced him to undertake the History of Worcestershire (for which we refer to our vol. LXXI. p. 394).

The Biographer thus proceeds :

"In 1793 Dr. Nash published a splendid edition of 'Hudibras,' with Notes, in three volumes 4to; a work which reflects great honour on his learning and his taste; though of the Notes he has himself too modestly said, that 'they were intended to render Hudibras more intelligible to persons of the Commentator's level, *men of middling capacity and limited information.* — Some apology," observes the worthy Editor, 'may be necessary, when a person advanced in years, and without the proper qualifications, shall undertake to publish and comment upon one of the most ingenious Writers in our language.' — 'Grant-ed,' observe the Monthly Reviewers; 'but neither *'the itch of picture in the front,'* nor the Notes which follow, will justify the extension of this remark to himself. With whatever modesty and concealment of name he may bring forward his edition of Hudibras, his Portrait has none of the wrinkles of age; nor do his Annotations evince that he has undertaken a task to which he was unequal. He appears well acquainted with what was requisite to elucidate and do justice to his Author.' — Another intelligent Reviewer very properly observes, 'The Editor has indulged a little innocent vanity, by prefixing his own Portrait, as well as that of his House, to the volume of Notes, which, however, he has himself ridiculed in the words of Butler subjoined, and *itch of picture in the front.*' (British Critic.)

"In 1799 Dr. Nash closed his literary labours, by a volume, of 104 pages, under the title of Supplement to the Collections for the History of Worcestershire; in which he thus notices his preceding Work: 'A good edition of Hudibras was very much wanted, and vainly attempted by Dr. Nash in 1793. A superficial reader will easily observe frequent flashes of exquisite and brilliant wit and humour throughout the Poem, sufficient to afford him ample pleasure and entertainment in the perusal; but he that shall attempt to develope and illustrate all points of History, Chemistry, Astronomy, Astrology, &c. therein alluded or

referred to, must have a capacity, and a depth, variety, and extent of knowledge and learning, nearly equal to [that possessed by] the Author himself, and which few or none of the present age, I think, will have the vanity to pretend to; it is Ulysses's bow, which will not bend to the feeble efforts of the wooders of these days. Notwithstanding this, his high admiration of the Poem, and being owner of the parish so greatly honoured by the Poet's birth, tempted the Editor to proceed: and, if he has not succeeded, yet *magnis exiit ausis.*'

In the Second Volume of Worcestershire, Dr. Nash observes,

"It is needless to say much of the Church of Worcester, its history having been wrote, and the monuments described, by Dr. Thomas and Mr. Green."

In the Supplemental Volume he continues to apologize:

"The Additions to the Appendix have been very much shortened by the publication of Green's Survey of Worcester, in which are some things intended to have been noticed; such as the charter of James I.; account of the battle of Worcester, 1651; life of Facio; the present King's visit to Worcester, 1788; continuation of the list of Mayors, Deans, Prebendaries, Chancellors, Archdeacons, &c. All these were prepared for the press; but, as they are now printed, it seemed needless to repeat them. I do not love to poach in other people's manors, or intrude upon their sports. What I have farther to add will be very short; and shall reserve my account of the *Worcestershire noblemen and gentlemen, with their alliances and connexions, to a future day*; for, while life continues, I can never be unmindful of my native County; and my maxim shall be, *Amicus Plato, amicus Aristoteles [Socrates], sed magis amica Veritas.*'

"Dr. Loveday, in a letter to Mr. Urban, remarks, 'The worthy Historian of Worcestershire appears to be too squeamish, in depriving his valuable work of what he had 'prepared for the press,' merely because 'some things intended to have been noticed' have been forestalled in another publication (of which no favourable character is exhibited in the Gentleman's Magazine, vol. LXVII. pp. 132, 139.) It is hoped that Dr. Nash may be prevailed upon to subjoin these necessary additions to his 'Supplement,' and not permit his volumes to remain imperfect from the omission of them. He might with equal reason have omitted the account of the circumstances relative to King John's Tomb; as from the same volume of the Gent. Mag. p. 745, col. 2, it appears that Mr. Green has described

scribed them in the publication referred to.—The Doctor would also do an acceptable service, by re-publishing his edition of *Hudibras* in octavo, with any improvements, which might be printed separately for the benefit of the possessors of his truly superb *quartos*.—*Verbum sapienti.* (*Gent. Mag.* vol. LXXII. p. 488.)—That this venerable and worthy Scholar was gratified by the article just quoted, will appear by the following note: ‘Dr. Russell Nash presents his compliments to Mr. Nichols; thanks him for the civil things he says of him in his Magazine. Is an Octavo Edition of his *Hudibras* wished for? Be pleased to let him know by a line. *Devere, near Worcester, Aug. 16, 1802.*’

“Dr. Nash died Jan. 26, 1811, in his 86th year; and on the 4th of February his remains were interred in the family vault at St. Peter’s, Droitwich, of which rectory himself and his ancestors had been patrons a long series of years.”

The Memoirs of Abbé Mann, “an ingenious Writer, whose residence was principally at Brussels, where he was visited by almost every English Traveller of erudition,” and the details of his various publications, are highly interesting; and are thus concluded:

“July 16, 1797, he communicated [to the Society of Antiquaries] ‘A Short Chronological Account of the Religious Establishments made by English Catholics on the Continent of Europe.’ The Abbé was then residing at Leutmeritz in Bohemia; and it is hoped he still survives the turmoils which, during a life of nearly fourscore years, he has witnessed in the convulsions of almost every State in Europe.”

In this hope we heartily join; and shall rejoice to see further testimonies of the good Abbé’s literary pursuits.

The “Essays and Illustrations” commence at p. 161; and are very pleasantly introduced by those well-known, and in their day, highly respected, characters, Bernard and Henry Lintot, Father and Son. It is impossible not to be exceedingly amused with the pages thus occupied to p. 176. The Letter of Pope, at p. 171, is exquisite; so are the Verses p. 165. The whole is exceedingly curious.

The account of Giles Hussey is resumed at p. 177, from vol. VI. p. 90. This is an interesting Memoir, and was supplied by Francis Webb, Esq. A good head of Hussey introduces the article. The tribute to Mr. Hussey

from Barry is admirable, and highly to the honour of both personages.

A short account of the Rev. John Rotheram was before given in p. 19, vol. III. The subject is again resumed at p. 193; and is succeeded by a spirited biographical sketch of the celebrated Dr. Pulteney. But truly and doubly interesting to the Writer of this article is the Memoir which immediately follows, of the Rev. Michael Tyson. This Gentleman was possessed of no common attainments; but, whilst he lived, which was indeed first in the retirement of a College, and subsequently on a Country Benefice, they were hardly appreciated as they ought. The late Mr. Gough indeed, Mr. Cole, Mr. Nasmyth, Mr. Wale, Sir John Cullum, and a few others, paid him the respect and admiration which so justly were his due; but he was qualified for great undertakings, particularly as related to Antiquarian Research, both from his knowledge, and especially from his pencil. What is here related concerning him was communicated, as appears by the Note, from Mr. Cole’s Manuscripts in the British Museum. As far as it goes, it is very satisfactory and authentic: what is deficient, is admirably supplied at the end of the Volume by a series of Letters which are inserted between Tyson and Gough. These are truly excellent; and with the following sketch of our Friend we take leave for the present month:

“Mr. Tyson’s taste in drawing, and skill in painting, was exquisite. I have many specimens of the former which would not discredit the ablest pencil: of the latter I have seen some, especially in miniature, which made one regret he so early relinquished that part of the painting art, to embrace the more mechanical part of it in etching, for which he had a great turn. One of the first that he etched was of Jacob Butler*, of Barnwell, esq. and may be called his best both in design and execution †: for it expresses the very man himself. Indeed he took likenesses very well: he took one of me ‡, which I greatly value for the artist’s sake who penciled it.—His know-

* “This Portrait was very accurately copied for the ‘History of Barnwell Abbey,’ Bibl. Top. Brit. No. XXXVIII.”

† “His etching of Jane Shore, from her Portrait at King’s College, Cambridge, is extremely fine.”

‡ See this striking likeness in the Literary Anecdotes, vol. I. p. 657.

ledge of the learned languages, and his accomplishment in a taste for the modern ones, particularly the Italian, Spanish, and French, were more than common: his assiduity in acquiring the latter was prodigious, as he never gave it over till he was master of what he undertook: and he had a noble collection of books, for his amusement in the country, of the best writers in all these languages, and of the choicest editions. I have two copies of English Verses, which he printed and gave to me: I forget on what occasion he made them.*—His skill in Natural History, and more especially in Botanical Researches, was exceeded by few. His peregrinations with the late excellent Botanist Israel Lyons of Cambridge, of whom such honourable mention is lately made by Mr. Gough in his new edition of "British Topography," were frequent; as were his consultations with his and my friend the late Mr. Gray, of Pembroke Hall, whose knowledge and insight of these matters, and every other that he applied to, was unrivalled and unequalled. Whether Mr. Tyson left any remains behind him on this subject, is more than I can say: as he was so eager in pursuit of it, and for so long a time, I should imagine that he has. Mr. Gray's collections on this branch of Literature were very ample, and are contained in several Quarto Volumes; a pretty account of which, with some other matters, was drawn up by Mr. Tyson, and sent to Mr. Mason, when he was collecting materials for his Life; and is printed in a note at p. 402, of that work, though without mentioning from whom he had it, but which Mr. Tyson informed me was from himself."

64. *The History of the Town and Port of Dover, and of Dover Castle, with a short Account of the Cinque Ports. By the Rev. John Lyon, Minister of St. Mary's, Dover. In two Vols. Vol. I. pp. 492, with 2 folio Plates, 21. 2s. Longman and Co.*

[Reviewed by a Correspondent.]

FEW places present so many interesting features of Antiquity as Dover and the Cinque Ports. Some authentic accounts of them are extant during nearly 1900 years; and since the termination of the Heptarchy, and erection of the Kingdom of England, they have participated in all the great National events. Their history,

therefore, must contain much useful knowledge, develop many important facts, and furnish the best documents on which a sound historical judgment can be formed. Dover Castle, as a Military point, has often been described; but the Civil and Ecclesiastical History of these peculiarly privileged townships has not hitherto been adequately detailed; the able but brief sketch of them in Brayley's Kent being insufficient. The present Author, a veteran in letters and the physical sciences, has all the qualifications which talents, learning, extensive reading and observation during a residence of nearly 50 years on the spot, can give, to enable him to execute his undertaking. As a Christian, he is a fearless champion of justice, and an incessant inquirer after truth, without one particle of that Horatian sycophancy which sometimes disgraces Local Historians. In addition to all the widely detached information respecting the Cinque Ports, which exist in our "different repositories of MSS." Mr. Lyon has been so fortunate as to obtain the use of a MS. containing "copies of several of the Customs of the Cinque Ports and their two antient towns. These Customs were authentic books or rolls of laws and customs, which had been used in the Towns within the jurisdiction of the Ports, from a very remote antiquity: copies of them were delivered into the Castle, and deposited there in the archives in 1357, by order of Roger Mortimer, the Constable of the Castle and Warden of the Cinque Ports." These rolls were extant during the reign of William III. were then transcribed, and the copies preserved, although the originals have long since perished. The copies are to appear in the Second Volume. The Author asserts, "it is a positive fact, that, although the present existing Charter granted to the incorporated Ports, confirms the privileges given to them in their Charters of a very remote date, yet they are but little known to the majority of the inhabitants; and if they retain any traditional account of antient customs enjoyed by their ancestors, they are totally ignorant when and how they have been deprived of them." It appears that the Cinque Ports were all "included in the general Charter granted to them by Edward I. after

* These were, 1. 'On the Birth of the Prince of Wales, 1762;' 2. 'An Ode on Peace,' 4to, 2 pages. H. E."