
BEAUTIES
OF
DR. JOHN MOORE.

UTILITY OF BOOKS*.

IT can hardly be conceived how life, short as it is, can be passed without many intervals of tedium, by those who have not their bread to earn, if they could not call in the assistance of our worthy mute friends the Books. Horses, hounds, the theatres, cards and the bottle, are all of use occasionally, no doubt; but the weather may forbid the two first; a kind of nonsense may drive us from the third; the association of others is necessary for the fourth, and also for the fifth, unless to those who are already sunk into the lowest state of wretchedness and degrada-

* If the following curious observations are just, our readers we trust, will be disposed to acknowledge that we have well deserved of them by offering this publication abridged and comprised in a small compass.—“The smallness of the size of a “book,” said the ingenious Robert Holkot, in his *Philobiblicien*, “is always its own commendation; as, on the contrary, the largeness of a book is its own disadvantage, as well as terror of “learning. In short a big book is a scare-crow to the head and “pocket of the author, student, buyer, and seller as well as a “harbour of ignorance.—Small books seem to pay a deference “to the reader’s quick and great understanding; large books “to mistrust his capacity, and to confine his time as well as his “intellect.”

tion: but the entertainment which BOOKS afford, can be enjoyed in the worst weather, can be varied as we please, obtained in solicitude, and instead of blunting, it sharpens the understanding; but the most valuable effect of a taste for reading is, that it often preserves us from bad company. For those are not apt to go or remain with disagreeable people abroad, who are always certain of a pleasant party at home.

MEMBER OF PARLIAMENT.

MR. QUIRK, the attorney, happened to call on Sir R. while he was revolving in his mind, at what time of life his son George had a chance to make a decent appearance: and he mentioned the circumstance to him. Mr. Q. had on two or three occasions, been witness to young George's obstinacy in dispute, and perseverance in supporting a bad cause: on this foundation, he said, "There was reason to believe the young gentleman was possessed of very promising talents for the bar;" but Sir R. insisted that George was by much too indolent for that profession, and, he feared, had no capacity sufficient for conducting any branch of commerce; "We must, therefore, think," added he, "of some kind of employment, which will give him little trouble, and require but a moderate extent of capacity."

"You had best put him in parliament, then," added Mr. Quirk, "that gives little trouble, and has succeeded wonderfully with men of as moderate capacities as are to be met with."

Sir R. asked his son, how he should like to be a member of the House of Commons ?

On Mr. George's hesitating, Mr. Quirk adjoined, "It is a very honourable situation for young men who have nothing to do ; and it requires neither application nor study."

"What does it require, then?" said George.

"It requires money to purchase a seat," answered Mr. Quirk.

"Which I am willing to advance," said Sir R.

"I believe the House meets at the hour of dinner," said George, "and some of the members make desperate long speeches."

"The young gentleman's remark is equally acute and just," rejoined the attorney, looking at Sir R. "Nevertheless I can assure him that any member may withdraw when he is tired, whether at the beginning, middle, or end of a speech."

"Are you absolutely certain of that?" added Mr. George.

"Absolutely certain," replied Mr. Quirk, "otherwise who would be a member of parliament?"

"Not I, for one," answered Mr. George.

"You need be under no apprehension of that sort ; for no strict attendance, as you dread, is required," said Mr. Quirk.

"I should be glad to know what is absolutely requisite in a member of parliament?" said George.

"Only that you should be able to say *Aye* or *No*," said Sir R. a little angrily. "Will that satisfy you?"

“Very well, Sir,” replied George, bowing to his father, “I have now no objection to being in parliament.”*

VARIOUS EUROPEAN CHARACTERS.

THE Germans require very little variety; they can bear the languid uniformity of life with patience, even with satisfaction.

The French, though not celebrated for patience, are, of all mankind, the least liable to despondency. Public affairs never give a Frenchman uneasiness. If his mistress is kind, he celebrates her goodness and commends her taste; if she is cruel, he derides her folly in the arms of another. No people are so fond of amusements, and so easily amused.

The English view objects through a dark medium. They are much affected by the vexations of life, under which they are ready to despond. They feel their spirits flag with the repetitions of scenes which at first were thought agreeable. This stagnation of animal spirits, from whatever cause it arises, becomes

*The following ludicrous double entendre which has been circulated as a fact, will not here be inappropriate.—The late Lord Stanhope, whose dress always corresponded with the singularity of his manners, was once prevented from going into the House of Peers by a door-keeper who was unacquainted with his person: Lord Stanhope persisted in endeavouring to get into the House without thinking to explain who he was; and the door-keeper determined also on his part, made use of these words:—‘Honest Man, you have no business here.—Honest Man, you have no business in this place.’

itself a cause of desperate resolutions, and debasing habits.*

COMPANIONS OR FRIENDS.

THEY are those accommodating persons whom some people of rank love to have constantly with them, for the purpose of applauding whatever they do or say; whose business it is to prevent disagreeable truths from reaching the ears of their patrons, and contribute to render them as weak, ignorant, and capricious as they themselves are abject, selfish, and perfidious.

BEAUTY AND DEFORMITY.

It is observable that women who have no pretensions to beauty are either uncommonly accomplished and agreeable, or peevish and censorious. Those who have natural good sense and energy of character, perceiving that their only chance of pleasing is by the cheerfulness of their temper and their talents, are at pains to exert the one and cultivate the other; and they become always more estimable, and often more esteemed, than the most beautiful women who rely on their beauty alone. But those women

* Charles the Fifth used to say that the Portuguese appeared to be madmen, and were so; the Spaniards appeared to be wise, and were not; the Italians appeared to be wise, and were so; the French appeared to be madmen, and were not.—That the Germans spoke like carmen, the English like simpletons, the Italians like lovers, the French like masters, and the Spaniards like Kings.

who, while they are devoid of beauty are also deficient in temper, and incapable of any exertion to please, are sure of being unhappy in themselves and peculiarly disagreeable to others. Beauty and deformity thus operate on the characters of women, as riches and poverty affect those of mankind; beauty and riches being apt to lull the mind into indolence; deformity and poverty to instigate it to exertion.

IGNORANCE.

IT is much in favour of him who labours under a deficiency of knowledge to be sensible of his ignorance. As when, by the sensation of hunger a man in a weakly state becomes sensible that his stomach is empty, it forms a favourable presumption, but when a man's stomach is empty, if he has the sensation of its being full, he is certainly a good deal out of order.

GREAT FORTUNES.

WHEN young men come into possession of them, before they have acquired any fixed and determined taste; when every object of pleasure is placed within reach of the unambitious, all other pursuits are too frequently despised.

A young man in this situation is prone to excess, he seldom waits the natural returns of appetite of any kind: his sensibility is blunted by too frequent enjoyments; what is desired to-day is loathed to-

morrow; every thing at a distance, which bears the name of pleasure, is an object of desire; when present, becomes an object of disgust: all amusements lose their relish. As age advances, caprice, peevishness and tedium augment, till the curtain is dropped, or rather, is pulled down by the impatient actor himself, before the natural end of the drama.

INSENSIBILITY.

THE most selfish villager has no conception of that degree of selfishness and insensibility to the feelings of others which exists among the sons of luxury and sloth in capitals, where the heart is rendered callous by the daily exhibition of profusion contrasted with want, misery with mirth, and where people are so often the witnesses or accomplices of the ruin of friends or acquaintance.

HAPPY SARCASM.

A WRETCH who had a diabolical rancour against M. Despremenil, was in the beginning of the revolution, accusing him of being an apostate from the cause of the people; and concluded his violent harangue by a proposal, that as his person was not immediately in their power, they should turn his wife and children into the street, and burn his house. A person of presence of mind and humanity, who heard the shocking proposal, exclaimed, "That it would be no punishment to the real criminal, because

the house and furniture belonged to the landlord, his wife to the public, and that as for the children, they belonged to some of the best patriots in the company."

This sarcasm, though believed neither by the speaker nor his audience, put them in a humour inconsistent with the horrid proposal, and saved the family of M. Despremenil from destruction.*

CHARMS OF A DICTIONARY.

THE Duchess of Brunswick has contributed to make reading very fashionable among the ladies of her court. One of them, whose education had been neglected in her youth, and had arrived at a very ripe age, perceiving that those ladies who were best acquainted with books enjoyed most of her royal highness's attention, resolved to apply herself to

* The above lucky stroke of humour saved a whole family from destruction; the following we have heard recorded contributed to the advancement of a deserving officer. A very tall gentleman was appointed to a small ship, where his cabin was every way inconvenient. After applying in vain to his friends to get him promoted, he at last wrote up to the *Admiralty Board*, humourously setting forth his grievance, who remitted an order for his immediate removal to a larger ship, reciting the words of the petition to this effect:—"Whereas A. B. of his Majesty's ship —— has informed us that having the misfortune to be six feet three inches high, and his cabin being neither in height nor length, above four feet six inches, he can neither lie, sit, stand, nor even kneel at his devotions: this is therefore to certify, that we appoint him to the ——, a ship commodious for all the above purposes."

study, as reading was so fashionable at court, in order that she might get to the top of the mode as speedily as possible. She imparted this resolution to the duchess, requesting her highness to lend her a book to begin. The duchess applauded her design, and promised to send her one of the most useful books in her library; it was a French and German dictionary. Some days after, her highness enquired how she relished the book. Infinitely, replied this studious lady; it is the most delightful book I ever saw. The sentences are all short, and easily understood, and the words charmingly arranged in ranks, like soldiers on the parade; whereas, in some other books which I have seen, they are mingled together in a confused manner, like a mere mob. I am no longer surprised, added she, at the satisfaction your royal highness takes in study.

PUBLIC SCHOOLS.

I HAVE perceived a certain hardihood and manliness of character in boys who have had a public education, superior to what appears in those of the same age, educated privately.

At a public school, though a general attention is paid to the whole, in many particulars, each boy is necessitated to decide and act for himself. His reputation among his companions depends solely on his own conduct. This gradually strengthens his mind, inspires firmness and decision, and prevents that wavering imbecility observable in those who have been long

accustomed to rely upon the assistance and opinion of others.

The young mind has at a public school, the best chance of receiving those sentiments which incline the heart to friendship and correct selfishness.

A boy perceives that courage, generosity, and gratitude command the esteem and applause of all his companions; he cherishes these qualities in his own breast, and endeavours to connect himself in friendship with those who possess them. He sees that meanness of spirit, ingratitude, and perfidy are the objects of detestation. He shuns the boys who display any of these odious qualities.

Boys of high rank and great fortune are apt to imbibe false ideas of their own importance, which in those impartial seminaries will be perfectly ascertained, and the real merit of the youths weighed in juster scales than are generally to be found in a parent's house.

The young peer will be taught by the masters, and still more effectually by his comrades, this most useful of all lessons, to expect distinction and esteem from personal qualities only; because no other can make him estimable, or even save him from contempt. He will see a dunce of high rank flogged with as little ceremony as the son of a tailor, and the richest coward kicked about by his companions equally with the poorest poltroon. He will find that diligence, genius, and spirit are the true sources of superiority and applause, both within and without the school.

Thus the active principle of emulation being allowed full play, in the public schools of England, operates in various ways, and always with a good effect.

MUSEUM.

MANY individuals in Germany have cabinets of natural curiosities, and strangers cannot pay their court better than by requesting to see them. This would be an easy piece of politeness, if the stranger were allowed to take a view and walk away when he thought proper; but the misfortune is, that the proprietor attends on these occasions, and gives the history of every piece of ore, petrification fossile, wood, and monster that is in the collection. As this lecture is given gratis, he assumes the right of making it as long as he pleases; so that requesting a sight of a private collection of natural curiosities is a more serious matter than persons are aware of.

 MEN OF LETTERS.

YOU can scarcely believe the influence which this body of men have in the gay and dissipated city of Paris. Their opinions not only determine the merit of works of taste and science, but they have considerable weight on the manners and sentiments of people of rank and the public in general, and consequently are not without effect on the measures of government.

The manners of the fashionable world have also an obvious effect upon the air, the behaviour and the conversation of the men of letters, which in general is polite and easy; equally purified from the awkward timidity contracted in retirement; and the disgusting arrogance inspired by university ho-

nours or church dignities. At Paris the pedants of Moliere are to be seen on the stage only.

In this country men distinguished by their learning are chearful and easy in mixed company; un-presuming in argument, and in every respect as well bred as those who have no other pretensions.

NATIONAL PRIDE.

RETURNING from Paris to London, I met with a certain Englishman at Calais, who had been exhibiting at some towns in France and Flanders with a swarm of bees, which he pretended to have under his command. Among other manœuvres, he said he could make two swarms of these animals engage in battle with each other; an English swarm, for example, with a French one.

“ Pray,” said a Frenchman, “ can you make which side you please victorious?”

“ I could not,” replied the other, gravely, “ give the victory to the French, unless they were a little more than double the number of the English; because an English-bee is precisely equal to two French ones.”

“ Do *you* really believe, Sir,” said the Frenchman to me, “ that there is such a difference between French and English bees?” Perhaps, answered I, coldly, the bee-man may have gone too far; but I am inclined to believe that two English bees would be a pretty good match for three French.

“ Ah! Monsieur,” said the Frenchman, complaisantly, “ *cela peut être* (that *may* be).”

SPANISH GRANDEES.

THEY seem to be a race apart in that kingdom; they engross the highest offices, and are employed in attendance on the king's person, though very seldom in the affairs of Government. It is said that their education and talents are generally of a nature to prevent this from being a loss to the public. Their persons, as well as their minds, are thought more diminutive than the usual human size in their country. Those who assert this, impute it to their intermarrying constantly with each other, and to some other physical causes. The higher Spanish nobility seldom eat at each other's houses, though they reside the whole year at Madrid; hardly any of them live at their seats in the provinces, or even go at all to the country, except those whose offices oblige them to accompany the royal family, when they visit the different country places, at stated periods of the year. Considering the natural beauty and fertility of many provinces of Spain, it seems surprising that they in general should prefer a town to a country life.

Few of the nobility of Spain display any taste for the pursuits of literature. What is also singular, is that notwithstanding princes of the House of Bourbon have so long sat on the throne of Spain, yet the nobility of this country are less acquainted with the French language than the nobles of any other European nation: they differ from the great of other nations, likewise, in being as superstitious as the vulgar.

The style of living of the grandees of Spain is not calculated to excite envy in the breasts of these

who have a taste for the real enjoyments of life; it is expensive without being elegant; and their expence consists chiefly in an useless number of carriages, mules, and domestics.

There is as little appearance of jealousy in Madrid as in any town of Europe. It were to be wished that the tranquillity which the nobles enjoy on that head was derived from the consciousness of the chastity of their wives: but the very reverse of this is true, if we can rely on the account of those who have long resided in that city.*

This alteration in the manners of the nobles seems to have had one good effect; namely, that there is hardly any such thing as assassination on account of jealousy.

NEGROES AN INFERIOR RACE.

“ You do not pretend to assert, that negroes are originally on a footing with white people, you will allow, I hope, that they are an inferior race of men.” Thus was speaking in company a West India planter.

“ I will allow,” replied a gentleman present, “ that their hair is short, and ours long, that their nose is flat, and ours raised, that their skin is black and ours white; yet after all these concessions, I still have my doubts respecting our right to make them slaves.”

* Such is not the picture drawn by a late German traveller Augustus Fischer. “ The Spanish woman,” says this amiable writer, “ is faithful and constant. The energy of her character “ preserves her from levity, and her pride from meanness.”

TRANSUBSTANTIATION.

ON somebody having observed that it was unfortunate that the great change operated on the wafer in transubstantiation was not visible; an ingenious person, formerly a Jesuit pronounced the miracle to be much greater on that account. "For, pray Sir," said he, addressing himself to the objector, "suppose I should immediately turn that fowl, pointing to a turkey which was at that moment stalking past, "suppose I should immediately turn that fowl into a woman, would you not think it very extraordinary?" "Certainly;" replied the other. "Well Sir, but after the fowl has to all intents and purposes become a woman, if it still retained the appearance of a turkey you must acknowledge that would be more extraordinary still. In the same manner that after the transubstantiation, the real body of Christ should, even in the eyes of the sharpest sighted, still retain its original form of a wafer, is a great deal more amazing and stupendous than the conversion of the wafer."*

* In his account of the Mexicans, the Abbe Raynal says—
 "They had a piece of superstition, of which *no traces* can be found in any *other country*. On certain days the priests made a statue of paste, which they sent to the oven to be *baked*: they then placed it on an *altar*, where it became a *divinity*. Innumerable crowds flocked to the Temple: the priest cut the statue in pieces, and distributed a portion of it to all the persons in the assembly, who ate it, and thought they were sanctified by swallowing *their God!*"

Did the Abbé forget the rites of *his own religion*, when he observes—"no traces of this superstition can be found in any other country?" Is not all this only a simple description of the non-

SWEEPING CHIMNIES.

AN ingenious gentleman proposed as the best and most effectual method of sweeping chimnies, to place a large goose at the top, and then by a string tied round her feet to pull the animal gently down to the hearth. The sagacious projector asserted, that the goose being extremely averse to this method of entering a house would struggle against it with all her might; and during this resistance would move her wings with such force and rapidity as could not fail to sweep the chimney completely. "Good God," cried a lady present, "how cruel would that be to the poor goose!" "Why Madam," replied the gentleman, "if you think my method cruel to the goose, a couple of ducks will do."

THE BELIEVER AND THE ATHEIST.

B. THAT is as certain as that God hath made the world.

A. Pshaw! he did not make the world.

B. (With surprize) No! Who made it then?

A. Why nobody. It never was made.

B. How came it here?

A. Why it has been here from all eternity.

sense of *transubstantiation* which is ridiculously attempted to be explained in the following fragment. The fact is, that Raynal was thus obliged to veil, by the recital of a supposed fact, the allusion he made to this Catholic folly. The recital of history, frequently, when applied to our own times, forms the severest satire.

B. I should never have guessed it to be so old. But still you have not informed me how it exists.

A. By chance.

B. By chance!

A. Yes, unquestionably by mere chance. You have no notion of the power of chance.

B. The power of chance! Chance is blind.

A. Blindness does not diminish power. For, even according to your Bible, Samson was able to pull down a house, and smother three thousand Philistines, after he was stone blind.

B. Sneering is one thing and reasoning is another.

A. Then let us reason—I speak for the power of chance. Were a thousand dice put into a box, and thrown out often enough, there can be no doubt but six thousand would be thrown at last; nay if a hundred thousand were to be rattled and thrown without ceasing, six hundred thousand would appear in process of time at one throw. Why, therefore, may not this world, such as we find it, have been cast up by the mere rattling of atoms?

B. I should humbly conceive, that it rather was the production of an almighty intelligent Maker. I am fully convinced that order, uniformity, and exquisite adaptness, must be the work of intelligence and wisdom as well as power.

A. “*Nec Deus intersit nisi dignus vindice nodus.*”

What do you think of that maxim of Horace?

B. I think it a very good one as he applied it. But I am convinced that Horace, though a heathen, would not have brought it into such an argument as the present.

A. Perhaps not, for as you say, he was an ignorant heathen, and believed in Gods.

B. Had he lived at present he would have confined his faith to one; for independent of the Christian religion, all the improvements that have been made in science since his time lead us to acknowledge a first intelligent Creator and Governor of the universe.

A. They lead me to no such things. I adhere to chance and acknowledge no other God. What do you say to that?

B. I say, that was I to utter such an impious expression, I should be afraid of going to Hell.

A. There again! Why there is no such place.

B. How can you be sure of that?

A. Because the thing is impossible.

B. Did you not assert a little while ago that the world was made by chance?

A. I assert so still!

B. Then how can you be sure that such a place as Hell is not made by chance also?

This unexpected question seemed to disconcert the philosopher.

B. (With a very serious air) Sir, I would not have you to trust entirely to such reasoning, which is wicked as well as inconsistent: and permit me to add a piece of advice, which it greatly imports you to follow: Renounce impiety, that in case there should, by chance or otherwise, be any such place as Hell prepared for blasphemers, you may not be sent to it.*

* Our readers will, we trust, peruse the following truly poetical description of the death of the Atheist, from *the spirit of Anti-Jacobinism*, for 1802.

“ Then as he lay on grief’s deserted bed,
Divine Religion rear’d her radiant head :

OFFICER AND SOLDIER.

STRICT discipline is essentially requisite for the well being of an army; without which it degenerates into a lawless mob, more formidable to their friends than enemies; the ravagers, not the defenders of their country.

But it is equally essential that discipline be exercised with temper and with justice; a capricious and cruel exertion of power in officers depresses the spirit of the private men, and extinguishes that daring ardour which glows in the breast of a real soldier.

Is it possible that a man of a generous mind can treat with wanton cruelty those who are not permitted to resist, or even to expostulate, however brave they may be. For common soldiers gallantly face the enemy, when some officers, who are in the habit of using them with insult and cruelty, shrink from the danger.

Shew me, (she cried) the wretch whose Atheist pride,
 My sons insulted, and my pow'r defied!
 Where is the genius whose transcendent fire,
 Bad erring man to nobler hopes aspire?
 Indulge each sensual, curb each virtuous will,
 Nor fear in present pain a future ill:
 Lo, there he lies, with guilt and terror worn,
 Despis'd, deserted, hated, and forlorn.—
 How changed from him, that kept the world in awe,
 Whose voice was Gospel, and whose lip was law!
 Mark, where convuls'd in grief and wild despair,
 He lifts to Heaven his first and stifled prayer:
 Mourns o'er the past, laments his present doom,
 But shrinks and shudders at the years to come:
 Adores in death that Godhead he denies—
 Ye Atheists tremble, and ye fools be wise. 2

Officers are sufficiently acquainted with the condition of private soldiers, to know, that when they are treated with all the lenity consistent with proper discipline, still their condition is surrounded with such a variety of hardships, that every person of humanity must wish it were possible to alleviate it.

Weak as the impression may be which the soldier's hardships make on the cold heart of the gentleman politician, one would naturally expect they should meet with sympathy in the breast of their own officers; the men best acquainted with their situation, whom they are constantly serving and obeying, who are acting in the same cause, and exposed to the same dangers though not the same hardships with themselves. It is natural to imagine, that, independent of more generous motives, their own interest, and the idea of self-preservation would prompt officers to behave with mildness, at least with equity, to the soldiers under their command. How many officers have been rescued from death, from captivity, by the grateful attachment and intrepidity of the soldiers?

But waving every consideration derived from the idea of personal safety, there is a kind of selfishness which might induce officers to behave well to soldiers; that is the pleasure of alleviating in many respects the unavoidable hardships of our fellow-creatures, and the consciousness of being loved by those around us. Next to the approbation of his own conscience, nothing is so grateful to the heart of man as the love and esteem of mankind. He is an object of compassion, in whatever situation of life he may be placed, who is not sensible of this from his own experience; and surely no man can be tolerably

happy who thinks himself the object of their hatred.

Officers all know, that the love of soldiers, important as it is to those who command them, may be acquired on easier terms than that of any other set of men; because the habit of obedience, in which they are *bred*, inclines them to *respect* their officers; unbiassed equity in the midst of the strictest discipline, commands their *esteem*; and the smallest mark of kindness secures their gratitude and attachment.

PARTIES OF PLEASURE.

ARE those where many people are apt to continue forcing smiles, and yawning spontaneously for two or three hours after all relish is fled.

In this dismal condition many remain night after night, because the hour of sleep is not yet arrived; and what else can they do?

What a listless situation! Without any pleasure where you are, without any motive to be gone, you remain in a kind of passive, gaping oyster state, till the tide of the company moves you to your carriage. And when you recover your reflection in your bed-chamber, you find you have passed the two last hours in a kind of humming buzzing stupor, without satisfaction or ideas of any kind.

FINE GENTLEMEN.

TILL they have been wound up by their valets, many seem absolutely incapable of motion. They have no more use of their hands for any office about their own person, than if they were paralytic: at night they must wait for their servants, before they can undress themselves, and go to bed: in the morning, if the valet happen to be out of the way, the master must remain helpless and sprawling in bed, like a turtle on its back upon the kitchen table of an alderman.*

 FREDERIC THE GREAT, KING OF PRUSSIA.

Potsdam, 1778.

YOU express such an earnest desire to be made acquainted with every thing which regards the King of Prussia, that I am in danger to fall in a tedious minuteness. Yet I will risk it, rather than give you reason to complain that I have not gratified your curiosity as fully as it is in my power.

Do not imagine, however, that I presume to draw a complete portrait of this monarch. I shall only attempt a faithful sketch of such features as I have been able to seize in a transient view of him.

The King of Prussia is below the middle size, well made and remarkably active. He has become hardy by exercise, and a laborious life. His look announces

* To the honour of the British nation, however, this satire is certainly more applicable to *fine ladies* and their maids, than to fine gentlemen and their valets.

spirit and penetration. His features acquire a wonderful degree of animation while he converses. His tone of voice is the clearest and most agreeable in conversation I have ever heard. He speaks a great deal, yet those who hear him regret that he does not speak a great deal more. His observations are always lively, very often just, and few men possess the talent of repartee in greater perfection.

The King of Prussia's hours from four or five in the morning till ten at night, are all dedicated methodically to particular occupations either of business or amusement.

All business with the king is transacted by letters.* Every petition or proposal must be made in this form, which is adhered to so invariably, that if any of his generals wished to promote a cadet to the rank of an ensign, he would not venture to make the proposal in any other manner, even though he had daily opportunities of conversing with his majesty.

The meanest of his subjects may apply to him in writing, and are sure of an answer. His first business in the morning is the perusing of papers ad-

* Frederick III. who is by some called one of the greatest men that ever filled a throne, governed without ministers; *i. e.* those who, under him, bore that name, did no more than copy and dispatch his orders. His political character however, is open to many and strong objections—By his encouragement of the new philosophers, his contempt of revealed religion, and his affected disregard of the appendages of royalty, he greatly contributed to elicit those sparks of Jacobinism, the explosion of which have since so forcibly shaken both the altar and the throne. He was born at Berlin, in 1688, he began to reign in 1713, and died in 1786.

dressed to him. A single word wrote with his pencil in the margin, indicates the answer to be given, which is afterwards made out by his secretaries.

He sits down to dinner precisely at noon. Of late he allows more time to this repast than formerly. It is generally after three that he leaves the company. Eight or nine of his officers are commonly invited to dine with him. At table the king likes that every person should appear to be on a footing, and that the conversation should be carried on with perfect freedom. I have heard of his bearing some very severe retorts with good humour. He has too much wit himself, and is too fond of it in others to repel its attacks with any other weapons than those which it furnishes.*

He is active and assiduous; and he makes it a point that all his ministers and servants shall be so too. But to those who know their business and per-

* Nobody said more lively things in conversation than Frederic the Great. His bon mots have been every where repeated. We shall mention a few of them:—When Frederic had a personal meeting with the Emperor Joseph, they always dined together; a certain number of officers being present. One day General Laudohn was going to place himself at the bottom of the table, when the King who was at the head called to him—“Venez, je vous en prie, Monsieur Laudohn. Placez vous ili l’aime infiniment, mieux vous avoir de mon Coté que Vis á Vis.” This is at once an instance of his wit and greatness of mind, in rendering justice to a man, who had caused him much vexation. Frederic once asked an English Nobleman at what age a Peer could take a seat in Parliament. The Nobleman replied at twenty-one. “It is evident from that,” said the King, “that the English Patricians acquire the necessary talents for legislation, much sooner than those of antient Rome, who were not admitted into the Senate, till the age of forty.”

form it exactly, he is an easy and equitable master. His favourites of whatever kind never were able to acquire influence over him in any thing regarding business.

The more I see and hear of this extraordinary man, the more am I astonished. He reconciles qualities which I used to think incompatible. I once was of opinion that the mind which stoops to very small objects is incapable of embracing great ones; I am now convinced, that he is an exception; for while few objects are too great for his genius, none seem too small for his attention.

I once thought that a man of much vivacity was not capable of entering into the details of business; I now see, that he, who is certainly a man of wit, can continue methodically the necessary routine of business, with the patience and perseverance of the greatest dunce that ever drudged in a counting house.

Many other princes have greater revenues, which, like water spilt on uncultivated land, and assisting the growth of useless weeds, are dissipated without taste or magnificence, on the trumpery of a court and their dependents. Perhaps it was never known what miracles œconomy and assiduity, through all the departments of government, could perform till this monarch made it apparent.

Other monarchs acquire importance from their station, this prince gives importance to his. The traveller, in other countries has a wish to see the king, because he admires the kingdom:—here the object of curiosity is reversed: and let us suppose the palaces, and the town, and the country, and the army of Prus-

sia ever so fine, yet our chief interest in them will arise from their belonging to Frederic the Third.

I will end my sketch of him, by an expression of Count Nesselrode, equally lively and just:---C'est dans l'adversité qu'il brille, lorsqu'il est bien comprimé il a un ressort irresistible.

GOTHIC ARCHITECTURE.

OUR Gothic ancestors, like the Greeks and Romans, built for posterity. Their ideas in architecture, though different from those of the Grecian artists, were vast, sublime, and generous, far superior to the selfish snugness of modern taste, which is generally confined to one or two generations; the plans of our ancestors with a more extensive benevolence embrace distant ages. Many Gothic buildings, still habitable, evince this, and ought to inspire sentiments of gratitude to those who have not grudged such labour and expence for the accommodation of their remote posterity.

No species of architecture is better calculated for the dwelling of *heavenly pensive contemplation* than the Gothic; it has a powerful tendency to fill the mind with sublime, solemn, and religious sentiments; the antiquity of the Gothic churches contribute to increase that veneration which their form and size inspire. We naturally feel a respect for a fabric into which we know that our forefathers have entered with reverence, and which has stood the assault of many centuries, and of a thousand storms.

GRAVITY.

So many ridiculous things occur every day in the world, that men who are endowed with that degree of sensibility which usually accompanies genius, find it very difficult to maintain a continued gravity. This difficulty is abundantly felt in the grave and learned professions of law, physic and divinity; and the individuals who have been most successful in surmounting it, and who never deviate from the solemnity of established forms, have not been always the most distinguished for real knowledge or genius; though generally they are most admired by the multitude, who are very apt to mistake that gravity for wisdom, which proceeds from a literal weight of brain, and muddiness of understanding. Mistakes of the same kind are frequently made in forming a judgment of books, as well as men. Those which profess a formal design to instruct and reform, and carry on the work methodically, till the reader is lulled into repose, have passed for deep and useful performances: while others, replete with original observations and real instruction, have been treated as frivolous, because they are written in a familiar style, and the precepts conveyed in a sprightly and indirect manner.

 CLERGY.

THE number and magnitude of Gothic churches in the different countries of Europe, form a presumption that the clergy were not devoid of public

spirit in those days. For if the powerful ecclesiastics had then been entirely actuated by motives of self interest, they would have turned the excessive influence which they had acquired over the minds of their fellow-citizens to purposes more immediately advantageous to themselves; instead of encouraging them to raise magnificent churches, for the use of the public, they might have preached it up as still more meritorious to build fine houses and palaces for the immediate servants and ambassadors of God. But we find very few ecclesiastical palaces, in comparison with the number of churches, which still remain for the public conveniency. This sufficiently shews the injustice of those indiscriminating satirists, who assert that the clergy in all ages and countries have displayed a spirit equally proud and interested.

BRITISH EDUCATION.

I AM of opinion that no country but Great Britain is proper for the education of a British subject who proposes to pass his life in his own country.

He will there acquire those sentiments, that particular turn and taste of mind, which will make him prefer the government, and relish the manners, the diversions, and general way of living which prevail in England.

He will there acquire that character which distinguishes Englishmen from the natives of all the other countries of Europe, and which once attained, however it may be afterwards embellished or deformed, can never be entirely effaced.

It is thought that by an early foreign education, all ridiculous English prejudices will be avoided. This may be true; but other prejudices, perhaps as ridiculous, and much more detrimental, will be formed;—prejudices which may render the young people unhappy in their own country, and disagreeable to their countrymen all the rest of their lives.

Popularity in England is of real importance; and the higher a man's rank is, the more he feels the loss of it. It may be lost by the affectation of French manners. The prejudice against them is not confined to the lower ranks, but diffused over the whole nation. Therefore, the earliest period of every Englishman's education ought to be in England.

MARIE ANTOINETTE, QUEEN OF FRANCE *.

SHE loved to descend from the throne, that she might enjoy the comforts of society. Her natural impressions as a woman had more influence on her conduct than the artificial deportment dictated to her as a queen. However necessary the pomp of etiquette and the frigidity of reserve may be to high-born dulness and insipid vanity, they were tasteless and fatiguing to a beautiful and lively woman, inspired with the desire, and conscious of the power of pleasing. Her heart delighted in the confidence of

* It is scarcely necessary to observe that this article was written during the imprisonment of that unfortunate princess in the Temple.

friendship, and preferred that style of society where there was at least an appearance of equality. She distinguished people not so much by the various gradations and shades of heraldry, but as they seemed more or less accomplished or amiable; and by this means mortally offended many illustrious persons of both sexes who had no pretensions of that nature.

Fonder of entertainments than her husband, she had often private suppers, where the usual topics of Parisian conversation, with all the vivacity and freedom of the Parisian societies took place.

This did not exist long without malignant interpretation. The prudes and duennas of the court, left out of the queen's parties, were offended. Had she been better able to support the languor of pomp and the slavery of etiquette, the eye of suspicion would have been lulled, or kept at a distance, the tongue of slander ever awed, and the gloom of formality removing all idea of pleasure, would have given the court the appearance of mere righteousness by being less gay.

In a beautiful, sprightly, and unguarded *woman* calumny found an easy prey, and afterwards united with sedition, made a joint attack on the queen. She who seemed destined to give lasting peace and prosperity to France, was by malignity represented as the cause of public misery, and the determined enemy of the country.

She fell at last the unfortunate and deeply lamented victim of seditious assassins; but a generous firmness never forsook her in her last moments, as well as in the most trying occasion; of that firmness she gave a strong proof, when advised to withdraw some time from Versailles, she answered, "I am de-

terminated never to forsake my husband: if the Parisians are bent upon murdering me, I will die at the feet of the king*!"

The annals of the unfortunate do not record any situation more dreadful than that of the unhappy Queen of France..

The daughter of an empress, the sister of emperors, the wife of a king lately considered as the most powerful in Europe, seems now more pre-eminent in wretchedness than ever she was in rank and splendor.

She was not only a queen, but a beautiful woman; not only accustomed to the interested and ostentatious submission that attends power, but to that more pleasing attention and obedience which are paid to beauty. Fortune accompanied her friendship, and happiness her smiles. She found her wishes anticipated, and saw her very looks obeyed. How painful must now be the dreadful reverse! Shut

* Marie Antoinette exhibited an undisturbed circumspection and presence of mind in her answers to the most captious and insidious interrogatories, particularly when on the judge expressing surprise at her not knowing a person to whom she had rendered great services, she calmly replied: "It is possible for those who confer favours to forget them, while those on whom they are conferred find it impossible." Indeed the whole of her conduct, from the moment of her confinement, tends to render those tales which slander circulated to her prejudice with such avidity absolutely incredible: and the attachment, the fidelity and dignity which, in the most trying scenes, she manifested to her husband, her children, her friends, and her enemies, throw back a lustre on the imperial line from which she sprung brighter than that which she derived from it.

up in a prison, surrounded with barbarians, wretches who rejoice in her calamity, and insult her sorrow!

What has this most unfortunate of women already suffered? What is yet reserved for her to endure? She has been shocked by the cruel murder of her most faithful servants and friends. She now suffers all the agonies of suspense—her heart throbbing from recent wounds, and her mind terrified, not for her own fate only, but for those of her sister, her husband, and her children. No; the annals of the unfortunate do not record, nor has the imagination of the tragic poet invented any thing more dreadfully affecting than the misfortunes and sufferings of Marie Antoinette, Queen of France; and for ages to come, her name will never be pronounced without execrations against the unrelenting wretches who have treated her, and suffered her to be treated so inhumanly.

LANDSCAPE PAINTING.

THE grand scale on which the beauties of nature appear in Switzerland and the Alps, has been considered by some as too vast for the pencil; but among the sweet hills and vallies of Italy her features are brought nearer the eye, are fully seen and understood, and appear in all the bloom of rural loveliness. Tivoli, Albano, and Frascati, therefore, are the favourite abodes of the landscape painters who travel to this country for improvement; in the opinion of some, these delightful villages furnish studies better suited to the powers of their art, than even Switzerland itself. Nothing can surpass the

admirable assemblage of hills, meadows, lakes, cascades, gardens, ruins, groves, and terraces, which charm the eye as you wander among the shades of Frascati and Albano, which appear in new beauty as they are viewed from different points, and captivate the beholder with endless variety.

THE NATURAL SON.

A PERSON who was struck with the symmetry, vigour, and address of a boy, who, with his school-fellow, was playing at cricket, asked a young lord, his comrade, who he was.

The young lord, bursting into laughter, said, "You have asked a question, Sir, very difficult to be answered; nobody knows who the devil he is."

The boy heard the laugh, and suspecting something insulting, walked up coolly to the young lord: "May I request of your lordship to repeat what you have just said."

"All I have said," replied he in a scoffing manner, "is, that nobody knows what you are; you have the misfortune, Sir, not to be known."

"And all I say in return is, that every body knows what *you* are: you have the *misfortune*, my lord, *to be known*."

STREET ORATORS.

AT Naples, they repeat, in a solemn raised voice, and with great gesticulation, stanzas from various

Italian poets, adding occasional commentaries in prose.

At Venice, those mountebanks gain their livelihood by amusing the populace at St. Mark's Place with wonderful and romantic stories in prose.

At Rome, those street orators sometimes entertain their audience with interesting passages of real history; one gave, for instance, a full and true account how the bloody heathen emperor Nero set fire to the city of Rome, and sat at a window of his golden palace, playing on a harp, while the town was in flames. After which the historian proceeded to relate, how this unnatural emperor murdered his own mother; and then concluded by giving his audience the satisfaction of hearing a particular detail of all the ignominious circumstances attending the murderer's own death.

This business of street oratory, while it amuses the populace, and keeps them from less innocent and more expensive pastimes, gives them at the same time some general ideas of history.

STATUES.

Rome.

Do not suspect me of affectation, when I tell you, that I have very great pleasure in contemplating the antique statues and busts.—It is a natural curiosity to see celebrated men, those whose talents and great qualities can alone render the present age an interesting object to posterity, and prevent its being lost like the dark ages which succeeded the destruction of the Roman empire, in the oblivious vortex of

time, leaving scarcely a wreck behind. The busts and statues of a *Pitt* and of a *Frederic*, those memorable men, will be viewed by succeeding generations with the same regard and attention which we now bestow on those of Cicero and Cæsar. We expect to find something peculiarly noble and expressive in features which were animated, and which we imagine must have been in some degree modelled by the sentiments of those to whom they belonged. It is not rank, it is character alone which interests posterity; we therefore give little attention to the busts or coins of the vulgar emperors. In the countenance of Claudius we expect nothing more noble than the phlegmatic tranquillity of an acquiescing cuckold; in Caligula or Nero, the unrelenting frown of a negro driver, or the insolent air of an unprincipled ruffian in power. But in the face of Julius we expect to find the traces of deep reflection, magnanimity, and the anxiety natural to the man who had overturned the liberties of his native country; and in the face of Marcus Brutus we look for independence, conscious integrity, and a mind capable of the highest effort of virtue.

It is natural to regret, that, of the number of antique statues which have come to us tolerably entire, so great a proportion are representations of gods and goddesses. However, the statues of those deities are not uninteresting. Though they are imaginary beings, yet each of them has a distinct character of his own classical authority, which has been long impressed on our memories; and we assume the right of deciding on the artist's skill. From the ancient artists having exercised their genius in forming the images of an order of beings superior to mankind,

a great advantage is supposed to have followed—it prompted them to attempt the uniting, in one form, the various beauties which nature had dispersed in many. Repeated efforts of this kind are imagined to have inspired some of the ancient sculptors with sublimer ideas of beauty than nature herself ever exhibited, as appears in some of their works which have reached our time.

We must have a very high idea of the number of statues of one kind or other which were in old Rome, when we consider how many are still to be seen; how many have at different periods been carried away by the curious to every country in Europe; how many were mutilated by the Gothic brutality of barbarians, and the ill-directed zeal of the early christians. Had they not been thus barbarously hewed to pieces, and buried (I had almost said) alive, we might have had several equal to the great masterpieces in the Vatican.

NATURAL TASTE.

I HAPPENED lately to be at the Palazzo Pitti with a person who is perfectly well acquainted with all the pictures of any merit in Florence. While he explained the peculiar excellencies of Pietro's manner, a gentleman in company (who, although he does not pretend to the smallest skill in pictures, would rather remain ignorant for ever, than listen to the lectures of a connoisseur) walked on by himself into the other apartments, while I endeavoured to profit by my instructor's knowledge. When the other gentleman returned, he said, "I know no more of

painting than my pointer; but there is a picture in one of the other rooms which I would rather have than all those you seem to admire so much; it is the portrait of a healthy handsome countrywoman, with her child in her arms. I cannot help thinking the colour very natural. The young woman's countenance is agreeable, and expressive of fondness and the joy of a mother o'er a first born. The child is a robust chubby-checked fellow, such as the son of a peasant should be."

We followed him into the room, and the picture which pleased him so much was the famous *Madonna della Seggiola* of Raphael. Our instructor immediately called out, "*Viva!*" and pronounced him a man of genuine taste; because without previous knowledge or instruction, he had fixed his admiration on the finest picture in Florence. But this gentleman, as soon as he understood what the picture was, disclaimed all title to praise; "Because," said he, "although when I considered that picture simply as the representation of a blooming country wench hugging her child, I admired the art of the painter, and thought it one of the truest copies of nature I ever saw; yet I confess my admiration is much abated, now that you inform me his intention was to represent the Virgin Mary."—"Why so?" replied the Cicerone; "the Virgin Mary was not of higher rank: she was but a poor woman, living in a little village in Gallilee."—"No rank in life," said the other, "could give additional dignity to the person who had been told by an angel from Heaven, that she had found favour with God; that her son should be called the Son of the Highest, and who herself was conscious of all the miraculous circumstances

attending his conception and birth. In the countenance of such a woman, besides comeliness, and the usual affection of a mother, I looked for the most lively expressions of admiration, gratitude, virgin modesty, and divine love. And when I am told, the picture is by the greatest painter that ever lived, I am disappointed in perceiving no traces of that kind in it."—What justice there is in this gentleman's remarks, I leave it to better judges than I pretend to be, to determine.

THE SOUTH AND NORTH BRITON.

"Do you really, in your conscience," said an Englishman to a Scotchman, "imagine that the Forth is a finer river than the Thames?"—"The Thames!" exclaimed the North Briton; "why, my dear Sir, the Thames at London is a mere gutter in comparison of the Frith of Forth at Edinburgh."—"I suppose, then," said the Englishman, "that you do not approve of the view of Windsor castle?"—"I ask your pardon," replied the other, "I approve it very much—it is an exceeding pretty kind of a prospect: the country appears from it as agreeable to the sight as any plain flat country, crowded with trees and intersected by inclosures, can well do; but I own I am of opinion, that mere fertile fields, woods, rivers and meadows can never of themselves perfectly satisfy the eye."—"You imagine, no doubt," said the Englishman, "that a few heath-covered mountains and rocks embellish a country very much?"—"I am precisely of that opinion," said the Scot; "and you will as soon convince me that a

woman may be completely beautiful with fine eyes, good teeth, and a fair complexion, though she should not have a nose on her face, as that a landscape or country can be completely beautiful without a mountain."—"What do you think," said the Englishman, "of the palace of St. James's?"—"It is," exclaimed the Scot, "a scandal to the nation; it is both a shame and a sin, that so great a monarch as the King of Scotland, England, and Ireland, with his royal family, should live in a shabby old cloister, hardly good enough for monks. The palace of Holyrood-house, indeed, is a residence fit for a king."—"And the gardens—pray what sort of gardens have you belonging to that palace?" said the Englishman; "I have been told you do not excel in those."—"But we excel in gardeners," replied the other, "which are as much preferable as the creator is preferable to the created."—"I am surprised, however," rejoined the South Briton, "that in a no country like yours, where there are so many creators, so very few fruit gardens are created."—"Why, Sir, it is not to be expected," said the Scotchman, "that any one country will excel in every thing. Some enjoy a climate more favourable for peaches, and vines, and nectarines; but by G——, Sir, country on earth produces better men and women than Scotland."—"I dare say, none does," replied the other: "so as France excels in wine, England in wool and oxen, Arabia in horses, and other countries in other animals, you imagine Scotland excels all others in the human species."—"What I said, Sir, was, that the human species in no country excelled those in Scotland."—"You will then permit me to observe," said the Englishman, "that men

being its staple commodity, it must be owned that Scotland carries on a brisk trade of *exportation*; you will find Scotchmen in all countries of the world.”—

“ So much the better for all the countries of the world,” said the Scotchman; “ for every body knows that the Scotch cultivate and improve the arts and sciences wherever they go.—But there are various reasons,” continued he, “ for so many of my countrymen sojourning in London: that city is now in some measure the capital of Scotland as well as of England. Upon the whole, the advantages which England derives from the union are manifest.”—“ I shall be obliged to you,” said the Englishman, “ if you will enumerate a few of them.”—“ Has she not,” resumed the Scot, “ has she not greatly increased in wealth since that time? Has she not acquired a million and half of subjects? Has she not acquired security? There is no door open now, Sir, by which the French can enter into your country: they dare as soon be d—— as attempt to invade Scotland. Without a perfect union with Scotland, England could not enjoy the principal benefit she derives from her insular situation.”—“ Not till Scotland should be subdued,” said the Englishman.—“ Subdued!” repeated the astonished Scot; “ let me tell you, Sir, that it is a very strange hypothesis; if you are conversant in history you will find, that after the decline of the Roman empire, the course of conquest was from the *north to the south*.”—“ You mean,” said the South Briton, “ that Scotland would have conquered England.”—“ Sir,” replied the other, “ I think the English as brave a nation as ever existed, and therefore I will not say that the Scotch are braver; but I am sure, that rather than submit, they

would try to subdue the English, and you will admit that the trial would be no advantage to either country.”—“ Although I am fully convinced,” said the Englishman. “ how the experiment would end, I should be sorry to see it made.”—“ Yet, Sir, there are people of your country, as I am told, who endeavour to exasperate the minds of the inhabitants of one part of Great Britain against the natives of the other, and to create dissensions between two countries whose mutual safety depends on their good agreement; two countries whom nature herself, by separating them from the rest of the world, and encircling them with her azure bond of union, seems to have intended for one.”—“ I do assure you, my good Sir,” said the English gentleman, “ I am not of the number of those who wish to raise such dissension. I love the Scotch; I always thought them a sensible and gallant people.”—“ You are a man of honour and discernment,” said the Caledonian, seizing him eagerly by the hand; “ and I protest, without prejudice or partiality, that I never knew a man of that character who was not of your way of thinking.”

FLORENCE

Is unquestionably a very beautiful city. Independent of the churches and palaces, some of which are very magnificent, the architecture of the houses in general is in a good taste, the streets are remarkably clean, and paved with large broad stones, chiselled so as to prevent the horses from sliding. This city is divided into two unequal parts by the river Arno, over which there are no less

than four bridges in sight of each other. That called the Ponte Della Trinita is uncommonly elegant: it is built entirely of white marble, and ornamented with four beautiful statues, representing the four seasons. The quays, the buildings on each side, and the bridges, render that part of Florence through which the river runs, by far the finest.

The number of inhabitants in Florence is calculated by some at eighty thousand. The streets, squares, and fronts of the palaces are adorned with a great number of statues; some of whom by the best modern masters, Michael Angelo, Bandinelli, Donatello, Giovanni di Bologna, Benvenuto, Cellini, and others. A taste for the arts must be kept alive, independent almost of any other encouragement, in a city where so many specimens are continually before the eyes of the inhabitants.

Florence has been equally distinguished by a spirit for commerce and for the fine arts—two things which are not always united. Some of the Florentine merchants formerly were men of vast wealth, and lived in a most magnificent manner. One of them, about the middle of the fifteenth century, built that noble fabric, which, from the name of its founder, is still called the Palazzo Pitti. The man was ruined by the prodigious expence of this building, which was immediately purchased by the Medici family, and has continued ever since to be the residence of the sovereigns. The gardens belonging to this palace are on the declivity of an eminence. On the summit there is a kind of fort, called Belvedere. From this you have a complete view of Florence, and the beautiful vale of Arno, in the middle of which it stands. The prospect is

bounded on every side by an amphitheatre of fertile hills, adorned with country houses and gardens.

Society seems to be on an easy and agreeable footing in Florence. Besides the conversazioni which they have here as in other towns of Italy, a number of the nobility meet every day at a house called the Casino. This society is pretty much on the same footing with the clubs in London. They meet at no particular hour. They play at billiards, cards, and other games, or continue conversing the whole evening. They are served with tea, coffee, lemonade, ices, or what other refreshment they choose. Women as well as men are members of this club.

The opera at Florence is a place where the people of quality pay and receive visits, and converse as freely as at the Casino above mentioned.

On the evenings on which there is no opera, it is usual for the genteel company to drive to a public walk immediately without the city, where they remain till it begins to grow duskish.

The Jews are not held in that degree of odium, or subjected to the same humiliating distinctions here in Florence, as in some other cities in Europe. Some of the richest merchants are of that religion.

Few cities in Europe of the same size as Florence afford so fine a field of amusement to those who are fond of churches, palaces, public buildings, &c. But the lovers of architecture will be shocked to find several of the finest churches without fronts, which, according to some, is owing to a real deficiency of money; while others assert, they are left in this condition as a pretext for levying contributions to finish them. The chapel of St. Lorenzo is, perhaps, the finest and most expensive habitation that ever was

reared for the dead. It is encrusted with precious stones, and adorned with the workmanship of the best modern sculptors.—Some complain that it has a gloomy appearance. There seems to be no impropriety in that, considering what the building was intended for.

The statues which ornament the streets and squares of Florence amount to about one hundred and fifty; many of them of exquisite workmanship, and admired by those of the best taste.

Churches, and palaces, and statues are no doubt ornamental to a city; and the princes are praiseworthy who have taken pains to rear and collect them; but the greatest of all ornaments are cheerful happy living countenances. The taste is not general; but there are some people, who, to a perfect knowledge and unaffected love of the fine arts, join a passion for a collection of this kind, who cannot without uneasiness see one face in a different style, and whose lives and fortunes are employed in smoothing the corrosions of penury and misfortune, and restoring the *original air* of satisfaction and cheerfulness to the human countenance. Happy the people whose sovereign is inspired with this species of *vertu!*

UTILITY OF TRAVELLING ABROAD.

Paris.

THERE are so many resources at Paris, that it always requires a great effort to write letters of any considerable length from such a place. But now that I have resolution to take up my pen, I shall endeavour to clear the debt for which you dun me so unmercifully. I own I am surprised that you should

require my opinion on the uses of foreign travel, after perusing (as you must have done) the dialogues lately published by an eminent divine, equally distinguished for his learning and taste.

After a young man has employed his time to advantage at a public school, and has continued his application to various branches of science till the age of twenty, you ask what are the advantages he is likely to reap from a tour abroad.

He will see mankind more at large, and in numberless situations and points of view in which they cannot appear in England, or any one country. By comparing the various customs and usages, and hearing the received opinions of different countries, his mind will be enlarged. He will be enabled to correct the theoretical notions he may have formed of human nature, by the practical knowledge of men. By contemplating their various religions, laws, and governments, in *action*, as it were, and observing the effects they produce on the minds and characters of the people, he will be able to form a juster estimate of their value than otherwise he could have done. He will see the natives of other countries, not as he sees them in England, mere idle spectators, but busily employed in their various characters, as actors on their own proper stage. He will gradually improve in the knowledge of *character*, not of Englishmen only, but of men in general;* he

* Whoever admits that this line,—

“The proper study of mankind, is man,”

Contains just and solid sense, must acknowledge the utility of travelling; for it may be safely affirmed that a man learns to

will cease to be deceived either by the varnish with which men are apt to heighten their own actions, or the dark colours in which they too often paint those of others. He will learn to distinguish the real from the ostensible motive of men's words and behaviour. Finally, by being received with hospitality, conversing familiarly, and living in the reciprocal exchange of good offices with those whom he considers as enemies, or in some unfavourable point of view, the sphere of his benevolence and good will to his brethren will gradually enlarge. His friendships extending beyond the limits of his own country, will embrace characters congenial with his own in other nations. Seas, mountains, rivers are geographical boundaries, but they never limited the good will or esteem of one liberal mind. As for his manner, though it will probably not be so janty as if he had been bred in France from his earliest youth, yet that also will in some degree be improved.*

know the world better by a few years travelling than he can by a number of years spent at home. At home his faculties often sleep; abroad they are always awake. The great variety of characters that pass through his hands keeps his parts continually in exercise. He is perpetually studying, even without thinking he is studying. He lives much in a little time. He acquires experience early and with ease. Every pore lets in new light on his mind. He finds a tone, a change of countenance, a sudden word to be surer indications of a man's inside than long set speeches or laboured dissertations. Thus those who are peculiarly gifted by nature will gain much by travels.

* Politeness is not one of the cardinal virtues; but it is the very first of those of the second order. It is the younger sister of humanity; and contributes infinitely to the happiness of Society. In a certain degree it resembles mercy. "It is twice blessed: it blesseth him that gives, and him that takes." Every one feels a pleasure in giving pleasure to others; and what pleases all the world more than politeness.

A young man of fortune, by spending a few years abroad, will gratify a natural and laudable curiosity, and pass a certain portion of his life in an agreeable manner. He will form an acquaintance with that boasted nation whose superior taste and politeness are universally acknowledged; whose fashions and language are adopted by all Europe; and who in science, in power, and commerce are the rivals of Great Britain. He will have opportunities of observing the political constitution of the German empire—that complex body, formed by a confederacy of princes, ecclesiastics, and free cities, comprehending countries of vast extent, inhabited by a hardy race of men, distinguished for solid sense and integrity, who, without having equalled their sprightlier neighbours in works of taste or imagination, have shewn what prodigious efforts of application the human mind is capable of in the severest and least amusing studies, and whose armies exhibit the most perfect models of military discipline.

Viewing the remains of Roman taste, he will feel a thousand emotions of the most interesting nature; while those whose minds are not like his, stored with classical knowledge, gaze with tasteless wonder, or phlegmatic indifference; and exclusive of those monuments of antiquity, he will naturally desire to be acquainted with the present inhabitants of a country which at different periods has produced men, who, by one means or another, have distinguished themselves so eminently from their contemporaries of other nations. At one period, having subdued the world by wisdom and firmness of their councils, and the disciplined vigour of their armies,

Rome became at once the seat of empire, learning, and the arts.

Lastly, by visiting other countries, a subject of Great Britain will acquire a greater esteem than ever for the constitution of his own. Freed from vulgar prejudices, he will perceive that the blessings and advantages which his countrymen enjoy, do not flow from their superiority in wisdom, courage, or virtue over the other nations of the world, but in some degree from the peculiarity of their situation in an island; and above all, from those just and equitable laws which secure property, that mild free government which abhors tyranny, protects the meanest subject, and leaves the mind of man to its own exertions, unrestrained by those arbitrary, capricious, and impolitic shackles which confine and weaken its noblest endeavours in almost every other country in Europe. This animates industry, creates fertility, and scatters plenty over the boisterous island of Great Britain, with a profusion unknown in the neighbouring nations, who behold with astonishment so many British subjects roaming discontented through the lands of despotism in search of that happiness which they have a much better prospect of enjoying in their own country.

*Cœlum non animum mutant qui transmare currunt,
Strenua non exercet inertia, navibus atque
Quadrigis petimus bene vivere. Quod petis, hic est.**

* If they, who through the vent'rous ocean range,
Not their own passions, but the climate, change,
Anxious through seas and lands, to search for rest,
Is but laborious idleness at best.

JUBILEE

Is a ceremony evidently in imitation of the Roman secular games which were exhibited every hundredth year in honour of the gods.* They lasted three days and three nights; they were attended with great pomp, and drew vast numbers of people to Rome from all parts of Italy and the most distant provinces.

Boniface the Eighth recollecting this, determined in the year 1300 to introduce something analogous, which might immortalise his own name, promote the interest of the Roman Catholic religion in general, and that of the city of Rome in particular. He invented a few extraordinary ceremonies, and declared the year 1300 the first jubilee year, during which he assured mankind that Heaven would be in a particular manner propitious in granting indulgencies and remission of sins to all who should come to Rome, and attend the functions there to be performed at this fortunate period, which was not to occur again for a hundred years. This drew a great concourse of wealthy sinners to Rome; and the extraordinary circulation of money it occasioned was strongly felt all over the pope's dominions.

Clement the Sixth, regretting that these advantages should occur so seldom, abridged the period, and declared there would be a jubilee every fifty years; the second was accordingly celebrated in the year 1350.

* The *Carmen Seculare* of Horace was composed on occasion of those celebrated by Augustus in the year of Rome, 736.

Sixtus the Fifth imagining that the space was still too long, once more retrenched the half; and ever since there has been a jubilee every twenty-fifth year. It is not likely that any future pope will think of shortening this period; for instead of the wealthy pilgrims who flocked anciently to Rome from every quarter of Christendom, most of those who come now are supported by alms during their journey, or are barely able to defray their own expences by the strictest œconomy; and his holiness at present is supposed to derive no other advantage from the uncommon fatigue he is obliged to go through on the jubilee year except the satisfaction he feels in reflecting on the benefit his labours confer on the souls of the beggars, and other travellers, who resort from all corners of Italy to Rome on this blessed occasion.

The states which border on the pope's dominions suffer many temporal inconveniencies from the zeal of the peasants and manufacturers, the greater part of whom still make a point of visiting St. Peter's on the jubilee year. The loss sustained by the countries which such emigrants abandon, is not balanced by any advantage transferred to that to which they resort, the good arising in the whole being entirely of a spiritual nature. The greater number of pilgrims come from the kingdom of Naples, whose inhabitants are said to be of a very devout and very amorous disposition. The first prompts them to go to Rome in search of that absolution which the second renders necessary; and on the year of jubilee, when indulgences are to be had at an easier rate than at any other time, those who can afford it, generally carry away such a stock as not only is suffi-

cient to clear old scores, but will also serve as an indemnifying fund for future transgressions.

IGNORANCE OF PHYSICIANS.

ALAS! how is it possible that physicians should avoid mistakes? If the ablest mechanic were to attempt to remedy the irregular movements of a watch, while he remained ignorant of the structure and manner of acting of some of the principal springs, would he not be in danger of doing harm instead of good? Physicians are in the situation of such a mechanic; for although it is evident that the nerves are the organs of motion and sensation, yet their structure is not known. Some anatomists assert they are impervious chords; others, that they are slender tubes, containing a fluid. But what the nature of this fluid is, whether it serves only to nourish the nerves themselves, or is the medium by which they convey feeling and the power of motion to other parts, is not ascertained even by those who argue for its existence; far less is it explained in what manner ideas, formed within the brain, can, by the means of solid chords, or by a fluid contained in tubes, communicate motion at pleasure to the legs and arms. We are ignorant why the will, which has no influence over the motion of an animal's heart, should find the feet obedient to her dictates; and we can no more explain how a man can move one leg over the other by volition or the mere act of willing, than how he could by the same means move Ossa on the Olympus. The one happens every moment; the