

judges hard to make their qualifications, and to need finishing the spiritual part of the education by an equal education of the mind.—I cannot recollect myself to the idea of an honoural period, or to that separation of private from public virtue, which some think to be possible. Is it to be expected that—But I must forbear. I am afraid of applications, which many are too ready to make, and for which I should be sorry to give any just occasion.—and, after all, I think it is allowable in a patriot to be a generalist, and man, or, in any words, a hypocrite, a Cantor, a Court Doctor, or as a minister of the gospel, provided he be not a priest of Spain, established church, and be allowed to assume the management of the State. If Dr. P's sentiments had their due weight on men's minds, this world would soon be a Kingdom of what inconstant hangers to a Christian League, who know, on the best authority, that Heaven is not to be found on this earth; that there must be a new Jerusalem, and no abiding city here! Is it then worth any man's while to be a citizen of those States that in which his birth has placed him, and to extend his view beyond the sphere of action wherein Providence has given him? Is not contemplating the happiness of the Church and State, and far more than that, individual, ten compass with their most ardent desire and attention? How astonishingly contrary to the conduct of our blessed Saviour is that of the men who, in modern times, sanction themselves under his example! He wept over the wicked country which he loved; but he did not institute Constitutional or Revolution societies, or Whig Clubs, or intere in the least in the civil government of the world. He did not dictate to Kings.—because his kingdom was not of this world. The fiscal contract, the foundations of civil policy, are not to be found in the New Testament. St. Paul's devotion of himself for his kindred according to the flesh, was not to effect any change in their government, to reform their theocracy, and rescue them from the Roman yoke: he would have given his life for their conversion to the right faith, and their reception of the promised Messiah, just in the same energy of phrase

as the various Ideas of Poetical Excellence, &c. Jan. as he speaks out before Agrippa.—Did Jesus Christ say a word against the tax or the rebellions of the Roman government? and can we suppose, while he now on earth, he would declaim against exile, and the restraint of a prison from whole legislatures, unchecked as it is, nor provoke pillory or imprisonment, and make himself the martyr of a party, and the incendiary of his country, as has been given the smallest hint that such an interference in our national concerns will consist of an abundant entrance into his Kingdom? Depose them, good Doctor, nor be witness to such an event as was purposed the degradation; nor in the conclusion of leaving peace on earth, or the prohibition of the rebellion of Madras's reign! Dr. P's incendiary in civil, political, religious, rights! No: live to see the success of the thirty millions of people, and to depose it, as you did of dear America! Live to be convinced that the world must be wickeder, and the passions of mankind more yet hotter. For the end is not yet. May the Father of the Universe spare raised to get the religion of his instructed, bewilder'd creatures to a sense of their dependance on him, and the supremacy of his revelation to human reason and Agency! Conspire to break the shades of Milton, Locke, Sidney, Hoadly, Montaigne, Fenton, Turpin, and a long list of others, left they should severally arise and say, "Why hast thou disappointed me to bring me up? Believe a layman for once, that the religion you profess to teach was made for the hearts of individuals; that the rights of men and citizens, Magna Charta, and the Bill of Rights, with all the remonstrances and petitions and addresses engrais'd on them, are not once to be found in the Gospel of Christ, or the law of Moses, which he came not to destroy but to fulfil.

On the various Ideas of poetical Excellence and undisturb'd Genius. By W. Hamilton Reid.

UCH has been the force of long custom, that an universal taste for poetry, and their reception of the promised Messiah, just in the same energy of phrase

Genius. By W. Hamilton Reid, "Wallis's Librarian Mad 2100,

many labors; that instead of the several distinctions have been run into; hence the distinctions of new and old fashions, and that respect to parity, that has taught many, like Goldsmith, to despise lyric poetry and blank verse, odes, sonnets, &c. and to relish nothing but rhyme, and the common verse of five feet, or ten syllables. There seems to be something in human nature that inclines to the fashion of parties, and as to the preference of eminence, on either side, express themselves passionately, feed themselves, will as often occur as they do in religion. Pope is too much of the didactic poet, or, as Mr. Warren has said, the poet of reason, to be looked upon as the standard of universal excellence; and it is beyond a doubt, that the ease of comprehending him and his level powers, have increased the number of his admirers above any other qualification he was possess'd of—and Goldsmith was certainly envious, or angry, when he wrote the preface to his *Deserted Village*, loaded, with Pope, Johnson, &c. on this side of the question, the appearance, at a distance must be rather formidable; but it will appear a plain case to the more penetrating, that if either of these had been capable of performing in blank verse, the lyric ode, sonnet, or the Spenserian stanza, some of the heroes of the *Dunciad* had been spared, Goldsmith been silent, the life of Spenser have been given with the lives of the poets, and the small fry that have lately rail'd an outcry against the sonnets of Mrs. Smith, W. Hamilton Reid, &c. in some of their daily printings, might have lived their twelve hours without being heard of.—Let it remain as an infallible criterion of merit, that those who have excelled in the difficult, could have excelled in the easy; and if some of them have given no specimens, it has been for want of inclination, not ability.—To make a more immediate application, either Milton, Shakespeare, or Dryden, separately considered, have infinitely more to recommend them as standards of universal excellence, than Pope, Johnson, Goldsmith, and all their &c. &c. put together.

It was on account of versatility of talents, that one of the best judges the world has seen ever produced, (Voltaire, I mean) gave Dryden the head of the British poets; that instead of the several distinctions have been run into; hence the distinctions of new and old fashions, and that respect to parity, that has taught many, like Goldsmith, to despise lyric poetry and blank verse, odes, sonnets, &c. and to relish nothing but rhyme, and the common verse of five feet, or ten syllables. There seems to be something in human nature that inclines to the fashion of parties, and as to the preference of eminence, on either side, express themselves passionately, feed themselves, will as often occur as they do in religion. Pope is too much of the didactic poet, or, as Mr. Warren has said, the poet of reason, to be looked upon as the standard of universal excellence; and it is beyond a doubt, that the ease of comprehending him and his level powers, have increased the number of his admirers above any other qualification he was possess'd of—and Goldsmith was certainly envious, or angry, when he wrote the preface to his *Deserted Village*, loaded, with Pope, Johnson, &c. on this side of the question, the appearance, at a distance must be rather formidable; but it will appear a plain case to the more penetrating, that if either of these had been capable of performing in blank verse, the lyric ode, sonnet, or the Spenserian stanza, some of the heroes of the *Dunciad* had been spared, Goldsmith been silent, the life of Spenser have been given with the lives of the poets, and the small fry that have lately rail'd an outcry against the sonnets of Mrs. Smith, W. Hamilton Reid, &c. in some of their daily printings, might have lived their twelve hours without being heard of.—Let it remain as an infallible criterion of merit, that those who have excelled in the difficult, could have excelled in the easy; and if some of them have given no specimens, it has been for want of inclination, not ability.—To make a more immediate application, either Milton, Shakespeare, or Dryden, separately considered, have infinitely more to recommend them as standards of universal excellence, than Pope, Johnson, Goldsmith, and all their &c. &c. put together.

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never likely improve a genuine taste, however it may be encumbered.

This leads to a discussion of the mode of writing that has attracted the most of the public attention for some time past, that is, the sonnet. One thing occurs to us, that, the more simple these are in their construction, the longer they will please. This is evident in the admission of Mrs. Charlotte Smith have obtained, in preference to many others.

The author of the Canon of Criticism wrote several in imitation of the Italian, or Petrarchian mode, but they had few readers. "The frequent recurrence of the rhyme," has been noticed as a defect in the Italian poets, as it arose from a want of variety in their terminations. An imitation of these, among us, undoubtedly requires the skill of a Seward, in their execution; but it is still thrown away upon the many; for, as long as the multitude in another respect, will prefer an English or Scots tune to an Italian air or melody, so long will the common ear prefer the simple sonnet, viz. that composed of three stanzas of alternate three and a couplet. No derogation, notwithstanding, is intended to either of these: genius is genius, whatever direction it may take. But genius independent of acquirements, or unlettered, has been much talked of these few years past; and, according to some critics, if they were not ironical, it is now frequent! Priestsford to it may have become frequent. Chatterton, Robert Burns, Mrs. Yearley, and W. Hamilton Reid, in the poetical world, have set it on this foot; but it was the untimely death of the former, more than his merit, that made his advocates to warm in his favour; and, with Dr. Gregory, every fashionable mind is liable to be transported with pity and indignation. Burns's claim is admitted—Mrs. Yearley has many admirers—and the public have been long delighted with Reid's inspiration, in every channel he has appeared in; and in some of them, his abilities have been mentioned by some of the first characters in the literary or poetical world. But, chiefly viewed, unlettered genius is but the creature of the moment; the love of writing naturally begets a love of reading, even where it did not exist as a previous

habit. Few, as some able critics have observed of Chatterton, "write to be read without reading to write;" but the mischief is, that too many people content learning with knowledge, good sense, or discrimination. There is, as Mr. Pope says, a vast difference between learning, intelligence, or languages; and if a man has knowledge, it is not one great matter whether he has it from any language or another.

Upon the whole, the ardour of those who have been too warm in the cause of unlettered genius is to be excused, as it is evident that much of the lumbance of learning or intelligence may be whipped into any dull subject, in the course of a number of years. Simple poetic genius is then a capacity for fine writing; and, properly, the best ground for letters, as far as they are concerned in composition; so that it is an unfounded notion, that a capacity for writing good prose is not congenial with a poetical genius.

For who that had a genius for poetry but excelled in prose? Pope's was the most musical, Swift's the most correct, and Milton's eminently nervous; and without any idea of comparison, we could even point out some prose pieces of Mr. Hamilton Reid's, which, deriving their excellence from his reading, scientific taste, and powers peculiarly discriminative, would, like the *versatility* of his poetical talents as much excite astonishment at his obscure situation, as they would tend to gratify any other affection.

Description of the Mountain Hare, or Lepus Verticolar.  
By Mr. Am-Sinn.

WORKS of natural history we find accounts sufficiently accurate of the common hare, but no one has, as yet, spoken with any certainty respecting the *verticalis* hare, or hare that changes its colour. This animal, though called sometimes the mountain hare, is found in Russia, Siberia, and other countries where there are no mountains; and, according to Britton, Pennant, Forster, and Pallas, is a distinct species; for Mr. Rothout-Van-Berchem says, very properly, that it never mixes with others,

and that its mode of living is quite different from theirs.

This hare, which differs from the other species in its exterior configuration, and by its manner of living, has a head not quite so long, but somewhat rounder than that of the common hare; its cheeks are broader, and its nose and ears longer in proportion. By means of long hooked, and very sharp claws, which it has the power of contracting and extending at pleasure, it can support itself, and run on the surface of the snow. On this account it may be distinguished from the common hare, by the traces of its feet. Its hind legs, which are as long as those before, render it fitter for leaping over rocks, and traversing precipices. It is more lively, and less timid than the common hare. Its fur, which is softer, is whiter in winter, and becomes grey in summer on the head, neck and back. The long hairs are then of a blackish colour, in the greater part of their length from the root; they then grow yellow, afterwards pale, and at length black altogether at the points.

The down is of a whitish grey colour; the belly remains white, as well as a part of the ears, the tips of which are black. The tail also remains white, with a little black at the point. Being perfectly white in winter, its colour begins to change gradually, in the months of April and May, and in autumn it again resumes its robe of white. The mountaineers, therefore, establish on this subject very just calculations respecting the course of the seasons. If any snow happens to fall in summer, it conceals itself under it; for its colour, which is then grey, a little inclining to brown, is then grey, a little inclining to black, as its colour approaches near to that of the rocks, it is on this account sheltered from its enemies.

The Lepus Verticolar inhabits desert and mountainous countries, where there are neither trees nor shrubs. When dry or green herbs, which it fetches by removing and digging up the snow with its claws. If not disturbed, it feeds in the night-time, and sleeps during the day; the greater part of the time with its eyes open; but when it has been disturbed, it hides itself for some

days under stones, and the hollow recesses of rocks. In winter, it often descends to the neighbourhood of hay-stacks and barns. If there are two, as often happens, one places itself before the barn, and another behind it; and, what is very astonishing, if one of them be surprised, it goes round to awaken the other, and they both betake themselves to flight together. In summer, they feed in the mountains, which maybe considered as their real place of abode, which they find on the Alps, and of which they gnaw the leaves, till the commencement of winter, than the *mutetina*, the *acutella magellana*, &c. &c. shrub *daphnis*: In winter, all sorts of coarse herbs, except a few, such as the white bellflower. It is not ascertained whether they drink water; as they feed in the night-time, the dew seems to be sufficient for them in summer, and in winter the snow, with which the herbs are then covered. When this animal is bred in houses, it may gradually be accustomed to milk, but with difficulty to water, which it can do without, when it gets any thing green, such as cabbages and fruit. However well it may be treated it always dyes after liberty, and if it can escape it betakes itself to the summits of the highest mountains.

Hunters have no other means of distinguishing the sex of these animals, but by the manner in which they sleep. The male sleeps with his head raised up, and supported on his ears; but the female places her head on her legs, and bends back her ears on her neck. They copulate for the first time in the month of February, and the females bring forth their young in April and May; they nourish them only for three weeks, at the end of which they leave them to themselves, and soon after forget them entirely. They copulate, both in July and August, the number produced each time is from two to six. A male and a female reared together in a bottle never engender. When the young are brought forth, they are no longer in the womb; in a few days, however, they are in a condition to leap from the

mountain.

Hib. May. Jan. 1790.