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THE  
**ANTI-JACOBIN**  
REVIEW AND MAGAZINE;

OR,

*Monthly Political and Literary Censor.*

FROM

JANUARY TO APRIL, (INCLUSIVE,)

—1800.—

WITH AN APPENDIX,

CONTAINING

*AN AMPLE REVIEW OF FOREIGN LITERATURE.*

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“ Truth be your guide; disdain ambition's call;  
“ And if you fail with truth, you greatly fall.”

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VOL. V.

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*Call.*  
LONDON:

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1800.

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ART. VII. *The Annual Necrology, for 1797-8; including also various Articles of neglected Biography.* 8vo. Pp. 653. Phillips. London. 1800.

THE proprietor of this work is certainly entitled to the merit of *industry*, and, as a most laborious and indefatigable champion of the cause which he has undertaken to support, has the strongest possible claims to the gratitude of his party, and to every species of encouragement and reward which it may be in their power to bestow. Whether he be considered as laudably vigilant in circulating the patriotic writings of the *theophilanthropist* Paine, at a most critical period; as founding forth the praises of the virtuous "founders of the French Republic;" as culling the flowers of Jacobinism, (the "spirit of public journals") from the choice parterres of the *Chronicle*, the *Courier*, and the *Post*; as holding up the virtues of "public characters" to public admiration; or as diffusing the benevolent principles of French and British philosophers in his "*Monthly Magazine*," his labours must be deemed equally beneficial and praise worthy, both in a public and private point of view.

The bulky volume before us contains what might be properly denominated *biographical memoirs* of four and thirty different persons, who died between the years 1756 and 1798, of which sixteen were foreigners and eighteen natives of Great Britain: the accounts of the former are chiefly abridged translations of foreign publications; and those of the latter principally compiled from well-known works, and interspersed with little original matter. The editor speaks modestly of his own

own qualifications for the conduct of such a work ; he tells us that " of all the requisites demanded" he " can boast only of industry and good fortune. The first has enabled him to collect many curious particulars which might otherwise have remained for ever in oblivion," (we sincerely wish that he had condescended to point them out ;) " and, in consequence of the second, he has had an opportunity, partly from his own knowledge of individuals, and partly in consequence of the liberal assistance of others:" (he here specifies the *twelve* lives which, he says, were contributed by various correspondents) " to detail a variety of interesting facts."—But his modesty is confined to the preface, for, in various parts of the book, he assumes a tone of decision on important points, and his confidence is generally proportioned to the weakness of his positions, as we shall frequently have occasion to shew.

The character of Condorcet is traced by the partial pen of his friend, the astronomer, Lalande, who has done little more than give a sketch of his literary life, containing nothing that was not known before, and neither calculated to excite interest nor to gratify curiosity. A more copious account of his life, it seems, may be expected from his friend *Garat*, the Jacobin Minister of injustice ; such a philosopher deserves such a biographer !—The Editor of the work before us might very easily have collected a number of well known incidents and anecdotes to enliven the dull monotony of Lalande's narration. We are particularly surprized, that he should have neglected to notice the connection that subsisted between Condorcet and Paine, when they concerted together a public declaration of war " against the whole Hell of Monarchy." It is a feather in the cap of the Republican *Marquis*, of which it is the height of cruelty to deprive him. We are told that D'Alembert was accustomed to say, " that he resembled a volcano covered with snow, *because* he was good, simple, tranquil, and complaisant" !!!—Surely this imputed *goodness, simplicity, tranquillity, and complaisance* of a volcano, merited, at least, an explanatory note from the Editor, if only from compassion to his unenlightened readers.

The sketch of the life of the justly celebrated Lavoisier is also translated from the French of Lalande. It is well known that he fell a victim to the tyranny of Robespierre, and his loss was deeply lamented by every friend to science. To the same pen has the Editor been indebted for the *panegyric* on Bailly, the unfortunate mayor of Paris, whose republican address to his insulted Sovereign, on his entrance into Paris, in the first year of the revolution, ought not to have been omitted. This misguided man, whose talents and virtues deserved  
a better

a better fate, fell a victim to the Republican tyranny which he had contributed to raise on the ruins of the throne. He perished miserably on the scaffold; and his death was attended with circumstances of atrocious cruelty peculiar, thank Heaven! in modern times, to Republican France.

The life of Burger the author of the terrific tale of Leonora, affords materials which, in skilful hands, might be rendered the bases of many an instructive lesson. But the Editor appears to possess neither the ability nor inclination to extract sweets from poison, to turn the vicious propensities and perverse conduct of the human mind to the advantage of morality and virtue. The short account that is given of Burger proves him to have been a man of strong talents but bad principles. Almost immediately after the death of a wife, to whom we are given to understand he was tenderly attached, whose conduct during the ten years which they passed together, appears to have been exemplary, he married her younger sister, who died in child-bed soon after! The incident which led to his third marriage is too curious to be omitted. It occurred soon after his appointment to the office of Professor of Philosophy, at the University of Gottingen, in November 1789.

“About this time an anonymous Poem arrived from Stutgard, in which the author, who was a female, professed to have attached herself to Burger, from the perusal of his *heart-felt* poems; and, with a liberal zeal, by way of recompence, offered him her hand in marriage. The verses were well turned, and highly complimentary; and there was an interesting singularity in their heroic cast of sentiment. Burger drew up a very gallant reply, and printed both the poems in the Almanack of the Muses. Intimations now came in whispers, that the lines were intended for the individual, not for the public. Burger set off for Stutgard. The Syren pleased not only when she sung; and Burger married her *immediately*. It is melancholy to relate, that this truly poetical” (why not *philosophical*?) “union afforded no source of happiness to the husband; and that, in 1792, in little more than three years cohabitation, a separation was accomplished by application to a court of justice.”

This consequence, and this termination of an union, so contracted, however “melancholy to relate,” were certainly very natural; and, we believe, none but the Editor of this volume, and others ejusdem farinae, would consider either party as a fit object of compassion. It was from this female philosopher of Germany, we suppose, that the late Mrs. Woolstonecroft, and her pupil Miss Mary Hayes, derived their *principles of courtship*. Respecting this last mentioned lady, we cannot but think the forbearance of the philosopher Godwin and his worthy disciples, to act up to the principles which

which they professed when so glorious an opportunity occurred for reducing them to practice (they will understand us) was an instance of unphilosophical pusillanimity, calculated to contract the sphere of their influence, and ultimately to disgrace and injure the good cause.—Burger died in June 1794, in his 47th year.