

French and Latin Dictionary; for the Use of the DAUPHIN. The Seventh Edition. for the use of Schools. By ANDREW TOOKE, A.M. London: Printed for J. WALTHOE in the *Temple-Cloysters*. 1717."

The frontispiece is a view of the Pantheon at Rome, drawn in the most villainous perspective, after which we come to the Editor's epistle "To the Reader." He begins by admitting that there are many works on the subject already, some might think enough. He dismisses this satisfied "some" as "few and unexperienc'd," and naturally prefers the "advice of many grave Persons of known Skill in the art of teaching; who, tho' they must acknowledge that Godwin, in his *Antiquities*, has done very well indeed on the Whole, yet can't but own that he has been too short in this point: that Rosse,"

. . . in brief that Rosse is as tedious as Godwin is brief, and that Gattruchius "as D'Assigny has translated and dish'd him out to us" is confused and badly corrected. For all of which good reasons, and also, we may presume, because six editions had already been sold, Mr. Tooke of the Charter-house boldly puts forth this new edition and points to its "compleat and significant Index" and other improvements, with a just pride.

The interlocutors in the Dialogue are "Palæophilus," the pupil, and "Mystagogus," the preceptor, and the scholar commences by giving a dig (quite unintended by the Author, one may be sure) at the drawing of the frontispiece.

"P. What sort of Building is that before us, of so unusual a figure? For I think it is round, unless the Distance deceives my sight.

"M. You are not deceiv'd . . . Let us go and view it."

Mystagogus then proceeds to en-

lighten his pupil on the causes of idolatry, puts his finger on the date of its commencement, the last year of Noah's life, and identifies Jove with Belus the founder of Babylon.

At the end of the chapter they are at the door, and the next introduces them within the temple, the pupil exclaiming "Good God, what a crowd of *dead Deities* is here!" to which the master, with the complacency of one who is past being astonished, replies by assuring him that "this is the smallest part of them." He volunteers a description of these Deities, adding with vast modesty, "if at least my Talkativeness is tolerable to you." Of course the scholar answers "Sir, you jest when you call it Talkativeness. Can any discourse be more pleasant to me?" It is quite clear that if he had not said so, Mystagogus would have been terribly put out, would probably have essayed to birch Palæophilus then and there, and thus have afforded the attentive gods an opportunity of enjoying their favourite spectacle, a good man struggling with adversity, in the shape of a recalcitrant pupil. I have often wished, in reading the innumerable books cast in the form of question and answer, that the child had been allowed to reply in some other and more natural way than the mealy-mouthed manner you invariably find there. I suppose the writers desired to inculcate submission and good manners, but it has a diabolical effect when you come across a passage such as this: "Now, Charles, you have listened very attentively to me for six hours without so much as asking permission to absent yourself for the purposes of prandial refreshment. Shall we desist? or would you prefer me to finish the second part of the history of the Babylonian Empire?"

Charles is sure to reply that although under other circumstances he should feel tired and hungry; yet the