trasts, either in a moral or a literary point of view, than that of Gilbert Wakefield ; and he has accordingly been depicted, by critics and historians of various sentiments, in colours the most opposite and the most discordant. “ Of his parti­cular modes of thinking on religious and political subjects,” says Dr Lindsay, “ different men will form different opi­nions : concerning the integrity of his heart, and the con­sistency of his character, there can be but one opinion amongst those who enjoyed the happiness of his acquaint­ance.” It would indeed be difficult to find a more splen­did example of high honour and self-denial, and of magnifi­cent liberality, even under actual pecuniary embarrassment, than Mr Wakefield displayed, at a time when he had to sup­port himself, with a wife and six or seven children, on about L.150 a year, in voluntarily paying the expenses of Mr Cuthell on his prosecution for publishing the Reply to the Bishop of Landaff’s Address, which exceeded the whole yearly amount of his income. “ His devotedness to study,” says his friend Dr Aikin, “ was by no means attended with a reserved or unsocial disposition ; for no one could delight more in free conversation, or bear his part in it with a more truly social spirit ; and if, in controversial and critical writ­ings, he was apt to indulge in the contemptuous and severe expressions which he found too much sanctioned by pole­mical use, in disputation by word of mouth he was singu­larly calm and gentle, patient in hearing, and placid in re­plying. To conclude the topic of [his] moral character, it was marked by an openness, a simplicity, a good faith, an affectionate ardour, a noble elevation of soul, which made way to the hearts of all who nearly approached him, and rendered him the object of their warmest attachment.” But “ he wanted time or patience,” says Dr Parr very justly, “ for that discrimination which would have made his con­jectures fewer indeed but more probable, and his principles more exact: [yet] I shall ever think of him as one of the best scholars produced by my own country in my own age.” The compliments of Heyne, and of his pupil Jacobs, are still more elaborate ; but it is well known, that when Porson was one day asked for a toast, with a sentiment from Shakspeare, he gave “ Gilbert Wakefield, *What's Hecuba to him, or he to Hecuba?"* and there was quite as much of truth as there was of neatness in the application. A reviewer of his Life in the British Critic, by no means favourably disposed towards him, readily admits that “ he was strictly and enthusiastically honest, and seems to have acquired even a passion for privations : these feelings, added to his pride of independent thinking, led him, we doubt not,” he says, “ to abstain from wine ; to have relinquished in part, and to be tending entirely to give up, the use of animal food, with various other instances of peculiarity. Knowing his own assiduity, and giving himself ample credit for sagacity, he thought that he was equal to the decision of every pos­sible question : and thus he became bigoted to almost every paradox which had once possessed his very eccentric under­standing. He was as violent against Greek accents as he was against the Trinity, and anathematized the final N as strongly as episcopacy. Whatever coincided not with his ideas of rectitude, justice, elegance, or whatever else it might be, was to give way at once, and to be rescinded at his pleasure, on pain of the most violent reprehension to all opponents ; whether it were an article of faith, a principle of policy, a doctrine of morality, or a reading in an ancient author, away it must go, *χύνεσσιν οἰωνοισί τε πᾶσι,* to the dogs and the vultures. These exterminating sentences were also given with such precipitancy, as not to allow even a minute for consideration. To the paper, to the press, to the [public], all was given at once, frequently to the incurring of the most palpable absurdity. Thus the simple elegance of *O beate Sexti,* in Horace, was proposed, in an edition of that author, to be changed to *O beatě Sexti,* though the alteration, besides being most bald and tasteless, produced

a blunder in quantity so gross, that no boy, even in the middle part of a public school, would have been thought pardonable in committing it. By faults [either] original or habitual, his sincerity became offensive, his honesty haughty and uncharitable, his intrepidity factious, his acute­ness delusive, and his memory, assisted by much diligence, a vast weapon which his judgment was totally unable to wield.”

It is not impossible that Mr Wakefield might have been more successful in his studies, if he could have fount! suffi­cient motives for directing them rather to scientific than to philological pursuits ; for he seems to have been fully im­pressed with the superior dignity of science to that of any department of philology. “ Compared with the noble theories of mathematical philosophy,” he says, “ our *classi­cal* lucubrations are as the glimmering of a taper to the meridian splendour of an equatorial sun.” He would, how­ever, scarcely have had perseverance enough to distinguish himself in that solitary labour which is required for the minute investigation of natural phenomena : and it is seldom that any collateral encouragement is held out, in this coun­try, for the continued cultivation of abstract science ; while the classical scholar, though he is supposed to be principally occupied with nouns, and verbs, and particles, is, in fact, unconsciously, and therefore most effectually, learning the arts of poetry, and rhetoric, and logic, which have furnished, in all ages, the spur and the reins for urging on and direct­ing the mighty bulk of the body politic, in church and in state, at the will of its leaders. The young man, on the other hand, who commences the pursuit of science with ardour, obtains, if he is most successful, and untormented by unnecessary scruples, a quiet fellowship, a comfortable apartment, and an excellent plain dinner for thc remainder of his life; and if he fails of these, he may chance to be made an exciseman ; or, in the improved arrangements of the present auspicious days, a computer or an assistant as­tronomer ; but with respect to any influence that his pur­suits might be supposed to have on the elevation of his rank in life, or in the independent provision for a family, he must lay no such flattering unction to his soul, but must at all times place his pride and his happiness in the reflection that *at mihi plaudo ipse domi,* which is, in truth, the best sub­lunary support of the wise and the good in every circum­stance of human life. (l. l.)

WAKES. Mr Whitaker, in his History of Manchester, has given a particular account of the origin *of* wakes and fairs. He observes, that every church at its consecration received the name of some particular saint ; that this cus­tom was practised among the Roman Britons, and continued among the Saxons ; and that in the council of Cealchythe, in 816, the name of the denominating saint was expressly re­quired to be inscribed on the altars, and also on the walls of the church, or a tablet within it. The feast of this saint became of course the festival of the church. Thus Chris­tian festivals were substituted in the room of the idolatrous anniversaries of heathenism. Accordingly, at the first in­troduction of Christianity among the Jutes of Kent, Pope Gregory the Great advised, what had been previously done among the Britons, viz. Christian festivals to be insti­tuted in the room of the idolatrous, and the suffering day of the martyr whose relics were reposited in the church, or the day on which the building was actually dedicated, to be the established feast of the parish. Both were appointed and observed ; and at first they were clearly distinguished among the Saxons, as appears from the laws of the Confes­sor, where the *dies dedicationis,* or *dedicatio,* is repeatedly discriminated from the *propria festivitas sancti,* or *celebratio sancti.* They remained equally distinct till the Reforma­tion. In 1536 the dedication-day was ordered for the fu­ture to be kept on the first Sunday in October, and the festival of the patron saint to be celebrated no longer. The