

and intelligence, singular moderation and firmness, unshaken integrity, and a disinterestedness and modesty which adorned all his other qualities.

"His unwearied and judicious labours to promote the best interests of the natives of Africa, will not be forgotten by the friends of that deeply-injured race, and entitle him to a distinguished place among their benefactors. His life was short; but in that short life he did much for God and man.

"The foundation of all his virtues, was a steadfast faith in the Gospel of Jesus Christ. This impelled him to engage in occupations which promised extensive usefulness, supported him under various difficulties and dangers, consoled him in seasons of sickness, and cheered him in the hour of death.

"His widowed mother has erected this Monument as a token of gratitude to God for having vouchsafed to her the gift of such a son, whose filial piety was most exemplary; who, while he lived, was a blessing and comfort to her declining years, and whom she humbly hopes again to meet at the resurrection of the Just."

Mr. URBAN, Oct. 5.

THE insertion of the following Memoirs of a very exemplary Divine, extracted from the new edition of the "Biographical Dictionary," I venture to assert, will be interesting to your Readers. The character of such a pattern of genuine piety cannot be too widely disseminated*.

Yours, &c. SARCOTIENSIS.

"The Rev. John Bold, a pious and useful clergyman of Leicestershire, was born at Leicester in 1679, and at the age of fifteen had made such progress in letters as to be matriculated at St. John's college, Cambridge. Having taken the degree of B.A. in 1698, he retired to Hinckley in Leicestershire, where he engaged in teaching a small endowed school, and retained that employment until 1703, at the humble salary of 10*l.* *per annum*. At the usual age, he was admitted into holy orders to serve the curacy of Stoney Stanton near Hinckley. It appears from the parish register, that he commenced his parochial duties in May 1703; and the care of the parish was confided to him, his rector then residing on another benefice. His stipend was only 30*l.* a year, as the living was a small one, being then in the open-field state. Nor does it appear that he had made any saving in money from the profits of his school: all the property he

* See *Gent. Mag.* for 1812, Part I. p. 17.

seems to have brought with him to his curacy was, his chamber furniture, and a library, more valuable for being select than extensive. When Mr. Bold was examined for orders, his diocesan, (Dr. James Gardiner, bishop of Lincoln) was so much pleased with his proficiency in sacred learning, that he had determined to make Mr. Bold his domestic chaplain; but the good bishop's death soon after closed his prospect of preferment as soon as it was opened in that quarter; and Mr. Bold framed his plan of life and studies upon a system of rigid economy and strict attention to his professional duties, which never varied during the fifty years he passed afterwards on his curacy. Remote from polished and literary society, which he was calculated both to enjoy and to adorn, he diligently performed the duties of an able and orthodox divine; a good writer; an excellent preacher, and an attentive parish priest. He appears, from the early age of 24 years, to have formed his plan of making himself a living sacrifice for the benefit of his flock; and to have declined preferment (which was afterward offered to him) with a view of making his example and doctrine the more striking and effective, by his permanent residence and labours in one and the same place. He appears to have begun his ecclesiastical labours in a spirit of self-denial, humility, charity, and piety. He had talents that might have rendered him conspicuous any where, and an impressive and correct delivery. His life was severe (so far as respected himself); his studies incessant; his spiritual labours for the church and his flock, ever invariably the same. His salary, we have already mentioned, was only 30*l.* a year, which was never increased, and of which he paid at first 8*l.* then 12*l.* and lastly 16*l.* a year, for his board. It needs scarcely be said, that the most rigid economy was requisite, and practised, to enable him to subsist; much more to save out of this pittance for beneficent purposes. Yet he continued to give away annually, 5*l.*; and saved 5*l.* more with a view to more permanent charities: upon the rest he lived. His daily fare consisted of water-gruel for his breakfast; a plate from the farmer's table, with whom he boarded, supplied his dinner; after dinner, one half pint of ale, of his own brewing, was his only luxury; he took no tea, and his supper was upon milk-pottage. With this slender fare his frame was supported under the labour of his various parochial duties. In the winter, he read and wrote by the farmer's fire-side; in the summer, in his own room. At Midsummer, he borrowed a horse for a day or two, to pay short

visits beyond a walking distance. He visited all his parishioners, exhorting, reproving, consoling, instructing them.

"The last six years of his life he was unable to officiate publicly; and was obliged to obtain assistance from the Rev. Charles Cooper, a clergyman who resided in the parish on a small patrimonial property, with whom he divided his salary, making up the deficiency from his savings. Mr. Bold's previous saving of 5*l.* annually, for the preceding four or five and forty years (and that always put out to interest) enabled him to procure this assistance, and to continue his little charities, as well as to support himself, though the price of boarding was just doubled upon him from his first entrance on the cure, from 2*l.* to 16*l.* a year. But, from the annual saving even of so small a sum as 5*l.* with accumulating interest during that term, he not only procured assistance for the last years of his life, but actually left by his will securities for the payment of bequests to the amount of between two and three hundred pounds; of which 100*l.* was bequeathed to some of his nearest relations; 100*l.* to the farmer's family in which he died, to requite their attendance in his latter end, and with which a son of the family was enabled to set up in a little farm; and 40*l.* more he directed to be placed out at interest, of which interest one half is paid at Christmas to the poorer inhabitants who attend at church; and the other for a sermon once a year, in Lent, 'on the duty of the people to attend to the instructions of the minister whom the bishop of the diocese should set over them.'

"This very singular and exemplary clergyman, whose character it is impossible to contemplate without admiration, died Oct. 29, 1751. He wrote for the use of his parishioners the following practical tracts: 1. "The sin and danger of neglecting the Public Service of the Church," 1745, 8vo. one of the books distributed by the Society for promoting Christian knowledge. 2. "Religion the most delightful employment, &c." 3. "The duty of worthily communicating." — *History of Leicestershire*, Vol. IV. p. 975.

Mr. URBAN,

Oct. 5.

IN answer to C.'s enquiry, p. 222, whether a Clergyman is justified in refusing to return thanks to God for the safe delivery of an unmarried woman, I should myself be inclined to think, that although he is not liable to any ecclesiastical censure (that I am aware of) for so doing, yet that it would be highly improper to refuse to offer up

the prayers with her on that occasion. In the first place, because the Rubric (which is the Clergyman's guide) does not forbid an unmarried woman to use it. In the second, because a woman so unfortunately situated, has more reason than any other to return most hearty thanks to God, who, though she has sinned against him, has graciously supported her in that most trying hour. And thirdly, because I think it most highly indecent that a solemn act of thanksgiving to God should be degraded to the mere certificate of human conduct; becoming, by this means, a merely complimentary human form, instead of a sacred solemn act of religion. Let it also be remembered, that we are told, "that those who are well need not a physician, but those who are sick;" and on what occasion these words were spoken by such high authority. Are those who have sinned to be driven from the House of Prayer—from the Throne of God—the God of Mercy?

D.

††† *We are much obliged by this worthy Correspondent's hint, and have often thought on what he recommends; but the task would be far more difficult than he imagines; neither could we possibly spare the article he advises us to omit.*

Mr. URBAN,

Oct. 8.

YOUR Correspondent C. from Grantham makes an inquiry, for an answer to which I should presume that a reference to the Rubric prefixed to the Form of "Thanksgiving of Women after Child-birth" would suffice. There appears not the least ground for rejecting any party presenting herself to offer such "thanks," but what might be thought equally to apply to the case of an illegitimate child presented for Baptism, who *must* be "suffered to come unto Christ;" any such rejection being surely not in the breast of an individual, as the officiating minister. The criminality on her part being the object of a due process elsewhere, I should think any one unfounded, as well as unkind, in making himself responsible for a negative which might preclude a woman, perhaps "more sinn'd against than sinning," from encouragement to return from the error of her way. I should suppose a sense of shame much more likely to restrain a woman from presenting herself under such circumstances

circumstances in such a situation before a congregation, than hardened habits to embolden her in appearing to defy the censure of all present; where one should charitably hope that the "great pain and peril of childbirth," and the confinement following her preservation from it, might have induced her to avail herself of that leisure for reflection on the conduct which occasioned it, and might tend to her amendment in life. She is more likely to think, from the form which our Church adopts, that "Religion requires a woman should return thanks to God in a public manner for so great a deliverance," according to the argument in Burn's Ecclesiastical Law (article Child-birth), than to know, that "if she would not be churched at the proper time, she might be forced to it by ecclesiastical censures." I apprehend there would be no danger in modern times, of a woman, whether married or single, being "excommunicated for contempt*" for "refusing to conform, when coming to be churched, to the custom of being covered with a white veil;" which is, it seems, the "canonical" interpretation of the words in the Rubric, "decently apparelled." A recent Act of the Legislature has made the fear of appearing in white apparel of another fashion rather obsolete, or unnecessary in most cases.

As far as matter of fact goes, in support of matter of opinion, I can only say, that your present Correspondent recollects his own having, in the course of officiating for nearly half a century past, had occasion once, at least, to exercise his own discretion in such a case. The only distinction he remembers to have made was, what he had sometimes made according to the circumstances of the families, where he was acquainted with them, as to the event of the *then Child-birth*, or the number of children of married persons, in reading the 116th or the 127th Psalm, as left to his option. He would add, that the party so admitted was a pauper, where the "accustomed offering" was declined in course, as in the case of paupers usually. Perhaps it may be deemed on this occasion not impertinent to this subject, if he mentions, that it is sometimes requested of the Clergy to church, as it is "commonly called," the woman in her chamber.

* See Burn, ut supra.

I recollect on such an application, the late Mr. James Merrick, of Reading, formerly Fellow of Trinity College in Oxford, being consulted as a most respectable adviser, and an impartial one, as having, though in orders, no parochial cure in his charge. It seemed to him an absurdity, that any person should think of returning public thanks in private; and he quoted, as a matter somewhat similar, an instance of a Curate being pressed, and unwilling to refuse, when requested to administer public Baptism of an infant in private; instead of the usual address "to the God-fathers and God-mothers on this wise, Ye have brought this child here to be baptized," he said, "Ye have brought me here to baptize this child." E.J.

Difficile emergunt, quorum virtutibus
obstat

Res angusta domi.

Mr. URBAN, *Abbots Roding,*
Sept. 28.

AS a friend to the Education of the Infant Children of the Poor in general, I shall beg leave to insert in your widely-circulated Magazine, some few observations, which, I conceive, might promote, not their interest alone, but conduce also to benefit the publick at large: since the effect of good education is felt not merely by the individual, who in a variety of ways reaps the benefit personally, but communicates to an unnumbered multitude some fruits of his acquisition in the school of learning.

Without any farther introduction to the importance of my subject, I would propose, that as every parish in the kingdom has its appropriate parochial minister, by whom the Poor have the Gospel preached to them, so should every village, and every parish, have a School-master, or School-mistress, either licensed by, or approved of, the Bishop of the Diocese. For the support and maintenance of such School-master or mistress, the stipend, I think, might with great ease be so provided, as not to press materially upon any one subject contributing to so beneficial an institution.

The several ways and means by which I would meet the expenditure of so extensive a charity, would be by raising, under the authority of the Legislature, the following different contributions. To

To begin with my own profession:

Let every non-resident Clergyman, without exception, be required to pay into the hands of his archdeacon, or diocesan, one shilling in the pound, according to the annual value of his benefice. If he be possessed of more than one, as a pluralist he would not be aggrieved by paying some small proportion from each for the good of the publick.

Adopting a measure, which, till very lately, prevailed in the establishment of his Majesty's household, when every chaplain who was promoted to a deanery or a bishoprick, made a donation of some piece of plate to the chaplains' table, let it be provided, that every clerk who should be preferred to a stall in a cathedral, or canonry, or deanery, or bishoprick, should be required to contribute a certain sum *ad valorem*.

From the translation of Bishops might arise an additional resource, to feed the stream of this public charity.

As a minor provision, where no one with justice could complain, be it exacted from every rector and vicar, not answering to his name at the archdeacon's and at the bishop's visitation, that he pay a certain small fine.

In lieu of the additional fees which we are accustomed to pay at a bishop's primary visitation, let the charity in question reap that benefit.

Upon this last article, I have to request that I may be indulged with a short digression, and to leave upon record in this printed page, that the fees which we formerly paid at the primary visitations of the two preceding Bishops of London, were remitted by our present liberally-minded Diocesan; and I request that it may further be added, as a pleasing remembrance of his hospitality, that the invitation which was given to dine with his Lordship by the chaplain was attended with no expence whatsoever. This was a novelty, to which, in other times, we were perfect strangers.

In answer to those contributions which I have proposed to be levied upon the regular Clergy, let every Lay-rector, and every ImproPRIATOR, upon his succeeding by inheritance to, or by purchasing, such revenue of the Church, be required to pay his first fruits, as we do — his tenths likewise annually, as the Clergy of the Church Establishment do; and instead of what we pay for procurations, synodals,

&c. let him pay a stipulated sum for the support and encouragement of these little schools of village learning.

Charged with none of the expences of presentation, institution, and induction — qualified by no preparatory academical education; and under no restriction of age, or sex, or condition; for, the infant in his cradle, the spinster at her distaff, or the soldier in his camp, or the seaman afloat, or the manufacturer at his loom, may equally possess what the strong hand of power wrested from the Church —

"Tros, Tyriusve suat, nullo discrimine habetur" —

subject to no simoniacal disqualification in buying and selling their right of tithe — exempt from all parochial residence, and fettered with no expence in providing for the duty of the Church — it should seem, that those who are admitted to all these privileges and advantages beyond the benefit of the clergy, would cheerfully and readily contribute their quota towards promoting so benevolent an institution as that of educating the infant children of the Poor.

My next proposal, I doubt, will appear too unpopular to encourage any prospect of success. I should propose to derive from every landed estate, where the proprietor never resided, three pence in the pound from the rent received. The propriety of the measure appears very obvious, from the number of family mansions which have lately been pulled down to the ground, to the heavy loss of the Poor, and to the injury of all the tradesmen in the neighbourhood: and not less, also, from the consideration, that on the Tenants' Day, when the steward receives the annual or half-yearly rents for his principal, seldom or never is he authorized to leave a guinea behind him for the industrious and laborious cottager.

As a further aid, to promote that plain and simple education hereby intended, I would recommend a Sunday Toll, to be collected at every turnpike throughout England, for carriages of every description, for horses, mules, asses, sheep, and oxen.

In mercy to the post-horse, so licentiously and wantonly abused by the driver, as well as by too many of our Legislators in each House of Parliament, who profane the Sabbath by travelling on that day, to the great dishonour

dishonour of God, and the decay of true religion, every Post-master letting horses on that day should be required to pay a duty amounting nearly to a prohibition.

A very considerable accession of interest might be made to arise from a moderate duty upon Farm-houses. Why they should at present be exempt, without any exception, from a duty imposed upon many inferior houses, where the inhabitant is much less enabled to pay his assessment, is a subject not easy satisfactorily to be resolved. The Farmer, I apprehend, would not be aggrieved by being required to pay a reasonable duty upon his house, as well as the Parson of his parish. In many instances, he has his children at a boarding-school, his nag in the stable, and a single-horse chaise, or a four-wheel carriage, for his wife and family.

The subject in question having carried me to a greater length than was intended, I shall forbear from adding any observation upon the facility of calling in the aid of a parish or a county rate, to give certainty of success to the plan proposed.

WILLIAM-CHARLES DYER.

Mr. URBAN, Sept. 14.

IT is very much my wish, through your wide-travelling pages, to invite the attention of your Horticultural Readers to a new species of Onion, which I am persuaded will be found a very useful addition to the kitchen-garden; and I have the authority of one of the best friends of science, Sir Joseph Banks, in calling it a new species here. How long it has been known in this country, I cannot precisely inform myself; but I do find it is a little known in many different places. I met with it in the garden of one gentleman in Dorsetshire, another in Somersetshire, with two in Berkshire and in Buckinghamshire; from the latter county mine came. It may happen that some of your Readers will be able to give a more particular history of its introduction. I received mine in the Spring of 1808, by a much esteemed friend, who is now no more. At that time, not being so well acquainted with its value as now, my curiosity, as to whence or by whom he had procured it, was not at all excited; and I was satisfied to know thus much, that it was a foreigner, and worth cultivation, and that it was

from the island of St. John in the Gulph of St. Lawrence; and from a circumstance which happened in the third year of its cultivation with me, I am very much inclined to think that part of its history confirmed by nature; for, in the summer of 1811, one bulb which had been by me replanted then three times, surprised me by becoming like the Canada Onion (*Allium Canadense*) a Tree Onion; and in this place I cannot help observing, that the Canada Onion undergoes a remarkable change after the same bulb has been suffered to remain some years in the ground, or has been again and again replanted, not only producing bulbs on the top, as usual, but also flowers and perfect seed, and from which seed I myself have propagated its most perfect offspring. This circumstance I had the honour to mention to Dr. Smith and Sir Joseph Banks, at the house of the latter, in the Spring of the present year: it was then new to Sir Joseph, although the Onion itself was familiar. It was by no means surprising to me, that Dr. Smith was unacquainted with either, when I recollect that the kitchen-garden, that Harlequin of Nature, was probably never comprehended in the strides of his science. My much esteemed friend Professor Martyn seems not to have known it when he published his very valuable edition of Miller's Dictionary; and as I have not had the pleasure of seeing him lately, I cannot say whether he has heard of it since.

The St. John's Onion (I suppose from its offspring being found underground), has, among those of the common gardeners who have met with it, without any other reason or similarity whatsoever, been called the Potatoe Onion. It grows to a pretty large size in general, is mild, and somewhat high in flavour. Having managed my own now for some years, for I constantly planted and took them up myself, I think I am able to say with some degree of certainty, that their increase is, on an average, from six to seven: the dozen given me in 1808 produced me exactly 72 that season: some of them will be found with as many as eight or nine offsets: I found one with eleven last summer; some only one or two, and others not one; but perhaps its own size enlarged. As much as I know with regard to their cultivation, I think they should

should be put into the ground, about nine inches apart, as early as can be in February; and, like the shallot, be taken up as soon as the green begins to wither, probably in July; as they get no good in the ground afterwards. My opinion of the value of them is such, that I most sincerely wish they could be found as regularly in the shop of every seedsman, as the seed of any other plant; and to contribute as much as possible to produce such an effect, and as much as is in the power of an individual, I have endeavoured to spread their propagation and increase in every direction which offered; having, from the first, denied their consumption at home, and given away every Spring, to those of my friends whom I knew would do justice to my design, and that to the amount of some hundreds. Sir Joseph Banks did me the honour to accept a few last Spring. I gave an honest gardener who worked for me three, only in the Spring of 1809, from which he tells me he has now a considerable quantity. Like almost every thing else, they want a change of soil, which, if happily they become a marketable article, will happen, and will probably improve them.

J. B. C.

Mr. URBAN, *Chelsea, Nov. 2.*

OBSEVING, in your Vol. for 1786, p. 652, an inquiry for some particulars of Dr. Butts, I have sent the following account of him.

Sir William Butts, Doctor of Physick, was a native of Norfolk, and received his education at Caius college, Cambridge. He afterwards was made Domestic Physician to Henry VIII. and received the honour of knighthood from that Monarch*. He was one of the founders of the College of Physicians, in whose records he is highly extolled for learning and knowledge, as well as for his singular judgment and great experience. He appears to have been highly in favour with the king, as well as much respected by many eminent persons at court; and has been celebrated by some of the literary persons of his age, particularly bishop Parkhurst, who has some epigrams on him †.

Dr. Butts married Margaret, daughter and heiress of—Bacon, of Cambridgeshire, by whom he had three sons; William, who was knighted, and

* *Strype's Life of Cheke*, p. 32. *London*, 1712.
† *A. Wood, Athen. Oxon.*

resided at Thornage in Norfolk, and who died in 1583‡; Thomas, who settled at Great Ribburgh in Norfolk, where his antient seat is now remaining in the possession of Sir Edmund Bacon; and Edmund, of Barrow in Suffolk. These married three sisters, daughters, and co-heiresses of Henry Bures, of Acton in Suffolk, by Anne, daughter of Sir William Waldegrave, which lady married to her second husband Sir Clement Higham, chief baron of the Exchequer. This gave rise to an error in a pedigree of the Bacon family in "*Blomesfield's Norfolk*," where Sir William Butts is stated to have married a daughter of Sir Clement Higham. Of the sons, Edmund alone had a daughter, who became sole heiress to her uncles, and married Sir Nicholas Bacon.

Sir William Butts is immortalised by Shakspeare, who introduces him in his Play of Henry VIII. (act v. s. 2.) as forming one of the household of that monarch.

He died on the 17th Nov. 1545, and was buried in Fulham church, near the entrance of the South aisle. On an altar monument of English marble was a figure in brass, in armour as a knight, and his arms (Or, 3 lozenges on a chevron, between 3 estoils) at the four corners of the stone. There was also a scroll of brass on one side of him, inscribed "*Mun abuantage*."

On the wall just above it, is put up a later inscription, on a neat marble tablet, by Leonard Butts, of Norfolk, esq. one of his descendants:

"*Epitaphiu D. Gulielmi Butij, Equitis Aurati, et Medici regis Henrici Octavi, qui obiit A^o Dni. 1545. 17^o Novemb.*

Quid medicina valet, quid honos, quid gratia Regum? [venit?]

Quid popularis amor, mors ubi seiva Sola valet pietas quæ structa est aspice Christo;

Sola in morte valet, cætera cuncta fluunt:

Ergo mihi in vita fuerit quando omnia Christus, [tus erit.]

Mors mihi nunc lucram, vitæque Chris-

The Latin verses are supposed to have been written by Sir John Cheke, the intimate friend of Dr. Butts; "and what if I should think," says Strype, "that this was the issue of Cheke's pious fancy, in his last respects to this man, for which he had so high and deserved a veneration §."

Yours, &c. T. FAULKNER.

‡ See a "*Boke of Epitaphs*" on his death, printed by Robert Dallington and others, § *Life of Cheke*, p. 24.

Account of PEYREYRA, Author of "Præadamitæ," "Rappel des Juifs, &c." Translated from "Lettres Choies de M. Simon, où l'on trouve un grand nombre de Faits et Anecdotes de Littérature. Rotterdam, 1702."

Mr. URBAN, Oct. 10.

VERY little being said by the biographers of the eccentric author of "Præadamitæ," the following, as it contains some pleasant traits, may amuse some of your learned readers, while the curious will perhaps be rather surprised to learn that the Abbé Gregoire and others have been under a mistake in asserting that Peyreyra's *Rappel des Juifs* was printed during his life-time, upwards of 120 years since: for this singular book, as it appears from the learned Jesuit, his friend, he could never obtain a licence; but the fair copy, which he deposited in a public library, only appeared in print at Paris, after it became the pleasure of the head of the French government to assemble a Jewish Sanhedrin in May 1806, for reasons that are obvious. But to return to Father Simon; writing to a friend, he proceeds as follows.

"SIR; I admire that curiosity which you manifest to become acquainted with the author of the Præadamites, just as if you wished to revive a sect which expired almost as soon as it was born. I am very willing to satisfy your curiosity. Isaac La Peyreyra (that is the name of the author) was of a Huguenot family, of Bourdeaux. Early in his youth he attached himself to Monsieur le Prince de Conde, grandfather to the present Prince. He was afterwards in the service of the late Prince, whom he followed into Flanders, when this Prince quitted France. This gave him an opportunity of living many years in Holland, where he published his book upon the Præadamites, which had engaged his attention a long time.

"I recollect that when one of my friends observed to him in my presence, that he was not the real author of that work, he answered, that he had composed it from some memorials written by one of his brothers who died in England. However this may have been, it is certain that the book made a great noise upon its first appearance in the world. A kind of sect rose in Holland, called Pre-

adamites; they were too few in number to form a body, and they disappeared in a very short time. During this time Isaac La Peyreyra, who was in the service of M. Le Prince, was apprehended in Spanish Flanders by some of the Spanish Inquisitors, who imprisoned him as a heretic for disseminating heresies in the country; and all the influence of the Prince could not get him out of their hands. The only mean that operated in his favour was the promise of Peyreyra to abjure his errors, and retract his book of the Præadamites by a public disavowal; but he would only make this recantation at Rome, to which city he set out for that purpose.

"Pope Alexander VII. gave him a very kind reception. His Holiness being in company with several Cardinals, said to them, smiling, 'Let us embrace this man before Adam?' Peyreyra being assisted by some learned man, whom the Pope had assigned him for the purpose of instructing him in the manner of making his retraction, caused a small work to be printed, in which he retracted and reformed his system of the Præadamites, as being directly opposite to the Fathers, and all the traditions of the Church. He, however, took occasion to say, after he was out of Italy, that his sentiments relative to the Præadamites were in reality contrary to tradition; but that from Scripture alone it was impossible for any one to convince him of their falsity. I have had many disputes with him on this subject, so strongly was he prepossessed with his former sentiments.

"After he had caused his retraction to be printed at Rome, the Pope signified to him, that if he chose to remain there, he would put him in possession of some of the benefices to which he had the appointment in France; but he thanked his Holiness, and took the resolution of returning to the Prince of Conde, to whom he was always attached. When this Prince made his peace, he retained Peyreyra in his household, as his librarian; but the salary was so small, that with the permission of his highness, he retired into one of the houses of the Fathers of the Oratory. This was *Le Séminaire des Vertus*, only two little miles distant from Paris. Wearing a secular habit, in this house he spent the remainder of his days, preserving

preserving the title of librarian, and his little pension. At this place I have seen him, and have had many conversations with him, exclusively of the opportunities that occurred when he came occasionally to Paris.

"In this retreat he applied himself wholly to reading the Scriptures alone, without any commentaries, in order to strengthen himself in certain visions which he had had upon the coming of a new Messiah, who was to establish the nation of the Jews in Jerusalem; in consequence of which he composed a large book on the subject, under the title of *RAPPEL DES JUIFS, which has never been printed*. He gave it me to read, and to let him know my sentiments of it, which I did; but as he wished to make it public, to get rid of the business, I told him that it was necessary to have the approbation or licence of a Doctor. One of his friends referred him to M. Le Feron, a learned Doctor of the Sorbonne, who had the complaisance to read this work through with attention, and to mark the passages which he thought ought to be corrected or retrenched. But, notwithstanding this revision, the Censor appointed by M. Le Chancellor, as the official revisor, refused his approbation. The author, therefore, apprehending that the Fathers of the Oratory, after his death, would make a sacrifice of it to Vulcan, of which there cannot be any doubt, made a fair copy of the same, and deposited it in the Prince of Conde's library, where I believe it is at present.

"I do not know for certain whether you are acquainted with the true circumstances of Peyreya's death; but I can assure you that he was a person of excellent morals; and that, excepting his reveries relative to the *New Messiah of the Jews*, he never caused any thing to appear in the *seminary of the virtues*, that could in the least degree violate the purity of religion. I learnt only, that when he was actually dying, a theologian of the Oratory, named Fauconnier, pressed him rather warmly upon his *Preadamites* and his *Recall of the Jews*. This good Father, it seems, wished to compel him sincerely to retract what he had advanced upon these matters; but Peyreya avoided

it; and finding he was rather urged on this occasion, he said to those who pressed it upon him, from Jude, *Hi quæcunque ignorant blasphemant*—These speak evil of those things they know not. Such was the end of Peyreya, the author of the *Preadamites*.

"As to his erudition, it was much confined. He neither knew Hebrew or Greek, though he often undertook to give a new sense to several passages of the Bible. He, however, piqued himself upon his acquaintance with the Latin; but, excepting in the Poets which he had read, he was not an able Latinist. He possessed great equanimity of temper, and his conversation was very agreeable; but not without a little affectation of *bons mots*, which he sometimes extended to absolute raillery. M. Nicole, for instance, being once at the seminary upon a visit to one of his friends, Peyreya, on seeing him, began all at once to recite some verses, in which he had spoken of dame Nicole, which gave great offence to M. Nicole when he was informed of it. This is the only instance I know of in which he did not use great caution not to hurt any person in conversation. However, there is some appearance that he did express resentment upon another occasion against what M. Arnauld had written concerning him in one of his publications, at a time when this Doctor was ignorant that the author of the *Preadamites* was become a Catholic. Peyreya, on his part, was not wanting in giving him his answer, and in representing him in his proper colours, or such as he believed him to be. But the Doctor, being apprized of this answer, was beforehand with Peyreya; for Mademoiselle de la Suze, an illustrious devotee of Charenton, was employed in preventing the appearance of this little tract, a manuscript copy of which is in my possession.

"But the best and most solid information I ever obtained from M. Peyreya, was derived from his knowledge of those Northern countries in which he had travelled. I remember asking him the reason there were so many sorcerers put to death in those countries; when he answered, that the effects of these pretended sorcerers, there put to death, were confiscated

in part to the profit of the judges; and if this law, continued he, was in force within the jurisdiction of the Parliament of Paris, who scarcely know any thing of sorcerers at present, we should very soon have more of them here than there are in the North.

"This is all I can tell you of honest Peyreya, who died at a very advanced age; he was upwards of seventy when I first knew him. If you are anxious to preserve any of his remains, I have some of his letters in my possession, which I will willingly transmit to you.

I am, Sir, yours, &c.

Paris, 1688.

R. S."

P. S. Peyreya's Travels into the North were translated and published in London, about 1706, in a small octavo, as those of a French gentleman. As the Abbé Gregoire has observed in his Essay on the Physical, Moral, and Political Reformation of the Jews, the peculiar notion which Peyreya had of the instrumentality of a Christian potentate in their restoration, was the leading feature of almost all his lucubrations. In this he seems transported, in his *Synagogis Judæorum Universis*, *quotquot sunt per totum terrarum orbem sparsæ*: "God (he tells them) shall not only restore you by the spirit of his Christ, your Messiah; but there shall arise a king and avenger, who, confiding in the power of God and the spirit of Christ, shall repress your enemies.... My thoughts glow within me when I recollect this warlike prince, this primogenial potentate, girding his sword upon his thigh, drawing his shining blade, and pressing earnestly upon his and your enemies, dipping his footsteps in blood, drinking of the torrent in the way, triumphing and ascending up to Mount Sion, and there erecting trophies before the Lord out of the spoils of the nations he hath conquered." These ideas of Peyreya's probably led Father Simon to reply to what, in his next letter, he termed an unfounded supposition of two Messiahs; the first, Jesus Christ, who came for the Christians; the second, he whom the Jews have so long expected.

This reply, with your permission, shall be the subject of the next communication of

Yours, &c.

CHRISTIANUS.

Mr. URBAN,

Oct. 16.

THE Royal Exchange was repaired a very few years back; but what was interesting to the heraldic observer did not undergo the repairs absolutely necessary. The Writer has therefore to notice the imperfect state in which the armorial bearings of King Charles II. appear on the South side of the tower over the large arch facing Cornhill, viz. without crown, helmet, mantling, supporters, motto, and badges: nothing remains but the shield, with the quarterings and garter. Surely the loyal and worshipful Company of Mercers are unacquainted with this circumstance, or they would have restored the insignia of Royalty in a more correct manner.

H. C. B.

Mr. URBAN, Hackney, Sept. 23.

THE patriotic effusions of a Jewish captive, so beautifully expressed in the 137th Psalm, will perhaps receive additional beauty, if we carry our ideas to the picturesque scenery we may naturally suppose existed on the banks of the river Euphrates. The reflecting mind, and particularly he who has been absent from his native country for a time, can well appreciate the feelings of a Jewish captive, who seems so capable of expressing them, and who accompanied his melancholy song to notes of a similar tendency on his harp; and when his mind was entirely overcome with the sensations arising from his situation, we may find additional pleasure in contemplating it, by recollecting that those beautifully melancholy trees, "the weeping willows," originally came from the banks of this magnificent River. To the poetic fire of this patriot captive Jew, let us add his situation, decorated with the gloomy foliage of this interesting tree, on the banks of one of the finest rivers in the world, and at that time a small distance from a city which ranked "as the queen of nations," and we shall enter warmly and affectingly into this charming composition.

"Tribularer si nescirem misericordias tuas," a sentiment on the beautiful monument of Cardinal Beaufort, in Winton Cathedral, will be found just "throughout all generations."

Yours, &c.

T. W.

Fragment

Fragments of Literature.

No. I.

(To be continued occasionally.)

"*A Collection of Ancient and Moderne Prophecies concerning these present Times, with Modest Observations thereon. The Nativities of Thomas Earle of Strafford, and William Lord late Archbishop of Canterbury, his Majesties great Favourites; Astrological Judgements upon their Schemes; and the Speech intended by the Earle of Strafford to have been spoken at his Death. By WILLIAM LILLY, Student in Astrologie. In Gyro vertimur omnes.*" 4to. London, 1645.

The most curious part of this Tract is the Dedication

"To his Royall Majesty, Charles, King of England.

"Sir, Some delude you, others harden your heart, promising unto you (like vaine fellows) a conquest and victory over your Parliament at Westminster: the spirit of lying doth guide their shallow braines; its otherwayes determined, it will not be so. Had Pharaoh harkened to Moses, he had not beene drowned in the Red Sea; or Zedekiah beleevd Jeremiah, all had beene well with him: These examples out of Sacred Writ are true, but the repetition hereof may nothing move you, or those misguided Councillors too prevalent with you.

"Attend, Sir, to some humane and naturall admonitions prescribed to the greatest Princes that ever were, by such as intirely wished their happinesse.

"Come not at Babylon, say the Augures and Wise Men to Alexander.

"Beware, saith Spuria to Cæsar, of the Ides of March. Selfnesse, obstinacy, and security, undid these Princes.

"I am no Prophet, yet am conversant in that art, which invites me earnestly to implore your speedy accesse to your true Parliament at Westminster.

"Were I in private with you, I must advise it: at this distance, I publikely wishit. *Fue hoc et vive.*

"That God, by whose providence I write what I doe, put it into your heart timely to consider your present and future condition, if you reject the faithful well-wishes of

Sir, your meanest, but most faithful subject,

WILLIAM LILLY."

"*Posthumous Works of the learned Sir Thomas Browne, Kt. M. D. late of Norwich: printed from his Original Manuscripts,*" &c. 8vo. Lond. 1712.

Of this work, Doctor (afterwards Bishop) Tanner wrote as follows to

Dr. Charlet, the Master of University College, Oxford, Oct. 20, 1712:

"Curle, the Bookseller, has bought of Dr. Brown's executors some Papers of Sir Thomas Brown, one of which is some Account of this Cathedrall, which he is printing under the Title of the *Antiquities of Norwich*. If I had perfectly liked the thing, I should not have been backward to have given a Cut, but it was hurried by him into the Press without advising with any body here, or with Mr. Le Neve, who has great collections that way. However, out of regard to Mr. Hare, the Herald, the Dean has suffered them to reprint his Catalogue of Bishops, Deans, and Prebendaries, and I think to send a List of the Chancellors and Archdeacons."

BALLARD'S MS Letters in the Bodleian Library, vol. IV. p. 52

"*A Heartie Prayer in a needefull Time of Trouble. The Sermon, preached at Theobalds, before his Majestic, and the Lords of the Privie Councell, an houre before the Death of our late Sovereigne King James. On Sunday, March 27. By D. PRICE, Deane of Hereford.*" 4to. Lond. 1625.

The following is a curious specimen of this singular Discourse:

Page 31. "Cast your watry eyes upon the fatality of this bloody Moneth; and, not to looke upon the antient Triumph of Funeral Solemnities in March, remember how in this Moneth wee were deprived of blessed QUEEN ELIZABETH, the Paragon of mortall Princes, the Woman after God's own heart, the glory of the Christian, the envy of the Infidel World; who came so neere unto the blessed VIRGIN MARY, that shee was borne upon the Vigil of her birth, and dyed upon the Vigil of her Annunciation."

"*Epithalamia sive Lusus Palatini in Nuptias celsissimi Principis Domini Friderici Comitis Palatini ad Rhenum, &c. et serenissimæ Elisabethæ Jacobi potentissimi Britanniarum Regis filia primogenita.*" 4to. Oxon. 1613.

Among the authors whose names are here subscribed to their respective Verses, we find "Guliel. Laud" (at that time President of St. John's College); "Jo. Prideaux" (Rector of Exeter College); "Ro. Burton" (who wrote the Anatomy of Melancholy); "Accep. Frewen" (Abp. of York,) and "J. HAMPDEN, Armiger e Coll. Magd." This last was the great Hampden. The following are his Verses:

"Ubi

"Ubi pares decore,
Probitate, castitate
Pares, pares tenellis
Annis, sibi que solis
Pares honore; queis sunt
Præpominum vel ipsa
Elementa, literæque
Ipsæ pares, amore
Pari torum jugalem
Parant, quis haud putabit
Hoc Par jugum futurum?
Et est, diuque perstet;
Ut surgat inde proles,
Cui nul a terra, nulla
Gens sit Parem datura."

SONG.

From "*The Comedie of Olde Fortunatus*," 4to. Lond. 1600.

"Vertue smiles: erie hollyday,
Dimples on her cheekes doe dwell,
Vertue frownes, erie well a day,
Her love is Heaven, her hate is Hell.
Since heav'n and hell obey her power,
Tremble when her eyes doe lowre,
Since heav'n and hell her power obey,
Where shée smiles, erie hollyday.
Hollyday with joy we erie,
And bend, and bend, and merrily,
Sing hymnes to vertues deitie:
Sing hymnes to vertues deitie."

HOMER.

The Names of the different places which laid claim to the Birth of Homer, were neatly brought together in a single line by Sannazarius,

"*Smyrna, Rhodus, Co'ophon, Salamin, Chios, Argos, Athenæ, Cede, jam Cæum patria Niconidæ est.*"

"*L'Ethica d'Aristotile ridotta in Compendio da Ser Brunetto Latini.*" 4to. Lion. 1568.

At the end of this Work, which forms a thin volume, above the ordinary octavo size, we have the following singular "*Imprimatur*:"

"Privilegii Sententia.

"Viso, consensu, et certificatione D. Ben. Buathier, Officialis et supremi Vicarii D. Archiepiscopi Lugdunensis, qua asserit nihil absonum à FIDE CATHOLICA ROMANA contineri in his Tractatibus, permisimus in lucem emitti ETHICAM ARISTOTELIS à Brunetto Latini Italica lingua donatam, visà cum aliis opusculis quæ hoc Volumine continentur. Datum Lugduni, die xxiii Mensis Septemb. Anno MD.LXVIII."

ENGLISH BIBLES.

Of the years 1638 and 1653:

"I remember, one in the University gave for his question, *Artis Compendium*,

Artis Compendium—the contracting of Arts is the corrupting of them. Sure I am, the truth hereof appeareth too plainly in the Pearl-Bible printed at London 1653, in the Volume of Twenty-four; for therein, all the Dedications and Titles of David's Psalmes are wholly left out, being part of the original Text in Hebrew, and intimating the cause and the occasion of the writing and composing those Psalmes, whereby the matter may be better illustrated.

"The design may be good to reduce the Bible to so small a Volume, partly to make it the more portable in men's pockets, partly to bring down the price of them, that the poor people may the better compass them. But know that *vilis* in the Latine tongue, in the first sense signifieth what is cheap, in the second sense what is base. The small price of the Bible hath caused the small pricing of the Bible, especially since so many damnable and pernicious mistakes have escaped therein.

"I cannot omit another Edition in a large 12mo. making the Book of Truth to begin with a loud lye, pretending this title—

"*Imprinted at LONDON by ROBERT BARKER, &c. Anno 1638.*"

Whereas indeed they were imported from Holland 1656; and that, contrary to our Statutes. What can be expected from so lying a frontispiece, but suitable falsehoods, wherewith it aboundeth!"

FULLER'S MIXT Contemplations in Better Times. 12mo. Lond. 1660. Part II. p. 14.

"*New Ayres and Dialogues composed for Voices and Viols, of two, three, and four Parts: together with Lessons for Viols or Violins*, by JOHN BANISTER, one of the Gentlemen of his Majesties Private Musick, and THOMAS LOW, one of the Vicars Choral of Saint Pauls, London." Lond. 1678, 8vo.

From this neglected little volume, dedicated to Roger L'Estrange, esq. the following Songs have been selected.

I.

"When I a Lover pale do see,
Ready to faint and sickish be;
With hollow Eyes, and Cheeks so thin,
As all his face is Nose and Chin:
When such a Ghost I see in pain,
Because he is not lov'd again,
And pale, and faint, and sigh, and cry,
Oh there's your loving fool say I!"

II.

"'Tis Love with Love should be repaid,
And equally on both sides laid:
Love is a Load a Horse would kill,
If it do hang on one side still;

But

But if he needs will be so fond,
As Rules of Reason go beyond,
And Love where he's not lov'd again,
Faith let him take it for his pain."

The following is the Answer to the
Song which begins "Gather your
Rose-buds while you may."

I.

"Rose-buds that's gath'ed in the Spring,
Can't be preserv'd from dying:
And though yo' enjoy the wisht-for thing,
The pleasure will be flying.

II.

The Lamp of Heav'n that mounteth high,
And to his noon arriving,
Must not stay there continually,
But downward will be driving.

III.

The last is best, for though that Time
With Age and Sickness seize us,
Yet on our crutches do we climb
Unto a height shall ease us.

IV.

Then though I may, yet will I not,
Possess me oft, but tarry;
He lives the best that has forgot,
What means your word, *Go marry?*"

H. E.

Mr. URBAN, *Brixton, Oct. 3.*

PERHAPS the following theological conjecture will not be unworthy a place in your Magazine.

DEUT. xiii. 6, &c.—"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly to idolatry, thou shalt surely kill, &c."

There is undoubtedly a *climax* in this passage. Ought not the words to be transposed?—thy son, thy daughter, thy friend, the wife of thy bosom; which is as thine own soul. Certainly matrimonial ties, both by human and divine laws, are the closest.

By the transposition here suggested, the foregoing text will coincide with *every passage* in the Scriptures relative to that subject. Gen. ii. 24. Matth. xix. 6. Mark x. 8. Eph. v. 31. &c.

J. P.

Mr. URBAN, *Bath, Nov. 6.*

ON referring to the Gentleman's Magazine for June last, I find you have resumed my critical communications; and in a subsequent number I learn, with regret, that I have inadvertently been guilty of disrespect towards the learned Author of the Etymological Dictionary, whom I have always mentioned as Mr. Ja-

mieson, notwithstanding he is a reverend Divine, and a Doctor of Divinity. I am sure that the general tenor of my communications to you, Sir, on this subject, as well as the candour of the learned Author himself, will readily acquit me of intentional disrespect. It is indeed impossible that I could have had any such intentions towards the Author of a work, the perusal of which has afforded me much pleasure; and much information; a work which ought to be in the hands of every one who takes delight in the study of old English literature.

I trust this will be considered as the *amende honorable*; and if you should hereafter publish the remaining papers, now in your possession, I have only to request that you will do me the favour to correct the same inaccuracy, which runs through the whole of my communications.

J. S.

Mr. URBAN,

Oct. 12.

I TRUST your Readers will not consider my silence with regard to the rebuilding the exterior of Henry's chapel, Westminster, as resulting from any neglect in my attendance on the "Proceedings," and occasional recitals thereof, brought down to Part I. of the present Volume, p. 32, but to the following cause: I wait for the completion of the several Eastern aspects of the building, which I presume will soon be effected; and then propose going through a regular scrutiny of the ornaments (the masonry has already been treated on, and found far from correct). I have made several comparisons this summer between my sketches of the detail (taken before the demolition of the old work), and the present supposed faithful imitations; and have ever exclaimed, "An able Writer," *alias* "An Old Correspondent," and self, will once more come in controversial contact; I affirm, he denying—but facts are stubborn things, and will have way, as my last paper on this subject evinced: it still remains unanswered.

Yours, &c.

J. CARTER.

Mr. URBAN,

Lincoln's Inn New Square, Oct. 12.

ALLOW me to suggest that any of your Correspondents, who have the means of so doing would confer a con-

a con-

a considerable obligation upon me, and doubtless upon many others, by pointing out the present local situations of several collections of MSS. yet existing, inventoried in the general *Catal. MSS. Angliæ*; and noting those collections which have been destroyed or dispersed. In particular, it would be of considerable importance to me to ascertain the existence of the following:

MSS. Johannis Mori, Episc. Norwic.

MSS. Henrici Worsley, de Hospitio Lincoln.

It is not perhaps generally known, though I have it on unquestionable authority, that among what are called the Private Records of the Dean and Chapter of Westminster, are several MSS. which have no connexion whatever with the concerns of their Church, and a vast number of documents and records concerning estates which either never did, or do not now, form any part of their possessions. Surely it is worthy the attention of the *Record Committee*, to consider whether they would not be doing a public service, by directing the separation of such papers from the actual archives of the Church, and lodging them in the Library, or some other place, where the public might have access to them upon proper terms. This becomes the more necessary, as I understand the present Governors of that foundation, with a narrowness which it is difficult to reconcile to the known liberality of their excellent Dean, are of opinion that all public inspection of their records should be prohibited, upon the grounds that such inspection may prove prejudicial to their own interests.

Thus, though here may be documents which might establish the rightful title to an estate, or turn the balance of justice, if produced in the legal investigation of a franchise, the title may be deficient, or the franchise may be lost, because the indispensable document happens, by some unfortunate chance, to be among the said records, to which the public cannot have access, instead of being where, perhaps, were the matter inquired into, it would appear it ought to have been, at the Augmentation, or some other Public Record office.

I know not what course the Dean and Chapter would pursue in case of applications from literary men, to use

any of their MSS. of the nature above-mentioned; but I conclude, for their own sakes, that they would use more liberality here; for hapless are they who subject themselves to the scourge of Authorship, as the Mercers' Company have already experienced.

Yours, &c.

B. M.

ARCHITECTURAL INNOVATION.

Nº CLXVIII.

Progress of Architecture in England (Reign of CHARLES I. concluded from p. 342.)

PLATE L. Section of the Chapel, the entrance end: the height divided by two tier of columns. First tier; Ionic columns supporting a gallery; circular door-way in the centre, with reclining angels on the arch, supporting a shield containing a cross; pedimented door-ways on each side; niches with statues of saints, scriptural basso-relievos; frieze in the entablature, with olive leaves. Second tier; balustrade gallery, Corinthian columns, arched entrance into the centre of the gallery, angels on the arch supporting a star and crown; open pedimented door-ways on the sides, with busts; niches, with statues of saints; above them large stars and crosses; circular basso-relievos, with festoons of drapery; between the capitals, heads, with festoons of fruit and flowers: in the entablature, heads and foliage. Coved ceiling with compartments, in which are cherubim's heads and roses. Hence we may date the origin of this kind of embellishment, cherubim's heads, as set up in our new ecclesiastical structures; and which from Jones's time until about 30 or 40 years back filled every design that was considered sacred, as altars, fountains, monuments, &c.; indeed the fancy was not confined to these uses. They are met with, stuck in ceilings, chandeliers, key-stones, &c. In short, no part of the architecture of these buildings, if we search for authorities, and more immediately since the Great Fire, was finished without them. Taking the parts of the above chapel together, they evince a mixture of Heathen and Christian ideas, a mode of construction since most zealously adhered to; and it is conceived that while it is found necessary to imitate the temples raised by the old Greeks and Romans,

mans, for the completing our places of public worship, this depravity of architectural taste will never be laid aside.

Elevation of the Banquetting-room, referring to the building itself for information. Three divisions; the centre division in projection. Three stories. First story; basement rusticated; centre joint in the rustics over the windows (singular instance). Second story; Ionic columns and pilasters; windows with kneed architraves, scrolls, and pediments, pointed and circular alternately: central windows balustraded, dado to the others plain, grounds rusticated; frieze plain. Third story; Composite columns and pilasters; windows with kneed architraves, scrolls, and square-headed entablatures; grounds rusticated. Heads and festoons of fruit and flowers between the capitals; frieze in the general entablature plain; a balustrade finishes the upright. This building, in point of chaste and elegant design, has always, and is still considered as the master-piece of modern art; that is, from Jones's period to our day.

Kent's Sett in continuation. Plate LI. Section of the Banquetting-room, (entrance end,) 110 feet by 55 feet; height, 55 feet. Two tiers. First tier; half Ionic columns between three door-ways, (ditto columns on the piers of the side windows,) similar dispose of columns at the end opposite. Centre door-way, larger both in height and width than the side ditto; kneed architrave, scrolls, and open pediment with a bronze busto of Charles I. Door-ways on the side; architrave, scrolls, and square entablature; plain compartments over ditto doors. Second tier; composite pilasters set over the columns below; three plain square door-ways; over them plain compartments; between the capitals a head, central, and festoons of fruit and flowers; cantelivers are laid on the entablature of the first tier, which support a balustrade gallery: this gallery continued round the room. The frieze of the entablature of the second tier (filled with scrolls), and the cornice to ditto, run into the mouldings of the compartments of the cieling. The contour of this interior, although it assumes an imposing and grand aspect, is nevertheless of a plain turn, when compared with its exterior. It is possible

the walls, appearing now so unadorned, were intended, like the cieling, to be covered with paintings; if so, the splendor of the scene would have been complete*.

Plate LII. Cieling of the Banquetting Room; nine compartments, centre one an oval: the mouldings composed of fillets and ogees; modillions, double golouchi, flowers, &c. bound the forms of the compartments. This design in itself is extremely simple; but in filling the lines with paintings, as given to our view, an interest is imparted of the most august kind; and notwithstanding the motley groupe of mortals and immortals, the discordant costume of the 17th century, mixed with that of Pagan mythology, press upon our sight, the impropriety of the assemblage vanishes before the charm of great composition, drawing, and colouring. [*Conclusion of William Kent's Sett.*]

It is held by many that the Banquetting-room was raised by command of James I. †; and that Rubens painted the cieling in his reign. By others it is affirmed, that as this artist was a favourite with James's son Charles, he executed it under the latter's patronage, for which the king "paid him a sum of money, and, as he was a man of meriti, knighted him ‡." The architecture of this famous building bears not any traits of the former-reign; it is Jones in his best manner, and in unison with those elevations we have described. How much of the vast intention, besides this performance, was in forwardness before the death of Charles and Jones, the fire at Whitehall, in 1697, left us little or no vestiges to determine on; sufficient, we have the sumptuous room in our possession; therefore, as a treasure in art, let us prize and carefully preserve it. This suggestion may be called the vain hope of an individual; and the more so, as lately many innovations have been done on its walls, and which are thus enumerated. Previously, however, let it be hinted, that a design of a chapel for the military was, prior to the

* Charles I. was in treaty with Vandyrke to paint on the walls the history of the Order of the Garter, but death prevented that artist from entering on his task. DE PILES, History of Painters.

† Walpole's Life of Jones; Pennant's London, &c.

‡ De Piles, History of Painters.

one now established in the Banqueting-room, proposed to be raised on the North side of the Parade, in a style resembling our antient Pointed architecture. A certain Professionalist was spoken to on the occasion; but as he happened to be a stubborn stickler for the old plan of arrangement, such as the entrance to the West, the altar to the East, &c. the matter dropped; that is, as far as he was concerned.

Some 15 or 16 years past, the basement of the East and West sides of the Banqueting-room were refaced, and with the strictest attention to the original lines.

Late Innovations wrought on the Banqueting-room for the purpose of rendering it a Military Chapel.

An additional work raised at the North end, in humble imitation of Jones's style; but upon what a principle! an olio of stone, brick, and compositum! Within the addition is a double staircase; one flight of steps for the military, and the other for the publick, of a cast no way remarkable either for ingenuity or novelty.

Innovations internally. — Centre door-way cut down to the height of the side ditto; its opening is now a perfect square; a novelty at least; the open pediment cut away, bronze busto removed, and the openings of the side doors filled in with niches. The lines of the first tier of columns &c. nearly obliterated by a common pew gallery; the second tier of pilasters, &c. in the same predicament, by the obtrusion of another pew gallery; and the original balustrade gallery of Jones utterly annihilated.

Kent, among other designs of Jones's, gives one which was intended to be set up as a triumphal arch at Temple Bar, before the present gateway was erected; the particular parts as follows. Three divisions of Corinthian columns on pedestals; large archway in the centre with a scroll key-stone, reclining angels on the arch; small archways, or posterns, on each side; over them round and square compartments, containing basso-relievos: swags of fruit and flowers between the capitals. Over the entablature large pedestals, the centre ditto containing an inscription relating to Charles I. On the summit of the work, statue of the king in armour, on horseback; on each

side the king, statues, one of Hercules, the other Neptune.

Chapel in Old Somerset House, built by Jones, the design of which is thus given from a publication by J. Ware, 1743, of "Designs of Inigo Jones and others." The design of the Chapel is comprehended in two plates. First Plate. The screen, or entrance end. Two tiers. First tier; Doric fluted columns and pilasters; in the frieze of the entablature a head central, scrolls, high wrought foliage, &c. Second tier; terms, with cherubim's heads, drapery, &c. these terms raised over the above columns and pilasters. To the line of terms, a cornice, composed of scroll-work, a cherub's head, scallop shells, and foliage.

Second Plate. The altar end. On each side the altar double detached Ionic fluted columns placed on pedestals; between the pedestals, and of the same height, the altar table; in a space above the table, a large frame, to contain a painting. On each side the above central decorations, door-ways, and over them niches, with statues of St. Peter and St. Paul. To the centre frame, and heads of niches, festoons of fruit and flowers. The frieze in the entablature contains olive leaves; above the entablature dwarf pilasters, supporting a circular pediment: in the centre, and on each side ditto pilasters, compartments or frames for paintings: in the tympanum of the pediment, a guideron shield supporting a crown, with festoons of fruit and flowers. At the rise of the pediment, right and left, vases with flames; circular frames for paintings, their heads embellished with fruit and flowers, also occur.

This Chapel having been erected for the express purpose of Catholic devotion, both for the use of Henrietta and Catherine, consorts to Charles I. and II., no doubt the several frames, as above, contained pictures of appropriate subjects. When the Chapel was destroyed at the overthrow of old Somerset-house, for the rebuilding on its site the present pile of public offices, the altar end, as a matter of course, was reduced to atoms; but the screen has been preserved, as we are given to understand; the columns of the first tier were accommodated and set up in the hall of
the

the Royal Academy, Somerset-place; and the terms of the second tier, placed in the garden belonging to a villa of the late Sir W. Chambers, at Witton, near Hounslow.

It is not our intention to follow Jones any further in detail, his designs, either those yet in being, as part of Greenwich Hospital, mansion opposite the Hospital, (cruelly modernised of late,) Wilton-house, &c. &c. or such as are seen in Campbell's and Kent's publications, they all turning upon the same architectural character, which we have endeavoured to demonstrate. Jones fixed the standard of his art; at least, for the period in which he flourished. Its prime features, therefore, may be summed up in this brief abstract. His elevations, externally, were grand, and of a superior cast; proportions, just and scientific; and the decorations, in general, lavish and splendid, though tinged with some of the Italianized phantasies so familiar to him in his early days. Of his interiors, there are not examples left adequate to hazard a determined opinion: at least we may presume to suppose they were not inferior to his other trials of skill; and if we do not find in his works that pure style of architecture, as it is now termed, so visible in Grecian and Roman antiquities, and which the present race of builders affect to make, their models on all occasions, we derive one great good from this Cambrian genius; he reformed a barbarous foreign taste that had prevailed among us during the 16th and 17th centuries. As earthly joys, and splendid talents, are but vain and transitory, Jones, like his Royal master, was unfortunate; and as a late noble Author * emphatically expresses, "Grief, misfortune, and age, terminated his life."

AN ARCHITECT.

Mr. URBAN, *Upper Mall, Hammersmith, Oct. 1.*

UNAWARED by the high authority and profound reasonings of your anonymous correspondent X. who decides unseen as dogmatically as the oracles of old \dagger , I desire to say a last word in favour of the unanimity required of Juries. Such further notice would have been unnecessary, had not the new doctrines received the

sanction of a metropolitan Magistrate and late Recorder of Rochester, in a pamphlet which has recently been put into my hands. Heresies, adverse to public liberty, may be laughed at when broached by X. and the alphabet men who figure in our monthly oracles; but they call for solemn refutation when gravely maintained by members of an authoritative profession, who do not consider them, it seems, as unworthy of their public recognition.

The last words which I desire to obtrude on your Readers on this subject, are extracted from the Appendix to a late edition of my Treatise "*on the Powers and Duties of Juries*;" and the real importance of the subject may perhaps justify me in soliciting their transfer to your pages.

Yours, &c. R. PHILLIPS.

ON THE UNANIMITY OF JURIES.

"It has grieved me to see a question lately agitated in regard to the unanimity required in the decisions of Juries. Certain foreigners, who could not have understood, or duly considered the nature of our Jury-system, having treated the unanimity required of Juries as a blemish, and even as an impracticable and unreasonable demand, some Englishmen have hastily conceded this point, and have been industriously engaged in propagating the error through the medium of our press.

"A very slight consideration, however, will prove the infinite worth, and the singular propriety of the practice as it now stands. The decision of a Jury is intended to be a TEST OF TRUTH: not a mere approximation towards truth, or a declaration of mere probability. Certainty, not probability, is the object of the verdict of a Jury.

"The only test of truth is the universal assent of mankind—and the unanimous declaration of a Jury of twelve unconnected and impartial men is a fair criterion of such universal assent. But if they should not all agree, and decide by a mere majority, the decision could not be deemed a truth, but only a probability, strong or slight, in proportion to the numbers asserting or denying the proposition. Thus should the Jury divide 6 against 6, it would be an equal chance that either party was right; or should they divide 8 to 4, it would be but 2 to 1 that they were correct, or 3 to 3, but 3 to 1 that they were correct. But, if they all agree, it would become 12 to 0, or a mathematical certainty that their decision was right according to the evidence established before them.

"Were the jury increased in number, the test would be little improved, be-

cause

* Hon. H. Walpole, Life of Jones.

† See Part I. p. 112.

cause the *unanimous* decision of TWELVE may be considered as involving a 'fair criterion of universal assent, or of absolute certainty. If, however, as an hypothesis, we were to reduce the moral feelings of Jurymen to an arithmetical calculation, it might perhaps be assumed as two to one, that no one Jurymen would wilfully give a false verdict; as four to one, that no two would combine to give a false verdict; and so on in a progressive ratio for the others; till for the twelve it became nine hundred and sixty millions to unity, that the whole would not wilfully give a false verdict; whereas in deciding by a mere majority, on a similar calculation of chances, five verdicts out of every twelve might be false.

"In every issue or question to be tried or decided by a Jury, there lies or exists some ascertainable truth: and the only criterion that the decision of the Jury separates, decomposes, or discriminates that truth, is their Unanimity. It is from the same cause that geometry, a science of certainty, commands immediate and universal assent, affording also by that assent a proof of its certainty. So a just verdict necessarily commands the assent of *all* the Jury. The moral questions connected with trials do not indeed afford the same species of demonstration as geometry; but unanimity of conclusion in regard to verdicts is a similar test of truth; and the best test that in such cases can be obtained, or desired.

"Let me add, that the required unanimity affords also the only touchstone that can be applied to the individual honour and conscience of every Juror; because, as every decision must have the assent of every one of the Jury, we have therein a security for his attention and care: every Jurymen becoming responsible to his own conscience, to the parties, and to the publick, for the integrity, truth, and justice, of the verdict.

"If, however, the preceding arguments should be considered as involving any solecism, or any ground of valid objection, which it is presumed they cannot; another argument founded on experience may be adduced, which will perhaps be conclusive in the estimation of those who prefer precedents to mere reasoning. It is a fact more conclusive on this subject than, perhaps, any reasoning, that the French Juries attached to the revolutionary tribunals of France, made those infamous decisions by a mere Majority, which in a few months sent, without justice, reason, or mercy, twenty thousand of the most estimable of their countrymen to suffer under the axe of the guillotine! Decisions thus made, involved no responsibility in the Jurymen

either to their own consciences or to the publick. No individual made up the whole of the majority by his own vote; consequently every one discharged himself from the culpability of the verdict. Besides, how easy was it to buy up or manage a majority! Is it to be supposed that a Jury, deciding on the English plan, could thus have abused justice? Would not some out of every twelve have revolted at such deeds of blood, and by refusing to lend themselves to the corrupted, have defeated the machinations of the corrupting power? Unless, therefore, Englishmen desire to see repeated the deeds of the revolutionary tribunals of France, they will never suffer their property, liberties, or lives, to be legally affected, except under the UNANIMOUS decision of a Jury; which UNANIMITY is the best and perhaps the only test that men can apply to arrive at the nearest approximation towards certainty or truth."

MR. URBAN, *Marine Parade, Oct. 19.*

W HILST contemplating the finely terrific beauties of the most boisterous Sea I had ever beheld, my attention was called off by the arrival of a Friend, who had left the Metropolis to avoid the bustle of a contested Election. To him the scenery of Brighton was novel; and he could not refrain from observing, that the many splendid mansions in the Town (of which by far the greater part have recently been built, and scarcely one of which is uninhabited) was no proof of the distress of the times; or that poor Old England was absolutely ruined! But still greater was his surprise, when informed of the weekly *rents*; which in general are more than double what, in the middle of the last century, was the full price by the year of some of the pleasantest houses. But those were times when "Uproars" were unknown, those only excepted which were occasioned by the violence of a Storm. That this is not a random assertion, may be seen by a perusal of the two following Letters, addressed by the Rev. William Clarke (grandfather of the celebrated Traveller) to his Friend Mr. Bowyer.

"July 22, 1736.—We are now sunning ourselves upon the beach at Bright-helmstone, and observing what a tempting figure this Island must have made formerly in the eyes of those gentlemen who were pleased to civilize and subdue us. The place is really pleasant; I have seen nothing irits way that outdoes it: sich

such a tract of sea, such regions of corn, and such an extent of fine carpet, that gives your eye the command of it all. But then the mischief is, that we have little conversation besides the *clamor nauticus*, which is here a sort of treble to the plashing of the waves against the cliffs. My morning business is, bathing in the sea, and then buying fish; the evening is, riding out for air, viewing the remains of old Saxon camps, and counting the ships in the road—and the boats that are trawling. Sometimes we give the imagination leave to expatiate a little—fancy that you are coming down, and that we intend next week to dine one day at Dieppe in Normandy; the price is already fixed, and the wine and lodging there tolerably good. But, though we build these castles in the air, I assure you we live here *almost under ground*. I fancy the architects here usually take the altitude of the inhabitants, and lose not an inch between the head and the ceiling, and then dropping a step or two below the surface, the second story is finished—something under 13 feet *. I suppose this was a necessary precaution against storms, that a man should not be blown out of his bed into New England, Barbary, or God knows where. But, as the lodgings are low, they are cheap: we have two parlours, two bed-chambers, pantry, &c. for 5s. per week; and if you really will come down, you need not fear a bed of proper dimensions †. And then the coast is safe, the cannons all covered with rust and grass, the ships moored—no enemy apprehended. Come and see,

—Nec tela timeres
Gallica, nec Pictum tremere, nec littore
toto
Prospicere dubiis venturum Saxona
ventis.

My wife does not forget her good wishes and compliments upon this occasion. How would you surprize all your friends in Fleet-street, to tell them that you were just come from France, with a vacancy that every body would believe to be just imported from thence!

"Brighthelmston, August, 1736.—We are now about taking our leave of that very variable element the sea. After it had smiled upon us for a month, it is at present so black and angry, that there is no seeing or approaching it. It is all either fog or foam; and I truly pity every body who cannot fly from it. We had this morning some hopes of entertaining your Society‡ with our discoveries

upon the beach. The sea had thrown up a piece of an old coin, grown green with salt water: but, instead of an Otho's head, it proved only a farthing of Charles I.; and I humbly nodded over it, as one of the friends of *The Mitre**, Pray let me know which way your researches run at present in that Society. We have here a very curious old font, covered over with hieroglyphicks, representing the two Sacraments, which rise in very bold but had relievos on each side of it."

MR. URBAN, Oct. 20.

THE carelessness with which Mr. Strutt's posthumous Work has been edited, reminds us of the ruder days of literary and typographical exertion. I have occasionally amused myself with endeavouring to correct the corrupted pages of our earlier writers; but never suspected that it would be my lot to render a similar service to a contemporary. As the work is probably in the hands of most of your Antiquarian Readers, the following emendations may perhaps be acceptable.

Vol. I. p. 170. "Dame Everid, I doubt not, will *unbuckle, nor mail*, if your operations do but take a proper effect:" read, "*unbuckle her mail*," i. e. trunk, or strong box. See vol. II. p. 36.

Vol. II. p. 70. "My request was *rudely* complied with:" in contradiction to the context,—read, "*readily*."

P. 198. "The bird, seeing its game, began to *bate*:" read "*bait*," a term in falconry, signifying "to flutter the wings." See Latham, Coles, &c. It is wrongly spelt, and wrongly explained, in the Glossary to Queen-Hoo Hall.

P. 49. "A kind of cloister, having six *painted* arches on each side:" trumpery enough; read *pointed*.

Vol. III. p. 158. "And his brand shall be a trusty one, equal to that *high Morglay*:" read, "*hight*."

P. 223. "Your *belts* and your bows to boot:" read "bolts," or arrows.

P. 225. "Two such *fell-swaggerers*:" read, "*bell-swaggerers*," a phrase for "boasters," often used by Strutt in this work. See vol. I. p. 33, &c.

P. 234. For "*Hof*," read "*Hob*."

Vol. IV. p. 38. "Gervise in parti-

* A few of these houses still remain, as a sample, in and about East-street.

† Mr. Bowyer was a short man.

‡ The Society of Antiquaries.

* The Tavern, where the Society then held their regular meetings.

cular, declared the jester should not hear the last of it for twice six *morns*:" read, "moons."

Having tendered my mite of illustration on a work, which is itself of an illustrative nature, I beg to subscribe myself,

Yours, &c.

H. D. W.

Mr. URBAN, *Adlingfleet, Nov. 9.*

IN answer to C. on the Churching of Women (vide Magazine for September last, p. 222.) certainly no ecclesiastical censure could attach to any Minister refusing to read the Thanksgiving Service for an adulteress, one who *ipso facto* is liable to an ecclesiastical censure herself. Indeed it is evident from the Service itself, that no such person is in contemplation, when the only prayer made use of (except the Lord's Prayer) mentions the person who is the subject of it, as being "*the servant of God*," requesting that she may "*both faithfully live and walk according to God's will in this life present*." Surely, if the adulteress was in view, there would be a special prayer, and something introduced therein respecting repentance; about going, and sinning no more!

Yours, &c.

T. V.—R.

Mr. URBAN, *Stratford on Avon, Sept. 1.*

I REQUEST to know from your Heraldic Correspondents, how the Leopard's face became an honorary addition to the grants of arms to those who had distinguished themselves by their loyalty in the time of Charles I. and II.? more particularly as it formed no part of the Royal or national armorial bearings.

Sir Edward Walker, knight, who suffered much for his attachment to the Royal cause, was, on the Restoration, rewarded by King Charles II. with the honourable appointment of Garter King at Arms; and, at the same time, received permission to quarter with his family escutcheon the augmentation of a cross of England, charged with five leopards' faces Or.—(Noble's Hist. of Coll. of Arms, p. 278.)

Sir Robert Canne, on his creation of baronet, 1662, and whose paternal arms were Azure fretty Argent, a fess Gules, had, in consideration of the loyal behaviour of his family in the

Civil Wars, an addition assigned thereto by the said Sir Edward Walker, of bearing on the fess, three leopards' faces Or.—(Baronetage.)

"Samuel Isaake, Town-Clerk of the city of Exeter during the grand rebellion, having constantly preserved his loyalty to the Royal Martyr King Charles I. for which he suffered many imprisonments, both by sea and land, plunderings, and sequestration from his office for 14 years, had an augmentation to his original arms of a canton Argent, charged with a leopard's face Sable."—(Guillim's Display, p. 258.)

"Richard Pyle, Serjeant Surgeon to his Majesty, who, with great industry and fidelity, underwent divers employments for the service of King Charles II. and his father, during the Rebellion, to the great hazard of his person and fortune, had an addition, granted by Sir Edward Walker, anno 1650, of a canton Gules, charged with a leopard's face Or."—(Guillim, *ibid.*)

These instances occur among many others; and your insertion thereof will oblige

Yours, &c. S. 2.

Mr. URBAN, *Cambridge, Nov. 1.*

"Rectum est autem etiam in illis contentioneibus, quæ cum inimicissimis fiunt, etiam si nobis indigna audiamus, tamen gravitatem retinere, iracundiam pellere."

CICERO de Offic. lib. I. c. 32.

IN your Magazine for May last, I ventured to submit to the public eye a Review on Mr. Barker's edition of Cicero's two Tracts. Some of my remarks roused the indignation of Mr. Barker, and induced him to publish a severe reply in the subsequent Number. Perhaps he would have acted more wisely, if he had followed Johnson's advice—"Wipe it up, and say nothing about it." In casting my eyes a few days since over the pages of the last Number of the Classical Journal, I was not a little surprised to find a second scourge inflicted on me, for laying a charge of plagiarism against Mr. B. in one of his Notes. I determined to remain in silence no longer; for I began to fear that Mr. Barker would think that I had changed my sentiments on this point; and I felt assured of the truth of the words which I had met with in Euripides, "Αὐτὸ δὲ τὸ σῆμα ὁμολογῶνός ἐστι καὶ." The charge of plagiarism is not the only

only cause of Mr. Barker's anger against me; for wherever I have not dealt out praise on his Notes, he appears to think himself unjustly used. I am accused of charging him with *insignificance* and *youthful arrogance*. Of the former charge I plead innocent; and of the latter I can only generally say, that I am an admirer of learning in youth, as well as in old age; nor do I regard youth as an *atrocious crime*. If Mr. Barker cherishes a different opinion of me, let him repeat his insinuations, and it shall be my best endeavour to repel them.

The chief purport of this letter, however, is to draw the attention of my readers to the charge of plagiarism which I formerly raised, and now again raise, against Mr. Barker. In his answer to my strictures on his Cicero, Mr. B. condescends to acknowledge, that every commentator knows how unconsciously he often falls into the conjectures, the interpretations, and the discoveries of others. I grant it! Why then, let me ask, does the following quotation convey such a different sentiment, and teem with such vanity and youthful arrogance? "No scholar," says Mr. B. in p. 156 of the last No. of the Classical Journal, "can be more unjustly charged with plagiarism than myself, for I invariably cite the observations of critics whom I quote, at full length, and in their own words; and I challenge the Reviewer to show a single instance where I have taken any quotation or idea without acknowledgment." *Euge!* Let any candid reader judge for himself whether the above quotation does not contain a small portion of that youthful arrogance, against which Mr. B. so loudly declaims. When I accused Mr. B. of plagiarism ("the wise convey it call"), I did not mean to say that his Note was copied word for word from the sentiments or quotation of another; but it savoured strongly of ideas which I had met with elsewhere; and it confirmed in my mind the justice of the following sentence from Sheridan: "Faded ideas float on the surface of the memory; and the imagination, in mid exercise, at its highest period of enjoyment, becomes suspicious of its own offspring, and doubts whether it has created, or adopted." Willingly, and with the greatest pleasure, would

I have exculpated Mr. B. from any intention of plagiarism, since he pleads perfect ignorance of it, were it not for the pert flippancy which he has displayed in the quotation which I have just given from the Classical Journal. In taking my leave of Mr. B. for the present, I have to assure him, that his lofty and arrogant tone will not awe me to a retraction of those sentiments which sober reason has taught me to adopt; but I shall endeavour to persevere, undismayed by his severe attacks, in defending myself from every charge which Mr. B. may be pleased to urge against me. What other people think of me, I neither know, nor am much accustomed to care; but thus much I know, that if we once begin to be unreasonably alarmed at what men think of us, we shall soon deserve that they should think the worst. In a word, let Mr. Barker know, and I speak it with much truth, that while I respect every one, I fear none: *οὐ γὰρ ἀδύνατον ἄλλοις ἔσθ' ὅπως τρέψαντες ἑσέαυτον.*

Yours, &c.

J. H. M.

P.S. Mr. Barker's Classical Recreations have but lately made their appearance; but when I have had sufficient leisure to examine them, it is my intention, *Deo volente*, to publish a critique on them through the medium of the Gentleman's Magazine. In the mean time, let me recommend to Mr. Barker's consideration, the words of Lord Barrington: "I cannot," says he, "have but a very mean opinion of writers, who will put on the appearance of assurance and certainty, that they may carry the guise of perfect knowledge and judgment to the bulk of their readers, when they are far from being at that certainty which they affect."

Remarks on the ARS POETICA of HORACE, and an Inquiry into the necessary Qualifications of a Poet.

TO admonish the young men of this day, and especially the Pisos, against the too prevalent rage for becoming poets, without being possessed of a musical ear, refined taste, sound judgment, and discriminating sense, joined with a proper portion of fancy, and not in order to disclose all the mysteries of the art to the "profane vulgar," was the object of Horace, in penning this celebrated composition.

Hence

Hence his reiterated sarcasms against the would-be-poets of the Augustan age; his observations on the perfidious attractions of the Muse, and the danger of the illusion under which a poet labours, when he makes an estimate of the value of his own verses. As our own age is not without a large share of competitors for poetical fame, the remarks that then flowed from his pen, conjoined with what we have to offer, may, perhaps, be of some service to the rising generation at least, if not to the more hardened votaries of the Muse.

That so many qualities as we have enumerated, should be necessary for the formation of a poet, may, at a first view, hardly appear probable; but, if we examine every one of them, we shall find them strictly necessary.

1st. Let me ask, who, without a musical ear, can compose flowing and sonorous lines? who can be conscious of the varied beauties proceeding from the arrangement of periods and harmony of rhythm? who can know the just position of dactyls and spondee, so as to give their verse a musical and poetic effect? who, in fine, can fitly comprehend that most difficult part of the art, versification? Hence chiefly it was, that Cicero was induced to say *poeta nascitur, orator fit*; for, any person possessing a due portion of sense and natural ability may, by intense study, become eminent in almost any profession of life; but to make oneself a poet is a widely different thing, for it has never been believed that any portion of application would supply us with a good ear, or any other *sense* which Nature has denied us. In a word, a musical or poetic ear may be compared with good birth, which, as Edmund Howe, the Antiquary, observes, is a possession that neither wealth, nor learning, nor exploits, can of themselves procure or constitute—a possession engrafted by nature on our stock, and flowing to us from a line of independent and honourable ancestors, whom hereditary affluence, and liberal educations and professions, have long placed above the sordid pursuits of the vulgar; a King, Howe emphatically adds, is able to make a Peer, but not a gentleman.

Having thus exemplified the first point, and the impossibility of possessing it otherwise than as a gift of Nature, we proceed to,

2. Refined taste; which is evidently necessary in poetry and every thing else connected with the sacred Nine; for it is this alone which constitutes distinction between minds of equal cultivation.

3. Correct judgment and discriminating sense must be deemed indispensable, for what else can prevent the absurdities into which all young poets fall? what else keeps them clear, when shunning one fault, from gliding into another? (v. 24, et seq. A. P.): not to be formal they become negligent; for fear of seeming to creep, they lose themselves in the clouds; they rant to be sublime, and are absurd for the sake of novelty; the source of these faults is certainly the want of sense and judgment, which, like the *δαιμονιον* of Socrates, signifies to us, *τα μεν γινωσκον, τα δε μὴ γινωσκον*. The junction of Fancy with the foregoing, is necessary, inasmuch as it is the chief characteristic of poetry, and relieves it from prosaic languor.

But to return to our Author. Horace commences this Epistle with a Socratic turn, extremely likely to awaken the attention of the younger Piso. He exposes in its full absurdity the essential fault, which, in a bad poem, will be more prominent than in any other work of art, and which bad poets are incapable of curing. *They do not know how to compose a whole*; they commence with one image and finish with another, and their works are made up of ill assorted pieces which cannot be made to unite.

In verses 14 and 24 he points out the common faults against the rule of *unity*, and the errors of young poets: in verse 38 he exhorts those who wish to compose poetry, thoroughly to examine their powers, and not to launch precipitantly into the service of the Muse.

A young man who is probably destitute of experience and general knowledge, and who has not yet had time to fathom Socrates and "the vast sense of Tully," or to have drunk deeply either of the Greek and Roman fountains, or the modern springs of improved and enlarged science and polished belles lettres, can hardly be able to form a right notion on any subject of literature. He should be cautious that he does not presume too much on the powers which he

may fancy he possesses, and which may have received the praises of relations or of friends; who, as we all well know, are too generally disposed to flatter and to cherish, what perhaps some foolish mistake, arising either from ignorance or partiality, may have led them to regard as 'the dawn of Genius.' He should be cautious how he suffers himself to be seduced to spend his hours in the attempt of high flown and difficult pieces of composition, merely because at school some parts of an early production might have received the meed of applause; for be it remembered that the ability to make a good Latin or English verse, now and then, is by no means sufficient encouragement to woo the Muse, unless the party, at the same time, possess every requisite before laid down.

But doubly cautious should he be, who, unadorned even with such meed of applause, has been more than once repulsed in his early onsets, onsets which may have been laboured with excessive pains, anxiety, and research, how he wastes in an idle and unprofitable pursuit (and one, moreover, whose attainment is quite problematical), that irreparable time, which, if properly directed, and employed with equal assiduity, would have led him through the depths of science, and rendered him familiar with the most difficult authors of antiquity.

With your permission, Mr. Urban, we will, at some future period, renew these strictures on the poetic art; but before the subject is, for the present, dismissed, it may be necessary to add, that the object of this essay, is by no means to discourage the exertion of youthful talent, but, on the contrary, to direct it to a more profitable, a more easily attained, and an equally honourable object of ambition—an object which will afford permanent satisfaction; while the pursuit of the Muse, even though successful, would afford at best but fugitive applause.

(To be continued.)

Mr. URBAN, Nov. 6.
A CORRESPONDENT in the Magazine for September wishes to be informed respecting the life and writings of Sir Richard Ellys. All that I know of him, with respect to his writings, is, that he was author of

a book intitled *Fortuita Sacra*, which I have frequently seen quoted, but never saw, and therefore can give no account of. I always understood him to be by profession a Dissenter. He was grandson and only surviving male heir of Sir Thomas Ellys, of Wyham, in Lincolnshire, bart. so created 30th June, 1660; was living in 1741, but had no issue; had married, first, a daughter and coheir of Sir Thomas Hussey, bart.; and secondly, a daughter and coheir of Thomas Gould, esq. who survived him, and afterward married Sir Francis Dashwood, bart. (who inherited the barony of Le Despencer), and died 19th January, 1769. When Sir Richard died I know not; but he had two sisters, married to Edward Cheek and Richard Hampden, esquires. E.

Mr. URBAN,

Nov. 6.

IN reading the second edition of an Account of Morocco, &c. by James Gray Jackson, I perceive, p. 189, that the author is in possession of an infallible remedy for the ophthalmic disease, which so generally attacks our seamen in the Mediterranean, called *Nyctalopia* *. "It comes on at dusk with a defect of vision, the patient being deprived of his sight, so that he cannot see distinctly, even with the assistance of candles." This irksome disease, Mr. Jackson assures us, is cured in 12 hours by one application of the remedy, which he voluntarily offers to discover to the Physician on the Mediterranean station.

It is therefore to be presumed that His Majesty's Ministers will avail themselves of the opportunity thus offered of discovering a remedy of so much national importance, whereby the services of so many hundred sailors will be immediately restored to His Majesty's service.

Yours, &c.

NAUTICUS.

LITERARY INTELLIGENCE.

Cambridge, Oct. 30. The Chancellor of the University of Cambridge having determined that a third gold medal should be annually given for the encouragement of English poetry, to a resident Under-graduate, who shall compose the best Ode, or the best Poem in heroic verse; the Vice-Chancellor has given notice that the subject for the present year is *Columbus*. No prize being determined last year, there

there will be two to be contended for this year.

Cambridge, Nov. 6. The Seatonian Prize for the present year has been adjudged to the Rev. FRANCIS WRANGHAM, M.A. of Trinity College, for his Poem on "Joseph's making himself known to his Brethren."

The Rev. HENRY HERVEY BABER has completed the publication of a Fac-simile of the Book of Psalms of the LXX Version, as its text is preserved in the Alexandrian MS.; which was announced in the First Part of our Vol. LXXXI. p. 40. He has also issued Proposals for publishing a Fac-simile of the Pentateuch, after the same MS. which is intended to be comprised in Three Parts, printed in imperial folio, to correspond with the portions of the MS. already printed by himself and Dr. Woide. A few copies will be printed on vellum.

Many of our learned friends will be glad to be informed, that a spirited Bookseller and an ingenious Printer have been induced to reprint a few copies of the Fifth Volume of SREPHENS'S THESAURUS, containing the Glossaries and the Treatise on the Attic Dialect, in order to complete the sets of that inestimable Work.

The Third Volume of the new Edition of HURCHIN'S History of Dorsetshire is nearly completed at the press.

Mr. FISHER has completed the Second Part of his "Collections for Bedfordshire."

The Scene of WALTER SCOTT'S forthcoming Poem is laid in Yorkshire, Cumberland, and Westmorland; and the period is during the Civil Wars, previous to the Usurpation of Cromwell.

A re-publication of the celebrated "Letters of Junius" has just taken place, comprising so much information respecting the Author—detailing so many particulars, with regard to his general habits, and his mode of conducting his correspondence;—and, above all, furnishing so many new Letters, that, if it cannot be termed a renovation of the Writer himself, it will, at least, revive the public interest respecting his real name and character. We shall pay due attention to these Volumes in our next.

Nearly ready for Publication.

Memoirs of the Kings of Spain of the House of Bourbon, from the Accession

of Philip the Fifth to the Death of Charles the Third, 1700—1788: with an Introduction relative to the Government and State of Spain. By WILLIAM COXE, M.A. F. R. S. F. A. S. 3 vols. 4to.

Mr. MILBURN'S work on Oriental Commerce, in two quarto volumes, with numerous charts by Mr. ARROWSMITH.

The Second Volume of Historical Sketches of the South of India, by Lieut.-Colonel MARK WILKES.

The Third Volume of "Beauties of Wiltshire," by Mr. BRITTON.

"Monastic Remains," 2 vols. 8vo. with engravings, by Mr. PARKYNS.

A History of Windsor and its Neighbourhood: imperial quarto, with many elegant engravings.

A Volume of Sermons on important subjects, by the BISHOP of MEATH.

A Volume of Sermons on subjects chiefly practical, by the late learned Dr. MONKHOUSE.

Parochial and Domestic Sermons, designed to illustrate and enforce the most important articles of Christian Faith and Practice: 2 vols. By Rev. R. MANT.

Roderick, the last of the Goths, 4to, by Mr. R. SOUTHEY.—Also the Second Volume of his History of Brazil.

The Lives of the Puritans, containing a Biographical Account of those Divines who distinguished themselves in the Cause of Religious Liberty, from the Reformation under Queen Elizabeth, to the Act of Uniformity in 1662: 3 vols. 8vo. By Rev. B. BROOK, of Tutbury.

"She Thinks for Herself," a new Novel, in Three Volumes.

"A Concise History of the Jews," designed for young Persons; by Rev. J. HEWLETT.

A Treatise on the Diseases of the Arteries and Veins; comprising the treatment of Aneurism and Wounded Arteries: by Mr. JOSEPH HONGSON, Member of the Royal College of Surgeons.

A Work on the Dropsy, 8vo. by Dr. BLACKALL.

Preparing for Publication.

"Memoirs on European and Asiatic Turkey," from the Manuscript Journals of Modern Travellers in those Countries; by Rev. ROBERT WALPOLE.

Engravings from Specimens of Morbid Parts preserved in Mr. CHAS. BELL'S Collection, Windmill-street, to be published in Four Fasciculi, of Ten Plates each, in Folio.

A new Philosophical Journal, by Dr. THOMAS THOMSON, author of "The System of Chemistry," &c. will be commenced with the ensuing year, and continued Monthly, under the title of "Annals of Mechanical Philosophy, Chemistry, Agriculture, and the Arts."

REVIEW OF NEW PUBLICATIONS.

39. *A Narrative of the Hardships and Sufferings of several British Subjects who effected their Escape from Verdun, with an Appendix, containing Observations on the Policy and Conduct of Buonaparte towards British Subjects.* 8vo. pp. 120. Vernor, Hood, & Sharpe.

THE escape of Prisoners of War, is a subject on which we began to read with a trembling apprehension, which was not at all allayed, by finding the Authors of the Narrative, in a very early page, asking "Did we violate our honour by breaking of Parole?" Yes! we should have answered: if you broke your Parole, you are incapable of claiming the title of men of Honour. You libel your own Government and the East India Company by asserting that, after such an act, they received you with kindness, and conferred promotion on you. The course of the narration, however, shewed, that the adventurers did not escape from their parole, but bravely effected their own deliverance from a strict confinement, enforced with all the rigour of which a mean and arbitrary Government is capable; and we recognized, with pride, the genuine character of Englishmen, when we read, that five captives of that nation, having promised the subaltern, who was avowedly conducting them to a dungeon, that they would not attempt to leave him, kept their word with undeviating fidelity, and were actually immured in the prison from which they afterwards contrived to liberate themselves.

It is a melancholy instance of the state of bad faith produced by the sudden elevation of desperate adventurers to regal station, that our papers daily exhibit advertisements of reward for the apprehension of French prisoners of considerable military rank, who have violated their parole. Numerous convictions of our countrymen (most base and degraded must they be) shew the extent of the practice, and the great pecuniary means by which it is supported. Repeated acts have at length wrung from the Legislature a statute raising the denomination of the crime from Misdemeanour to Felony. This may restrain the subjects of this realm; but what

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hope can we have of any voluntary forbearance or reserve from those whose word of honour ought to be trusted, when the French Government does not hesitate, officially to avow, and to justify, the principles and conduct of these worthless recreants, and, by clamorous and false allegations, excites all others in the same situation to act in the same manner!

The History of the Escape presents little to interest the reader. The events must have been highly important to the individuals engaged in them; but they are exactly like those which have been told a thousand times over, in every history and every novel where the subject has been an Escape from a dungeon. Dropping from parapets, ropes breaking, cut hands, sprained ankles, concealments in woods, detours to avoid inhabited places, drenching in the rain, and freezing in the snow; incidental humanity, with frequent treachery, illness, danger, hunger, and fatigue, form the materials of the story; and so frequent has been the use of them, that no solemnity of averment can make them interesting when believed to be true, nor any graces of rhetoric prevent them from becoming fatiguing when known to be fictitious.

The Appendix contains nothing profound, and little new. We extract from it the following anecdote, without giving an opinion on its truth. One man in England knows, for certain, how far it can be depended on:

"When the Duke D'Enghien was seized, Lucien, who well knew Napoleon's intention, felt desirous to prevent it, and repaired to the Tuilleries. He obtained an audience of his brother, and remonstrated against a deed which would at once shock the moral feeling of mankind, and stamp eternal disgrace on the name of Buonaparte. He used every argument which his ingenuity could devise; he spoke in the glowing language of humility and honour; but Napoleon remained inflexible, and he was obliged to retire without effecting his purpose.

"As a last resource, Lucien went to his mother, roused her feelings against the atrocious deed, and urged her to employ her whole art of persuasion to avert it. The old lady without delay hastened to the palace, and presenting herself before

fore her son, fell down on one knee. She conjured him by his regard for his family, and by his affection for his mother, to save the life of the Duke; she also conjured him by the honour of the French nation, and by his own glory, to grant her request. He respectfully raised her up, and told her that he could not grant her request, because reasons of state, which she could not comprehend, prescribed to him his conduct. Lucien, when he learned the unfavourable issue of his mother's application, flew again to the Tuilleries, rushed into the presence of his brother, and upbraiding him in severe language, Napoleon became equally incensed—Lucien seized him by the collar—a General in waiting separated them—Lucien gave up the contest. 'I quit France,' said he, as he was about to retire, 'for I will not live under a man who disgraces himself at once as a son by his want of affection, and as a man by his cruelty. You will render every man,' continued he, addressing his brother, 'your enemy; and the day may approach, when, like a second Nero, you will be dragged through the streets of Paris.' Lucien and his mother next day set out for Italy, where they took up their residence. Napoleon repeatedly urged them to return; but his solicitations were ineffectual. The Pope at length overcame the old lady's resolution; but his spiritual counsels had no effect on Lucien."

40. *Poems. By a Sister, small 8vo. pp. 117. Moxb, Hatchard, &c.*

"Most of the Poems in this little Volume were composed under various impressions during a long illness, without the intention of their appearing before the public; but circumstances of a peculiarly interesting nature have induced the Author to submit them to the perusal of her friends."

It may suffice to say, that those circumstances have had their due weight; for, highly to the honour of English benevolence, a list of Subscribers is prefixed for more than three thousand copies of the Volume.

The Poems are in general of a moral and religious tendency; and in many instances have traits of genius. One of them thus begins, not very dissimilar to Mr. Crabbe:

"Clifton's inspiring breezes wake my strain,
Hygeia's seat, with Pleasure in her train:
Here lofty crags in awful grandeur rise,
Where the rich ochre with the diamond
vies;

The sparkling stratum, deep inlaid with
ore, [to explore;
Here leads inquiring minds these rocks
While thickest woods, supplying calm retreat, [heat,
Invite the wanderer, shelter'd from the
In peaceful silence Nature here to scan,
And bless that God who form'd great Nature's plan. [spread,
Here simple flowers, in rich profusion
Spring with their beauties from the airy tread.

See *Arabis* disclose her blossoms here,
With simple *Cirtus* and *Euphorbia* near;
Erica, *Tormentilla*, *Wild Thyme* green,
And blooming *Ophrys*, animate the scene;
Here the sweet *Violet* perfumes the air,
And *Digitalis* thrives, with virtues rare;
The scarlet *Pimpinella* peeps beside,
With rich *Hypericum* in golden pride;
The pencil'd *Eyebright*, and the *Scabious*
gay, [way;
With sweet *Geraniums** gladden all the
The scarce *Sanguineum* of glowing hue,
Springs near *Veronica* of lively blue;
These, with the *Service* waving in the
wind

Its silver leaves, the botanist may find;
May varied beauties elegantly class,
And innocently here his hours may pass."

Several of the smaller Poems are particularly addressed to the "eight nephews and nieces," for whose benefit the volume is published.

41. *A Historical Tour through Pembrokeshire. By Richard Fenton, Esq. F.A.S. 4to. Longman, White, Miller, Cadell, &c. &c.*

THERE is an essential difference between an Historical Tour through and the History of a County; but each have their claims to approbation and encouragement. The labour, fatigue, endless difficulties, and embarrassments, exclusive of enormous expences, which are the inseparable and unavoidable attendants of the County Historian, render him an object for commiseration during a long portion of his life; and the honours due to him are generally paid by his posterity, while the profits of his performance, in nine cases out of ten, descend to booksellers, who were apprentices at the conclusion of his labours. Many instances might be cited of the verity of these remarks;

* "Geraniums are not generally to be found flourishing without cultivation; but at Clifton, and on St. Vincent's Rocks, several species of them are to be met with."

but,