

# THE GENTLEMAN'S MAGAZINE :

LONDON GAZETTE  
GENERAL EVENING  
M. Post M. Herald  
Morning Chronicle.  
Times-M. Advert.  
P. Ledger & Oracle  
Brit. Press—Day  
St. James's Chron.  
Sun—Even. Mail  
Star—Traveller  
Pict.—Statesman  
Packet—Land. Chr.  
Advertiser—C. Chron.  
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Embellished with beautiful Perspective Views of OLD PARR'S COTTAGE,  
at the Glyn, in the Parish of Alberbury, Shropshire; and  
of the Remains of BEAUCHEF ABBEY, co. Derby.

By SYLVANUS URBAN. GENT.

Printed by NICHOLS, SON, and BENTLEY, at CIGERO'S HEAD, Red Lion Passage, Fleet-str. London;  
where all Letters to the Editor are to be addressed, POST-PAID.

If AMPHIBALUS's "Farthing" should really be genuine, it may possibly be worth *Sixpence*. If counterfeit, a *Farthing* is more than it is worth.—The subject has been again and again discussed.

We are sorry that we cannot find room for the COURT MARTIAL recommended to our notice by an old and valuable Friend.

"More Miseries," by VERITAS, cannot appear without proper authentication.

"Account of the National Debt, and the Public Funds or Stocks;" OXONIENSIS; Mr. WRAY; A sound Member of the Establishment; &c. &c. in our next.

BARTON SEGRAVE is received.

Mr. Lumley asks for an Account of the late Mr. GEORGE RICHARDSON, Architect, and a list of his Publications. His original Drawings, Prints, and Books of Prints, were sold by Mr. Stewart, Nov. 29, and three following days. — Mr. Richardson (he says) was Clerk to the Works under the Messrs. Adams during the erecting of the Adelphi Buildings, the drawings for the ornamental ceilings were in part made by Mr. Richardson; and the etchings and colouring of the plates for the Publication called by him his "Book of Ceilings," were in part, if not the whole, done by his own hands.

# METEOROLOGICAL DIARY, KEPT AT EXETER.

Jan.	Ther. at 8 A. M.		Ther. at 3 P. M.		Ther. at 10 P. M.	
	Bar.		Bar.		Bar.	
21	29.75	29.75	32.1	Between 4 & 5 heavy snow.	29.77	23.1 Hard frost.
22	29.77	17.1 Very fine, hard frost.	29.77	25 Hard frost, with drifts of sleet	29.85	24 Hard frost.
S 23	29.80	25 Very fine, hard frost.	29.80	32.1 Ditto	29.80	26.1 Ditto.
24	29.84	24 Ditto	29.80	32.1 Ditto	29.85	24 Ditto.
25	29.86	27.1 Fine, hard frost	29.85	35 Gentle thaw...	29.70	35 Thaw.
26	29.43	39 Thaw, some small rain.	29.35	40.1 Ditto; clear	29.29	36 Frost.
27	29.14	29 Fog; frost	29.04	40 Ditto; do. little sleet.	29.00	32 Ditto.
28	29.15	34 Foggy; gentle thaw	29.20	35.1 Ditto	29.11	36 Thaw, heavy rain, fair
29	29.27	44 Fine; cloudy, overcast.	28.24	36.1 Some sleet; windy	28.78	37.1 Fair; windy.
S 30	29.05	36.1 Fine, sharp frost, little sleet	29.15	39.1 Fine	29.27	34.1 Ditto.
31	29.58	34 Very fine, sharp frost	29.45	39.1 Fine, though some little sleet	29.58	37 Frost.
Feb.						
1	29.92	35 Fine, sharp frost	30.02	38 Ditto	30.07	32 Ditto; some showers.
2	29.99	40.1 Cloudy; some small showers	29.95	44 Cloudy, some showers; fine	29.97	30.1 Fine, sharp frost.
3	29.97	24.1 Fine, sharp frost.	29.93	37 Cloudy and cold.	29.90	34 Ditto.
4	29.89	30 Very fine, frosty.	29.98	35.1 Ditto	30.05	33 Ditto.
5	30.05	35 Sleet; frosty	29.92	43 Fair but lowering	29.92	43 Ditto.
6	29.74	47.1 F. & C.; at 2, heavy sq. wind & r.	29.66	44 Windy, with squalls of rain	29.68	38.1 Ditto.
7	29.70	41 Fair, but hazy and windy	29.72	46 Ditto	29.72	42.1 Fine.
8	29.57	48 Fine, though hazy & windy	29.53	50 Ditto	29.57	41 Ditto.
9	29.69	45 Moderate; fair but gloomy.	29.75	48.1 Ditto	29.84	44 Ditto.
10	29.91	43.1 Fine, though cloudy	29.91	52 Ditto	29.91	44.1 Ditto.
11	29.85	44 Fair and cloudy.	29.83	48 Ditto	29.83	46.1 Ditto.
12	29.88	44 Fog	29.88	50.1 Foggy	29.88	45 Ditto.
S 13	29.89	53.1 Fog, frosty; some small rain	29.85	45.1 Cloudy, with showers.	29.85	37 Fine, frosty.
14	29.84	31.1 Fine, frosty	29.84	41.1 Cloudy; some small rain	29.88	38 Fair and cloudy
15	29.94	34.1 Frosty.	29.91	40 Fine; frost	29.95	31.1 Frost.
16	29.33	28 Fine, hard frost	30.05	40.1 Ditto	30.18	29 Ditto.
17	30.30	28 Fine, sharp frost	30.32	37.1 Ditto	30.37	28 Ditto.
S 18	30.57	25 Very fine, hard frost	30.32	39 Overcast.	30.26	38.1 Hazy
19	30.22	35 Very fine, frosty	30.92	43 Ditto	30.27	39 Ditto.
S 20	30.31	29 Ditto	30.31	40.1 Ditto	30.31	24.1 Ditto.

# THE GENTLEMAN'S MAGAZINE,

## For MARCH, 1814.

Mr. URBAN, *Chelsea, March 7.*

**A**N Altar-tomb, of Portland stone, has just been erected in the Church-yard of Fulham, adjoining to that of Bishop Gibson, in memory of our late amiable and revered Diocesan. At each end of the sarcophagus

are carved the Arms of the See, impaling *Randolph*; viz. five Mulletts pierced on a Cross Argent, ensigned with a Mitre.

On the West side is this Epitaph, descriptive of his Lordship's character and preferments:

"Under this Tomb is deposited

all that is mortal

of that eminent Prelate,

JOHN RANDOLPH,

who was born July 17, 1749, and died July 28, 1812,

too soon for the Church and his Country,

and lamented by all who have any respect

for high resplendent talents and qualities.

It was his lot to be placed in various and arduous stations;

but he shone conspicuous in all.

His learning was deep and accurate;

his taste correct, his judgment sound;

his industry indefatigable;

his piety sincere, his firmness unshaken;

his integrity uncorrupt.

"At Oxford, where he filled the Chairs of Poetry, the Greek Language, and Divinity, his name has long been enrolled amongst the most illustrious of her Sons. His Theological Lectures were so admirable, that, if the laborious discharge of his other sacred duties had not deprived him of leisure to revise them for publication, they would have constituted the most durable monument of his fame.

"At the age of 50 being raised to the Bench, he governed in succession the Sees of Oxford, Bangor, and London, having declined a still more exalted station in Ireland. Nor did he disappoint the great and general expectations that were formed of him. No man knew better than himself the Doctrine, the Discipline, the Rights, and the whole Constitution of the Church of England; and no man in these times was more watchful, more courageous, or more able to defend them.

"In him, therefore, the Church has prematurely lost an undaunted champion of Orthodoxy, and one of her firmest bulwarks against innovation and change.

Such was the Divine will!

May those who were directed and animated by his counsels

whilst he was alive,

persevere in the same principles,

and still reverence his example and authority,

now that he is dead!"

This Church has been the burial-place of all the Prelates of this See, since the Restoration of Charles II. except Bishop Porteus, who was interred by his own desire at Sundridge in Kent. Their Epitaphs are given at length in "The History of Fulham."

Yours, &c. THOS. FAULKNER.

Mr. URBAN, *Elmesthorpe, near  
Hickley, March 8.*

**A**S your intelligent Magazine teems with a copious stream of interesting and amusing subjects, &c.

herewith I send you a copy of a letter, now in my possession, written by Queen Anne, when she was Princess of Denmark, in the reign of King James II. sent to Dr. Francis Turner, then Bishop of Ely, to keep her a place in Ely Chapel, for hearing the Catechism there expounded by Dr. Thos. Ken, Bishop of Bath and Wells.

Yours, &c. RICHARD FOWKE.

"I hear the Bishop of Bath and Wells expounds this afternoon at your Chappel; and I have a great mind to hear him.

There-

Therefore, I desire you would do me the favour, to lett some place be kept for me, where I may hear well, and be the least taken notice of; for I will bring but one body with me, and desire I may not be known. I should not have given you the trouble, but that I was afraid if I had sent any body, they might have made some mistake.—Pray lett me know what time it begins."

MR. URBAN, *March 19.*

THE disputed question concerning the Author of JUNIUS's Letters has at different times found a place in your pages. Whether the secret will ever remain in obscurity, is not within my province to predict; but I am well assured that a Nobleman now living could reveal the Author's name, if he were so disposed. He has more than once declared it; and we have no reason to doubt his veracity, or his means of information.

An interesting work has lately been presented to the Publick, which you have already noticed, intituled "*Memoirs of a celebrated Literary and Political Character.*" This work, as was soon suspected, is written by *Leonidas Glover*; and in the Preface this remarkable fact is stated:

"During the Shelburne and Portland administrations in 1783, Glover was frequently visited privately by the late Marquis of Buckingham, then Lord Temple, and closeted with him alone: his visits were always in the evening; and such was the privacy of these meetings, that his name was not announced, and no servant was permitted to open the door when he left the house."

From the respectability of the Editor and Publisher of this work, we have no reason to question the truth of this statement; it has, however, by high authority, been positively contradicted; and a very near relation of the Noble Marquis has declared that there is *no ground for the assertion*—but upon what evidence we must for the present suspend our judgment; though it may not be uninteresting to point out a source from whence satisfactory information might be obtained.

In the first place, if myself and some friends are not much mistaken in our political knowledge, there was no very intimate union in State-affairs at that time between Lord Temple and the other members of his illustrious family. But, as the Preface

is written with candour, and the *Memoir* itself only given as a ground to suspect GLOVER as the *Author of the Letters of Junius*, this point might be set at rest by a simple negative, which Lord Temple's noble Relative has it in his power to make. It is only for him to say, "I know who the Author of Junius was," (which we thoroughly believe to be true;) and to add, that "Glover was not the author or writer of any of those Letters."

With respect to the interview alluded to, proofs may be now obtained, from various quarters, of the truth or falsehood of the assertion; among other sources of information, Mrs. Glover's sister, who was then living in the house, might be referred to; and the intimacy of Mr. Glover with the old Lord Temple, and with his brother George Grenville, is now so completely within the power of demonstration, that it ought not to be a subject of doubt or uncertainty. Many letters of Lord Temple to Mr. Glover are still in existence, in which the most marked and affectionate regard is expressed, always commencing them "My Dear Glover;" and both himself and Lady Temple were in the habit of dining with him at his house in James-street, Westminster, on a footing of intimacy; and Mrs. Stapleton can now bear testimony of her visit, with the daughters of George Grenville, to Mr. Glover, as the intimate friend of their father.

Under these circumstances I can see no reason *primâ facie* for doubting that the late Marquis of Buckingham might have made Mr. Glover the visits alluded to upon any business, political or otherwise, that might then arise out of existing circumstances; so that what is meant for there being *no ground for the assertion*, remains to be explained.

Yours, &c.

D. A. M.

P. S. I add some curious particulars from a MS Note, which I found in a copy of *Leonidas*, which most evidently prove that GLOVER was a popular and political character in his day; a circumstance which no where appears in any of the biographical accounts:

"He now, by his patriotic orations at Election-meetings, became popular. His well-known sentiment, 'He deserves not the name or blessings of a Free Man, who will not accuse the Tyrant of Oppression,'

pression, the Minister of Venality and Corruption.' And after his energetic speech at the Bar of the Commons, when ordered one of the Committee for an application from the London Merchants to that House, his head appeared in every print-shop with that exalted sentiment around it."

No doubt, some curious collector has preserved one of these political portraits.

D. A. M.

TO DR. BUTLER.

SIR,  
I BEG to repeat my acknowledgments for the *past pains* you have taken to reader "*The Life of Dr. Wilnot*," written by myself, known to the world. Sensible of your holy and well-meant zeal in the cause of Junius, I sincerely regret I have not in my power the *patronage of a Marquis*, the pen of a *man of letters*, or the *key of admission* to a *Bishoprick*; or, most certainly, from the *disinterested* conduct you have evinced, I should be inclined to *reward* honourable exertions to *assist* the progress of Truth; confident no private pique, no hope of *future personal advantage* or *preferment*, has actuated your conduct as to Junius.

Wishing you, Sir, the rich reward your meritorious conduct towards the dead has *merited*, I have the honour to be your admiring servant,

OLIVIA WILNOT SERRES.

TO MR. WOODFALL.

Mr. Woodfall,

DO not be under any apprehension: your publication of Junius will be popular in the world for a *certain period longer*; and your *well-written mysteries* likely to complete the utmost of your *golden desires*. I shall leave you for a time to the satisfactory reflection—a sense of your *steady adherence* to truth in regard to your communications with myself will produce; convinced the Publick will use its own discrimination. I am, Sir,

Your obedient servant,

OLIVIA WILNOT SERRES.

Mr. URBAN, March 10.

I BEG, through the medium of your pages, to rectify and enlarge the brief notice which has been taken, in my lately published "*History of Hampstead*," of the origin of the Chapel situated near the Wells there. Much difficulty always attended the

investigation of this subject, and it is not till lately that I have obtained authentic information. The date which I have there assigned to the establishment of the Chapel, I now find to be erroneous. An inscription on the bell carries it back eight years further, by stating that it was presented by Mr. Rous and Mr. Wood in 1725; and this Mr. Rous is mentioned in the Obituary of the Gentleman's Magazine, as having *built a Chapel* at Hampstead, and died Sept. 26, 1731. The communion-plate is likewise described, in the inscription, as the gift of Dr. Gibbons *novæ capellæ de Hampstead*; and this Dr. Gibbons, as I have mentioned at p. 53, died in 1725. The above statement of Mr. Rous's having *built a Chapel*, and the expressions *Nova Capella* on the plate, and "*the New Chapel*" on the bell, seem rather to contradict the traditional account that it was originally constructed for a ball-room; but I have met with no positive evidence on this subject. The more probable assumption seems to be, that it was erected on the site of Sion Chapel (p. 235), for the express purpose of public worship. As is not unfrequently the case with Chapels in London and its environs, which were originally founded by individuals, and have continued to be private property, this Chapel was never consecrated, although it has been used for Divine Service of the Church of England for ninety years. On the death of the Rev. Charles Grant, whom I have mentioned as Minister of it at p. 233, the Rev. Isaac Jackman was licensed to it by the Bishop of London in 1811, from whom it passed (a short occupancy by the Rev. S. Davies, M. A. intervening) to the present proprietor and Minister, the Rev. E. J. Burrow, M. A. F. L. S. in April 1813.

Yours, &c.

J. J. PARK.

Mr. URBAN,

March 14.

I SHALL esteem it as a great favour if you will record upon the pages of your useful Miscellany the following correspondence, which was occasioned by the presentation of an elegant silver Tureen and Plate-glass, value 150 guineas, to the Rev. James Tate, A. M. Master of Richmond School, in Yorkshire. The persons who presented this testimony of their regard and esteem for the virtues and talents of that much-respected character were

no other than a body of his late scholars: their names are preserved upon the plate. The perusal of a circumstance like this, so immediately connected with the interests of classical literature, cannot fail of being acceptable to a large proportion of your Readers. Yours, &c.

D. RICHMONDIENSIS.

*"Trinity College, Cambridge, June 11, 1813; the Birth-day of J. T.*

"MY DEAR SIR,

"I am desired to present you with the Plate which accompanies this Letter, in the name of a large portion of your scholars, who are anxious in this manner to express their respect for your virtues, and their admiration of your talents.

"For the unceasing exertion of your mind upon the improvement of those committed to your care, your name and memory will ever be held in our grateful remembrance. But it was our ardent wish that the memory of worth like yours should be extended beyond the narrow and ordinary bound of human existence; and that some token of our respect and gratitude should be reserved as an heir-loom in your family: so will your posterity enjoy the best of all inheritances, the remembrance of all your virtues. And no less for those who come after us, than for ourselves, we wish this memorial to serve as one more link in the chain of friendship and gratitude that binds you to your scholars; though this one is, indeed, not wanting. It is our united prayer, that you may live to a good old age, prosperous and happy, in the possession of every earthly comfort; and that the evening of your life may be illuminated and cheered by the recollection of this day, by this public testimony of our affectionate regard.

"For myself, allow me to say, that I sincerely and heartily join in every prayer for the welfare of yourself and family; and remain, as ever, your faithful and affectionate Friend and Scholar,

"THOMAS MUSGRAVE.

*"Rev. James Tate, M. A. &c. &c.  
Richmond School, Yorkshire."*

"GENTLEMEN, MY SCHOLARS.

"For this splendid mark of your affection and esteem, and for the gratifying Letter, which, even to such a present, gives the better half of its value, collectively and individually, I thank you from my heart. The irksome nature of our profession, the incessant solicitude required in it to do any good, the wear and tear of body, as well as of mind, sustained in the faithful exercise of its

duties, all this the public voice acknowledges, sometimes with wonder, frequently with thanks. Even the general expression of sympathy is delightful: to those who labour painfully in the service of the Publick, every thing must be so that breathes of gratitude. Far livelier the gratification, when those very persons on whom our instruction has been happily bestowed, feel and proclaim for themselves, or when the rewards of scholarship proclaim for them, the beneficial result of our labour. Then, whatever at the moment was more or less fretful and wearisome, in the retrospect changes all its colour, and becomes a source of pleasure; the more proud, for having been hardly and honestly earned.

"Such, Gentlemen, were my feelings, when I first received this token of your respect and gratitude; such are they now, when I address you with this affectionate acknowledgment; such they will be so long as I live; and then assuredly the most exquisite, when reflection on past endeavours, kindly accepted, now console the inability to be longer useful.

"My eldest Son, to whom, if it please God to spare him, this noble heir-loom will go, bids fair in every promise of good to maintain and extend the reputation of his father. In the honour which you have thus conferred on me, you have laid the foundation of his well-doing also: to virtuous ambition he is already not insensible.

"But, Gentlemen, on yourselves you have conferred no mean honour. You have set an example to ingenuous youth, which must, as far as it is known, promote the best interests of learning; and masters may derive encouragement to persevere, when they see the generous requital which grateful pupils bestow.

"Nothing remains, then, but to convey my earnest and fervent prayer, that in future life distinction and success may continue to await your honest endeavours; also, that the manner in which you have thus coupled your name with mine, may long reflect credit upon both; and that you may never find cause to withdraw the high testimony which you have borne, Gentlemen, my Scholars, to your affectionate, faithful, and obliging friend,

JAMES TATE.

*"Trinity College Commemoration  
Day, December 16, 1813."*

Mr. URBAN,

March 9.

THE following prophecy, which I have lately received from a friend, may, perhaps, be interesting to a greater part of your Readers, particularly at this time, when "Europe approaches her deliverance" from the power

power and insults of a blood-thirsty Tyrant, "and England triumphantly looks forward to reap, in conjunction with her Allies, that glory her unexampled and steady efforts in the common cause so justly entitle her to receive."

"When these my prophecies shall be found, the Sun shall shine upon my native Kingdom of France, who at that time shall be united to the Lion, viz. the King of England; and shall pluck many feathers out of the Eagle's wing, which shall then be to her glory, but will be of no duration, for in the century following it will prove to her utter destruction: for there will be great shedding of blood, by the people of the kingdom; there will be wars and fury, which will last long; provinces divested of their people, and kingdoms in combustion; many strong holds and noble houses shall be ruined; and their cities and towns shall be forsaken of their inhabitants, and in divers places their ground shall lie untilld, and there shall be great slaughter of their nobility; their Sun shall be darkened, and never shine forth more, for France shall be desolate, and her head person \* destroyed; and there shall be much deceit and fraud among her inhabitants, for they shall judge and kill one another, whereupon shall ensue the aforesaid great confusion among the kingdoms: and near this time there shall be great mutations and changes of kings and rulers; for the right hand of the world shall fear the left, and the North shall prevail over the South. A great part of Italy shall be desolate, but Venice shall be preserved: Rome shall be burned, and the Popedom destroyed, and Britain shall rule that empire. In those times, a mercurial hero, a son of the Lion, shall inherit the crown of the Fleur-de-lis, by means of the kingdom of England. He shall be a lover of peace and justice, and not swerve from the same; and by his means the nation's religion and laws shall have an admirable change. When those things come to pass, there shall be a firm alliance between the Lion and the Eagle; and they shall have lived in peace between themselves a long time. In those times mortals, wearied with war, shall desire peace. And all these my prophecies shall be fulfilled before the end of the Nineteenth Century from the time of our Blessed Saviour Christ."

This prophecy, I am told, was found in the year 1667, on the 8th of August, in the sepulchre of Bishop Chris-

tianus Ageda, who died on the 2nd of September, 1204. This mitred Prophet was born at Paris on the 10th of May, 1172; he was of the family of the Lothaires, afterwards kings of France. This pious man was buried in a sepulchre in the Chapel of the Holy Ghost, near Paris; and this prophecy, written on parchment, was put into a leaden case with him, and before those destructions in France, the original was to be seen in the before-mentioned Chapel of the Holy Ghost.

Yours, &c. PHILOPATRIÆ.

Mr. URBAN, March 14.

THE following Theme is submitted to your Readers, as a specimen of Composition at the University of Oxford sixty years ago; and also as a tribute to the Memory of the Reverend Edward Giddy, late of Tredrea in Cornwall, who received public thanks from the Censors of Christ Church, in Michaelmas Term 1752, for this production.

"Nec lussisse pudet, sed non incidere ludum.

Quodcumque mediocritatem exsuperat est vituperandum, idque nullā in re magis quā in ludo; cujus munus est præcipiē animum à severioribus studiis paulum advocatum relaxare. Relaxat quidem modicus ludus, immodicus potius enervat: illum omnes approbant, hunc improbant; et haud immeritò. Animus enim studio nimis intentus obtusus fit; modico ludo remissus, aciem pristinam recipit; immodico autem diutius advocatus diffuit. Omnibus rebus sua conveniunt tempora. Cum igitur tempus fuerit ludo idoneum, ne interveniant res severæ; cum rebus severis, nec ludus. Optimè hæc docet Natura, quæ tempestatum varietate, varietatem nobis proponit. Non semper agros denudat Hyems, nec Ver semper gramine replet. Excipit dies noctem, diemque nox. Excipiant atque res hilares severas, severæ hilares. Cur enim Magistrum naturæ nostræ tam consentanea præcipientem sequi nolumus? Præsertim cum sapientes, tum veteres, tum recentiores, eam secuti fuerint; ut ludi qui apud Græcos et Romanos, vacationes, quæ apud nos in usu sunt, indicant. Ludendi autem est quidam modus retinendus, ut ne nimio omnia profundamus, elatique voluptate, in aliquam turpitudinem delabamur. Notum est omnibus quod de Scipione et Lelio est memoriæ proditum; hos scilicet viros egregios in litore calculis ultra citroque jactis animum relaxare solere."

\* January 21, 1793.

Mr. URBAN, *Government House, Surinam, Dec. 2, 1813.*

THE following curious fact, which is daily witnessed in my house, may probably be thought worthy of insertion in your Magazine.

A wirey-haired Scotch Terrier bitch, having lost her puppies, now suckles a Kitten, a Marmouset Monkey, and a Lamb, sometimes separately, sometimes together. No art whatever has been used: the Kitten first attached itself, then the Monkey, and, lastly, the Lamb, which had lost the Ewe.

Yours, &c. P. BONHAM,  
*Major-General and Governor.*

Mr. URBAN, *March 9.*

YOUR Correspondent D. A. Y. states, in your Magazine for September, 1813, page 213, that in the Second Volume of *Domesday-Book*, in many cases, in the descriptions of parishes, the *breadth* exceeds the *length*: if he will point out some of the cases he refers to, he will oblige

Yours, &c. H. P.

Mr. URBAN, *March 9.*

IF you can afford room in your valuable pages to state the following case, it may possibly be answered by some one belonging to the General Post Office.

According to certain clauses in the Register Act, passed 52 Geo. III. copies of the Register Books of every parish are to be transmitted annually by the *post* to the Registrar of the Diocese, within a limited time.—Clause XI. thus enacts, “That the superscription upon all letters and packets containing copies of such Parish Registers, to be transmitted by the Post to the several Offices of the said Registrars as aforesaid, shall be endorsed and signed by the Church-wardens or Chapel-wardens of every respective Parish and Chapelry in England, in the form contained in Schedule (E.); and that all such letters and packets shall be carried and conveyed by means of His Majesty’s Post-Office to, and to be delivered at, the Offices of the said Registrars, *without postage or other charge being paid or payable for the same.*”

The required copies for a certain parish were regularly made out, properly signed and attested as directed by the Act; and were made up in a packet, and sent to a neighbouring

town, to be put into the Post-Office, and transmitted to the Registrar of the Diocese. The packet was previously endorsed and signed by myself and my colleague, according to Clause XI.; but what was my surprize, when I received back the packet, the Postmaster having refused to take it in, *unless the postage was paid.*

Is Clause XI. above recited, to be considered as in force? or is the *ipse dixit* of a Country Postmaster tantamount to a repeal? How are Church-wardens to act in such a case?

A COUNTRY CHURCHWARDEN.

Mr. URBAN, *London, March 10.*

THE Publick are so sensible of the erroneous, and frequently unjust criticisms with which persons, either interested, or otherwise unworthy of their occupation, abuse the confidence reposed in them; that I flatter myself, they will hear with satisfaction, that one department of letters is about to be placed under the review of scholars, who will at least give a sincere testimony, as to the merits, or demerits, of the Authors who shall exercise themselves in it. It is too much, that men of genius, who have studied the Art of Poetry, it may be, from their early youth, should be ridiculed, and depreciated; either that the wit, as it is imagined, should make the Review self; or that some other interest, or some individual pique, should be gratified. On the other hand, it is equally an evil, that persons, who have no merit in the art which they profess, or very little, should be trumpeted to the world, as deserving, or giving promise that they will deserve, immortality. What the worth of Reviews may be, is a question, which need not now be answered, but to correct an evil must ever be a benefit. It is therefore thought, that it will afford satisfaction to know, that a just Poetical Review is contemplated, which will wholly trust to its honesty for support: and whose writers will entirely strike out from their hearts every consideration, but that of the true and abstract merit, or otherwise, of the work before them. If they deserve approbation they doubt not they shall obtain it and in that pleasing hope, I, as one of them, subscribe myself

Yours, &c. AN ENGLISH CRITIC.



Shrewsbury,  
Mr. URBAN, May 10, 1813.

HEREWITH you will receive a View of Old Parr's Cottage, at the Glyn, in the township of Winnington, in the parish of Alberbury, and county of Salop. The Cottage is said to have undergone little alteration since the time of Parr: the erection being framed of timber, filled with wattle-work, and covered with plaster, is easily repaired. In a large smooth chimney corner, is shown his sitting-place. The country being extremely rude, yet picturesque, in the neighbourhood, I have chosen to give a general view, rather than merely the cottage: Rodney's Pillar, on the Breidden-hill, appears in the distance. For a description of it, see your vol. LXXIII. p. 1109.

From the Cottage I visited Woolaston chapel\*, to see a brass plate commemorative of Old Parr, thus inscribed:

"The Old, Old, very Old Man  
THOMAS PARR,  
was Born at the Glyn, in the  
Township of Winnington  
within the Chapelry of Great Williason,  
and Parish of Alberbury  
in the County of Salop,  
in the year of our Lord 1483.

He lived in the Reigns of ten Kings  
and Queens of England, viz. K. Edward  
IV. K. Edward V. K. Richard III. K.  
Henry VII. K. Henry VIII. K. Edward  
VI. Q. Mary, Q. Elizabeth, K. James I.  
and K. Charles I. Died the 13, and was  
buried in Westminster Abby on the 15.  
of November 1635. Aged 152 years 9  
months."

On the top of the plate is a head of  
Old Parr, in a night-cap, very neatly  
engraved.

J. PARKES.

Mr. URBAN, Feb. 26.

IF you have not already received a  
satisfactory answer to the letter  
signed E. in your Magazine for Novem-

ber last, p. 431, you may possibly be  
inclined to give a place in your Mis-  
cellany to the following imperfect  
conjectures and notices.

The vulgar notion that Ghosts are  
laid in the Red Sea, I suspect to have  
arisen from that passage in the Book  
of Tobit, where the Evil Spirit is said  
to fly to the utmost parts of Egypt,  
and to be bound theret; coupled  
with an idea that unclean spirits de-  
light in dry places†. The former  
naturally led the vulgar to fix the  
place of banishment in Egypt; and  
the latter suggested the opinion, that  
the Red Sea must be a more painful pri-  
son than any the dry land could afford.

Mr. Brand's "Popular Antiqui-  
ties§" will furnish E. with a formula-  
ry for exorcising an Haunted House; as  
will "Fuga Satanæ Exorcismus,"  
with another for driving the unclean  
spirit out of a man. I must apprise  
him, however, that both these ope-  
rations are matters of no little diffi-  
culty and labour, and require some  
time before the Demon can be dis-  
lodged. Thus he will find that the  
Priest is required to visit the Haun-  
ted House every day for a whole  
week; and when he has at last driven  
the Devil out, it is necessary to  
wash the house with Holy Water,  
from the top even to the bottom,  
and to secure the four corners of it by  
crosses, &c, lest he should enter  
again. The proper manner of doing  
this, he will find, at length, in Mr.  
Brand's book.

As the little Tract, entitled "Fuga  
Satanæ Exorcismus||" will not easily  
be met with, I shall extract from it  
a few of the most remarkable di-  
rections to the Exorcist.

After various passages of Scripture  
have been read, prayers offered up,  
and commands delivered to the De-  
mon, which occupy seventy pages,

\* Chapel of Ease to Alberbury.

† As Milton expresses it:

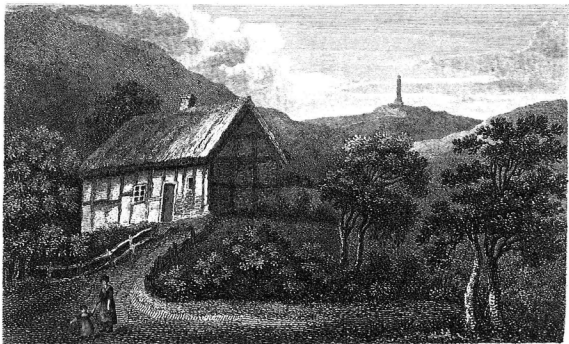
"Though with them better pleas'd  
Than Asmodeus with the fishie fume,  
That drove him, though enamour'd, from the Spouse  
Of Tobit's Son, and with a vengeance sent  
From Media post to Egypt, there fast bound."

Book iv. lin. 167.

‡ A great deal of wit upon this subject may be seen in one of your former Volumes,  
where the safety of Topers is inferred from the Devil's delighting in dry places.

§ See the new Edition in Quarto, vol. II. p. 496.

|| The title, at length, is, "Fuga Satanæ Exorcismus. ex sacramentis litterarum  
sanctibus, piisq; S. Ecclesiæ instituto exhaustus. Authore Petro Antonio Stani pa,  
Sacerdote Clauence. Cum Privilegio. Venetiis, M.DC.V. Apud Sebastianum. de  
Comis."



*Jam. Purkiss del.*

**OLD PARR'S COTTAGE,**  
*at the Glyn, in the Parish of Alverbury, Salop.*

the Exorcist is instructed to ask the name of the Demon, and whether he is one, or more, and to write it on a paper; but if he will not speak, or shall conceal his name, then the Exorcist is to feign one for him\*, and to write it down.—He is likewise directed to ask the cause of the Demon's troubling the possessed, and by whose authority he ought to be expelled, that is, by what Exorcist, &c.†—If, after other questions, and various commands, conveyed in sentences from Holy Writ, the Demon continues obstinate, the Exorcist is to pronounce a solemn protest, taken from the 30th chapter of Isaiah, at the 12th verse.

All this, however, is supposed not to be sufficient; for the readings, as before, are continued for 15 pages more, when the possessed is said to be delivered.

Then follows the mode of burning the instruments of witchcraft, in a fire heightened with sulphur and pitch. These three, in a separate state, are first to be signed with the cross; then the fire is to be blessed, and sprinkled with holy water; after which the sulphur and pitch are to be cast into it; and last of all the instruments; various texts of Scripture being repeated during the operation.

Instructions for suffumigating the possessed are next given; but the Exorcist is told that it is to be exercised with caution, and very rarely, for this most excellent reason, "*ne dum infirmis succurrere intendimus, eos graviari morbo afficiamus.*"—If, however, it is found necessary to be done, the patient is so to be placed with respect to the fire before mentioned, that the smoke may ascend to his nostrils; and this is to be continued as long as may be deemed expedient, whilst different texts are repeated‡.

The next Rule gives the mode of burning the name, and the image of the Demon. The first of these operations is so curious, that I have given it at length. Your readers, Mr. Urban, who may have occasion to speak

of, or to, the Devil, may learn from this document to give him his proper title.

"*Fu* ~~X~~ *ga* nominis scripti, & imaginis Dæmonis combustio. § 20.

Si diabolus per os oppressi loquatur, scribe nomen eius si illud significauerit, sin autem vel loqui noluerit vel nomen celauerit, ei nomen ad libitum imponas, ex illis quæ dæmoni magis convenient, ex quibus exempli gratia aliqua hic tibi proponam.

Mat. 13. Inimicus.

Inimicus homo hoc fecit.

Isai. 14. Baculus.

Contrivit Dominus Baculum impiorum.

Ibidem. Virga.

Virgam dominantium.

Luc. 11. Beelzebub.

In Beelzebub principe dæmoniorum ejicit dæmonia.

Act. 16. Pytho.

Factum est, &c. puellam quandam habentem spiritum Pythonem obuiare nobis, quæ quæstum magnum, &c. ut supra fil.

Apoc. 17. Bestia.

Bestia quam vidisti fuit, et non est, & ascensura est de abyssu, &c.

Isai. 11. Aspis.

Super foramina aspidis.

Isai. 27. Serpens, & Serpens tortuosus. Super leuiathan serpentem vectem, & super leuiathan serpentem tortuosum.

Apoc. 20. Draco.

Et apprehendit Draconem serpentem antiquum, &c.

Psal. 48. Inferus.

Redimet animam meam de manu Inferi.

Apoc. 20. Infernus et Mors.

Et infernus, & mors missi sunt in stagnum ignis.

Zac. 2. Aquilo.

O, ð, fugite de terra Aquilonis, &c.

Psal. 9. Insidiator & Raptor.

Insidiatur, ut rapiat pauperem.

Judith 9. Tob. 26. Superbus.

Nec superbi ab initio placuerunt tibi.

Et prudentia ejus percussit superbum.

1 Pet. 5. Leo.

Adversus vester diabolus, tanquam Leo rugiens circuit quærens quem deuoret.

Psal. 77. Angelus malus.

Misit, &c. & tribulationem immisiones per Angelos malos.

\* This is further explained below, where a copy of the 20th section is given.

† He must be a weak Demon indeed, and completely *felo de se*, if he gives a direct answer to these questions.

‡ As this smoke is to be composed of the fumes of sulphur and pitch, there seems to be sufficient reason for the caution which is recommended above. The origin of suffumigation will probably be found in note †, in the preceding page.

1 Reg. Spiritus nequam.  
 Spiritus autem Domini recessit a Saul,  
 & exagitabat eum spiritus nequam.

Mt. 10. Immundus.  
 Dedit illi potestatem spirituum im-  
 mundorum.

1 Reg. 22. Mendax.  
 Ero spiritus mendax in ore profeta-  
 rum eius.

Sap. 2. Diabolus.  
 Invidia autem diaboli mors.

Matt. 9. Dæmones.  
 In principe dæmoniorum eiecit dæ-  
 mones.

Deut. 32. Dæmonium.  
 Immolauerunt dæmoniis.

Job 1. Satan.  
 Affuit inter eos etiam Satan.

Mt. 4. Satanus.  
 Vade post me Satanus.

Et certam in ignem prociicias, & dum  
 comburitur dicas aliquos versiculos ex  
 superscriptis."

To the figure of the Demon, is to  
 be added, that of the Witch employed  
 by him in the witchcraft; and both  
 are to be cast into the fire together.  
 In making the latter figure, a name  
 must be added; as "Pytho, Male-  
 ficus, Magus, Strigba, vel aliquod  
 simile."

Then follow forms for blessing  
 various things, as victuals, drink, can-  
 dles, houses, &c.; after which a  
 cross, or crosses, must be placed in  
 the house.

Another method of driving out a  
 Demon is now given: it consists in  
 putting a Stole upon the possessed,  
 and tying it about his neck with three  
 knots, in the form of a cross, pro-  
 nouncing at each knot the name of  
 one of the three persons in the Tri-  
 nity. This operation is to bind the  
 Old Serpent, and the loosing of the  
 knots will free the patient from his  
 power.

Such, Mr. Urban, are the Parish  
 formularies: I have sought in vain  
 for a Protestant one.

Mr. Selden says, that the Papists  
 account for our having none possess-  
 ed with Devils in England, by affirm-  
 ing that "the Protestants the Devil  
 hath already, and the Papists are so  
 holy that he dares not meddle with  
 them\*." If this reason ever were  
 assigned, it would serve equally well

to account for our possessing no forms  
 for exorcising.

Since the time of Selden, however,  
 matters seem to have altered a little,  
 for we all remember that George Lu-  
 kins, of Bristol, was, not many years  
 since, possessed by seven Devils. He  
 was, I presume, a Dissenter, as the  
 ceremony of exorcising him was con-  
 ducted by five Ministers, who were  
 not of the Established Church. It was  
 owing, doubtless, to the want of a reg-  
 ular formulary, that the exorcism  
 was conducted in such a manner as  
 to tire out even the Devils themselves,  
 and to force them to cry out in a  
 plaintive tone, why do you not adjure?

To E.'s concluding queries I have  
 but little to say.

It seems to me that the dread of  
 visitation from departed spirits would  
 be much weakened, were we to suffer  
 ourselves to consider, for a moment,  
 the *sleeveless* errands upon which they  
 are usually supposed to be sent into  
 this upper world. To rattle cur-  
 tains; to stand at a bed's feet with  
 glaring saucer eyes; or to trot round  
 a parish like a white horse without  
 a head; are surely not employments  
 of sufficient dignity "to call up spirits  
 from the vasty deep;" and yet the  
 occupation of modern ghosts are sel-  
 dom of more importance than these.

The nailing of horse-shoes upon  
 the threshold, may possibly have  
 taken its origin from their resem-  
 blance to the Crescent of Diana, who  
 in her character of Hecate was sup-  
 posed to preside over enchantments†.

To walk under a ladder may be  
 thought unlucky, because to climb  
 the ladder is used as an expression  
 equivalent with rising to preferment.

These conjectures, such as they  
 are, are much at E.'s service.

Yours, &c.

R. R.

Mr. URBAN, *East Retford,*  
*Dec. 18.*

I TAKE leave to refer L. F. (Vol.  
 LXXXIII. Part ii. page 232.) to  
 Herbert's *Typographical Antiquities*,  
 p. 1206, where, under title "*Richard*  
*Yardley*," he will find an account of  
 "The Imitation of Christ," printed  
 in 1592, but referring to another

\* Table Talk, Article *Devils*.

† That this was the common opinion in the days of Shakespeare, appears prob-  
 able from the use which he has made of that personage in his tragedy of *Mac-*  
*beth*.

edition thereof by Henry Denham in 1584, "newly translated, corrected, and with most ample Textes and Sentences of Holy Scripture, illustrated by Thomas Rogers." (Sixteens.)

Mr. Herbert also under the title "*Henry Denham*," p. 944. [copied from Ames] gives an account of another edition of "*The Imitation or following of Christ*," printed in 1567, "at the first written by Thomas Kempise, a Dutchman, amended and polished by Sebastianus Castalio, an Italian, and Englished by E. H. [Edward Hake]."

Allowing for the accuracy of Herbert's book, and the account given by your other Correspondent J. J. p. 424; it will appear that there were at the least four \* different translations of the *Imitation of Christ* into English, prior to the one published at Antwerp in 1686, (viz.)

1. By Wm. Atkinson, Doctour of Divinity, ..... previous to 1566
2. The translation printed by Ca-wood ..... in 1566
3. By Edward Hake ..... in 1567 and
4. By Thomas Rogers ..... in 1584

I have an edition of Rogers's translation printed by *Peter Short*, dwelling on Bredstreet-hill, at the signe of the Starre, 1596. The title-page runs thus:

"Of the Imitation of Christ,"

[inclosed in an ornamented Border]

"Three, both for wisdome and godlines, most excellent bookes, made 170 yeares since by one *Thomas of Kempis*, and for the worthines thereof oft since translated out of Latine into sundry languages by divers godly and learned men—now newlie corrected, translated, &c."

In this edition there is the concise Latin Dedication to Sir Thomas Bromley (Lord Chancellor), the two *Epistles*, and the godly *Preface*, mentioned by Herbert—but the wood-cut and the colophon have been both torn off.

I shall conclude, with giving L. F. and the Publick, a Copy of the Dedication, which is printed in *Capitals* on the back of the title-page.

"Domino Thomæ Bromlæo Equiti Aurato non minus egregiæ pietatis, morum, ac literarum laude, quàm summi

in Angliâ Cancellarius amplitudine, illustri,

Thomas Rogers  
hos verè quidem aures De Christo  
Imitando libellos a se e Latine conver-  
castigatos, et variis ac multis  
S. S. Scripturæ sententiis insignitos,  
grati animi testimonium consecravit.

Rogers in the second *Epistle* makes mention both of *Hake's* and what is called the *English* translations. I. H.

MR. URRAN,

Feb. 10.

WHEN the Grecian philosopher Simonides was consulted by the Tyrant of Syracuse, Hiero, on a most important question, he desired time to consider it; and, after long and mature deliberation, frankly confessed, the more it became the subject of reflection, the more difficult and arduous it appeared \*. Such, to compare small things with great, is the disquisition on the real Author of the excellent book "*De Imitatione*." Persons engaged in the enquiry, are lost in doubt and uncertainty. It is now even supposed that *Jean Gerson*, whose name appears in several copies, never existed. Some writers ascribe the work to Walter Hilton, a Carthusian Monk, who resided in the Monastery of Bethlehem, on the Surrey side of the Thames, opposite *Ston*. He lived during the reign of Henry VI. the Founder of that religious house, about 1433, and was eminent for piety and learning. The celebrated John Pitseus †, in a book entitled "*De illustribus Angliæ Scriptoribus*," mentions him with applause. We know little of his writings at this great distance of time, though they appear to be very voluminous, but one large volume is still preserved in some curious libraries both in MS and printed editions. The lover of Antiquities may be acquainted with the *Scala Spiritualis Perfectionis*, which is one of the first printed books in our language. The verse at the end is a specimen of the early fondness for rhyme among our ancestors.

"Infinite laud with thanksgivings manifold,  
I yield to God mee succouring with his grace  
This book to finish, which, as yee behold,  
*Scale of Perfection's* called in every place:

\* On this head see the Second Part of our last Volume, p. 649.

\* Cic. de Nat. Deorum L. 1. cxxx.  
† Obiit 1616.

Whereof the Author *Walter Hilton* was  
And *Wynkin de Worde* this hath set in  
print;

In *William Caxton's* house so fell the  
case,  
God rest his soule, in joy there may it  
stint.

This heavenly book more precious than  
gold,  
Was lately directed with great humility,  
For godly pleasure thereon to behold,  
Unto the right noble *Margaret* as you see,  
The King's mother of excellent bounty,  
Harry the *Seventh*, that *Jesus* him pre-  
serve,

This mighty *Princesse* hath commanded  
me  
To imprint this book, her grace for to  
deserve."

Another edition was published in  
1659, and sold by T. R. near the little  
North door of St. Paul's, with this  
remarkable motto, *Moses plus profeci-  
ta monte adorando quam multitu-  
do magna bellantium.*

If the Protestant Reader, on a  
perusal of the "*Scala Perfectionis*,"  
finds sentiments which offend and dis-  
gust him, it is certain he may dis-  
cover, notwithstanding its extrava-  
gancies and peculiarities, much to  
admire and approve, much to in-  
crease his reverence for the great Au-  
thor of existence, and to excite that  
charity for mankind which knows no  
limits of sects and parties, and is of  
more value than all speculative opi-  
nions whatever.

A list of *Walter Hilton's* works is  
subjoined, and perhaps may not be  
uninteresting to readers of the *Magazine*,  
fond of such researches.

De Origine Religionis.  
De utilitate ejusdem.  
De Prærogativa ejusdem.  
De Contemplatione.  
Baculum Contemplationis.  
Scala Perfectionis Spiritualis.  
De communi vita ad Laicum.  
De Ascensionibus spiritualibus.  
De sacris Imaginibus.  
De Idolo Cordis.  
De Musica Ecclesiastica.  
In Psalmos Penitentiales.

Yours, &c.

J. C.

MR. URBAN,  
PERCEIVING that you sometimes  
admit translations from the He-  
brew Scriptures into your *Magazine*,  
I send you a translation of the Se-  
cond Psalm. I could wish we had

a good translation of the Psalms,  
somewhat in the manner of New-  
come's translation of the Minor Pro-  
phets. There is no other that I am  
acquainted with, except *Green's*;  
which is seldom to be met with, and  
besides will admit of improvement,  
Green being an advocate for Hare's  
metrical system, now entirely explod-  
ed.—Before I conclude, permit me  
to express another wish; namely,  
that some of the booksellers would im-  
port a few copies of the following  
grammatical works on the Hebrew  
language: *Shræderi Institutiones ad  
Fundamenta Linguae Hebraeæ*, & *Stor-  
rii Observationes ad Analogiam et  
Syntaxin Hebraeam pertinentes.*

These works are, I believe, superior  
to anything we have of the same kind  
in the literature of our own Country.

#### PSALM II.

1. Why do the nations rage,  
And the people murmur in vain?
2. Why do the kings of the earth com-  
bine,  
And the rulers take counsel together  
Against Jehovah and his Messiah,  
saying,
3. "Let us break their bands,  
And cast off their yoke from us."
4. He that dwelleth in the Heavens shall  
laugh;  
The Lord shall hold them in derision.
5. Then shall he speak unto them in  
his wrath,  
And confound them with his heavy  
displeasure, saying,
6. "I myself have anointed my King,  
Upon Zion, my holy mountain.
7. I will proclaim what the Lord hath  
decreed:  
Jehovah said unto me, Thou art  
my Son;  
This day have I begotten thee.
8. Ask of me, and I will give  
The nations for thine inheritance,  
And the extremities of the earth  
for thy possession.
9. Thou shalt bruise them with a rod  
of iron;  
As a potter's vessel thou shalt  
break them in pieces.
10. Therefore now, O ye kings, under-  
stand;  
Be corrected, ye judges of the earth.
11. Serve Jehovah with fear,  
And rejoice with trembling:  
Reverence the Son, lest he be angry  
And ye wander from the right way:  
When his wrath is kindled on a sud-  
den,  
Blessed are all that trust in him.

This

## NOTES.

This Psalm is applied to the Messiah, Acts iv. 25. Acts. xiii. 19. Heb. i. 5. and v. 5.; and seems to be alluded to Rev. ii. 27. and xix. 15.

V. 1. The meaning of the verbs דגש and דגה may be illustrated from the corresponding verbs in the Arabic.

2. At the end of this verse לאמור is understood. Nihil Arabiæ frequentius quam narrare quid quis fecerit, et statim ejus verba sine novo prefamine, dicens, vel dixit, narrationi attexere. *Michaelis*.

6. Parkhurst proposes to render thus: "And I am anointed for King:" מלכי with the Paragoge *Jod*. The LXX understand the verb passively. It occurs in the passive conjugation, Prov. viii. 23.

7. I consider the relative pronoun to be understood before אל and I take קל to be a verb in conjug. Kal; quod dominus ordinavit. *προσταγμα Κυριου*. LXX.

9. See a parallel passage. Is. xxx. 14.

12. And ye wander from the right way. "ne amittatis viam." Chald.

12. The speakers in this Psalm may be thus distinguished: The Prophet speaks in v. 1 and 2. The Enemies v. 3. The Prophet again v. 4 and 5. Jehovah v. 6. The Messiah, v. 7, 8, and 9; and the Prophet in the remainder. I consider this Psalm as a prophecy of the Messiah without any reference to David.

Yours, &c.

W. W.

Mr. URBAN,

March 1.

I HAVE often had reason to observe how much general prejudices stand in the way of truth, and how frequently the narratives of travellers are, from this cause, subject to great inaccuracies, and considerable misstatements.

At the present time no country perhaps is subject to more uncaudid treatment from superficial visitors than Portugal; and I have often heard the unqualified assertion, that art, science, and literature, are there totally extinct. Now I do not pretend to advance that they are in a flourishing state; but justice compels me to assert that there are still a few men, who do pay attention to literary and scientific pursuits; and that there is one man, whose works of art claim a very high distinction. This is Senhor Domingo de Sequeira, painter to the court, an artist of taste, genius, and industry. He resided ten years in Italy, and diligently

employed his time in transferring to his own canvas the most prominent beauties which the works of the great masters of the art there present to the discerning student.

Senhor Domingo is a man of ardent mind, and possesses a fervent spirit of piety, together with a strong bias towards abstract contemplation, which bent of disposition induced him to resolve upon exiling himself from the world, and making his profession, as a rigid votary of San Bruno. He accordingly entered upon his noviciate, and conformed for more than twelve months to the austere discipline enjoined by the statutes of this Order to its novices, who undergo a probation of two years' continuance.

To the credit of the Prince Regent as a patron of the Fine Arts, he was unwilling that a painter of such high talents as Sequeira should be lost to his country; and he therefore persuaded him to quit the convent, and appointed him painter to the Court, with a competent salary.

Whilst Domingo was passing his term of probation at the Carthusian convent of Laveiras, which is five miles distant from Lisbon, he did not absolutely deny himself the use of his pallet; but has left in the anti-room of the refectory five pictures, which evince his splendid talents, and reflect a lustre upon the country which gave him birth. In these pictures he has shewn an intimate acquaintance with his art, as there is a considerable variety in their style and manner.

The first picture represents San Bruno prostrate in the act of prayer by night, and exhibits a lively imitation of the manner of Gerardo de La Nolle\*. The composition of this picture is striking and judicious, and the effect of the foreshortening is admirable. The drawing is correct, and the colouring sober.

In the second, is seen San Bruno standing with a crucifix in his hand; a picture full of feeling, and finely

\* So called from his composition of night-pieces, in which he particularly excelled. His original name was Gerard Honthorst. See Pilkington's Dictionary of Painters, Fuseli's edition, p. 248.

conceived. A sombre light is thrown into the cave in which he is, which accords happily with the gloom of the place, and the solemnity of the Saint's character. The extremities of this figure are handled with the touch of a Guido, and the drapery, as well as all the adjuncts of the picture, are correctly finished.

The subject of the third picture has presented to the painter a splendid opportunity of exhibiting his powers in the art; and he has indeed completely availed himself of it. San Bruno is depicted at the interesting period of his conversion, which took place upon the re-appearance of a defunct Doctor at Paris, during the celebration of the divine offices after he had been dead three days. The effect produced by the very first glance at this picture is wonderfully striking, and the terror and astonishment of the spectators are depicted with a masterly expression. The drawing is correct, and the colouring highly judicious. The groupes are well disposed; and every individual acts a part in the interesting scene. Some of the figures seem absolutely to start from the canvas. A bold pencil marks the whole, but subject to the controul of a discriminating judgment. The figure of the Doctor is well imagined, and admirably executed.

The fourth painting exhibits a portrait of Saint Onofrius receiving the viaticum from the hand of an Angel, and is well executed, much in the manner of Domenichino Zampieri.

The fifth represents Saint Anthony and Saint Paul, the Hermit, and is a good transcript of the style of Caravaggio.

Upon being introduced to Senhor Sequeira, I found him a well-informed and agreeable man, and well versed in the French and Italian languages. Indeed, in the latter he must have made considerable progress, in order to have enabled him to become Director of the Academy of St. Luke's in Rome, and lecturer in several celebrated schools in Italy. At his residence I had the pleasure of seeing many excellent sketches, too numerous to particularize, in which is shewn a peculiar talent of treating a well-known subject in a manner perfectly new. Among them are four grand designs for four large pictures of

Purgatory, Judgment, Heaven, and Hell.

Nor is this artist deserving of less notice, as a portrait-painter, as an excellent likeness of the Marquess de Borba fully evinced. But he has proved his talent in the art to a very extraordinary degree in a rich family picture of the Visconde de Santarem, his wife, and children, with some of their relatives. There are no artificial lights in this picture, and no artificial *chiaro scuro*, on which account there is a strict conformity to nature, and yet the whole harmonizes admirably. Every minute adjunct is highly finished, and the draperies are most happily executed.

Sequeira is a good modeller, and possesses a correct taste in architecture and sculpture. He is at present superintending the workmanship of a grand service of plate, which is to be presented by the Prince Regent of Portugal to Lord Wellington, and which will be a lasting monument of the elegant taste of this artist. The designs are highly classical, and the workmanship is extremely delicate. Eighty hands are constantly employed upon it; and it will consist of fourteen hundred pieces.

Yours, &c.

O.

MR. URBAN,

Jun. 22.

BEING a constant reader of the Gentleman's Magazine, and heartily acceding to the opinion of the majority of your Correspondents, that the full discussion of the JUNIAN CONTROVERSY ought now to take place, and that your durable pages constitute the best receptacle of such discussion; I deem it my own duty to add what I can to the common stock of information, as a very humble return indeed for the instruction and entertainment I have already experienced; for I agree heartily with "Merton" in your Vol. LXXXIII. p. 518. that every particle of intelligence should be carefully collected.

In the well-written and truly amusing *Memoirs of John Horne Tooke*, by A. Stephens, Esq. in two volumes, octavo, 1813, are the following passages:

"A warrior with his visor up, suddenly entered the lists, without disclosing either his name, or rank, and was fortunate enough to find a cavalier, decked



decked with a red riband, ready to break a lance with him. Having unhorsed this Knight of the Bath in the very first encounter, he by turns attacked all the champions in the field, and the Earls of Bute and Mansfield, together with the Duke of Grafton, by turns felt the effects of his skill and impetuosity. Even Majesty itself was not sacred from his attacks; for he rudely approached the throne, and brandished his weapons, in the face of the Sovereign. The eyes of ALL were instantly fixed upon him, and, with loud shouts, they demanded who he was? But he fought in a mask, under the feigned appellation of *Junius*, which was proudly emblazoned on his banner, and as he did not openly wear the colours of any party, it is difficult to trace either his person or his motives.—

"It is far more easy to prove who was not, than to point out who was the Author. From his dedication, it would appear that he was a native of Great Britain. This, if meant to be taken literally, must reduce the candidates to a small number. I have lately learned, however, from a Governor-general of India, who is himself a scholar and a man of letters, that the late Mr. WALTER BOYD solemnly asserted in his house, a little before his death, that the correspondence, under the name of *Junius*, was not the solitary effort of a single individual, but of many men of talents, and that he himself acted as editor. I have good reason to suppose, that the late Duke of Grafton attributed the whole to the pen of Single-speech Hamilton; and I have been assured, more than once, by the subject of this memoir, that he absolutely knew the Author. To another gentleman, he lately added, that *he was still alive*. It must be owned, however, that this information tends but little to gratify public curiosity; on the contrary, it only serves to puzzle speculation and render conjecture more vague and more ineffectual."—Vol. I. pp. 359, 360; 414, 415.

Mr. Stephens is a man of strong sense and much information: such a person, from his reading, observation, and experience, must be aware [as, in truth, his concluding sentence pretty plainly indicates,] of the futility of positions so loose and unsatisfactory as the above. Yet, he evidently is not uninformed on the subject; and, therefore, might gratify his respectable readers more amply, if he chose. It is not for *me*, Sir, to prescribe to an Author of acknowledged taste and judgment, the pre-

cise mode in which his communications should be made. To my mind, however, he may permit *even me* to observe, the terms "a Governor-general of India,"—"I have good reason to suppose,"—"I have been assured, more than once,"—convey really the most indefinite testimony that my imagination can conceive.—  
Let me state a FACT.

Sir John Macpherson, Bart. of Brompton Grove, is both a sound scholar and a gentleman of sterling abilities; and Sir John once *was* a Governor-general of India. His exemplary courtesy, liberal hospitality, and communicative disposition, are well known. From his own lips I have, myself, been positively and distinctly informed, that (not Mr. WALTER BOYD, of *dubious fame*, but) HUGH BOYD, Esq. declared, *entre deux vins*, at Sir John's table, when the worthy host had temporarily retired, that "Sir John Macpherson little knew he was entertaining in his mansion a Political Writer, whose sentiments were once the occasion of a chivalrous appeal from Sir J. to arms," immediately adding "I AM THE AUTHOR OF JUNIUS."

The above statement, Mr. Urban, is, heartily, at the service of Mr. Stephens, to whom *my name* is not unknown. I have the honour to remain, his and your most respectful and obedient humble servant,

W. B.

AN INHABITANT OF CHELSEA.

Mr. URBAN, March 2.

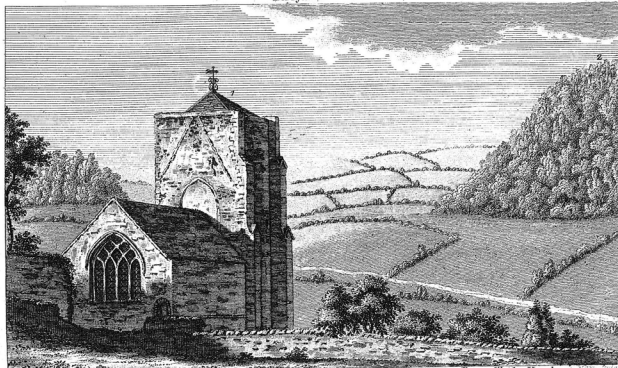
THE Simon Yorke mentioned in the "Biographical Peerage" (Vol. I. article *Earl of Hardwicke*) as uncle of Chancellor Hardwicke, married the eldest sister of John Meller, esq. Master in Chancery, of Erthig, in Denbighshire, (of the family of Meller, of Meller Chapel), and had issue Simon Yorke, who succeeded at Erthig, under the will of his maternal uncle, and was father of Philip Yorke, of Erthig, who married July 2, 1770, Elizabeth Cust, second daughter of Sir John Cust, Bart. Speaker of the House of Commons, and sister of the first Lord Brownlow. See Pennant's *Wales*, Vol. I. p. 309, 310.

The "Biographical Peerage" speaks slightly of the *Grosvenors*, as a family of more antiquity than merit or talent. Pennant seems to enter-  
tain

# BEAUCHIEF ABBEY,

Derbyshire.

*Gent. Mag. March 1814. IV. II. p. 225.*



1. North East.

2. Beau Chief Head.

tain a different opinion on this head: speaking of Eaton, the seat of the Grosvenors, he says (see vol. I. p. 208.)

"Their first settlement in this county was Over Lostock, bestowed by Hugh Lupus on his great nephew, Robert Le Grosvenour.—While chivalry was the passion of the day, few families shone in a distinguished manner, none shewed equal spirit in vindicating their right to their honours: witness the famous cause between Sir Robert Le Grosvenor and Sir Richard Le Scrope, about a coat of arms, in the reign of Richard II. Kings, princes of the blood, and most of the nobility, bore witness in this important affair."

The following quotation from the same author will shew that the Editor of the "Biographical Peerage" might have admitted the antiquity of the *Kenyons*; viz.

"On the site of the old house of Gredington, another seat is projected by that eminent lawyer, Lloyd Kenyon, esq. who is descended paternally from an ancient family in Lancashire, and, by his mother, from the Lloyds of Bryn of the house of Tudor Trevor." (See vol. I. p. 296.)

The same writer, vol. I. p. 109. gives the following curious anecdote of Lord Chancellor *Ellesmere*, founder of the honours of the Bridge-water family; viz.

"His mother had been a maid-servant in the parish, but was daughter of one Sparks of Bickerton. I have heard this remarkable anecdote of her, and the fortunate child: The mother had been so much neglected by Sir Richard Egerton of Ridley, the father, that she was reduced to beg for support.—A neighbouring gentleman, a friend of Sir Richard, saw her asking alms, followed by her child; he admired its beauty, and saw in it the evident features of the knight. He immediately went to Sir Richard, and layed before him the disgrace of suffering his own offspring, illegitimate as it was, to wander from door to door; he was affected with the reproof, adopted the child, and by a proper education layed the foundation of its future greatness."

The following portrait of Sir Stephen Fox, founder of the Ilchester and Holland families, seems to have escaped the attention of the Editor of the *Biographical Peerage*.—It is taken from Clarendon's History, vol. III. p. 527.

GENT. MAG. March, 1814.

"Now all expedition was used to provide for the King's remove, so generally desired of all: and for the future, the charge of governing the expences of the family, and of payment of the wages of the servants, and indeed of issuing out all monies, as well in journees, as when the Court resided any where, was committed to Stephen Fox, a young man, bred under the severe discipline of the Lord Peirey, now Lord Chamberlain of the King's household.—This Stephen Fox was very well qualified with languages, and all other parts of clerkship, honesty, and discretion, that were necessary for the discharge of such a trust; and indeed his great industry, modesty, and prudence, did very much contribute to the bringing the family, which for so many years had been under no government, into very good order, by which his Majesty, in the pinching straits of his condition, enjoyed very much ease from the time he left Paris." H. M.

MR. URBAN, Jan. 1.  
WITH this you will receive a View of the remains of Beauchief Abbey, in the hundred of Scarsdale, co. Derby (See Plate II.) It is situated 10 miles North-north-west from Chesterfield, and  $\frac{5}{8}$  S. W. by S. from Sheffield, co. York.

"An Abbey of Premonstratensian or White Canons, founded A.D. 1183, by Robert Fitz Ranulph, Lord of Alfreton, one of the executioners of Thomas Becket Abp. of Canterbury, to whom, canonized, this monastery was dedicated. It was valued 26 Hen. VIII. at £126:3:4 per annum, as Dugdale; £134:0:0 Leland; £157 10:2 Speed; and granted 28 Hen. VIII. to Sir Nicholas Strelley\*."

"An Historical Account" of this Abbey, by the late Rev. Dr. Samuel Pegge, was published in the year 1801, "wherein the three following material points, in opposition to vulgar prejudices and opinions, are clearly established: 1st, That this abbey did not take its name from the head of Abp. Becket, though it was dedicated to him. 2d. That the founder of it had no hand in the murder of that prelate; and consequently, that the house was not erected in expiation of that crime. 3d. The dependence of this house on that of Welbeck, co. Nottingham; a matter hi-

\* Tanner's Not. Mon.