

tion of the dead we mean the resurrection of that part which dies, namely the body; but never apply it to the soul, as A. H. seems to do, when he says, "The *soul* is waiting for its final resurrection," p. 112.

The first of these words is often used, colloquially, as a general term for a state of happiness; of which a familiar instance may be given. When an American, some years ago, solicited charity, the common question was asked, "Had she any children?" "I have had nine, Sir." "Where are they?" "In heaven." "What, all?" "Yes, all."

If Mrs. More speaks of the souls of good men, after their decease, being in Heaven, it is, no doubt, in this popular sense of the word; but I rather presume, from the alleged quotation, (1813, p. 214.) that she does not so express herself, but that A. H. has thus interpreted what he supposed to be her meaning.

"The mind is lost," this Correspondent says, "in ascertaining a place for myriads," p. 112. It is not our business to "ascertain a place" for them. The Almighty Creator, in this and in all things, disposes as seems best to his heavenly wisdom and goodness; and in "infinite space" there is room enough for "myriads." The "very consciousness of waiting for ages would be a grievous punishment;" that is, my present happiness would be destroyed, if I was sure I should be more happy hereafter! Surely, to every well-disposed mind the certainty of a noble Reversion enhances present comfort, and is a source of constant gratitude.

In such surmises as these, do we not err, like some of old, "not knowing the Scriptures, nor the power of God?" Our Lord proved against the Sadducees, that the dead shall be raised, by a text which did not *assert*, but by necessary *consequence* established, that doctrine; and with regard to the point now in hand, many passages have been produced, which, as seems to me, by inference equally *certain* and *more evident*, prove that when the body dies, the soul survives in a state of perception or consciousness, and therefore of happiness or misery. As A. H. is accustomed "to turn to the New Testament, as to a statute to know the existing law," I beg leave to recommend these passages again to his calm and

deliberate consideration; and at the same time submit to him one or two more.

The Parables of our Lord, widely differing from the apologue of Jotham, and the fables of *Æsop*, where trees and brutes hold imaginary conference, are in strict conformity with nature and truth. When, therefore, in the parable of the Rich man and Lazarus, the latter is comforted and the other is tormented, while his surviving brethren are in danger of coming to the same place of torment, we may assure ourselves this is a faithful representation of this awful matter: the souls of the righteous enjoy immediate comfort, the wicked go at once into torment, while the relatives of one and the other struggle with mortality upon earth, profiting by the examples of faith and obedience, or following the wicked to certain destruction.

When our Lord bids his Disciples "not fear those who kill the body, but are not able to kill the soul," (Matth. x. 28.) it is necessarily implied, that the soul survives the body, and in a state of perception or consciousness. For if the soul sleeps, and is insensible till the last day, then whoever kills the body does, in the same sense and by the same stroke, kill the soul also. For the body cannot be so killed, but that at the last day it shall be raised again, "a spiritual body," clothed with glory, or enduring shame and torment, for evermore.

In confutation of the Sadducees, our Lord quotes the passage, where the Almighty calls himself "the God of Abraham, and the God of Isaac, and the God of Jacob," (Luke xx. 37.) long after the death of those patriarchs. Therefore, though not visible on earth, they were still living; "for he is not the God of the dead, but of the living; for *all live to him*." On which it has been well observed, that it "necessarily includes the notion of real and immediate life, as appears by the same expression in St. Paul, Rom. vi. 10."—Townson on the Gospels, page 196.

At the Transfiguration, Moses, who died, and Elias, who was translated, both appeared in glory, and talked with our blessed Lord; and it is highly incongruous to suppose, they were summoned from a state of unconscious stupor, for the sake of this momentary

momentary interview with Christ, and "when they departed from him," sunk again into a state of insensibility. St. Peter, who was present at this awful scene on the "holy mount," says, "We have not followed cunningly devised fables," (2 Pet. i. 16.) in making known such things. All was truth and reality. Yet, as St. John, who was also present, says, "It doth not yet appear what we shall be," 1 John iii. 2. The nature of that body, which in another life we shall have, we are not able fully to comprehend, till we shall be made like to our Lord, "and see him as he is," clothed with that effulgence, brighter than the sun at mid-day, for the glory whereof Paul could not see, till his eyes were miraculously opened by Ananias in the name of Jesus.

But I fear, though the subject is important, I have dwelt too long upon it, and am now digressing. R. C.

Of the Consciousness of the Human Soul, during the time of its Existence in a disembodied state.

WHETHER the human spirit, when separated from the material substance which it here animated and informed, be destined to remain in a conscious or unconscious state until the day of judgment—is one of those momentous questions, in the decision of which every reflecting mortal must necessarily feel himself most deeply interested.

On this head one of your recent Correspondents having with truth remarked, "that happiness or misery in this intermediate state would partake of either reward or punishment," has been pleased further to assert, "that neither of these can precede the final judgment." But by what logical process such an inference can be legitimately drawn from such premises, I cannot but profess myself wholly incapable of comprehending. I can indeed discern, with sufficient clearness, the moral force of those considerations by which temporal Judges are wont to be restrained from anticipating practically, in any degree whatever, the result of an impending trial: but since the grand (if not the only) object of God's judicial proceedings in the last day is, without dispute, *the universal manifestation of his perfect justice, not the investigation or discovery of men's respective*

righteousness or guilt; nothing (I imagine) can be more evident, to the competent understanding, than is the certainty of this conclusion, viz. that the rule in this respect which should, in reason and in equity, invariably regulate the conduct of every earthly Judge, is, with a reference to the judicial dispensations of the Almighty, of no moral cogency whatever.—To which let me add, that if it be really inconsistent with the method and the principles of Divine justice, that the souls of men, during the intermediate state here spoken of, should in the least "*partake of either reward or punishment,*" we must, by necessary consequence, extend the very same restriction to God's present dealings with mankind: must needs consider it, I mean, as utterly incompatible with just sentiments respecting the Divine perfections to believe that, according to the general order or course of things established by Divine Wisdom in the present world, there is any practical distinction whatever made between the righteous and the wicked. And yet, that the very same dispositions and habits which will ensure men's consummate happiness, hereafter, do likewise, in most instances, actually and eminently promote their temporal well-being, no reflecting and observant mind (I conceive) was ever disposed to doubt.

In a subsequent part of the communication from which the preceding sentence is extracted we meet with the following Query: "If they (meaning the souls of our departed brethren) were conscious, what would mean the sound of the last Trump awakening them from the Dead?" Here, however, I must in the first place take the liberty of observing, that before we can reasonably be expected to give a just and satisfactory exposition of any specific text of Scripture, it is indispensably necessary that such text be accurately cited; and for my own part I must candidly avow my total ignorance of any one Scriptural passage which I can at all identify (in respect either of sense or of expression) with the concluding words of the sentence above quoted.—I read, indeed, in the well-known 15th chapter of St. Paul's first Ep. to the Corinthians, "that we shall not all sleep, but shall all be changed in a moment, in the twinkling of an eye, at the last Trump;

Trump; (for the trumpet shall sound) and the dead shall be raised (not awakened) incorruptible, and we shall be changed." And I read likewise in the 4th chapter of the same Apostle's first Ep. to the Thessalonians: "that the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God; and the dead in Christ shall rise first." But in neither of these quotations (nor in any other parallel text of Holy Scripture with which I am acquainted) can I discover as much even as the most faint and remote allusion to the state of men's disembodied spirits.

The glorious change destined to be wrought upon mankind *at* (not *by*) the last Trump, is represented by St. Paul as extending equally to the dead and to the living; and consequently can never (without palpable absurdity) be understood as necessarily implying in the subjects of it the previous want of mental consciousness. All that can (with certainty) be collected from St. Paul's account of it, seems to be simply this: That it will consist in the instantaneous conversion of that part of human nature which was antecedently subject to the bondage of corruption, into a substance altogether incorruptible. — Unless, therefore, (with the Sadducee of old, and the Socinian in modern times) we assume it as a fundamental article of faith, that the human soul is, in reality, equally obnoxious to dissolution with the human body; or (to express my meaning differently, and perhaps with greater accuracy) that, truly speaking, there is in man but one kind of substance, viz. a material; and that human thought or consciousness is merely the occasional and contingent attribute of such substance,—an attribute which (like any other variable property belonging to it) such substance will be uniformly and necessarily found, at any given time, either to want, or to possess, according to the manner in which it shall be affected by external circumstances—unless, I say, the truth of this (most unphilosophical and most unscriptural) assumption be fully acquiesced in, every reflecting mind (I cannot but feel assured) will readily admit, that from the language of St. Paul, as above cited, the paradoxical and cheerless doctrine of your Correspondent A. H.

can derive no confirmation or countenance whatsoever. OXONIENSIS.

Mr. URBAN, *Adlingfleet, March 29.*

A. H. p. 112, refers us to Matth. 24th, to the Epistle to the Corinthians, to the Thessalonians, and to the Book of Revelation, as affording passages in support of his opinion respecting Consciousness after Death, or the Nature of the intermediate State. Formerly I referred him to form his opinion upon this subject, from the condition of our Lord and the penitent Thief upon the Cross, on the day following their Crucifixion, as predicted and assured by our Lord himself. If that condition were not so, would he have in this manner told us? I could multiply proofs from Scripture to this effect, whereas in 24th of Matthew, to which A. H. refers us, I find nothing relating to the subject, and I have looked it over very carefully: his other references are very vague. If A. H. is a Member of the Establishment, I should wish him to consider what is meant by these words in the Burial Service, "Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burthen of the flesh, are in joy and felicity."

The 55th Canon likewise directs all Preachers before their Sermons to commemorate all the faithful who are departed this life, in the faith and fear of God; which appears to me to suppose the Existence of an intermediate State. Let A. H. rest assured that the "public mind" suffers nothing by the "straying" to which he alludes; but that though the issues attaching to a state of Consciousness after Death are awful, yet there are individuals who can contemplate it with humility and a well-founded hope. T. V.—R.

Mr. URBAN, *Dec. 1813.*

IN Belsham's History of the Reign of our present gracious Sovereign, Lord Viscount Weymouth is described as Earl of Weymouth, and Lord Grantham as Earl of Grantham. — The former Nobleman was exalted from a Viscounty to a Marquisate a few years only before his death, and long after he ceased to hold a situation under the executive Government. — The Title of the latter is still that of a Baron.

M. GASPARD.
Mr.

Some of the
principal ornaments.
Malmesbury Abbey.
1175.



MR. URBAN,

April 3.

MY reply of gratitude (in a few words) to Mr. H.'s long-winded friendly communication (p. 243) is deferred until the whole of his letter is before me: at present, I entreat Readers to re-peruse my "Remarks" to Mr. H. on his writing for my work (p. 133); which, I solemnly avow, is a true statement of facts, however Mr. H. endeavours, in his way, to gloss them over.

In the annexed Plate are, "Some of the principal ornaments of Malmesbury Abbey, 675;" brought forward to convince, by their strong affinity to the Roman style, that such sculptures, and the architectural lines whereon they are displayed, are of the original Saxon foundation, *as per date*.

A. Remains of West entrance (continuation of columns downward dispensed with in this Plate.) n. Part of the arched recesses on West front. c. Patera on South front. o. Columns and rounds, string, &c. on West and South fronts. z. String, ditto front. f. Dragon's head to sweeping cornice of South porch. e. Architrave to an arch, North front. h. Architrave to second doorway internally of South porch. i. J. K. L. M. Parts of architrave to first doorway of ditto. x. One of the effigies (St. Peter) in the basso-relievos in ditto porch.

o. Crockets, so called by Mr. H. in his History (from which they are copied, see his Pisa dome), but by professionalists termed "scroll creepers." r. Scroll creepers in the string of dado to the interior of St. Paul's Cathedral. q. Scroll creepers from Gibbs's "Rules for Drawing," 1732; and Battley Langley's "Chest book, 1738." n. Crocket (real), York Cathedral, 14th century. s. Ditto. Abbey Church, Bath, 16th century.

Observations on Mr. HAWKINS's "History of Gothic Architecture."

(Resumed from p. 12.)

(Continuation of Chapter VII.)

The event of the first crusade discussed, "considered" as having nothing to do with the introduction of the "Gothic style:" here I coincide most cordially with our Author. Buildings then hinted at, as erected in the twelfth century, at Venice, Ravenna, Naples, Arezzo, Pistoia, and Florence. Baptistery at Pisa, since more brought upon the carpet,

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"because many of its characteristics were afterwards introduced into the Gothic style, as pinnacles, crockets on the ribs of the dome, and two arches comprehended under one pediment." With regard to the copied engraving given by Mr. H. the upright appears an Italianized performance of the sixteenth century. What has the "Gothic style" to do with a circular plan? Our large antient buildings are uniformly either square, oblong, or octangular: as for the circular towers on the angles of our Castle walls, they will be thought too insignificant to be brought in as characteristic of the circular ground-line of this Pisa example. Or, what connexion has the arcade on the second story and "its two arches under one pediment," with our said antient buildings? I believe it may confidently be affirmed that no foreign piles, presuming to be of a style similar to what we profess of the Pointed Order, can evince any such detail; and I am assuredly confident in maintaining, that our remains are totally unlike any one particular here exhibited, except the trifling dealing-out of minute pinnacles on the third story, and on the dome, which any architectural eye will easily allow to be a late sticking-up. As for the "crockets on the dome," what are they but a modern Italian ornament termed with us "scroll creepers?" Such sculptural pleasantries are not unfamiliar in the schools of Wren, Gibbs, and Langley. (*See the annexed Plate.*)

Next are mentioned, as works of this æra, the two columns on St. Mark's Place, Bridge of the Rialto, Church of St. Mark, leaning Tower at Pisa: several Popes at this time engaged in great architectural works.

Church of St. Dennis in France, begun about 1140; mentioned, with that of Clugny, as "complete examples of the latter Gothic." "These are sufficient to fix the æra of the introduction and establishment of this style in France. Of course it is needless to trace particularly the history of erections there, or elsewhere, to a higher period; since it is evident that what was once known there might easily be transplanted to Italy, England, and other countries."

Major Anderson, a gentleman well versed in the study of antiquities, during

during the short-lived peace in France, 1802, made the tour of that country, in order to ascertain the state of its antient architecture; particularly surveying the Church of St. Dennis, taking therefrom drawings of the West front, North and East ditto; with an internal view, their measures, &c. These have been finely engraved, with an accompanying plan and letter-press illustration, and published by Taylor. Surely, then, the Major may claim a degree of credit, equal to, if not something more than Mr. H. as it does not appear that Mr. H. has ever been out of the Kingdom, or in any wise competent to use his pencil in an artist-like manner. The Major states positively, that the Church was rebuilt a second time, 1282; his authority, William de Nangles. Our histories inform us that the Abbey-church of St. Peter, Westminster, in the choir, transepts, and part of the nave, was erected 1245. Here then is a priority in favour of English art of thirty-seven years: therefore, instead of Mr. H. importing the said art from France, it is evident that country had condescended to copy from our original conceived designs in the Pointed style. In fact, the elevations of St. Dennis are imitated, in their general parts, on a confined scale, from those of St. Peter's. Mr. H. then, as usual, is silent upon the detail; but a comparison between Major Anderson's engravings and our Westminster authority will soon determine this point of our observations. With reference to Clugny in its "complete example" of the latter Gothic, we have nothing but a simple line of Pointed arch to judge from, as necessary to fix, according to Mr. H. the mighty standard of his theory; as all the decorations turn, it should seem, on the Corinthian mode of workmanship, done on an innovatory stamp from that noble order. Thus it is presumed that Mr. H. who has raised all his hopes in having the honour to establish the origin of Gothic on the land of our natural Enemies, must be compelled to humble his lofty propositions, and look in future with more veneration to the heretofore genius of his countrymen, and also to the sublime work of his once admired Abbey-church of Westminster.

Mr. H. next tells us of the Church

of Sienna 1189, and that of Arezzo 1216, the clustered columns on the latter, enriched with a multitude of animals, &c. the disregard of the architects about the Grecian and Roman proportions and rules, "the same opinion ought to be entertained of the architects of France, Germany, and England." (England still in the back ground.) "About nine years after the commencement of the Cathedral of Amiens, the Church of St. Nicasius at Rheims was, in 1229, begun to be rebuilt;" mentions an engraving of it by Howlett, and described by Major Anderson, who says the date is 1300, and built by the English, as verified by the old Chronicles of Rheims. This Mr. H. would have us believe is of no authority. Upon consulting the elevation, any person conversant with our antient Architecture, and inclined to do justice to native merit, will directly allow it to be a performance of the fourteenth century, as all the characters of the exquisite architecture of Edward III's reign are pre-eminently conspicuous. Mr. H. then kindly lets us understand that when a church was first begun to be erected, giving the Abbey Church of Westminster as an example, 1245, completed 1235, "no reasonable man would ever think of contending that the age of the church is to be dated from the last period." Sagacious reasoner! Mr. H. in pursuing his knotted thread of quotations, would have us believe that our Salisbury Cathedral, 1258, is subsequent to the Church of Arezzo, because he has furnished a prior date, 1216, (much to be doubted): but why bring these piles into comparison, as the Church of Arezzo, by the extravagance "of its decorations," according to Mr. H. but ill assimilates with the pure and uniform majesty of our Salisbury Cathedral? Upon this presumption, notwithstanding it is absolutely plain, we have numerous proofs of an earlier use of the pure Pointed style; as at Lichfield, 1140. West front of Peterborough Cathedral, 1137. (See Gunton's History.) Mr. H. thus dogmatically maintains, "it cannot justly be hence inferred that this style was used earlier in England than in France. On the contrary, throughout the whole history of Architecture, it uniformly appears that the style of building in this country, on many

many occasions the materials, and frequently the artificers to employ them, were all derived and procured from Italy and France."

By a just comparison of the buildings in England in the Pointed style with those on the Continent of a similar cast, made by Dr. Milner and Major Anderson, it appears the foreign works are of a later date, and inferior in point of decoration, opposing York to Rheims, Salisbury to Amiens, Westminster's St Peter to St. Dennis. In the honest pride of Englishmen, they exult in the triumphant display on our part. Is there one of us, but participates in the glorious superiority? Why do I put this question? Mr. Hawkins thinks otherwise. It certainly may be allowed, that we have used in a few instances the Caen stone; but this was a capricious humour, at a particular period, as we possessed a stone of like quality at Barnack in Northamptonshire. Look to the quarries at Reigate, Roach-abbey, and in the vicinity of York, &c. &c. for beautiful and durable stone, wherewith our antient edifices were constructed. It also may be admitted that it is possible some itinerant artificers, in want of employment in their own countries, might meet with it here; John Bull being ever open-hearted to distressed suppliants, let them come from what corner of the earth they may. Still are we to infer (like Mr. H.) that our public edifices rose through their means?—Our national genius forbids the idea! And although, at the destruction of religious houses in the sixteenth century, the good people so employed brought out, before the gates of the monasteries, almost every document of artists' names, patterns of designs for buildings, and the like memoranda of antient skill, not fetching an immediate sale for their gold illuminations, &c. and barbarously committed them to the flames, to the irreparable loss of the lovers of English antiquities, yet it becomes every man to conclude there were, at the said period of overthrow to literature and science, long lists of the one, and a profusion of examples of the other. It is well the British Museum, and the cabinets of the curious, preserve a few precious relics on this head, to convince us that formerly England had its men of erudition, and of art, to instruct by historic lore, to give

designs in architecture, to execute them, and, by the happy hand of delineation, transmit to future ages the costumes and manners of their own times.

Mr. H. will not grant us any share likewise in the contrivance of the uprights of buildings internally (churches) with regard to the three stories thereof; that is, 1st story, arches for the aisles; 2d galleries; 3d windows above them for lighting the centre aisle; but must needs have them originate from the vestibule of the Holy Sepulchre at Jerusalem, wherein, according to his date, 1048, or 1099, there is no foundation for such an opinion. Look at home: Malmesbury, 675; Rumsey, 967; Durham, 995: in short, the priority of design on our side in these three-story arrangements might be told to a prodigious count. The clustered columns brought again into notice, as coming from the same source. This point I have fully explained, Plate I. p. 9.

"The Chapel of the Virgin Mary, which often occurs at the East end of Gothic Cathedrals, was probably an imitation of the Chapel of the Empress Helena, erected at the East end of the same church of the Holy Sepulchre." Will Mr. H. give us no credit as a people who ever had an original idea? "Circular window derived from Clugny." Are there not York and Lincoln Cathedrals, Westminster Abbey-church, Barfreston Church, Kent, &c. &c. with circular windows? The origin of the Pointed arch spoke of again, as coming from Euclid, and Clugny; the fallacy of this supposition has been so often made to appear in these "Observations," that I shall allow our Author in this place to pass on unnoticed. Mr. H. now would have us believe, that the varieties of architecture seen on one building (none mentioned) "arose from the inaccuracy of the workmen;" he forgetting the ages through which such building had passed, and its consequent reparations and alterations according to circumstances, and the prevailing taste of the day. At any rate we must do Mr. H. justice by saying, that he sometimes sports a bright thought; for instance, "The semicircular arch consisted of a semicircle; while the Pointed arch was constructed of two segments of a circle." Wonderful discovery!

Crockets

Croquets and pinnacles, likewise two arches under one pediment, originate from the beloved Baptistery at Pisa, which Mr. H. we find still continues to repeat, as if our memories were so full of interstices as not to be able to hold for a moment his "might have been probable instances." I argue that croquets and pinnacles are a very late idea in architectural enrichments; and they are not met with in an erection of one regular Order previous to the 14th or 15th centuries. The early finish for turrets, &c. were in general plain spire-like forms, their angles being run with mouldings only (Peterborough, Salisbury, &c.) Hence, without any great forecast on the business, croquets and pinnacles may be set down as monastic decorations of no very distant period, to buildings raised either at home or abroad. "Two arches under one pediment." To this triple feature I have already replied in the fore-part of this paper. "And lastly, the intricacy and luxuriance of the tracery work which often occurs in Gothic erections, was the consequence of that love for exuberance of ornament and decoration which had been increasing from the time of Constantine downward, &c." without being so considerate as to indulge his readers with one poor "instance" of the originality of tracery work, when set on foot, where to be met with, or who were the great masters that first turned their hands to such magic appearances. Our Author's silence on this "consequence" augurs something on the side of England's sons, in the way of being the first inventors thereof!—Mr. H. next advances his opinion about the use of Painted glass; and, supported by no less a personage than *Fortunatus* (of conjuring memory), would have its first appearance to be at Notre Dame at Paris; than at Wirmouth in Scotland; also at St. Dennis; dear native land forgot in this respect, as on other occasions.

J. C.

Mr. URBAN, London, April 4.

BY the last number of the *Edinburgh Review*, which is just put into my hand, I perceive that the Editor has cited Mr. Southey to his bar, to answer for the offence of poetic composition; for you must necessarily have observed, Sir, that in

the eyes of the Northern Critic, all authorship is a species of petit treason. His motto is, *Judex damnatur cum nocens absolvitur*. He, of course, acts the part of the police magistrate of Parnassus himself, and assigns to every writer, in prose or verse, the character of the culprit. Where such is the spirit of judicial investigation, we can easily anticipate the sentence. Justice Midas, you know, condemned Apollo himself to transportation.

The Reviewer sets out by declaring, that "if the Laurent had been contented with getting up an Ode of the ordinary length*, and had printed it, *in a quiet way*, in the newspapers," he would have let him off gently; but, *alas!* the wicked bard has ventured to appear "in quarto," and, *infandum dictu!* "with notes!" *Hinc illæ lacrymæ*. The notes, the terrible notes, could not suffer the conscience of this virtuous *Angelo* to sleep; and accordingly, with all due solemnity, he proceeds to examine into the offence.

The poem itself was sufficiently culpable. It told "the old story of the War in the Peninsula." One can easily understand, why the old story should so much disagree with the Reviewer's stomach. Besides, "it abused the French," and that "in a dull style." If one were to hint that the French had ever and anon been praised, in a style at least as dull, it would amount to no more than the figure of speech called in rhetoric a *Tu quoque*; and after all, *De gustibus non est disputandum*. Some people will find all censure of our National Enemy, a mighty dull thing; and some will not be able to discover why he should always be extolled; but one little error of the Reviewers it seems proper to notice. By the words France, and the French, he invariably means nobody but Buonaparte and his adherents. Now this, in some measure, detracts from that universality of application, which, I doubt not, the learned Gentleman would desire his theorems to possess. Be it known to him, that there are a great many Frenchmen who detest Buonaparte; nay, who have even shaken off his yoke; and I do not find that Mr. Southey has at all abused them for it. On the contrary,

* See it in this volume, p. 61. it

it is manifest, that in this very poem, he has done what in him lay, to prompt them to so manly and honourable a measure.

The Reviewer having decided on the "meanness of the materials of the poem," it was a thing of course that he should censure "the pooriness of its execution;" and he has certainly fallen on a mode of proving this part of his accusation, no less ingenious than candid. In order to demonstrate that the Poem is prosaic, he *ex officio* changes it into plain prose; that is to say, he prints it as such; and, in some instances, even helps the transmutation by a change of the very words. I have heard of a pious person, who, thinking metre a very wicked thing, took the pains to divest *Paradise Lost* of that ornament. His work began somewhat in this way: "O heavenly spirit, relate the first disobedience of man, and his tasting of the forbidden fruit." The motive of this pious transposer was, perhaps, more respectable than that of the critic; but his labour was about as foolish. Nevertheless, after all that the latter has done to mar the beauty and grandeur of Mr. Southey's numbers, I think one may yet distinguish in these mangled passages the *disjecti membra poetæ*. Sure I am, that if the metamorphosed stanzas are to be denominated prose, they are some of the best prose I ever read in the *Edinburgh Review*.

It will be seen, with half an eye, that whether the stanzas are poetical or prosaic, it was not they, but the notes, which procured Mr. Southey the honour of so early a notice. The Editor thinks those notes were intended to have made him angry, and to have made him ridiculous. He assures us they have not made him angry; and we are bound to believe a Gentleman on his own word: but yet I cannot help calling to mind on this occasion a humorous character in a well-known play. I do not say that Sir *Fretful Plagiarist* conducts the *Review* in question: but I am somewhat inclined to suspect it. He is "afraid," too, that the learned Author will be held to have failed in making him ridiculous. I am afraid not. I think ridicule necessarily results from the contrast of pompous pretensions with mean and despicable performance. The *Edinburgh Re-*

view is clearly neither more nor less than a political pamphlet, set on foot with the express purpose of writing up a certain set of doctrines. To do the authors justice, they have pursued their task with considerable ability of a particular kind, with thorough consistency, and with unshaken perseverance. I am even willing to allow that, until within these two years, they really led the political opinions of a pretty numerous class of society. They gave out that their studies were profound; and they obtained credit from many who had neither leisure, nor inclination, to sound their depth. Nay, do they not still hold out the same profession? "For our own parts," say they, "when we are seriously occupied with the *destinies* of Europe, or of mankind."—Is there any thing wanting in this mysterious and weighty phraseology, but a black cat, a white wand, and a long beard, to make them pass for political conjurers?

After a long course of such solemnity, after a series of oracular predictions, after repeated appeals to the exact accomplishment of what they had foretold; it is really rather hard measure to their credulous followers, to turn round, with a trite remark on "fallible beings who deal in the hazardous trade of political prediction:" it is really too much to find fault with Mr. Southey, for having "taken the pains to pore over their political speculations for four or five years back." I think, too, it is using their publisher somewhat unfairly, who has been at the pains to reprint their former numbers, in order to make a library work of 20 volumes, which the *ædæx vetustas*, that so soon condemns other *Reviews* to oblivion, may not be able to injure. Vain labour! if the Editor himself forbids us to look back beyond the current year; if he aims but to rival the ingenious Mr. Moore; in short, if his prophecies are only made to be believed, but not to be fulfilled.

But, says the Reviewer, *humanum est errare—aliquando dormitat Homerus*; the passages selected by Mr. Southey are "insulated passages," gleaned "with incredible industry" from the vast mass of our works. Mr. Southey "thinks" they have been contradicted by subsequent occurrences. They contained some "supposed

posed errors," and it possibly may be true, "that the course of events has not corresponded in *all respects* with what we at one time considered as probable." No, Sir, this is not Mr. Southey's objection. His objection is, that the Reviewer is *wrong toto cœlo*, necessarily wrong, wrong in every joint and member of his political system (at least as far as regards foreign politics); and that it is for this reason that his predictions have been falsified, not in this or that minute particular, but in their uniform tenour, and whole result. This, Sir, I say, Mr. Southey has proved. He has proved it as to the war in general, as to Russia, Germany, Portugal, Spain. Would any one desire a more satisfactory proof of the hollowness of any system? can any one conceive the reputation of an established work to be more completely overthrown in a few words?

The Reviewer at first "declines to vindicate" the opinions expressed in the passages selected by Mr. Southey; but immediately afterwards he betinks himself, that on the subject of Spain a little argument may yet be maintained; and, though he will not descend to "a dull repetition of events which happened there *several years ago*" (viz. in 1808 and the following years, not quite out of the historical statute of limitations, one would think), yet he boldly ventures to assert, that he "retains his original opinion" with respect to the Spaniards. It is here, Sir, that I desire to meet him. I will not allow him to dwell on "insulated passages" or on insulated points in "the old story of the war in the Peninsula." I say his original opinion of that war was fundamentally erroneous, and at every stage of it his views were those of a shallow and incapable politician, narrow in the grasp of his intellect, and dead to the best feelings of the human heart. It required no "incredible industry" in Mr. Southey to collect proofs of the rashness and ignorance of this blind leader of the blind: but on a re-perusal of the *Edinburgh Review* (if the Editor will not be offended, that his works should receive a second reading), any person may easily trace its consistency in error. I shall take up the examination at the commencement of the Spanish war in 1808. When

that glorious flame burst forth, which cheered every truly British heart with rapture, it would have been impossible for any public writer, or for any man in any society in this country, to have avowed himself hostile or indifferent to its success. Certainly the Edinburgh Reviewers did not do this. They with some parade set forth the justice of the Spanish cause, and the ardour and enthusiasm of the people; but then they artfully contrived to throw a wet blanket over our hopes, by the following judicious remarks:—"To all this we must *happily* oppose, the *French army* directed by the *French Cabinet*." "The Enemy is at the head of half a million of the *best soldiers in the world*." "This tremendous engine it is, which, we own, does *appal* us."—"We dread the issue."—"Our *apprehensions* greatly predominate."—"The *sounder* opinion seems to be, that the *Spaniards will be defeated*,"—"in a few months the fortunes of France will have prevailed over the most righteous cause that ever fixed the attention of mankind." Such was the animating encouragement with which the attempt to liberate a great country was greeted, in its outset, by these heroic worshipers of freedom and patriotism! Let us not overlook the incidental compliment to our brave army—but that was to be expected. They were Periodical Journalists, and therefore they had never heard of Egypt or Maida; they were Scotchmen, and therefore they knew not the names of Stuart and Abercrombie. If the army was depreciated, the government could hardly expect to escape that oblique sarcasm, so congenial to the taste of the writers in question. "If we could but see," said they, "any of the vices or follies of *old Governments* creeping into the French military system, we should be infinitely comforted;—but, alas! the dynasty of Buonaparte is yet too fresh for such blunders as these." What will the Reviewers now say to the talent at blundering, from which a Tyrant and an Usurper is so naturally and so necessarily exempt?

Such were their sentiments in July 1808; but, before the Review for October appeared, the glorious triumph of Baylen had taken place, and a large army of "the best soldiers in the world" had surrendered to the despised

despised insurgents. Still the Reviewers (who in July had delivered an opinion that "in a few months" the fortunes of France would prevail) persisted in saying "we can discover no good cause for changing that opinion." Still they ridiculed "the romantic hopes of the English nation." Still they spoke, with awe, of that "consummate Statesman," Buonaparte. Still they indulged in "melancholy forebodings that the combat would lead to the subjugation of the most gallant people in the world." "Whether Ferdinand or Charles be the Monarch," said they, "we care not; or whether (with an elegant allusion to our own Royal Family) "*a new stock be brought from Germany for a breed.*" "That Buonaparte will ultimately succeed is highly probable." "Think you that he ever doubts of success?" Then again they raved of his "constant, steady, masterly policy;" so different from what it would have been "if his counsellors had been taken from the English political caste;" in which case, as they judiciously observed, he would take care to make war without the shadow of a pretext, and would put himself clearly in the wrong before all Europe.

The latter months of 1808 saw Buonaparte himself enter Spain, and advance to Madrid. This was sufficient for the Reviewers. "It is now obvious to any man of common understanding," said they, in the Review for January 1809, "that events have more than *justified our worst forebodings*, and that *the curtain is about to drop on the long and disastrous tragedy of Continental subjugation.*"

The Review for April 1809 had been preceded by the retreat of Sir John Moore, and the embarkation at Corunna. Then it was that the Reviewers began to chuckle. Then they prided themselves on their superior wisdom. Then they (who are now so sore on the subject of political prediction) boldly cast in the teeth of their adversaries the strict and literal accomplishment of their sinistrous oracles: But let us hear their own words. "When we first brought this interesting subject under consideration, the country was in such a tumult of hopes and expectations, that the *small voice of reason* had no chance of being heard." After some

more compassionating remarks on the folly of the "deluded people of England," and some congratulations on their being "at length awakened," the self-complacent writer adds:—"For ourselves, we have unhappily too good a defence, in the *events that verified our predictions.*"—They gravely remark, that "the spirit of the Spanish people, however enthusiastic and universal, was in its nature uncertain and short-lived;" and that it was "likely to go out, of itself;" and lastly, they "repent the *melancholy truth*, that very little hope remains of Spain being liberated from the yoke of the savage Invader."

Still the persevering Spaniards maintained the contest, and still the unteachable British nation would not be croaked out of a steady adherence to the Spanish cause. This brings us to July 1809, when the Reviewers in good round terms thus censured our national policy: "It would be blood-thirsty and cruel in us to foment *petty insurrections*, after the only contest is over, from which any good can spring in the present unfortunate state of affairs."—"France has *conquered Europe.* This is the *melancholy truth*. Shut our eyes to it as we may, there can be no doubt about the matter. For the present, peace and *submission* must be the lot of the *vanquished*!! Noble, heroic, glorious, resolution! Truly worthy of an Edinburgh Reviewer! Mr. Southey has made one extract from this Number of the Work, which I shall trouble you with transcribing, merely for the sake of showing what a *lucky hit* a foreboding politician may sometimes make: "It would be as chimerical to expect a mutiny among the vassal states of France, as among the inhabitants of *Nantes and Bourdeaux.*" In the same spirit, the Reviewers, in October 1809, made themselves very merry at the idea of Lord W. Bentinck's having been really directed "to concert measures for an invasion of the *South of France*, to be performed by the *combined armies of England and Spain!*" All which was of course numbered among the "frantic hopes of the British Cabinet."

In January 1810, they asked scornfully, "Is it allowed us to hope that Spain may yet be delivered; or that any co-operation of our's can do
more

more than aggravate her subjugation? They admitted that there had been among the Spaniards "a deep-rooted national antipathy, a violent hatred of the French"—but that "this feeling was sure to wear away, after producing some transient bursts of indignation."

In the course of this year came the ever-memorable campaign, which raised the name of *Wellington* to the first rank in military annals. It was after the flight of Massena from Portugal, that the Reviewers, in May 1811, said, "It is glorious for the Spaniards that it should be a *doubt* whether they will sink or swim." In August of the same year they began to cant about our "unprofitable laurels." And even down to July 1812, we find them loudly exclaiming, "Let us hear no more of objections to a Buonaparte ruling in Spain."

I have now, Sir, followed up these writers, until the moment when their Hero crossed the unpropitious Rubicon of his glories. At this point, I shall take my leave of them, with a word of admonition, which, I trust, will prove not unseasonable. I have sufficiently shewn that they are consistent, I am willing to believe them sincere—to what then do I attribute their egregious and even laughable mistakes? Simply to an utter ignorance of the human mind, and especially of their own minds. Whilst Cato gave his little senate laws, he forgot that he was but Cato, a poor, short-sighted, erring mortal. Whilst the Edinburgh Reviewers sit in fancied state, delivering their melancholy truths, and sad forebodings *ore rotundo*;

"As who should say I am Sir Oracle,
And when I ope my mouth, let no dog
bark;"

they forget, that politics are not to be learnt by rote, like a schoolboy's lesson; that something more goes to the making of a statesman than a flippant style, a confident tone, or a string of threadbare sarcasms against men in power; but above all (and oh! more lamentable than all!) they forget, that the fate of Empires, the rise and fall of Nations, man's true greatness, and his wholesome Liberty, depend not on one engine of power, however mighty, nor on the word of a single tyrant, however artful; but on the springs of action which pervade

the minds of a whole people; or on that cold, creeping, slavish apprehension of distant dangers, which it has been the constant labour of the Reviewers to inculcate. Nothing can show a more thorough incompetency to the task of guiding the public judgment, than their distinct and repeated admission, that the Spanish people entertained a national antipathy, a violent hatred against the French; that this feeling was enthusiastic, was universal; and yet that it was in its nature uncertain and short-lived, that it would produce only transient bursts of indignation, and then would go out of itself. Yet of such contradictory and inconsistent stuff as these, are all the opinions of the Edinburgh Review, on foreign politics, composed. I have confined myself, for the present, to the Spanish question; but there is just the same flippancy, and just the same absurdity, in what is said of Russia, of Germany, of France itself, and of its *destinies and dynasties*. However, I have, perhaps, said enough to convince most of your Readers that Mr. Southey had no great difficulty in collecting the "supposed errors" of the Reviewers, and that the latter would in future act wisely by declining "the hazardous trade of political prediction;" and, under this impression, I beg to subscribe myself your humble servant,

Piso.

Letter addressed by M. DE CHATEAUBRIAND to the Editors of the PARIS PAPERS.

"IT was natural enough that in the first moments of our freedom the august Princes who entered our walls should alone excite the transports of our gratitude. We were justly dazzled, and shall preserve an eternal recollection of the magnanimity of Alexander, and the successor of the Great Frederick. It was also with a feeling of admiration that our eyes were fixed upon the Austrian Generalissimo, who reminded us of the greatness of the sacrifices of his virtuous and worthy master. The other Sovereigns in the holy league will be always dear to France, for the love they bear our King, and the hatred they have vowed to our Tyrant. But not a single Frenchman has forgotten what he owes to the Prince Regent of England and the noble

noble people who have so deeply contributed to our deliverance. The standard of Elizabeth floated in the armies of Henry IV: it re-appears in the battalions that restore us Louis XVIII. We are too sensible of glory not to admire Lord Wellington, who retraces in so striking a manner the virtues and the talents of our Turenne. Are we not moved to tears when we see this truly great man promise, on our retreat from Portugal, two guineas for each French prisoner that should be brought in alive! By the sole moral force of his character, more even than by the vigour of military discipline, he suspended miraculously, on entering our provinces, the resentment of the Portuguese and the vengeance of the Spaniards. In short, it is under his standard that the first cry of *Vive le Roi* awoke our unhappy country. Instead of a captive King of France, the new Black Prince brings back to Bourdeaux a King of France delivered. When King John was sent to London, touched with the generosity of Edward, he attached himself to his conquerors, and returned to die in the land of his captivity, as if he had foreseen that that land would become the last asylum of the last branch of his race, and that one day the descendants of the Talbots and Chandoses would gather up the proscribed posterity of the La Hires and Duguesclins."

DE CHATEAUBRIAND.

OF THE LONDON THEATRES.

No. VI.

"The Children of Powles."—The dramatic celebrity of these juvenile performers has been traced to the year 1378, when they petitioned Richard II. to prohibit ignorant persons acting the *History of the Old Testament*, as it had been prepared for them at great expence, for representation at the ensuing Christmas.

From that period little authentic is recorded, either of their original performance of moralities, or their other progressive exhibitions, until the reign of Queen Elizabeth. As they never attempted, when at the height of their popularity, to support a regular Theatre but in participation with established Actors, it seems probable that their performances were originally intended only

GENT. MAG. April, 1814.

as a divertisement and relaxation from scholastic studies. Rude and imperfect as those amusements now appear, it must not be forgot, that to their exertions we are principally indebted for the formation of the English Drama. Their reputation was considerable, and sufficient to give a fashion to the times. When the cowl and the tunic were worn out, and the staid mysteries and tedious moralities fell into disrepute and were neglected, they commenced a new æra with the Protestants, and exhibited burlesque interludes and farcical comedies, much to the delight and "contentation" of their beholders. Their school-room, which stood behind the convocation-house, near St. Paul's, was, for a considerable period, the principal place of exhibition; but about the year 1580, the citizens making suit to the Queen in Council for leave to thrust all Players out of the City, are supposed to have had it razed to the ground. This was occasioned by a breaking out of the Plague, a malady so frequent in its visits, and serious in its ravages throughout the City, as to require a continual exertion of the Magistrates for preventing the extension by any public assemblage of the people. "Forasmuch," say the civic orders printed by Hugh Singleton about this period, without date, "as the players of enterludes, and the resort to the same, are very dangerous for the infection of the Plague, whereby infinite burdens and losses to the City may increase, and are very hurtfull in corruption of youth with incontinence and lewdnes; and also great wasting both of the time and thrift of many poore people from publike prayer and from the service of God, and daily cried out against by the preachers of the word of God: therefore it is ordered, that all such enterludes in publike places, and the resort to the same, shall wholly be prohibited as vngodly, and humble sute to be made to the Lords, that lyke prohibition be in places neere vnto the cittie." The suspension of their dramatic exhibitions is further confirmed by an advertisement prefixed to Lilly's *Endimion* in 1591, where the Printer observes, "Since the plays in Pauls were dissolved, there are certain comedies come to

my

my hauds by chance, which were presented before her Majesty at several times by the children of Pauls."

Between the Plague and the Puritan, the exertions of the Actor found frequent inhibitions. Besides the well-known allusion in Hamlet to such a suspension, Middleton, in *A Mad World my Masters*, printed 1608, which had "bin lately in action by the children of Pauls," has thus humourously described the inconveniences experienced by the actors.

"*Semus.* There are certain players come to towne, sir, and desire to enterlude before your worship.

"*Sir Bountiful.* Players? by the masse they are welcome, they'le grace my entertainment well; but for certain players, there thou lyst, boy; they were never more vncertaine in their liues; now vp and now downe, they know not when to play, where to play, nor what to play. Not when to play, for fearful fools; where to play, for puritane fools; nor what to play, for criticall fooles.—Goe, call'em in. How fitly the whorsons come vpon the feast; troth I was e'en wishing for them."

The children of Paul's were successively distinguished by Royal patronage, and often performed at Whitehall and Greenwich for the amusement of Queen Elizabeth. Of the regular Theatres, they principally exhibited at the Blackfriars, which might be occasioned from the continuity of situation. At the School the performance was not *gratis*; the price of admission for a new play about 1601, being two pence. This is shown by the following short passage in the *Cuck-queanes and Cuckolds Errant; or the bearing down the Inne*, a comedy of that date, MS. (*penès me.*)

"*Nim.* What now, the newes in London, Shift?

"*Shift.* These: Thames is broade as it was euer, Poules steeple stands in the place it did before; and twopence is the price for the going into a newe playthere."

At the conclusion of the dramatic pieces which follow the *Cuck-queens*, just referred to, the Writer has inserted an address, which ascertains the time of their exhibition. This was limited to two hours, commencing at four of the clock, upon the conclusion of afternoon prayers, and lasting until six, when the gates were finally closed

for the evening. So much did the Writer know the necessity of adapting the length of his pieces to the time allowed, that his songs are most of them appended to his plays, for the purpose of being used or omitted according as the performance should require. The whole advertisement is too curious to omit.

"A Note. To the Master of Children of Powles. Memorandum, that if any of the five and foremost of these Pastoralls and Comedyes conteyned in this volume shall but ouereach in length (the Children not to begin before foure, after prayers, and the gates of Powles shutting at six, the tyme of supper), that then in tyme and place conuenient, you do let passe some of the songs, and make the concert the shorter, for I suppose these Plaies be somewhat too long for that place. Howsoeuer on your own experience and at your best discretion be it. Farewell to you all. W. P. Esq."

Some of their performances might be for practice, as well as recreation, in order to appear more perfect when honoured with Royal commands, and the taking money for admission to secure "a good gentle audience," as appears in the following dialogue from *Jacke Drum's Entertainment*, first printed 1601.

"*Sir Edward.* I saw the children of Powles last night,

And troth they pleas'd me prettie, prettie well,

The Apes in time will do it handsomely.

"*Planet.* I'faith I like the audience that frequenteth there

With much applause: a man shall not be chokt

With the stench of garlick, nor be pasted

To the barmie iacket of a beer-brewer.

"*Brabant Ju.* 'Tis a good gentle audience, and I hope the boys,

Will come one day into the court of requests.

"*Brabant Sl.* I and they had good plaies, but they produce

Such mustie fopperies of antiquitie,

And doe not sute the humourous ages

backs

With clothes in fashion."

Many particulars of their dramatic exhibitions may be found in the respective pages of Mr. Malone and Mr. Chalmers. One of the earliest of their instructors, whose name has descended to us, was Sebastian Westcott; he was succeeded, in 1596,

by Thomas Giles; and in 1600 Edward Piers became their Master, who was probably the last that gave lessons upon the dramatic art. *Eu. Hood.*

Account of the National Debt, and the Public Funds or Stocks.

THE National Debt, which gave rise to the different Stocks in this Country, was occasioned by the Government (or Parliament) not being able to defray the great expences of wars, &c. by taxes raised *within the year*; and, therefore, at, or soon after, the Revolution (1688), by the example of Florence and other Nations, they laid Taxes sufficient only to pay the *interest* of the sum wanted. Thus, if they wanted to raise 20 millions every year for five years, they would have difficulty or an impossibility to do it for so many years in succession—but the *interest of that sum for five years at 5 per cent.* which would be five millions a year, though a large sum, it might more easily be found to raise taxes to pay the sum of five millions every year.

This was at first done by granting Annuities for terms of years, and others for the lives of those who would lend and advance the money; and afterwards at 5 per cent. to continue till the Principal sums were paid off, or the Creditors otherwise satisfied.

From 1688, in the reign of King William, this National Debt was,

| | Millions. |
|---|-----------|
| In 1702, at his death | 46 |
| 1714, at the death of Q. Anne.. | 48 |
| 1725, at the death of George I.. | 53 |
| 1762, at the end of 7 years' war | 141 |
| 1782, end of the American war.. | 262 |
| 1792, at the commencement of the French war. | 259 |
| 1802, middle of the French war | 540 |

The different Funds were at first few and distinct; but were afterwards united together, making an *aggregate Fund*. Taxes were pledged for all of them, having the faith of Parliament for their security, some at 4 and some at 3 per cent.

They were first at 6 and 5 per cent.; but about the year 1749 the Government were able to pay the Proprietors their principal, the Stocks being at that time 100 per cent. or *at par* as it is called: but the Proprietors agreed to take 4 per cent. and afterwards 3 per cent. rather than be paid off.

The legal interest of money varied much in early times, and even in the time of King William was at 7 and 6 per cent. In 1714 it was settled at 5 per cent.; and it was made usury, and liable to penalties to take more.

It has been already said, that about the middle of the last century the Proprietors or Stockholders agreed to reduce the interest of their Stocks to 4, and afterwards to 3 per cent. This was the origin of the two, now the greatest Stocks, called the 3 per cent. *Consols*. Annuities, and the 3 per cent. *Reduced Annuities*.

There are many others, denominated from the circumstances attending the time when created; for instance, South Sea Annuities, Imperial Annuities, &c.

But the Public Debt has lately so much accumulated, *viz.* within these 50 years, and still more within these 20 years, that new Stocks have been created, some at 4 and some at 5 per cent. all equally on the faith and security of the Publick.

This is done by inducing the Creditors or Proprietors to take each for his 100*l.* or 1000*l.* sums partly made up of the former Stocks at their real value, *viz.*

| | |
|---|-----|
| 100 <i>l.</i> of the 3 per cents. suppose worth 60 and, for instance, 50 of the new | |
| 4 per cents | 40 |
| and the remainder by an advance of 3 or 4 <i>l.</i> to induce him to change, and advance cash, say .. | 4 |
| | 104 |

The Interest being the same, till otherwise agreed upon, the value of the Stocks, as well as of all the Public Funds, depends on the credit or state and prosperity of the Nation; that is, the opinion entertained of Public affairs, as is seen daily in the newspapers. It has fluctuated accordingly from 100 and 90 to 50, 60, 70, or 80 per cent.; and, being the subject of speculation, has been the source of great gain to some, and great loss to others.

In 1786, this Debt was so large, that Mr. Pitt, then Minister, proposed the raising one Million every year, and to lay additional Taxes to pay the Interest of that Million, in order to make a Sinking Fund for the gradual reduction of the Debt. This has been regularly done.

And

And to this an improvement has since been made, viz. to add likewise Taxes sufficient to pay the Interest of the annual Addition, if any wanted, every year.

These plans have already paid off a large Sum; but, the War having broke out again in 1802, the original Public Debt has been increased, though the other part has been reduced by Mr. Pitt's plan above explained.

The National Debt to July £.
1813, was 973,283,159
The Redemption in ditto .. 224,661,932

Unredeemed Capital 748,621,227

Interest to National Debt .. 33,787,999
Deduct Int. on Stock Redeemed 6,820,661

Interest on Stock Unredeemed 26,967,338
Deduct the Interest of Stock
cancelled, to answer the
charge of Stock created
since Feb. 1, 1813, 4,607,295

22,360,043

Mr. URBAN, *Northiam, April 14.*

IN the Spring of 1808, during my residence at Harbledown near Canterbury, I attended Divine Service at the Cathedral of that City on Midlent Sunday, when the late venerable Dean, who, though he had no pretensions like those of his worthy and admired successor to pulpit oratory in his manner of delivery, was in no respect, I believe, inferior to him in point of composition, preached a very excellent and remarkable sermon, illustrating a passage of Scripture History, in itself most interesting to the tender feelings of nature. One of the lessons on that day is the 45th chapter of the book of Genesis, wherein Joseph maketh himself known to his brethren; and the text which the Dean judiciously selected was taken from the 4th verse, the most impressive and affecting of that sacred narrative, "*I am Joseph your Brother.*"

In a very elegant; yet perspicuous style; the Dean enlarged on this most unexpected and astonishing discovery; aware of the powerful effect it would naturally have on the feelings of his audience, he admonished them not to take it as a tale of curiosity, related for their amusement, or merely to gratify their feelings of tenderness; but as exhibiting the power and providence of God, in making even the

vices, as also the virtues of his creatures, instrumental to his gracious purposes in his government of the world; alarming conscious guilt with the fear of retribution, in order to produce that sincere contrition for their offences which is ever the object of his lenient, as well as his severest dealings with the wicked, and portraying, in this part of the high and amiable character of Joseph, the important virtues of *forgiveness of injuries, brotherly love, and filial veneration*; which are all so strictly enjoined, often immediately followed by the most distinguished blessings, and always ultimately rewarded by our Heavenly Father. In this admirable discourse the Dean introduced the mention of a remarkable custom in some parts of the country which he was acquainted with (and worthy of being observed in every part) of private families assembling in the house of the head or senior of their respective branches on the day when this affecting and instructive lesson is appointed to be read, and making it a day of innocent and cheerful festivity, as far as is consistent with its most sacred duties, upon the purest principles of religious and moral consideration; for the express and laudable purposes of consigning to oblivion, and thus happily terminating, all relative and domestic differences that may happen to exist amongst them, renewing and strengthening the ties of kindred, and impressing on their hearts and minds those important duties on which the happiness of private life so essentially depends; thereby giving to this lesson of Religion the force and effect which all its lessons were intended to have, and, if equally regarded, assuredly would have, on the immediate welfare and true enjoyment of our lives; would most effectually avert that mournful apprehension which the Patriarch expressed when at first he refused to part from Benjamin, and which Parents too often experience from the dissensions and misconduct of their children; and would tend more than any other cause to obtain for ourselves and our dearest relatives the supreme blessing of a happy old age; and to "bring down our grey hairs," not "with sorrow," but with joy and comfort "to the Grave."

Here the Dean concluded. I do not give

give this abstract as perfectly correct; for it was taken only from memory, and there may be errata which are not to be attributed to the Preacher.

The annual resort of families to the dwelling of their head, whether on the day above mentioned, or (as is more usual) at the commencement or at the end of the year, that important space of time by which human life is measured, must unquestionably have a great tendency to promote those desirable purposes for which it should be held; when every absent member, whether in the service of his country, or any other honourable or just and necessary pursuit in life, or recently separated from the survivors by that inevitable event to which we are all approaching, and which the course of a year may very probably have produced, will claim in the breasts of those who fondly love or tenderly remember them, the sacred privilege of the absent and the dead, to have all their virtues commemorated, and all their faults forgotten.

The subject of the Dean's sermon was particularly interesting to me, as having at that time an only Son abroad, to whom I was indebted for every joy and comfort that a parent can derive (his presence alone excepted) from a dutiful and amiable child, inexpressibly beloved, distinguished, by those who knew and had the goodness to patronize him, for every engaging quality and every estimable virtue; with whom I then hoped to share, "before my death," (which, alas! his own has preceded) the endearing transports of a meeting, at some distant day, such as the venerable Patriarch and his darling son experienced; to the happiness of which it would not, however, have been requisite that he should become "a Ruler," although there are few stations, attainable by merit, talents, or fortune, to which he might not have aspired, or would not have done credit. I am perfectly aware that this must be considered as the language of parental partiality by those who do not know, as I have the happiness to do, that it does not exceed the strictest truth. While I mourn, as a Parent, the deprivation of my happiest hopes on earth, I shall not, I trust, be denied the indulgence of expressing those sentiments of the dear deceased, the truth of which alone can afford me any effectual consolation.

W. B.

MR. URBAN,

March 3.

YOUR Correspondent R. S. in Supplement, p. 642 (referring to Gent. Mag. Nov. Plate II.) is accurate as to the Arms from the Baptist's head in St. John's Lane, belonging to one of the Forsters of Northumberland; but he is perhaps not aware that Sir Thomas Forster, Knt. one of the Justices of the Common Pleas, who died May 18, 1612, in the 63d year of his age, and was buried at Hunsdon, resided in St. John's street. I do not know whom he married, probably a Radcliffe, as well as Sir John Forster, Warden of the Middle Marches, and Nicholas his son by a second marriage (not a natural son, *v. Kent's Banner display'd*, or Guillim abridged, p. 644).

R. S. is right in his conjecture that the drawing is not quite correct; for, though the coat is so covered with paint that it is difficult to discern the bearings accurately, it is evident that the second and third quarterings are those usually borne by Forster of Etherstone. The buck at one end of the chimney-piece is the original crest; that which is now borne by the family is an arm embowed, holding a truncheon of a broken lance. This may, perhaps, have been given to Sir John Forster, when he was made a Knight Banneret at Musselburgh, for his valour in defeating the Scots, or granted to his grandson Sir Claudius, when created a Baronet by James I. in 1619. The Judge, who was second cousin to Sir John, and whose uncle was Gentleman Usher to Queen Mary, would undoubtedly bear the original crest.

In Dugdale's Progress, Forster of Bamrough bears the present crest; the quarterings, second and third, differ from Forster of Etherstone in the bend not being cotised, and the whole is in a *bordure entoyre of Bezants*. This border and quarterings have long been dropped, but the crest remains as borne by Sir Claudius.

Perhaps R. S. from his acquaintance with Northern Antiquities, may be able to inform you into what family the Judge married: it seems probable that the Baptist's head, which formerly was ornamented with painted windows, was a part of his premises, as there were persons living not long since, who remembered a

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communication with an old house still existing in St. John's-street. E.F.

Mr. URBAN, March 14.
THE following is an extract from a letter lately received from a relation of mine, resident some time ago in the neighbourhood of Tarragona in Spain. I send it in hopes of its being thought worthy of a place in your Magazine. Your Correspondents who may offer any remarks on the inscription, will greatly oblige,
Yours, &c. M. D. D.

“Tarragona is a very interesting place on account of the many Roman antiquities that are to be seen. Our soldiers, in throwing up a Battery about 300 yards from the walls of the town, found a Mosaic pavement, and a stone* bearing the following inscription.

A. PERPERNAE
NUMISIANO
IMM VIRO
AVGVSTAL
TI. CLAVDIVS
AMIANTVS
AMICÓ OPTIM

“I have copied upwards of 40 Roman inscriptions that are to be seen in various parts of the town. I can trace out plainly the remains of a Roman Circus and Amphitheatre. Here is also a Roman Aqueduct quite perfect, which is really a great curiosity. The place, in short, abounds in relics of Roman grandeur; and which, I believe, are quite unknown in England.”

Mr. URBAN, March 14.
I SHALL be much obliged to any of your Correspondents who will, through the medium of your Magazine, favour me with a drawing and description of the Old Church at East Witton, in the North Riding of the county of York. As this antient building is now in ruins, such a communication may preserve the last few stones from oblivion. If I rightly conjecture, your Correspondent E. W.—N., in a late volume, complains of the demolition of the monuments, and of the walls of this church. These abuses must, in a small degree, be pardoned; for, alas! Mr. Urban, the “gude folks” don’t take so much interest in these “auncient” buildings as you and I, if we may be allowed to

* The stone is 2 feet 1 inch wide, and 3 feet and half an inch high.
† QU? PERPERNAE.

conjecture from ocular demonstration. But, while we blame these abuses, let a due share of praise be given for what has been done at the New Church; it is an instance of goodness and piety rarely met with, and an example worthy of imitation.
Yours, &c. RICHMONDIENSIS.

Mr. URBAN, March 28.
ALFRED, p. 126, asks who was the Author of “The Dialogue in English between a Doctor in Divinity and a Student in the Laws of England.” I lately by accident met with a black-letter copy, without the Author’s name; but I possess a book printed 1787, being the 17th edition, of “Doctor and Student; or Dialogues between a Doctor of Divinity and a Student in the Laws of England, containing the grounds of those Laws, together with Questions and Cases concerning the Equity thereof. Corrected and improved by William Muchall, Gent.,” which, I presume, is a modern edition of the same book. In the Preface I find the following Note:

“The original author was *Christopher Saint Germain*, of the Inner Temple, a Barrister of such extensive knowledge in the laws of the country, that he was supposed to be equal to most men of his time. Soon after his book was published, which was in the year 1518, he was engaged in a smart controversy with a Serjeant at Law, relative to a point of doctrine advanced by him in the twelfth chapter of the first dialogue, the particulars of which may be seen in the first volume of Mr. Hargrave’s Collection of Tracts. He was, moreover, excellently skilled in the Civil and Canon Laws, and well acquainted with most of the liberal sciences. After spending a long life of much piety, usefulness, and integrity, he died at the age of 80; and was buried in the parish church of St. Alphage near Cripplegate, London.”
Yours, &c. W. K.

“* To the same purpose we have been favoured with several other Letters; among which J. C. (of Furnival’s Inn) says, “Christopher St. German, or Jerman, was the Author; he lived in the time of Henry VIII. and, according to Ames, the book was first printed in 1523, by J. Rastell. There is an old Latin edition, with the life of the Author, which I have not been able to obtain; however, an account of St. German may be found in Nicolson’s Historical Library, and, I believe, in Wood’s Athenæ.”

Athenæ."—To the same purport also writes INDAGATOR.

A Constant Reader (Med. Temp. Soc.) says, "The Doctor and Student was originally written in Latin, and first published in 1518; and, from that period down to the present, it has ever maintained its character, as a book of the first authority, not only in the estimation of our learned and most admired legal writers; but the Courts at Westminster have ever paid the greatest respect to it, as one of the strictest legal accuracy. It may suffice to observe, that, among the best writers that have noticed our Author, no less than our great Blackstone in his Commentaries, Sir W. Jones in his Law of Bailments, my Lord Coke in his Institutes, Reeves in his History of the English Law, and Hargrave in his Law Tracts, have fully attested the great merit of his productions; and to the works of the above-mentioned writers I refer your readers, if they are desirous of knowing more on the subject."

H. says, "On looking over a folio volume containing Annals of the reign of Charles I. I find this book frequently quoted: the following extract from the speech of Sir Edward Littleton, Solicitor General, at the memorable trial of Hampden, will, I hope, satisfy your Correspondent: "There was an ancient Lawyer that wrote the Doctor and Student (whose name was S. Jermaine) who wrote in the time of Henry VIII. He tells you, lib. 2. c. 15, fol. 153. the King, out of the old customs of the realm, is bound twice in the year to scour the seas, but not against all outward Enemies, but only to put away the Pirates and petty Robbers."

Report on Steam Engine Passage Boats, or Packets. By Mr. RALPH DODD, Engineer.

THIS paper might be commenced with observing, What is it that cannot be effected by Steam, when scientifically applied, where power is wanted? As to the public convenience and utility of Steam Boats or Packets, it is almost unnecessary to make any remark for the use of well-informed persons; because it is one of those things that must strike and claim the attention of any intelligent mind; any one travelling on the line of country where used, who wishes to pass reasonably and expeditiously, at less expence than by Land Carriage, and without fatigue; for, of all other modes of travelling, this is the most pleasant and comfortable.

No danger of breaking down carriages; no dusty roads in summer, nor dirty in winter. In short, their cabins below are like sitting-rooms; their tables are strewn with papers, monthly publications, and books of amusement; so that no one can duly appreciate their comfort and convenience but those that have travelled in them.

For the information of those who are unacquainted with it, it may be necessary to state, that most of the principal Rivers in North America are navigated by these Steam Boats:—one of them passes 2000 miles, on the great River Mississippi, in 21 days, at the rate of five miles an hour, against the descending current, which is perpetually running down. This Steam Boat is 126 feet in length, and carries 460 tons, at a very shallow draft of water, only 2 feet 6 inches; and conveys, from New Orleans, whole ships' cargoes into the interior of the country, as well as passengers.

The City of New York alone possesses seven Steam Boats, for commerce and passengers: to name only one or two of them, that from thence to Albany, on the North River, passes 130 miles, then (after about 45 miles of land carriage to Lake Champlain), you may enter another Steam Boat, that will take you about 200 miles, to near Montreal; between which place and Quebec, a British Steam Boat, 140 feet in length, is constantly passing, and usually goes down in 28 hours, but sometimes in only 24, although the distance is 180 miles; and, in returning, she is seldom more than 12 or 15 hours additional time, though the stream is almost constantly running against her, with great velocity, so peculiar to the River St. Lawrence, in North America. This Boat, in the last year, was found of the greatest service to the British Government, in carrying troops and stores, with greater ease and dispatch than possibly can be effected by land. And it is here certainly worthy of remark, that in the late expedition of Admiral Sir John Borlase Warren, up the Potomac River, chasing the Enemy, they, keeping their ships at a prudent distance from ours, sent one of their Steam Boats, directly against the wind, so as to be just without gun-shot, and reconnoitred our fleet. This fact is mentioned, because it is presumed that

that it is the first instance where they have been applied to such purposes.

The Steam Boats used at present in our own Island are a sufficient demonstration of their utility: it will only be necessary to mention those working on the River Braydon, between Yarmouth and Norwich; and on the River Clyde, between Glasgow and Greenock; which Boats, on this latter station, often beat the Mail between the two places, and are always certain to time, let the wind or tide be what way it may.

It would occupy too considerable a space in this paper to enter into the merits of those Steam Boats now building and preparing in the Rivers Tyne, Thames, and Medway; particularly those with patent, simplified apparatus, for the use of Rivers, to pass coastwise, and for short runs of passages over to the Continent; but it is necessary to state, from most mature and deliberate experiments, that some of these Steam Boats, or Packets, with patent apparatus, are so constructed, that they can carry sail, and perform all the manœuvres of other vessels at sea, when the wind is in their favour; and, when against them, by furling all their sails, pass right in the wind's eye with velocity; thus continuing their passages in a straight line, while other vessels are obliged to tack, to and fro, and make but little progress to their desired point; and these possess the best accommodation for passengers, and are always certain to beat other vessels, only under canvas, because they can use both their sails and machinery at one time, giving them additional velocity through the water; which, to a reflective mind, must evince their great utility, because, except in storms and gales of wind, they can always pursue their passages straight forward, rendering them shorter and more certain than the present system, which is of the first importance to commercial countries.

I cannot help stating what once occurred to me, in my return from the Continent of America, in a swift-sailing packet: we made the entrance of the British Channel in 21 days; but, detained by light, contrary winds, we were nearly as long in gaining a port. Here a few hours' scientific application of Steam would have given the much-desired port of safety,

and have saved the expence of near three weeks' wear and tear to the labouring vessel. Intelligent minds and lovers of their Country's improvements will say then, surely, all our packets ought to possess Patent Steam Apparatus, that, in times like these, they might use them, as well as add to the speed of their sailing, when applied, making their passage by sea more certain, and of less duration; thereby rendering the intercourse between our own Island and other countries more easy, frequent, and inviting.

I have much pleasure in seeing, what I more than two years since wrote and published, on the adoption on the rivers in this country of Packet Boats, is now beginning to be realized on many of them.

* * Mr. Doop has obtained a Patent for building Iron Bridges with less than one half of the usual expence and time. They are constructed without centres; and, as such, do not obstruct navigation. They unite lightness, elegance, and durability.

MR. URBAN, April 15,

DR. JAMES WILMOT was the Author of the Letters of Junius: and the great and never to be forgotten Lord Chatham his *private patron* and approving friend, to whom posterity will be ever indebted for his Lordship's great and glorious efforts to serve the Country at large.

OLIVIA WILMOT SERRAS.

P. S. April 17. A gentleman has this day informed my daughter, that Sir William Draper was of Trinity College; and that he knew Dr. Wilmot had a political quarrel with that gentleman at the University, which gave rise to the controversy in Junius's Letters.

A near relation of Dr. Wilmot's, having a collection of MSS. in his possession which had proceeded from the Reverend Divine's pen, possessed himself of the sentiments of a gentleman at the General Post-office, Lombard-street, whose occupation has been to discover forgeries. On that gentleman being asked if the Sermons in Dr. Wilmot's hand-writing preserved, &c. and the fac-similes of Mr. Woodfall's publication, were the same hand, he said, if any memoranda were in the family's possession relative to Junius, he could have no doubt

doubt but the hand-writing of the sermons, Letters, &c. and the fac-similes, were the same hand-writing.

In a Letter received from Major Thomas Pate Hankin, of the Royal Scotch Greys, written to my daughter in October 1813 (that gentleman being by marriage my first cousin), he says, "had he known I was about to have written the 'Life of Dr. Wilmot,' he could have afforded many useful documents, as to Junius, for my work. That his father-in-law Capt. Read (a strong Tory), during 23 years' toils, was impressed with the firm belief that his brother-in-law, Dr. Wilmot, was Junius, and that he had published and written the Letters with the knowledge of two or three members of the Whig Club: That the Doctor and Captain had not spoken for several years previous to the Doctor's decease, Capt. Read considering his military promotion had been lessened by his brother-in-law's political opinions."

The Publick, I trust, will now be satisfied that justice and truth have actuated my feelings, in my appeal to its patronage for my "Life of Dr. Wilmot." Major Hankin's gallant and noble disposition is too well known by officers of superior rank in this country, for any one to doubt his truth in regard to Junius. He has fought nobly for his country; and is universally respected as a gentleman, officer, and honest man.

OLIVIA WILMOT SERRES.

Mr. URBAN, *Queen Anne-street*.

AFTER a sedulous research, I have ascertained that the Letters which bear the signature of JUNIUS were written by a native of Geneva—the author of the excellent Essay on the English Constitution. Engaged, at present, in an undertaking that engrosses my attention, I cannot at this moment say more on the subject; but, so soon as leisure permits, will produce *irresistible* proofs of this very extraordinary fact.

Yours, &c.

T. BUSBY.

* * Mr. D. B. CURWEN suggests that the Mansion-house would make the most beautiful and convenient Post-office in Europe; while an elegant residence might be erected for the Lord Mayor on the site of that old and despicable ruin called Basinghall.

GENT. MAG. April, 1814.

ON BIBLICAL RESTRICTIONS by the Church of ROME, in Answer to C. B.'s Letters.—No. II.

I PROCEED, Mr. Urban, to examine the motives assigned by Roman Catholics, for their prohibition of the Scriptures among the Laity. The first serious and formal Act, designed to limit the use of the Bible, so far as I recollect, was passed by the Council of Toulouse, in 1229; but Abp. Fenelon seems to intimate, that a similar prohibition had been issued by the Church of Rome prior to that time, when the Waldenses and Albigenses began to circulate the Bible in the vulgar language. He says, "Je ne prétends pas dire que cette réserve n'a commencé qu'au tems de ces Hérétiques; il faudroit faire une exacte recherche, pour pouvoir fixer le commencement de cette discipline;" (*Lettres Spirituelles*, &c. à M. L'Evêque d'Arras, § 5. p. 239, of Tome IV.) It was against these innovators, and their adherents, that Pope Innocent III. exerted his authority, on discovering that the Laity, and even Females, had presumptuously dared to read the Scriptures in French: for Peter Waldo had recently caused the sacred books to be translated, and allowed all persons to take copies of his manuscript; an offence too enormous to be endured by the See of Rome. You are requested, Sir, to notice this fact particularly: viz. that, in no case did the Papal Mother of Rome encourage her sons and daughters before the 13th century to read the Word of God in their vernacular tongue; much less had she ever, till that period, authorized so profane and dangerous a work to be undertaken as a translation! She was then too intent on her own aggrandizement, too much occupied in controuling the temporal princes, too little concerned for the salvation of hungering souls. "*The neglect of the Pastors to explain the Scriptures*," is confessed here by Mr. Butler's oracle, Fenelon himself: but, instead of remedying this crying evil, the Pope and his newly-created Inquisitors instituted crusades, and employed fire and sword to extinguish the dawning light, and utterly to destroy all those who instructed the people either to transcribe, read, or understand the Bible!

Now the greatest crime of these "*Hereticks*" consisted in the euse-

your (perhaps crude and injudicious at the beginning) to supply the defective tuition of their Clergy; to teach the use of a heavenly volume which had become quite obsolete and neglected; to snatch as many souls from Popish darkness and utter ruin as they were able; and possibly, in attempting this, they might sometimes have misinterpreted that written word, which the lazy Priests had never explained to the people, and which the ambitious Prelates had never dreamed of rendering accessible to them. We know what was the effect of such an honest effort to spread the Gospel; and how far those holy coruscations of divine truth conducted to enlighten several distant countries, especially England and Poland, in the course of a few years afterwards. But, if the disciples of Waldo are to be execrated as *Hereticks*, so must those of Wickliff, and Huss, and Jerome; because they too encouraged the general use of the Scriptures among the Laity. However, it should not be forgotten, that about twenty denominations of Christians, thus persecuted by the Church of Rome, were included under the comprehensive title of Albigenses and Waldenses; so that we are not necessarily to impute to all of them the peculiar opinions which might be embraced by any particular sect.

After Mr. Butler has stated the Archbishop's sentiments, on the cause or motive why the Church (for he considers none to be in *Christ's* Church but those who hold to the See of Rome) condemned the indiscriminate use of the Sacred Text and of any translation; he goes on to deliver his own opinion in these words: "Thus far the venerable Prelate. I will observe, that the *disorganizing* tendency of the doctrines of the Waldenses and Albigenses, and their *equal hostility* both to the Church and to the State, are not always sufficiently attended to; and as these Sectararies propagated their doctrines among the Laity, principally by a misapplication of the *Sacred Text*, the withholding of it from general perusal was an obvious remedy. If it be thought an extreme remedy, it should not be forgotten that the *evil which it was intended to cure was also extreme.*"

Mr. Urban, I beg you will here remark that it was the "*Sacred Text*" itself (as Mr. Butler and the Arch-

bishop justly say) which was withheld; and not only a translation of the text into the French, or some other living language. Mr. Butler knows, because he must have read the very words of the prohibition in my late "*Correspondence*," that the Holy Scripture was not then allowed to the Laity in any tongue, whether original or otherwise. He knows, Sir, that even their Church books of devotion were not permitted to them in a translation; but that the Laity were most strictly forbidden to possess either the Psalter, the Breviary, or the Hours of the Virgin Mary, in their vernacular language. It was not enough to exclude the Old and New Testament, in order to remedy this pretended "*evil*" of insubordination, and to correct the alleged "*disorganizing*" principles of the Waldenses, &c.; but the Roman Church must also prevent her own devotional books from being translated and understood by the common people!

Both the Archbishop and Mr. Butler conceal the truth in part, and leave us to imagine that the Laity might read the Scriptures in the vulgar tongue "with the permission of their Pastors;" whereas, the Council of Toulouse allowed of no such *permission*; but forbade the whole Bible, absolutely and unconditionally. This arbitrary conduct is deserving of attention; because the present Roman Catholic Bishop Milner, and the Rev. Mr. Gandolphy, deny that the Scriptures were ever prohibited entirely by their Church. Mr. Butler tells us indeed, "it has ever been the doctrine of the Church, that the Bible should be given to those only who, receiving it from the hands of the Church, seek for nothing in it but the sense of the Church." I beg of him to inform us, what is to be done, when "the neglect of the Pastors to explain the Scriptures" becomes so prevalent as it confessedly was in the 12th and 13th centuries? Are the people to perish for lack of knowledge; or ought they not then to read the Bible? Is it right and just to obey God, or such idle and blind Church-Guides as these?

I have not yet done with the calumniated Waldenses and Albigenses. It was necessary, to support Mr. Butler's tottering cause, that he should cry down and vilify those poor harmless people; for, otherwise, no pretence would have appeared in behalf of his Church,

Church, when she barbarously caused to be slaughtered hundreds of thousands whom she deemed *Hereticks*. That Mr. Butler has entirely adopted the accusations of Fenelon, and Bossuet, and Barruel, and Plowden, is, however, rather surprizing; and I challenge him to support his allegations, by refuting the solid answers which have been given to such charges. Sir, I consider it highly censurable in Mr. Butler to condemn the Waldenses and Albigenes in the mass, after so much has been written to exculpate them, by Dr. Allix, and Limborch, and Basnage, and Mosheim, and Dean Milner, and Mr. Jones;—who have proved that those people were generally pious, and meek, and loyal, although suffering under the most unbounded cruelties and injustice from the Church of Rome. I hope it will not be thought superfluous and unnecessary in me to add on this occasion, that the Waldenses and Albigenes received all the Canonical books of the Scriptures as we Protestants do; that their faith was founded on the written Word of God, and not on doubtful traditions; that they only rejected the vanities and anti-Christian inventions of the Romanists; that they expressly avowed their subjection to the authorized secular powers, yielding a prompt adherence to the laws, offering their personal services to the State, and complying with the exact payment of taxes: they admitted that Kings, Princes, and Governors, are appointed as God's officers, whom they were bound to honour and obey; since the sword of justice was in their hands, for the defence of the innocent, and the punishment of evil-doers.

"From this power and authority," said they, "no man can exempt himself; as is evident from the example of our Lord Jesus Christ, who voluntarily paid tribute, not taking upon himself any jurisdiction of temporal power: on the other hand, we confess it to be our duty to beware of false teachers; whose object is to divert the minds of men from the true worship of God, and lead them to place their confidence in the creatures, as well as to depart from the good works of the Gospel."

The only grand offence, which I really find they were guilty of, was this; that they held the Holy Scriptures to be of equal authority and efficacy in the vulgar tongue as in the

Latin, and that they administered the two Sacraments of Baptism and the Lord's Supper in their own language. Mr. Butler regards them as Manichæists; but this is a false accusation, often refuted: and indeed St. Bernard, the Abbot of Clairval, who did not like these Separatists, admits that their faith and conversation were blameless; that they honoured their Elders, did violence to no man, ate not the bread of idleness, but wrought with their own hands for support. If Mr. Butler still conceives that those persecuted people had no right to peruse, explain, translate, and distribute the Bible, I leave him to the full enjoyment of his error; but it would not have been proper in me to pass lightly over his insinuations and calumny, with regard to their moral character.

It will be seen now, I think, that the Church of Rome did not act from pure motives in suppressing the Scriptures, during the dark ages; that she cruelly harassed a defenceless, innocent, and moral set of Religionists, who then were as lights of the world, and as the salt of the earth: and if they oppugned this Church, it was because she had become corrupt in her doctrine and manners, as well as infamously tyrannical in her conduct. For, who does not know that iniquity, and ignorance, and superstition, reigned triumphant among the whole body of the Romish Clergy, through the long night of barbarism to which I am alluding? Let any honest man read Limborch's History of the Inquisition (a bloody tribunal, which the present Pope Pius VII. wishes to revive); and say, if the abominations and perfidy of the Roman Church have been equalled by any other class of persons calling themselves Christians? The libels, the forgeries, and base villainies authorized by this Church, cannot be much exceeded; and her oppression of those who assume the right of thinking for themselves, has never been imitated by any Nation, whether Jewish, or Pagan, or Mahometan! If Mr. Butler, Mr. Silvertop, and a few other "English Catholics," as they wish to be called, have lately met with abuse from the bigoted partizans of Bishop Milner, and are on this account deemed "false brethren;" do they not think that, in the twelfth and thirteenth centuries, such love of religious freedom and incipient strug-

gles for emancipation as they now manifest, would have brought down the vengeance and inquisitorial thunder of the Roman Church on their guilty heads?

Will these mild sons of Rome say, "If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the Prophets?" Then, I hope, they will no longer vindicate the principles of their forefathers, by which they were stimulated to such infamous deeds. I hope they will not again join in the hue and cry against those poor men of Lyons, the Waldenses, and Albigenses; I hope they will manfully condemn, and not defend or extenuate, the crooked policy and discipline of a Church, which has wallowed in the gore of martyrs and innocents for so many centuries: and, until the admirers of Bossuet shall renounce his calumnies against pretended hereticks; we cannot suppose them sincere in detesting his anti-Christian bitterness, nor in avoiding his secret malevolence towards Protestants. W. B. L.

April 12. (To be continued.)

Mr. HAWKINS's Answer to Mr. CARTER. (Continued from p. 245.)

A LITTLE prior to the month of June 1783, and probably between that and the month of April preceding, when Mr. C. began to think of the subjects for his next number, and the arrangement of them in each Plate, he found that, as the freeze in Edward the Confessor's Chapel, which was to be concluded in that number, consisted but of 14 compartments, and 12 had been already given in the preceding numbers, there would be but two more to insert; and, as his former Plates of that subject had each contained three compartments, there would be a vacancy in this last Plate, which it would be necessary to fill up. How to effect this without intermixing with it any foreign subject, was the difficulty; and on this point he consulted me. Whether he or I suggested giving a general view of the whole I do not now recollect, nor is it material; but in the end it was agreed between us that the vacant space should be filled up in that manner, and for that purpose a drawing of the size of the intended engraving was made by Mr. Carter on the spot; and it measured, as I find by the print,

3 inches three-eighths in height by 6 inches in width.

After the number containing the Plate in which this view was inserted had been some time published, my father one day called in upon Mr. C.; and, accidentally seeing the drawing, was induced to commend it. Concerning that a drawing of so small a size, made only for the purpose of being engraven in his work, could not, when it had been so engraven and published, be of much value, and that after such a publication no one was likely to wish to purchase it, my father was led to ask if it was of any use, and to intimate that if it was not, he should like to have it; upon which Mr. Carter gave it him. The drawing was never given to me, or for me, as Mr. C. says it was; nor was I, I am persuaded, present at the delivery of it, as I have not the smallest recollection of any such circumstance, which, as my memory is fortunately uncommonly strong, I certainly think I should have had, had I been there. On the contrary, I think that the above circumstances I learnt wholly from my father; and that the first time I saw the drawing in my father's possession was at our own house. It was afterwards framed and hung up, and was subsequently to that destroyed by the before-mentioned fire.

From the time when Mr. Carter had first promised the drawing and my choice of a subject for it, which, for the reason before stated, I think took place before June 1783, not one single step that I ever saw or heard of had ever been taken for the accomplishment of it; nor had I ever seen so much as a sheet of paper fixed on a drawing-board for the purpose of beginning it. Not one word relating to it was ever afterwards said by Mr. Carter; and finding that down to April 1784, and indeed still lower, no notice whatever was taken of it by Mr. Carter, I was advised by my father to speak to him respecting it. This I accordingly did; and his answer was, that he intended that drawing which my father had should be accepted instead of it. I told him, if that was his meaning, at least he should have said so to my father at the time. But, conceiving this an unhandsome evasion, in the substitution of a published drawing (only 3 inches three-eighths high, and 6 inches wide) in the place

of one not made public and of a much larger size (as being perhaps 15 inches wide by 18 high, or thereabouts), I also added, that, if that was his determination; I should, after the publication of the subject then in hand, which consisted of the figures from the sides of the monument of Henry VII. desist from furnishing him with any more papers, as I stood engaged to him for no number of subjects. The explanation of that which was begun he should have to complete it, which he accordingly afterwards had; but that after that I should write no more for him. Very shortly after this, my father, as he informed us all, called on Mr. Carter, to remonstrate on his conduct. Mr. C. did not even then deny he had made the promise; but said the papers were *long printing*, expensive, and that he had accepted my assistance to keep me out of mischief. My father's answer was, that he had seen the papers; that they were not unnecessarily long; and that plates without adequate explanations could be of no value. The last charge was to me wholly unintelligible, till my father told us he had on a former occasion accidentally said, what a father might very truly and properly say, "that it was a good thing when young men took to such pursuits, as it kept them out of mischief." My father, who, I saw on his return, was justly provoked at what had been so undeservedly said against me; assured me he had fully and justly vindicated me; and I have the comfort now of reflecting that, a very short time before his death in 1789, he voluntarily expressed to me his full and entire approbation of my conduct throughout, a circumstance which I think it necessary here to mention as a just vindication of my self against so foul and false a calumny.

This is a full, true, fair, and complete account of the transaction. What relates to my own conversations with Mr. C. I affirm on my own know-

ledge to be true. What respects my father's, I heard him declare in the presence and hearing of myself and others. His character is well known; and those who also heard these declarations are still living, and can testify to the accuracy of my representations.

Mr. Carter has said that my papers in his work were few, and has given such an enumeration of them as that it would be difficult for any reader to find them. I therefore think it necessary here to give a brief list of them, together with some particulars which are requisite to be known.

The first was a paper to explain the Freeze in Edward the Confessor's Chapel, of which there were five plates. It was introduced in vol. I. p. 5. continued through five numbers, and illustrated 14 compartments, besides giving a brief general History of the present Structure of Westminster Abbey. In the last of these five plates was introduced that view of the Chapel of Edward the Confessor, for which the drawing given to my father, subsequently to its publication, was made. In what estimation Mr. C. thought fit to hold the intelligence there communicated, it is not material here to enquire; I shall only say, as is the fact, that Sir Richard Phillips thought the substance of what I had said worth introducing, but without any acknowledgment where he got it, into his *Monthly Magazine*, together with wretched copies from Mr. C.'s engravings. It is evident he took them from Mr. C.'s book, because he has hastily adopted my first opinion as to the first subject, which I afterwards, on better information, found reason to change, and corrected accordingly in the last number that continued that subject*. I know also that, after I had quitted him, I was voluntarily told by a respectable bookseller still living, that he had heard some of Mr. Carter's Subscribers say they were sorry I had left him.

* This is the second time that this person has thought fit to insert into his Magazine, without any acknowledgment, intelligence previously produced in print by me. The former instance, when it happened, some time since, I pointed out in a Letter then inserted in *The Gentleman's Magazine*; but, having once thus exposed the practice, I did not think it worth while to notice this second in a similar manner. If the same method has been practised in that work with respect to other persons (as I doubt not it has) some of Mr. Urban's Correspondents would perform an useful service by giving in his Magazine a List of the papers contained in Sir R. Phillips's *Monthly Magazine*, referring to the books from which they were taken, and continuing it from time to time, in order to detect the plagiarisms, and produce better authority.®

The second paper was inserted in vol. I. p. 7; and its object was to explain a plate of the Entrance to the Chapter-house in the East cloister of Westminster Abbey.

The third paper occurred, vol. I. p. 21 and 25; and was given to illustrate the figures painted on the monument of Edmund Crouchback, and other painted figures in the windows of Westminster Abbey.

The last paper appeared, vol. I. p. 33; to illustrate the figures on the sides of the tomb of Henry VII. of which there were two plates, containing each three compartments.

Besides these, I re-wrote for him a paper which occurred, vol. I. p. 11. to explain a Saxon doorway in Essendine Church, Lincolnshire; a carving in the South cross of Peterborough Minster; and a Shrine behind the altar of the same Cathedral. To this I did not put my name, not thinking it of sufficient consequence.

When Mr. C. speaks of my papers as few, it is to be remarked that their number was necessarily regulated by the subjects which Mr. C. himself chose to take from Westminster Abbey. All that he did actually take from that edifice, to the time when I quitted him, were explained by me, and by me only; and had he taken more from that edifice, my papers would have been proportionably more numerous, as it was my intention, though I did not choose to bind myself by a promise, to have furnished him with letter-press for every subject he should take from that building, to the conclusion of his work. For this purpose I had several subjects in view, which were not taken by him; and some of them I afterwards explained on other occasions, but not in his work; so that my materials for assisting him were by no means exhausted. The papers which I did furnish him with, though few in number, were necessarily long, because the intelligence to be given consisted of many particulars, and different relations of the same event by different authors were necessarily to be compared and reconciled with each other, in order for the ascertainment of Truth. The contributors, after I left him, appear to have thought it necessary to act as I had done, in giving long papers; and in the subsequent pages of Mr. C.'s work longer papers in proportion than

mine will, on a reference to the book itself, be found to have been inserted. My papers, I find on inspecting the book, amounted together in quantity to 22 complete folio pages, besides three which were but partially filled, and besides also a page and an half containing the paper re-written for him as mentioned above. Notwithstanding the List of Contributors to it which Mr. Carter has given, most of whom were subsequent to the time when I left him, it will be seen on turning to Mr. C.'s book, that he does not appear to have had any one in view who could supply my place for the purpose of explaining the subjects from Westminster Abbey. On the contrary, though he had invariably in all his numbers from the second inclusive downwards to the time when I left him, inserted one and sometimes two subjects from that building, and they were the best of all he gave, he immediately on my quitting him desisted from the practice, and it was not till a considerable time afterwards that he again applied to that source. In that number published by him according to the date of the plate March 1, 1786, which is above a year and a half after I left him, he gave an engraving from the portrait of Richard II. in the Jerusalem Chamber. In that published July 1, 1787, sixteen months after the foregoing, he inserted the Figures on the sides of the Tomb of Edward III. And in that which appeared Jan. 1, 1791, three years and six months after this last, he also introduced engravings from the carvings on each side over the arch of the dark passage up to Henry the VIIth's Chapel, which were continued, as it seems, through the two succeeding numbers, and concluded with the Figures at the East end of the Chantry over the monument of Henry V. there. These, as it appears from the indexes to his two volumes, were all the subjects from that building which he afterwards gave in his work; and they were accompanied, and particularly this last, with papers evidently written by himself, containing no intelligence of any use, and little more than an enumeration of the figures. Besides this, it is also evident from Mr. C.'s book itself, that, at the time when I furnished my first paper, no one else had assisted him, as no name appears, and the letter-press for the first number is evidently