

can stand the test of unequivocal truth. Let Mrs. Serres be decided by her own judgment, and resolve the question, whether her own daughter has not been ignorantly and innocently imposed upon by the gentleman who gave her the information upon which the mother implicitly relies? and whether the gentleman has not made both the mother and the daughter the dupes of mis-information?

Facts are stubborn things, and cannot bend to false information. The information communicated is, that Sir William Draper was of Trinity College. The anonymous gentleman ought not surely to have exposed his fair friends to the easiest of all confutations. Sir William Draper never was a matriculated member of the University in question; consequently he never was of the same College with Dr. Wilmot. The difference, therefore, between them becomes more than problematical: and the positive assertion, that "he knew Dr. Wilmot had a political quarrel with that Gentleman at the University," becomes subject to the doubt of any authenticity to the existence of the fact.

Sir William Draper, when a boy, was an Eton scholar, upon the foundation of that Royal Institution. He was fortunately successful in succeeding to King's College. He became a Fellow of that Society; and, if I am not mistaken, by virtue of his Fellowship was admitted to the order of a Deacon. Subsequent to this, he engaged himself in the King's service as an Officer in the Infantry; and, rising rapidly in the Army, commanded the military expedition to Manilla, and sent to his College at Cambridge several of the Spanish standards.

From several circumstances which offer themselves to my mind, I am so far from believing that any political quarrel arose between Sir William Draper and Dr. Wilmot, so as to give rise to the controversy in Junius's Letters; that I should question whether the Doctor was ever in company with the General. But, be that as it may, Mrs. Serres, like a person in danger of being drowned, who catches at a twig which has not strength to support the weight of an infant, has hastily and incautiously rested her credulity upon the word of a gentleman, whose name she has discreetly, and perhaps warily, concealed from the public eye.

Cold and indifferent as I may be, to whom shall be identified the disputed infamy of concealing the assassin's dagger under his cloak to wound the fair name and reputation of my friend, I cannot but advise your fair Correspondent, rather to consign the contested palm to Mr. H—— or Lord A——, or to any other claimant, than to adorn the bust of her Uncle with a chaplet so little suited to the genius of a Messenger and Minister of Peace.

W. C. D.

Mr. URBAN,

May 4.

IT is remarkable that all the modern Acts of Parliament relating to the Clergy should be drawn up in so loose and impracticable a manner, as to require almost an immediate alteration! During the present Session, it appears to be the intention of the Legislature to pass another Bill to enforce the residence of the Clergy upon their benefices; or rather it may be called, a Bill to permit and sanction Non-residence. The object of this Letter is merely to recommend an equitable consideration of the measures by which Residence is to be enforced. Residence implies actual and personal occupation of the Parsonage-house and the performance of the Clerical duties of the Parish: and it is recommended that the Bishops in future shall issue their monition to all Incumbents to reside, or to state their reasons for Non-residence, in order to receive his Licence of exemption. But, Mr. Urban, how can a Bishop by his Licence grant an exemption for a legal impossibility? There are numerous instances of small parishes, in which there never have been Parsonage-houses, and where are only the habitations of a few farmers and cottagers, but which can afford no reception for a Clergyman's family. Are the Incumbents of these Churches, which are generally small Vicarages and Perpetual Curacies, to be compelled to obtain a Licence for Non-Residence, when they reside as near as possible to their respective Cures, and perform all the parochial duties? Surely, in these cases, the Bill will operate in no other respect but as a vexatious Tax, calling upon such of the Clergy to pay for a Licence to exempt them from that residence, with which it is impossible for them legally to comply, so long as there are no houses upon their Livings. It will

[May,

will be found upon inquiry, that Incumbents of this description form a numerous body of the Clergy. In the parishes above mentioned, many of the Incumbents have no tithes, but only a small income of 40*l.* or 50*l.* or 60*l.* per annum, arising from a few acres of land and Queen Anne's Bounty. The Universities, the Cathedrals, and Lay-Impropriators, carry away all the golden produce, and leave an empty subsistence to the laborious and humble Parish-priest. And is it reasonable, is it just or liberal, that from such a scanty income he should be called upon for the payment of an annual or biennial tax, to exempt him from penalties for non-compliance with the Statute, with which by no act of his own he can comply? And why should he be in a worse situation than the Stipendiary Curate, who is allowed, without renewing a Licence for which he is to pay, to reside at the distance of several miles from his cure?

Whilst I am alluding to the expence of a Licence, I cannot omit to express my surprise, that the Clergy should so easily submit to the imposition to which in many Dioceses they are liable. The Act limits the expence to ten shillings; but it will be found, that by that easy mechanical process, now so well known, of making a charge for matters the most trivial, the expence of a Licence amounts to between twenty and thirty shillings, according to the liberality of the Secretaries. Thus is the kind intention of the Legislature defeated, which had regard to the poverty of the Clergy; and although no stamp is required, yet the Secretary takes care to multiply his charges; and, instead of a stamp, they have something to pay in the nature of an attorney's bill, and solely for his benefit.

It is my opinion, that it would be better to repeal the late Acts relating to the Clergy altogether. The Canon has amply provided a remedy for the abuses of Non-Residence; and by the vigilance of the Bishops, whose eyes, it is hoped, are equally directed to the wealthy Pluralist as to the starving Vicar, all Legislative interference will be unnecessary. The conscientious Clergyman does not need the threats and penalties of the Law, to teach him the honest performance of his duty in every way that is practicable.

Yours, &c.

D.

Mr. URBAN, *Alton, Hants,*
Nov. 20, 1813.

MR. Gough, in the Additions to our County, in his valuable edition of Camden's Britannia, speaking of Alton, says—"it gave title of Marquis 1694, to Charles Talbot Duke of Shrewsbury, on whose death, in 1718, the title became extinct."

I am fully aware that it is the height of presumption in me to question the accuracy of so learned and justly celebrated an Antiquary; but I cannot help thinking, that, in this instance, Mr. Gough must have been mistaken; and that it is not this place, but Alton Castle in Staffordshire, that gave title of Marquis to the above Duke of Shrewsbury.

I cannot learn that the Talbots ever possessed property here. The principal manor and hundred, which are ancient demesne, and as such exercise some extensive rights and privileges, were in 1694, the property of the Chafins, in whose family they continued until they were purchased, about the year 1752, by the Rt. Hon. Bilson Legge, whose son, Lord Stawell, is the present proprietor of them.

It is, however, remarkable that a Talbot is the armorial ensign of the

* A Court is held every three weeks for the recovery of small debts, and for levying fines and suffering recoveries of certain lands, within the Hundred.—Ancient demesne estates are such as belonged to the Crown in the reign of Edward the Confessor and William the Conqueror, and which are described in Domesday Book as Terra Regis. The following extract is copied from Warner's edition of that celebrated Record. There is a small manor still called Neatham, but the Hundred and principal manor are called Alton.

"Terra Regis in Neteham Hundredo.—Ipse Rex tenet in dominio Neteham. Rex Edwardus tenuit. Quot hidæ sint non dixerunt. Terra est 52 carucate. In dominio sunt 5 carucatæ: et 54 villani et 26 bordarii, cum 47 carucatis. Ibi 16 servi, et 8 molini et dimidium, de 4 libris et 14 solidis, 3 denariis minus. Mercatus de 8 libris, et 15 acæ prati. Silva de 150 porcis. T. R. E. et postea valuit 76 libras, et 16 solidos et 8 denarios. Modò tantundem appreciatus, et tamen reddit, de firma 118 libras, et 12 solidos, et 9 denarios. De isto manerio ablata est una virgata terræ, quam tenuit Lewinus forestarius, sicut dicit Hundredum."

TOWD,

town, and that the vane on the market-house was a Talbot, so lately as the year 1803; when some young men, who had formed themselves into a Volunteer corps, had the dog taken down, and a lion, which they considered a more honourable badge, erected in its stead.

If any of your genealogical readers inform me which of the places gave the title of Marquis to the Talbot family, I shall be obliged to them.

H. M. page 608, in the Supplement to your last Vol. says I have proved Lord Moira's right to the barony of Hastings, but have not explained why his lordship sits by that title, when in possession of more ancient dignities. The reason, I conceive, is, because Hastings is the paternal barony; the others, Newmarch, Peverell, &c. are maternal dignities, being acquired in the reign of Edward IV. by the marriage of Edward son of William first Lord Hastings, with Mary daughter and heir of Thomas Lord Hungerford, in whom they were all represented. A HANTS GENEALOGIST.

Mr. URBAN, April 18.
IN one of Mr. Gilpin's Sermons there is an allusion to a country in which Christianity had once prevailed, but was forgotten. In a Sermon of Mr. Polwhele's we have a similar allusion:

"We have a description of a Country," says Mr. P. "where Christianity once existed, but is now extinct. The traveller (as he tells us) enquired of several of the natives—'Who was Jesus Christ?' but received no answer to this and other similar questions from the ignorant inhabitants. Towards the end of the narrative, it appears that the Sabbath had never been kept in that Country. Had we been told so in the beginning, it would have been easy to anticipate the rest." Vol. II. p. 248.

Neither of these two Writers, however, mention the country in question. If any of your Readers, Mr. Urban, can give us this information, it will be extremely acceptable to

AN OLD CORRESPONDENT.

P. S. Now that Mr. Polwhele's Sermons are before me, I cannot help noticing, at this moment of universal triumph (when Peace is again about to diffuse its blessings amongst us), a remarkable passage, wherein Mr. P.

predicts from Daniel the downfall of the Tyrant Buonaparte. The Sermon was written so long ago as 1798.

"At the time of the end, the King of the South (Austria), and the King of the North (Russia), shall come against him like a whirlwind," &c. &c. And "he shall come to an end; and none shall help him."

But see the whole passage in vol. II. pp. 424, 425, 426, 427, 428.

Mr. URBAN, Cambridge, Marsh 21.
THE annexed Latin Epitaph on a late Scholar of Trinity College, Cambridge, is on a marble slab fixed up on the Eastern wall of the Church at Granchester, a village distant about two miles from Cambridge, and the same within whose precincts it has been said that Gray wrote his celebrated "Elegy in a Country Churchyard." It is the opinion of many, that the traces of scenery and position that are here and there discernible in the Elegy, correspond very well with the view from this Churchyard. The curfew mentioned by our Poet was of course the great bell at St. Mary's, Cambridge; and the custom of ringing it at nine o'clock continues to this day. I hope that ere long some of your Cambridge Correspondents will favour us with a drawing and description of Granchester Church. Since many traces of antiquity are there discernible, I doubt not but such a communication would be very acceptable.

Yours, &c. MATTHEO-JACOBUS.

"M. S. Francisci Gulielmi Edwards, Johannis Edwards Cantienſis filii natu primi, Collegii SSæ Trinitatis Cantab. Discipuli; qui ingenio et virtute florens morbo gravi et immaturo omnibus præter se fiebilis succubuit. Intra hos parietes sibi dilectissimos cum multis æqualium suorum lacrymis compositus est. De quo si quid amplius, lector, novisse velis, certior fias oportet, quam amabile esset in hoc juvene exemplar integritatis, comitatus, verecundię. Vingt annos natus ob. Jul. 22, 1805."

Translation.

"Sacred to the memory of Francis William Edwards, eldest son of John Edwards, of the county of Kent, late scholar of the College of the Holy Trinity in Cambridge, who, distinguished alike for talent and amiableness of disposition, the object of regret with every one except himself, fell an early victim to

to a cruel disease. He was buried within these walls, to which, while alive, he was most partial, amidst the many tears of his associates. Reader, if thou wouldst know more about him, rest assured that in this young man shone forth a lovely example of candour, good-breeding, and purity of manners. He died, at the age of 20, July 22, 1805."

On the Consciousness of the human Soul, during the time of its continuance in a disembodied state.

(Continued from page 328.)

THAT the human soul, when once separated from the human body, is destined to remain in an unconscious state until the time of their reunion at the general resurrection, is a doctrine concerning which we must of necessity admit at least thus much—that it is decidedly at variance with the popular persuasion of mankind in every age and country. Nor will it at all avail us, in the present instance, to appeal from the prejudiced opinion of the many, to the enlightened judgment of the few; since in no one particular have the learned world in general been at all times more unanimous, than in assigning to every individual human being the possession of a twofold nature, a spiritual and a material; and in considering the former of these substances as instinct essentially with sense and thought; and the latter as necessarily devoid of each.

Now for the almost universal prevalence of this persuasion, we can, I conceive, no otherwise satisfactorily account, than by regarding it either as the obvious suggestion of men's natural understandings, or as the certain doctrine of revealed religion, or (which seems indeed the more rational opinion) as sanctioned by the concurrent testimony of both.

But, whichever of these hypotheses we may be inclined to favour, the result, with regard to the determination of the present momentous question, will be the very same; the doctrine which asserts the uninterrupted consciousness of the human soul, during her disembodied state, will, on either supposition, remain equally unshaken.

They, indeed, who shall have the hardihood to affirm, that the whole of man's present being is alike material, may, doubtless, with perfect

consistency infer, that extinction or suspension of his animal functions must necessarily involve in it the equal extinction or suspension of his mental. With a view, however, to evince the extreme weakness of this hypothesis, I shall beg leave to submit to the consideration of the philosophic reader, the following brief comments on a passage which occurs in book iv. chap. 3. of Mr. Locke's *Essay on the Human Understanding*. "We have the ideas," says Mr. Locke, "of matter and of thinking; but, possibly, shall never be able to know whether any mere material body thinks or no; it being impossible for us, by the contemplation of our own ideas, without revelation, to discover, whether Omnipotency has not given to some systems of matter, filly disposed, a power to perceive and think; or else joined and fixed to matter so disposed a thinking immaterial substance."

Now on the passage here quoted I cannot but remark, that, understanding the term *matter* in its usual and appropriate sense, it will not be easy for us to absolve this illustrious writer from the charge of at least verbal inconsistency. For if, conformably with this construction of the term, we consider the constituent or elementary parts of any given *material* body as utterly devoid of thought and sense; nothing in nature, it appears to me, can be more obvious than the certainty of the following conclusion: viz. that without the intervention and immediate influence of some superior and essentially different substance, no alteration of which those parts are physically susceptible can ever be with reason deemed sufficient to communicate to such body the ennobling attributes of perception and intelligence. All the variation, either internal or external, which can ever be imagined to take place in any given system of senseless matter must necessarily be imputed, in an exclusive manner, to some correspondent change in the disposition of its component parts. But to no possible change in the disposition of parts confessedly unconscious can we ever, without palpable absurdity, ascribe the power of producing consciousness. And, therefore, to yield our assent to the truth of the opinion above suggested, is, in the estimation of sober reason, to do no less than mentally

mentally or tacitly assert—that, through the agency of Omnipotence, it is possible that there may be an effect without a cause, or an attribute without a subject.

The chief source, if not of actual fallacy, at least of verbal ambiguity and apparent contradiction, in many of the speculative reasonings and disquisitions of Mr. Locke, was, without doubt, a predominating propensity to *abstraction*; a disposition of mind that prompted him, but too frequently, to speak of *qualities*, *properties*, and *attributes*, without a due consideration (at least without a duly explicit mention) of the intimate relation which *these* must, in reason, ever be understood to bear to some *real substance*.

It was this peculiarity of mind (unless my judgment much deceive me) which led him, in the very beginning of the passage above cited, to contrast the idea which we have of *matter* with that which we have of *thinking*: ideas in reality so wholly incommensurate, as to be utterly incapable of being made the subjects either of any perceptible opposition, or of any perceptible agreement; *thought* being the mere *attribute* of some subsisting being; and *matter* the generic term for that elementary *substance*, or those elementary substances, of which all inert and senseless bodies are composed. And to the very same cause must we attribute what is contained in the following sentence, extracted from Mr. Locke's correspondence with the Bishop of Worcester on this subject: "The general idea of substance being the same everywhere, the modification of *thinking*, or the power of *thinking*, joined to it, makes it a *spirit*, without considering what other modification it has." Now the applicability of the passage here quoted to the point in question must needs be allowed to rest entirely on the assumed truth of this untenable position, viz. that because the notion which we attach to the general term *substance*, when considered as representing the real essence of the thing referred to, is in all cases equally inadequate, therefore the real essence of any one class or order of created beings is justly to be regarded as differing in no respect whatever from that of any other, any farther than as it may have pleased the Supreme

Creator to superadd to such essence certain peculiar and wholly adventitious or abstract qualities. But surely a sagacity far inferior to that of Mr. Locke would have sufficed to suggest to him upon this head, that the discriminating properties of all created substances are, in truth, to be regarded as no more than the natural and necessary result of that *essential nature*, or that *elementary constitution*, which it has pleased the Divine Providence to give them; and, consequently, that to talk of superadding to any system of mere matter the faculty of thinking, without having presupposed the conversion of such system from a material into a spiritual substance; that is, in other words, without considering it as already subjected, through the power of God, to such an *essential* change as must needs render the term *material* totally inapplicable to it, is to use a language replete with palpable inconsistency:—it being, in truth, tantamount to this most preposterous assertion, that all the endless diversity which is observable in the sensible qualities of created bodies is, in reason, to be derived, not from any correspondent difference in the elementary substances of which such bodies are respectively composed, but from something entirely independent on their essential constitution. Trusting that the preceding observations will have sufficiently evinced the truth of the doctrine which they were intended to establish, viz. that of an essential difference in the original constitution, or elementary substance, of the human soul and of the human body; and consequently (by necessary implication) that it is perfectly consistent with the principles of sound philosophy to believe that the consciousness of the former will be in no degree impaired, nor even for one instant of time suspended through the dissolution of the latter; I hope in my next communication satisfactorily to shew, that a persuasion thus harmonizing with the suggestions of Natural Religion is, in fact, justified and sanctioned beyond all reasonable doubt by the explicit testimony of Revealed.

Yours, &c.

OXONIENSIS.

. If IGNORANCE applies to Mr. ABRAHAM JOHN VALPY, he will receive a categorical Answer to his Inquiry.

Mr.

MR. HAWKINS'S Answer to Mr. CARTER. (Continued from p. 351.)

THAT Mr. Moore's work (see p. 134.) is really what I termed it, *an obscure modern publication*, will appear from this circumstance. It was printed in 1798; the Compiler confesses in the preface that only a small impression was printed to reimburse the expence; and I might, perhaps, in vain have endeavoured to get a sight of it, if Mr. Taylor, the bookseller, had not been so kind, on my sending to desire he would get it for me, as to give me as a present the only copy which he had, and which he had put by for his own use. As to the authority of the book itself, though no offence is intended, either to Mr. Moore, the author, whom I do not know, or Mr. Caley, with whom I am acquainted, neither of them can, I am sure, consider it as a book that ought to be cited in any antiquarian inquiry. It was evidently intended merely as a manual for travellers; and for that purpose it has been compressed into as small a compass as possible. It is printed in five columns: The first contains the name; the second the denomination, namely, whether Abbey, Priory, &c.; the third, the order, namely, whether Benedictine, Augustine, &c.; the fourth, the time when founded; and the fifth the place where the building is near. No authority for dates is given, or perhaps could be given, in so small a work, which is in octavo, and, though by no means closely printed, contains in all but 94 pages. In the preface, however, we are told, that the dates of the monastic foundations are inserted upon the authority, in most instances, of Tanner and Keith. But, wherever they came from, they are in some instances, at least, not to be depended on; for I find, p. 26, the Abbey of Westminster described as founded in the year 1049; when every body acquainted with its history very well knows that it existed long before, and was only rebuilt and enlarged in the time of Edward the Confessor, which was probably about the year 1049. The Cathedral of Rochester is, in p. 20, described as founded in the year 1059; when, on the contrary, it appears from Bede that it was originally founded by King Ethelbert, who also founded St. Paul's, London, and was himself converted to Christianity by

St. Austin. As to Mr. C.'s last assertion, that no proof or authority belongs to Englishmen, it is not true, and the censure intended on me by it is not just. The proportions and varieties of the Pointed arch, which I have given in my "History of the Origin of Gothic Architecture," p. 202, and of Gothic columns, which occur there, p. 217, 218, and 219, together with the proportions of doors and windows, there also inserted, p. 219 and 220, are all taken from English examples, given by Mr. C. in that confused chaos of materials (for it is no better) his "Ancient Architecture of England;" and I have accordingly cited it. Of this Mr. C. who has gone through my book with so minute an attention in order to attack it, could not have been ignorant; and I am only surprised he should venture to assert, as he has done, what might be so easily refuted. More such instances I should perhaps have taken from his work, had not Mr. Smith and myself, on measuring the impressions of the plates in his book, and striking the curves with compasses, found them not geometrically true. In the course of my work, I have cited the authority of Bede, Matthew Paris, William of Malmsbury, the Author of the Saxon Chronicle, Matthew of Westminster, and other English Historians, who are all Englishmen.

In page 134 Mr. C. uses these words, speaking of the Church of Malmsbury: "Understanding that the said church was constructed with stone, how, in the name of reason, could it literally become the victim of fire? The roofs probably might have been burned, and upper parts of the walls so damaged by the fall of timbers and other accidents as to need a necessary repair." And again, p. 135, he thus speaks: "The inference Mr. Hawkins means to draw from the two fires is, that the present remains of Malmsbury church is wholly a different building from the original one and of a far later date." The assertion respecting me is a gross misrepresentation, and directly contrary to what I have said. As a proof of this, I refer the reader to my Letter in the Gentleman's Magazine for Jan. 1814, p. 6. and 7, where he will see that I have expressly said, that I only conceived that in the case of Malmsbury, like that of the Cathedral of Canterbury,

bury, a great portion of the internal part, including the nave, was re-erected, at least as to the arches and all above them.

The charge against me, p. 135, of contemning the Antiquities that adorn this Country, is not true; but on the question as to the first introduction of the Pointed arch, I rejected the instances of buildings in this Country, as not conceiving them principally erected by Natives, but Foreigners, because I found in Bede and other ancient Historians, that the workmen employed on them were procured from Italy and France, and elsewhere. Nor is it likely that those thus procured from abroad were only, as has been perversely supposed by Mr. C., inferior workmen, as it is not probable that Bishop Wilfrid and Benedict Biscopius would themselves have gone into Italy and France to procure such workmen, when, according to this idea, much better might have been found at home. On other occasions when instances in England could be evidence for facts, I have, as I have shewn above, used them as such.

(To be concluded in our next.)

ARCHITECTURAL INNOVATION.

No. CLXXXIII.

*Progress of Architecture in ENGLAND
in the Reign of JAMES II.*

(Continued from p. 247.)

PAYING due attention to the controversy passing between Mr. Hawkins and our Double, John Carter; wherein, it may be perceived, the former insinuates that England is the architectural ape of France, while the latter maintains France to be the mimic in this respect: Stepping between two such doughty champions, we now, to suit our present purpose, march over to the Hawkonian phalanx, and notice, that by a comparison of the edifices erected in Lewis XIV's reign (contemporary with James) in France, from views by Silvestre, La Potre, Perelle, &c. with some constructions of the like semblance among us, it must be allowed, we in such case had become copyists of our neighbours' mansions, à-la-mode. However, barely two instances can be cited of the servile propensity on our part, and which

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come immediately into illustration. Thanks to the genuine innate comprehension of Albion's sons, the new manner soon lost ground, and was seen no more, and our school of art became itself again.

Mansion of Sir George Whitmore,
(mayor of London, 1631,) at Hoxton.
Surveyed in May 1814.

The Northern portions of the building appear to have been erected in the style of Elizabeth's reign; by some internal embellishments, a fitting up was gone through in Charles I.'s reign: in the South front the features take the mode above hinted; as an example of alterations undertaken soon after "1683, a time in which Hoxton itself began to encrease in buildings."

South front, (general plan of the mansion upon a square,) or principal entrance. Five divisions, made by double Doric pilasters: three stories, in basement, parlour, and chief floor. The pilasters stand on plain pedestals; detached pieces of architrave rise on each capital supporting plain double scroll blocks, breaking into the general line of cornice. In the centre division, flight of steps to the door of entrance (door modernized), windows for each story. On the general cornice an amazing high dripping eaves roof, with two stories of dormer windows, standing regularly over the windows below: clusters of chimneys in breaks. Materials; walls brick, plinths and capitals stone, cornice wood.

From the circumscribed manner in which we were permitted to view the interior, we could merely discover that the hall has been of late partitioned into a passage central and adjoining rooms: the grand staircase remains in part, which in the divisions of its fence has a succession of guide-ron work, with festoons of fruit and flowers: windows and doors with the plain architrave devoid of mouldings, chimney-pieces modernized. One of the ceilings elaborate stucco, of compartments, in square, oblong, and octangular forms: the dividing bands full of minute and delicate foliages. Mem. The above South front appears copied, from the wings of the grand front of "Du Chateau de Rincy," France, (see Silvestre's view.)

Montague

Montague House, (British Museum) Great Russell Street, Bloomsbury. Built by John, first Duke of Montague, favourite of Charles II. twice Ambassador at the Court of Lewis XIV; in disgrace with James II. honoured by William and Anne. Surveyed in May 1814.

It appears that the Duke expended the greater part of his income in erecting this pile after the French taste, in which were engaged French architects, painters, &c. to design and embellish the same. We are told "the architecture was conducted by Mons. Pouget, 1678," but nothing occurs as to the period when brought to a conclusion; yet from the various combination of features pervading the whole mass, we are induced to give its main point of execution towards the close of James's reign.

This house has more the aspect of a palace for the abode of a prince than that of a subject; and in looking over Silvestre's view, a similitude is seen to Chateau de Breues, Chateau de Colummiers, the Thuilleries, Chateau de Richelieu, La Maison de Sceaux, Chateau de Versailles, &c. in which are external dead-walls or façades, lodges, with carriage entrance, large court or courts, colonnades, offices, in wings, grand mass in line for state-apartments, in a centre, with continuations, and projecting masses at each extremity of ditto line. Large and rich doorways and windows, rustic quoins, (no vertical joints;) deep entablatures, extreme lofty roofs in pyramidal, convex, or concave, and dome-wise sweeps, containing one or more stories of dormer windows; chimneys in breaks, &c. From these decisive features, it will be seen by the following description of Montague-house, how far his Grace permitted French design to bear sway thereon.

General Plan. The site of the entire premises is nearly upon a square, 215 feet West to East, 237 feet South to North, comprising a dead wall, or facade; colonnade, court, wings right and left for offices, and in centre state-apartments. Facade; South, in centre, gate of entrance, with lodges on each side, colonnade fronting the court, at each extremity doors to offices; the offices on West side of court of the better cast, with a central entrance to the apartments, ditto

on East side of court for stables, &c. with a central entrance to out yards for menial employs. Central state-rooms; the mass divided in two lines; line towards the court, principal entrance central, to hall, grand stairs, and two state-rooms. Inferior entrances right and left to private stairs, rooms, &c. Line towards the garden, North, saloon central; right and left, three state-rooms; the whole several arrangements in communication one with other, giving that *coup d'œil* in perspective diminution, so characteristic of interiors of this date.

Second or grand story; laid out in the same disposure, excepting the portion over the hall, which is a vestibule. Flights of steps to entrances of first story.

Elevations. Facade; centrally the gate of entrance, circular headed, with an exceeding large architrave, the hollow in which, at its rise, has a seat right and left: key-stone, lion's head and shield: the doors in three divisions of panels: on each side ditto architrave, double Ionic columns, festoons of drapery from the volutes: entablature breaks over columns, and gives a pediment; in tympanum circular recess, now filled up. In succession a long line, right and left, in six large compartments each, and at the extremities of line breaks with two stories of windows, (some of them filled up) with rustic quoins; a general entablature; parapet over the compartments with breaks supporting vase and panels, (vases destroyed). Above centre entrance an octangular lantern, angulated with scrolls, circular-headed windows, an entablature with blockings, and an ogee sweeping dome, containing circular openings. The roof to the breaks of the extremities of the line, concave sweeps; each roof and the dome topped with balls. Chimneys to breaks pilaster-wise, and ditto to lodges in centre, pyramidal. Materials: walls brick, dressing to entrance stone; lantern wood.

Colonnade. In the centre, a repetition of the double Ionic entrance externally, but no architrave to the arched opening, lantern, &c. rest of the line in single Ionic columns; in the receding wall, recesses niche-wise, and compartments. Doors at each extremity, with Ionic pilasters fluted, &c. Material, stone.

Wing

Wing for offices on East side of court. Nearly in the centre, an Ionic gateway with pediment in continuation with work to colonnade; the architrave to arched head springs from pilasters, scroll key-stone. On the left, steps to central state-rooms; the offices on each side gateway rise in a basement, one pair, and dormer stories: the several windows have the plain architrave, devoid of mouldings, string between them, and a general block cornice. West wing similar. Materials, brick walls, stone dressings.

Central state-rooms, South front; in four great parts, a centre, sides in continuation, and end portions; the height, has the basement, hall floor, principal floor, and dormer ditto, strings course between the three first stories: general entablature, filled with detached rich scrolls, mouldings plain, the several quoins rusticated, but without vertical joints. Centre doorway to hall; plain architrave, rich side scrolls and grounds, most elaborate frieze, in its centre a wreath of fruit and flowers inclosing the initial M richly ornamented; rest of frieze made out in foliage oak leaves, &c. plain cornice. The doors rich in pannels, wherein are Roman shields and trophies, a cross torus of oak leaves also. Inferior entrances have glazed pannels, cross torus with oak leaves; windows to basement oval, the two stories in succession have lofty and fine proportioned windows, the architraves to each plain without mouldings. The roof exceeding lofty in two cants, centre portion dome-wise, with rustic quoins, end ditto pyramidal; dormer windows pedimented. At the springing of roof to centre portion, breaks, and balusters: on the breaks, tradition informs us, were at first statues: also, on the apex of the dome were breaks and balusters; on the breaks, urns. Chimnies, pilasters combined.

Sidefronts (West and East) of state-rooms, windows in return, five in each story, from South front; quoins, strings, entablature, roof, &c. in continuation.

Central state-rooms, North front; in four great parts, as on South ditto, decorations repeated likewise, with the exception of the side inferior entrances, basement windows worked in oblongs, and in lieu of balusters to springing of dome part of the roof,

three oval windows; the breaks at this point supported urns, they are now, four in number, deposited in an out-yard adjoining. It is evident some late reparations have taken place about said oval windows, as there appears much incongruous finishing in the lines thereof: but such innovations are of little moment when it is considered, that the whole assemblage of buildings retain, at this hour, nearly all their first details as brought to completion under the suggestions of the noble founder, unadulterated, and serving as a school for such a precise mode of architecture.

The flights of steps to the centre doorway are varied from those to South front, in giving a commixture of five ascents, fronted by compartments: the defence, or iron railing, consists of scroll foliage, ball standards, &c. The door-way itself is nearly similar to the South ditto, including the initial M. The doors are glazed, and fronted by a curious open scroll, foliated iron screen, by way of security to the entrance. Materials to the several fronts of these state-rooms, brick walls, stone decorations.

AN ARCHITECT.

(Interior in our next.)

ON BIRLICAL RESTRICTIONS by the Church of Rome, in Answer to C. B.'s Letters.—No. III.

I SHALL endeavour in this Letter, Mr. Urban, to shew the extreme fallacy and defectiveness of the statement given to the publick, by your learned Correspondent, CHARLES BUTLER, Esq. as it regards the "actual discipline," or "dispositions of the Church of Rome, on the important point" handled in his third section.—"The actual state" of a thing, is that in which we find it really existing at the present time: consequently, we are to assume that the "actual discipline" of the Church of Rome, respecting the perusal of the Scriptures by her Laity (which is the precise subject before us) must be that discipline which she now enforces to be generally acted upon; and which is recognised in the Churches connected with the Roman See, and acknowledging its supremacy. Mr. Butler will not deny the extensive authority of the Council of Trent; nor can he deny, that the discipline estab-

lished

blished by this Council now guides all the Roman Catholic priests in the British Empire, so far as concerns their allowance of the Bible among the Laity. He well knows that three Vicars Apostolic in England, called the Bishops of *Rama*, *Acanthos*, and *Centuria*, not long ago exercised their inquisitorial power, by censoring an excellent work of Sir John Throckmorton's, which they could not answer. He well knows also, that the said Court of Inquisition in England did attempt to impose literary fetters on many other warm friends of Mr. Butler, which they bore very impatiently; and that even at this hour there is a certain Vicar Apostolic in England (unless he be just gone to Rome) who cannot endure the liberty of printing, the liberty of reading, and the liberty of thinking, which Protestants here enjoy, and Romanists begin to long for.

Mr. Butler well knows, that a late learned Priest in England ventured to translate the Bible before he had obtained the permission of his Vicar Apostolic, and to publish a part of it without so much as asking leave; but that, for this audacity, he was reprimanded of the *actual discipline* of the Council of Trent; and, being suspected of heresy, like the great Erasmus, he was suspended from the functions of his order. Mr. Butler well knows, Sir, that the Reverend Translator alluded to, and several others, who, like him, felt the oppressive laws of imperious dogmatizers in their own Church, complained of this *actual discipline*, without being able to get rid of it. Mr. Butler knows too, that at a period when "the greater part of the Roman Catholics of Great Britain and Ireland might be said to be without a Bible;" when "they would not use the common National version, because, forsooth, it was the work of hereticks, and because (as they pretended) it was unfairly translated; and also, because several books, which the Council of Trent had decreed to be canonical, were either entirely omitted in the editions of the common version, or accounted Apocryphal:" he knows, I say, that the Translator, under these circumstances (as Dr. Geddes himself tells us in his Address of 1793) was treated with severity by Bishop Douglas, for publishing the first volume of his new

translation, designed to benefit the members of the Roman Catholic Community in this Empire.

And, not to be tedious, I will only add, that Mr. Butler knows there is an "ADMONITION" prefixed to various modern English editions of the Rheims Testament, down to the year 1811 (if not later), which contains this passage: "*To guard against error, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, WITHOUT THE ADVICE AND PERMISSION OF THE PASTORS AND SPIRITUAL GUIDES, whom God has appointed to govern his Church;*" which admonition and submission must apply to all classes of people, "*not the ignorant and unlearned only, but also to men accomplished in all kind of learning.*"

Sir, I sincerely wish you to read, and I wish Mr. Butler to re-peruse, Dr. Geddes's Letter to the late Right Rev. John Douglas, Bishop of Centuria, and Vicar Apostolic in the London District; where we find some specimens of very sober and judicious advice, given by the Author to his Prelate, on the subject before us. I am perfectly at a loss to account for Mr. Butler's cursory manner of passing over this business, except by supposing that he wishes the state of BIBLICAL discipline in his Mother Church to be far different from what it really is. Thinking men will not blame him for indulging so very reasonable a wish; but they may for imposing on Protestants, with a palliated or disguised account of the *actual discipline* which he secretly laments and daily suffers under. He most certainly can tell what the great mass of Roman Catholics, with Bishop Milner and Archbishop Troy at their head, have long thought of his own heterodoxy and duplicity: I do not enquire, whether they judge candidly of his principles, or otherwise; but, if the large majority of Roman Catholics, including nearly all their Prelates, are against him on this point, I think his statement ought to be received with suspicion by us Protestants. But what is his present deposition? What does he attempt to infuse into our minds as the matter of fact? The following is his summary "account of the actual state of the discipline of the Church of Rome in this respect;" viz. as to the allowance and perusal

perusal of the Scriptures among the Laity in general.

"The people daily *hear* the Scriptures read and expounded to them, by the Pastors and in good books." I enquire, Is this perusing and examining the Bible for themselves? "Even children," he adds, "have excellent abridgements of the Sacred History, adapted in the most easy and familiar manner to their capacity, put into their hands." Again I ask, Is this the same as reading and meditating on the Bible itself? But then he tells us, "The divine books themselves are open"—to whom, think you, reader?—"to all who understand *Latin*, or any other of the *learned* languages, in every Catholic country; and every one may read them in the vulgar languages, if he first *ask*;" that is, if he first *obtain*, "the advice of his Confessor, who will only instruct him in what spirit he is to read them."

Excellent and kind discipline! Every man, woman, and child, who can read the *learned* languages, (this is not strictly true in *all* times and cases) may peruse their Bible; *i. e.* in the Hebrew, Greek, or Latin tongue! How many of the lower orders of people will this liberty accommodate, in our own country? Mr. Butler thence logically concludes, "that the limitation with which the Roman Catholic Church allows the GENERAL BODY OF THE LAITY TO PERUSE THE SCRIPTURES IN A VULGAR TONGUE, has not a very extensive operation." Here then is his conclusion, and there are his whole premises! Allow me now, Mr. Urban, to offer a few reflections.

In the first place, this "limitation" appears to me universal; it extends from Rome to Lisbon, from Lisbon to Goa, from Goa to Canton, from Canton to Peru, from Peru to Mexico, from Mexico to Dublin, and from Dublin to Paris and Vienna. It encircles the World! It ascends to the Northern pole, and descends to the Southern, provided Roman Catholics exist there! It only is restrained in its operation, by the non-existence of devotees to the Church of Rome!

Now, Sir, what becomes of Mr. Butler's ample and correct account of this *actual* discipline, as it affects the Laity? If he does not already believe that at present, during the year 1814, in Ireland, in Scotland, in Wales, in Eng-

land, yea in London itself, nay even in St. Giles's, Romish Priests check the salutary use of the Bible, I can inform him, that *this is indeed* a matter of fact; that they do *now* seriously, even in the heart of London, strive to prevent the use of the English Bible among the poor who can read, and to prevent those ignorant persons learning to read it who are not yet able. I here tell your Correspondent only what I have the means of proving to be a melancholy fact: and if the Priests (not one, two, nor three only, but many of them) in this age of knowledge, and during the present struggle against Transalpine tyranny, will dare to prohibit the use of a Bible among so vitiated and debased a class of society as that which dwells in St. Giles's, Bloomsbury; I suppose the influence of the Romish Priests has still "a very extensive operation."—It would however be wrong in me not to mention publicly, that C. Butler, Esq. himself, and I believe one more Layman of his Church, is a supporter of the plan recently adopted in St. Giles's, for teaching the use of the English Bible to poor Irish Catholics.

Mr. Butler wishes to be deemed a gentleman of liberal views and enlightened mind: then let him openly oppose the iniquitous endeavours of his Clergy to keep most of the Laity in ignorance and the disuse of a Bible; let him not pretend, that it is enough to hear such scanty quotations from it as may be sometimes dealt out to the multitudes (if indeed there be multitudes of the lowest class) who attend on occasional preaching; let him no longer refuse to them the imprescriptible right, which he himself exercises and values, of reading and thinking independently of their teachers; let him not justify those Priests who forbid their hearers to imitate the noble Bereans, by searching the Scriptures daily, in order to try the doctrines of their preachers. This is not the age and country for requiring men to embrace theological opinions, without free examination, and a deliberate appeal to the standard of the Bible. If there be still left a few enlightened persons in this Kingdom who can submit to such mental degradation, it is hoped they are not among the number of those Lay-individuals who contend for Catholic *emancipation*.

It is difficult to persuade oneself that a scholar, like Mr. Butler, can have been brought up in the Roman Church, and have met with so many rebukes from overbearing Ecclesiastics of his own Communion, without being fully aware of the insuperable obstacles which serious people have sometimes to encounter, before they obtain free permission to read their English Bibles. I speak more particularly of the Laity, in Great Britain and Ireland, who discover a wish to compare the different English versions with each other, and to exercise the unalienable right of private judgment. If Mr. Butler had never seen a copy of an *Index Expurgatorius*; if he had not read my "*Correspondence*," nor heard of any modern examples of biblical opposition; if he had not perused a single controversial work, besides the "*Orthodox Journal*," in which Bishop Milner writes so zealously almost every month; he still must have found, that the Bible, whether without notes or with them, is deemed by his Prelates and Apostolical Vicars an unsafe book for the common people, and that the discipline established by the Tridentine Council is at this moment in full force.

But I do not believe that gentleman to be unacquainted with our Church history, especially as it is connected with the Reformation (which, by the bye, his Clergy insultingly call "*THE DEFORMATION*"): and, this being the case, he must recollect that all the early English translators of the Bible, without a single exception, had to encounter the most rancorous opposition. He will also recollect, that very often the mere act of studying and teaching the Holy Scriptures in the vernacular tongue, brought men and women to imprisonment or death; too frequently, indeed, the Bible and its advocates were together committed to the flames! It is impossible for him either to forget, or to palliate, such conduct in former times; and they who know the tyranny of the modern Irish Priests, will have little hesitation in believing the examples of Biblical persecution which are said to have recently taken place in the sister island, according to the printed reports of the Hibernian Society and other institutions.

It was truly and emphatically observed by the last Translators of the Bible in English, that "zeal to promote the common good, whether it be by devising any thing ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation instead of thanks: and, if there be any hole left for cavil to enter (and cavil, if it do not find an hole, will make one), it is sure to be misconstrued, and in danger to be condemned." Preface to King James's Bible of 1611. — How prophetically true was this observation of those venerable divines, respecting their own great and eminent service of love! For, no learned and difficult work of that description had been ever performed with a combination of more exalted talents, more genuine integrity, and more happy success; and yet, Sir, hardly any such work has received so frigid, so ungrateful, and so malignant a recompense from the Papal world! Nor should it be forgotten, that till the time when the King ordered this last version to be made, the hypercritical and squeamish Prelates of the Roman Church had never ceased to abuse the former existing translations; but, notwithstanding this, they with reluctance attempted the benevolent task of giving a better to even their own congregations! Their New Testament of Rheims came out in 1582, and their Old Testament of Douay in 1610. The first printed English Testament, by the pious and loyal William Tyndal, had been in circulation since the year 1526; although Toustalt, the then Bishop of London, in fervent desire to build up the walls of Rome, which began to tremble, caused all the remaining copies of the first edition to be bought up, and burnt at St. Paul's cathedral: so much did he love the free use of the Scriptures.

The practice of the Romish Clergy, of burning what they modestly denominate "*heretical versions of the Bible*," is by no means uncommon in modern times. They either do it with their own hands, or instigate their deluded people at auricular confession to do so, as an act of Christian obedience! This reflection is not made, Sir, without

out the evidence of facts to support me: for such facts too often occur, not only in the wilds of Arabia, nor in the huts of illiterate Irishmen alone; but, in our most polished cities, and in the moment when those very modest Priests are raising an outcry "for Catholic freedom and religious liberty!"

Mr. Butler seems to have acquired the art of drawing his pen, with wonderful dexterity, across the gloomy pages of Church History; and to

have the power of erasing, at one dash, the foulest deeds of his spiritual mother and her sons. But this forgetfulness of facts known to all the world, on a subject which now is become peculiarly interesting, in consequence of the Bible Society's extensive operations, will not obtain for him the credit of either a faithful narrator, or an impartial witness to the truth.

W. B. L.

(To be continued; and we earnestly hope, soon ended.)

LITERARY INTELLIGENCE.

Oxford, May 19. The Prize Compositions were adjudged to the following Gentlemen: *Latin Essay*—De Ephorum apud Lacedæmonios Magistratum—Mr. RENN DICKSON HAMPDEN, B. A. of Oriel College. *English Essay*—A Comparative Estimate of the English Literature of the 17th and 18th Centuries—Mr. RICHARD BURDON, B. A. Fellow of Oriel College. *Latin Verse*—Germanicus Cæsar Varo Legionibusque suprema solvit—Mr. W. A. HAMMOND, undergraduate commoner of Christ Church.

Speedily will be published:

A Tour through the Island of Elba, from the Journal of Sir RICHARD COLT HOARE, Bart. 4to. with Engravings from Drawings on the spot by JOHN SMITH.

A Voyage to the Isle of Elba. Translated from the French of M. ARSENNE THIÉBAUT DE BERNBAUD, Emeritus Secretary of the Class of Literature, &c. in the Italian Academy. With a Map.

The present State of the Greek Church in Russia. Translated from the Slavonic of PLATON; with a Preliminary Memoir on the Ecclesiastical Establishment in Russia, and an Account of the different Sects of Dissenters.

Translations from the Popular Poetry of the Hindoos. By Capt. BROUGHTON.

Mrs. GRAHAM's Letters on India.

The History of the Town and Port of Dover, and of Dover Castle; with a short Account of the Cinque Ports. By Rev. JOHN LYON, Minister of St. Mary's, Dover. 2 vols. 4to. with 18 plates.

Roderick, the last of the Goths, a Poem. By R. SOUTHY, Esq.

The Confessions of Sir THOMAS LONGEVILLE; by R. P. GILLIES, Esq.

The Complete Works of the late Rev. T. ROBINSON, of Cambridge, in 8 vols 8vo.

A Rural Poem, intitled "A Sketch from Nature."

Preparing for Publication:

Mr. SHARON TURNER is printing the First Volume of his History of England. This will extend from the Norman Conquest to the Reign of Edward the Third,

and comprise also the Literary History of England during the same period.

A Supplement to the splendid Edition of Mr. BENTHAM's History of the Conventual and Cathedral Church of Ely; consisting of entirely new matter, chiefly from Mr. Bentham's MSS.: to be illustrated with Views of the Palace, Mary Chapel, Cruden's Chapel, &c. after Drawings by Mr. Buckler.

Commentaries on the Laws of Moses; including a Dissertation on the Antient History of Horses and Horsebreeding, in Palestine, Egypt, Arabia, &c. from Biblical documents, and an Essay on the Nature and End of Punishments. By the late Sir JOHN DAVID MICHAELIS. Translated by Rev. Dr. A. SMITH, Minister of the Chapel of Garioch, 4 vols. 8vo.

An Essay on the Holy Eucharist; or, a Refutation of the Hoadlyan Scheme of it. By the Rev. Mr. CARD, Author of the "Revolutions of Russia," &c.

An Account of a Mission to Abyssinia, and Travels in the Interior of that Country, executed by order of Government, in 1809 and 1810. By HENRY SALT, Esq. F. R. S. &c. Illustrated with Maps, and Engravings by Heath from Drawings taken on the spot by the Author, 4to.

Travels in the South of Turkey, during the latter part of 1812; and the Spring of 1813. By Dr. HOLLAND.

The Papers, communicated to the Philosophical Transactions, of the late JOHN SMEATON, F. R. S. 4to.

A Translation of the Tragedies of ALFIERI. By Mr. LLOYD.

The Recluse of Norway, a Novel. By Miss A. M. PORTER.

Rosanne, or a Father's Labour lost. By LETITIA MATILDA HAWKINS. 3 vols. 8vo.

Sonnets, Odes, and other Poems, by the late CHARLES LEFTLEY; with a short account of his life and writings; By Mr. WILLIAM LINLEY.

A pair of Celestial Hemispheres, projected by Mr. T. HEMING, of Magdalene Hall, Oxford; engraved by Mr. LOWRY. With an Explanatory Treatise.

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An Account of the Public Funded Debt of Great Britain as it stood on the 1st of February, 1814; also of the Public Debt of Ireland:
Loans to the Emperor of Germany and Prince Regent of Portugal, payable in Great Britain.

	GREAT BRITAIN.			IRELAND.			GERMANY.			PORTUGAL.			TOTAL.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
Total of Public Debt as originally funded.....	905,549,502	8	2½	79,130,250	0	0	7,502,633	6	8	895,522	7	9	993,077,608	2	7½
Debt redeemed and standing in the Names of the Commissioners for the Reduction of the National Debt	80,809,285	0	0	12,451,333	0	0	1,497,936	0	0	237,150	0	0	94,996,304	0	0
Debt transferred to the Commissioners for Life Annuities payable at the Bank.....	2,361,667	0	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,361,667	0	0
Debt cancelled by Redemption of Land-Tax.....	24,633,881	2	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	24,633,881	2	3
Debt cancelled, and the Funds thereof charged with new Loans, as by Acts 53 and 54 Geo. III.	153,576,500	0	0	.....	.....	.....	.....	.....	.....	.....	.....	.....	153,576,500	0	0
Debt unredeemed, and due to the Public Creditor	644,168,169	5	11½	66,678,317	0	0	6,004,697	6	8	658,372	7	9	717,509,556	0	4½
Interest on Debt standing in the Names of the Commissioners	2,505,082	10	11½	373,557	19	9	44,938	1	7	7,114	10	0	2,930,693	2	3½
Life Annuities payable at the Bank, and other Annuities forming part of Debt unredeemed	1,431,167	9	5½	129,583	6	8	230,000	0	0	.....	.....	.....	1,790,750	16	1½
Interest on Debt unredeemed.....	22,135,042	7	7½	2,062,333	5	3	180,140	18	5	19,751	3	5	24,397,267	14	8½
Sum applicable to the Redemption of the National Debt ..	11,590,452	6	1½	1,174,117	19	3	81,631	1	7	37,114	10	0	12,882,315	16	11½
Total Charge of Debt: being Interest, & Life & other Annuities, Charges of Management: & Amounts for Redemption	35,395,037	5	5	3,389,300	16	0	495,768	11	11½	57,089	10	4	39,337,216	3	8½

REVIEW OF NEW PUBLICATIONS.

The Civil Architecture of Vitruvius. Comprising those Books of the Author which relate to the public and private Edifices of the Antients. Translated by William Wilkins, M.A. F.A.S. late Fellow of Gonville and Caius College, Cambridge; Author of the "Antiquities of Magna Græcia." Illustrated by numerous Engravings. With an Introduction, containing an Historical View of the Rise and Progress of Architecture amongst the Greeks. 4to. Longman and Co.

AS the dedication prefixed to this Work is to a Nobleman who has distinguished himself much beyond many of his compeers of equal age and fortune, both in the sciences and diplomacy, we give it at length—a just tribute to the Earl of Aberdeen.

"The science of Architecture," says Mr. Wilkins, "has not been deemed unworthy of cultivation by the greatest statesmen in the most civilized nations of antiquity. Athens, in her progress towards the most exalted stage of her brilliant career, produced, under the direction of Pericles, monuments which, as they have never been equalled, may be justly considered as affording to the followers of the science unerring principles for their guidance. A desire to tread in the footsteps of him whose exertions succeeded in obtaining for the arts of his country a pre-eminence acknowledged by surrounding nations, has been an inducement with your Lordship to devote that attention to the study of Architecture which has tended to ennoble the science: and an admiration of the works produced under the auspices of that great man has directed your steps to those sources of information as yet but imperfectly explored. In seeking to obtain protection for a work on the science of Architecture, to whom could I look up with such assurance of success as to you who have contemplated the noblest remains of the art, in the country which fostered it, and brought it to perfection, and whose knowledge and taste are justly admitted? A high veneration for your character, to which a long acquaintance has given birth, is an additional motive with me to solicit for my production that honourable distinction which your patronage must necessarily confer."

The Advertisement prefixed demonstrates that the Author deemed some apology requisite for offering the public a translation of a writer so well

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known as Vitruvius; especially when it is considered that, besides the various editions, we have already one in our own language. The apology perhaps was unnecessary; for every person who illustrates obscurities in an Author whose language is not in familiar use, surely deserves commendation. The early Editors of Vitruvius, utterly ignorant of the existence of remote specimens of Grecian taste, and accustomed to contemplate the remains of Roman Architecture, have endeavoured to illustrate their author from edifices in Rome, "expecting, with some appearance of probability, that the principles he promulgates would be found to prevail in the buildings of the country which gave him birth." Eager in this misconception, they seem to have utterly disregarded his constant assertions, that he founded his work on the Architecture of Greece, or on writings descriptive of it. Had these assertions availed, "instead of adopting in their editions variations from the texts of the Manuscripts, which the discrepancy between the principles upon which the edifices of Rome were constructed, and those detailed by Vitruvius, seemed to authorize, they would have sought for that coincidence in the remains of Grecian architecture which was not to be discovered amongst the vestiges of the art in Italy." Mr. Wilkins wishes it to be remembered that the writings of Vitruvius are the only remarks of antiquity on this science which have reached us: he, therefore, supposes an inquiry into the authority for admitting the various readings and interpolations, may not be thought uninteresting: "because, if that authority should be deemed insufficient, and it be made to appear that the reading of the manuscripts is compatible with his avowed practice of seeking amongst the edifices of Greece for the principles he disseminates, the antient readings may in many instances be restored, and the text in some degree purified from the corruptions with which the early editors have loaded it. Former translators, in following the text of the printed editions, have propagated these errors, which in many instances are wholly subversive of the principles of Architecture our Author intended to inculcate." Mr.

[May,

Mr. Wilkins was led to devote his leisure hours to the examination of Vitruvius, from the circumstance of his having studied the remains of ancient art in Greece and Ionia with respect to the principles of their construction, by which he obtained a knowledge absolutely necessary to such a pursuit. The objections to the various readings he considers as almost exclusively applying to those parts of the work alluded to, which relate to the Civil Architecture of the Antients: hence he has selected them only for examination. As many of the architectural terms used by Vitruvius cannot be expressed in our language without much circumlocution, Mr. Wilkins has thought it better to retain the original words, and illustrate them in a vocabulary at the end of the present work. He has also deemed it expedient to preserve the orthography of the Greek words which occur in the books of Vitruvius; and those he only distinguishes by Italic characters.

"For the sake of greater perspicuity, the Translation is first given according to the text of the manuscripts, accompanied by notes explanatory of the reasons for retaining such parts of it as have been altered in the printed copies. The Illustrations of the text, and explanation of the plates, are given at the end of the several sections. The divisions into sections correspond with that used in the books of the manuscripts. The order of the enumeration is the same; but the mode is different, the first section answering to the third book of the Author. The Introduction is selected from materials for a much more extensive work, which the Author has wanted leisure to arrange and complete."

We have thus, partly in our own, and partly in the words of the Translator of Vitruvius, given his reasons and motives for the present performance. As Mr. Wilkins has visited the structures of Greece and Ionia, and contemplated them and the books of Vitruvius with express views to the present work, he may be considered to possess the qualifications requisite for the task he has accomplished.

The Introduction will be read with interest by all admirers of the beautiful science of Architecture, who will find incorporated in it particulars of many grand structures, and their peculiarities, the result of accurate ob-

servation and research; nor will they be less amused and instructed by the pertinent remarks on columns, their proportions, caryatides, the invention of the arch, &c.—The work is well printed; and the plates by Lowry, perhaps, surpass any that have preceded them in works on Architecture.

47. *Elements of Agricultural Chemistry, in a Course of Lectures for the Board of Agriculture.* By Sir Humphry Davy, LL. D. F.R.S. L. & E. M.R.I. Member of the Board of Agriculture, of the Royal Irish Academy, of the Academies of St. Petersburg, Stockholm, Berlin, Philadelphia, &c. and Honorary Professor of Chemistry to the Royal Institution. 4to. Longman & Co.

NO inconsiderable degree of value is stamped on this volume by the learned Societies enumerated on the title-page of which the Author is a member; and that value is increased by the intimation that it was published at the request of the Board of Agriculture.—One of the very few acts of Buonaparte which can be traced to any liberal principle, was the permission granted to Sir Humphry Davy to visit Paris. Now that Peace is restored to Europe, we may reasonably hope that the labours of eminent men in all branches of science will be freely and extensively diffused, and in the event mankind be generally benefited.

The Advertisement prefixed to this publication states, that, for ten years subsequent to 1802, the Author of these "Elements" had the honour of delivering courses of Lectures each Session before the Board of Agriculture, in which he endeavoured uniformly to follow the progress of Chemical discovery; consequently they varied every year; and such, he adds, "is the rapidity with which Chemistry is extending, that some alterations and improvements were rendered necessary at the time they were preparing for the press." He expresses his acknowledgments to the Duke of Bedford, who has enabled him to enhance the interest of the Volume by permitting him to add the results of certain experiments instituted by that Nobleman upon the quantity of produce afforded by the different grasses. Many members of the Board also gave him much useful information, which he has acknowledged in their proper places;

places; and he begs any omissions on this head may be attributed to a defect of recollection, and not to want of candour or gratitude. When Sir Humphry Davy makes use of specific statements from books, he quotes the authors; but he has "not always made references to such doctrines as are become current, the authors of which are well known, and which may be almost considered as the property of all enlightened minds."

"Amongst books to which I have not referred for any particular facts, but which contain much useful general information, I shall mention the Earl of Dundonald's 'Treatise on the connexion of Chemistry with Agriculture;' Mr. Renzie's 'Dissertations on Peat;' and the 'General Report of the Agriculture of Scotland.' This last work did not come into my hands till the concluding sheets of these Lectures were printing. Had it been in circulation before, I should have profited by many statements given in it, particularly those of the opinions of the enlightened Professor of Agriculture in the University of Edinburgh; and I should have dwelt with satisfaction on the importance given to some chemical doctrines by his experience."

The Lectures are Eight in number; and the Volume contains an Appendix: In the First Lecture the Author gives general views of the objects of the Course, and describes the order in which he proposed to discuss them.—The Second treats of the general powers of Matter influencing vegetation, of gravitation, cohesion, chemical attraction, heat, light, electricity, ponderable substances, elements of matter, of those in particular found in vegetables, and the laws of their combinations and arrangements.—The Third is devoted to the organization of plants, their roots, stems, and branches, the structure of those, the epidermis, and the cortical and albuminous parts of leaves, flowers, and seeds. The chemical constitution of the organs of plants and substances found in them. Mucilaginous, saccharine, extractive, resinous, and oily substances, and other vegetable compounds, their arrangement in the organs of plants, their composition, changes, and uses.—The Fourth Lecture notices soils, the parts constituting them; and proceeds on their analysis, uses of the soil, the rocks and

strata found beneath, and their improvement.—The Fifth is appropriated to the nature and constitution of the atmosphere and its influence on vegetables. Sir Humphry then enlarges on the germination of seeds, on the functions of plants in the various stages of their growth, and concludes the Lecture with a general view of the progress of vegetation.—The Sixth dilates on manures of vegetable and animal origin, describes how they nourish plants, and speaks of fermentation and putrefaction; on mixed manures, and general principles with respect to the use and application of them.—The Seventh enlarges on manures of mineral or fossil origin, their preparation, and manner in which they act. Lime occurs next in its different states, with its operation as a manure and cement; and afterwards the different combinations of that substance. Gypsum and its use follows; and the Lecture closes with neutrosaline compounds employed as manures, alkalies and alkaline salts and common salt.—The last Lecture is on the improvement of lands by burning, shewing the chemical principles of that operation. Irrigation and its effects, following, its uses and disadvantages, the convertible husbandry founded on regular rotations of different crops, pasture, and various agricultural objects connected with Chemistry.—The Appendix contains an account of the results of experiments on the produce and nutritive qualities of different grasses, and other plants, used as the food of animals.

From a gentleman of such profound and universally-acknowledged talent it is pleasing to observe the modest manner in which he expresses himself; for instance,

"On an occasion when I am obliged to trust so much to my own arrangements, and to my own limited information, I cannot but feel diffident as to the interest that may be excited, and doubtful of the success of the undertaking. I know, however, that your candour will induce you not to expect any thing like a finished work upon a science yet in its infancy; and I am sure you will receive with indulgence the first attempt made to illustrate it, in a distinct course of Public Lectures."

It is of great importance to our Agricultural interests that the examination

nation commenced in the first Lecture should be pursued to the extreme of perseverance; we mean in those cases where lands are of good apparent texture, and yet are in a high degree sterile. Here, Sir Humphry remarks, the application of Chemical tests are decidedly obvious; for the soil, he adds, must contain some noxious principle, which may be easily discovered, and probably easily destroyed. He mentions the probable defects, and applies the remedies, which are simple, and readily obtained. He also notices the question which has long agitated Agriculturists, as to the expediency of applying manure before or after the process of fermentation; and declares his opinion unalterable—that the principal benefit to be derived from manure proceeds from the action of fermentation.

After giving many useful hints on subjects too diffuse for our Miscellany, he makes these very pertinent observations:

“It is from the higher classes of the community, from the proprietors of land, those who are fitted by their education to form enlightened plans, and by their fortunes to carry such plans into execution—it is from these that the principles of improvement must flow to the labouring classes of the community; and in all cases the benefit is mutual; for the interest of the tenantry must be always likewise the interest of the proprietors of the soil. The attention of the labourer will be more minute, and he will exert himself more for improvement, when he is certain he cannot deceive his employer, and has a conviction of the extent of his knowledge. Ignorance in the possessor of an estate of the manner in which it ought to be treated, often leads either to inattention, or injudicious practices in the tenant or the bailiff. *Agrum pessimum mulctari cujus dominus non docet sed audit villicum.*”

In the course of the work is given a very curious plate, illustrative of the peculiarities of form and outline, which distinguishes the different species of rocks and mountains, and the figures are so arranged as to form a scene resembling nature in its wildest state. This plate, which accompanies a general description of the geological constitution of Great Britain, and several others inserted in the work, do the artists great credit.

48. *Hobhouse's Journey through Albania, &c. (Concluded from page 357.)*

THE peregrinations of Mr. Hobhouse in the neighbourhood of Athens, and his remarks on the Romaic language, afford abundant matter of information and entertainment; as do his very pleasing descriptions of Smyrna and its neighbourhood. And we are happy to observe, that, in his passage to Smyrna from Athens, the learned Traveller very gratefully acknowledges the disinterested hospitality the British Naval Officers constantly afforded to their travelling countrymen.

From Smyrna Mr. Hobhouse proceeded to Constantinople in the *Salsette*; and having been detained at the Dardanelles, he visited the Troad, of which he gives an ample and very accurate description; and, after discussing the opinions of preceding Writers, inclines to the sentiments of Mr. Bryant; observing, that

“It has been remarked as a singular fact, that the map which Mr. Pope composed, merely from the perusal of the *Iliad*, is no bad representation of the Plain of the *Mendere*. It would be singular if it was a fact; but it is not. The Author of the *Topography of Troy* says he has not ‘*erred much*’ in placing his *Callicolone* near *Tchiblak*; but Mr. Pope’s map has no modern names; and if he did not make any considerable mistake, why do we find the *Callicolone* of Mr. Gell at *Atche-Keui*, four miles from *Tchiblak* by his own map? The fact is, that Mr. Pope’s picture (for it is not a map) bears not the least resemblance to the spot in question. Mr. Wood thought the change of position between *Sigéum* and *Rhœtéum*, must have been caused by the inversion of the Engraver’s plate; but there is no necessity for adopting such a notion. Our great Poet was not sensible of the difficulty or objection, which, as there was a consistency of error in his plan, was of so little importance, that he explained his own descriptions to the perfect satisfaction of himself, and also of his readers, until the discovery made by Mr. Wood. This is a sufficient proof, in my mind, of the facility with which these plausible arrangements may be made; and is an argument against the ready adoption of any theories applied to the spot in question, however ingenious, and at first sight satisfactory. If Mr. Pope’s chart answers to the descriptive part of the *Iliad*, without having the least likeness to the Trojan Plain of Strabo and the moderns, the consequent inference must be more favourable to the ingenuity

ingenuity of our Poet than to the conjectures of the Topographers. The praise and the blame bestowed upon him by Mr. Le Chevalier, who has devoted a chapter to the examination of his map, are equally futile and unfounded. He censures him for not having given a good representation of the Plain of the Menderes, when Mr. Pope had only endeavoured to follow Homer. He praises him, by saying, 'his notion is perfectly right respecting the situation of the Grecian camp between the two promontories, the confluence of the two rivers at no great distance from the ships, the general shape of the plain; the course of the Simois of greater extent than that of the Scamander, the distance of the city from the sea, and the two sources of the Scamander in the neighbourhood of the city. Now it is really laughable to observe, that in the map the camp is not between the two promontories; that there is in the actual plain no confluence of two such rivers as are traced by Mr. Pope; that the general shape of the plain is nothing like that in the plate; that, in making the course of the Simois of greater extent than that of Scamander, he was entirely wrong; that as to the distance of the city from the sea, the Translator's plan gives no scale, but represents it not far from the shore; and Mr. Le Chevalier could know as little about its actual site as Mr. Pope; and lastly, that the Poet, as well as Traveller, having, if the Plain of the Menderes is the Plain of Troy, mistaken the comparative length of the Simois and Scamander, was consequently quite erroneous in his delineation of the sources of the latter river. It may fairly move our spleen to behold the Author of the English Iliad, the model of severe taste and just criticism, enlisted by a French enthusiast, to fight under the banners of ignorance and presumption. Lady M. W. Montagu declared, that, viewing from Sigéeum the celebrated plains and rivers, she admired 'the exact geography of Homer, whom she had in her hand;' she found 'almost every' epithet he gives to a mountain or a plain, still just for it; and 'passed several hours in as agreeable cogitations as ever Don Quixote had on Mount Montesinos.' We may by this passage form an estimate of this pleasing writer's actual knowledge of Homer, and appreciate the real value of her testimony in favour of these famous Plains. Had, however, every subsequent traveller contented himself with such cogitations, and launched into these elegant and indefinite encomiums on the Poet, without endeavouring by researches and surveys, to illustrate, and, if I may use the expression, authenticate the Iliad,

the doubts of the Learned had never been awakened; Bryant had never written.—

Trojaque nunc stares, Priamique ark
alta maneres."

"What has been the state of Literature amongst the Greeks, since the establishment of the Romæle," says Mr. Hobhouse, "may be partly collected from the last edition of Fabricius's Greek Library. It appears that, in the course of one hundred and fifty years, that is, from the age of Zygomalas, so frequently mentioned, to the year 1720, there were ninety-nine persons thought worthy of being commemorated as learned men, by a writer of their own nation, Demetrius Procopius, of Moschopolis in Macedonia, who transmitted from Bucharest, in the month of June in the year alluded to, 'A concise Enumeration of the Learned Greeks up to that age, and of some then at his time flourishing.'"

A curious abstract of that catalogue, containing the outlines of each character, with a few notices collected from other places of the same book, is given by Mr. Hobhouse; who, throughout the work, evinces an ardour in the pursuit of knowledge in general, combined with a considerable degree of polished taste and refined understanding.

The volumes conclude with a long account of Constantinople and its inhabitants, and of the Turkish policy and government; and with an Appendix, in which is a good account of the Expedition to the Dardanelles, exculpatory of the Ministry by whom that unsuccessful expedition was projected.

49. Habington's Castara, with a Preface and Notes, by Charles A. Elton. Small 8vo. pp. 404. Baldwin, Murray, &c.

"THE late Mr. Headley, in the 'Biographical Sketches' prefixed to his 'Select Beauties of antient English Poetry,' speaks of Habington, as a writer, 'some of whose pieces deserve being revived;' and Sir Egerton Brydges, in his 'Censura Literaria,' has given a critical analysis of the Castara. Mr. Chalmers has reprinted the work in his enlarged edition of 'The British Poets,' and has pointed out its distinguishing merits with elegance and precision. As the poems are now only accessible in the body of a voluminous Collection, owing to the scarceness of the original copies, it seems desirable that they should be republished in a separate form. The present edition is printed from that which bears date 1640."

The Volume is neatly printed; and, in a "Prefatory Essay" of 38 pages, Mr.

Mr. Elton has not only given some good memoirs of William Habington, but has introduced a defence of the poetry of Pope against an insinuation "that a school of polished inanity has risen on the basis of his versification;" and an assertion of Cowper, that

"Every whistler has his tune by heart."

"Whether Homeric or not," says Mr. Elton, "the Poem of Pope is warmed with original fire: and the readers who nod with cold approbation over the heavy, blank interpretation of Cowper, hasten to refresh their attention, and stimulate their feelings, by the dignified and animated oratory of Pope's Achilles. Yet all this, we are told, is the effect of a meretricious 'dazzle of diction,' and a 'clock-work construction of verse!' Surely some respect is due to the public voice; and where the many are pleased, it is, at least, possible that the few may be mistaken. — These remarks may be thought to occupy a disproportionate space in an Essay ostensibly devoted to the merits of Habington. But, in re-editing one of our earlier Poets, I was anxious to escape the imputation of that antiquarian bias, which can see merit nowhere but in that which is obsolete: and I was not sorry to embrace an occasion of saying something in defence of a Poet, who, in his day, was revered by the learned, and esteemed by the wise; but whom it is now the fashion to pity for the poverty of his genius."

50. *Remarks on the Calumnies, published in "The Quarterly Review," on the English Ship-builders.* 8vo. pp. 44. Richardson.

IN the capacity of *Reviewers*, neither on this nor on any other occasion have we the slightest inclination to break a lance with our *Professional Brethren*. This cool and dispassionate Pamphlet, therefore, is noticed merely on account of the vast importance of the subject discussed in it—a subject, we fondly hope, that will long continue dear to the heart of every Briton—the wooden walls of Old England. On this account we warmly recommend these pages to an attentive perusal; earnestly hoping, however, that the Writer is not accurate in stating that "the ruin of the Ship-builders seems to be contemplated with triumph, as an act of justice; rather than with compassion, as one of hardship. Their interests are too worthless to be weighed in the scale by those who decree their destruction;" since, to use his own emphatic words,

"However harsh this judgment may seem, the evil which will befall them will be wide-spreading and general. Their interests are connected with the interest, safety, and glory of the State; and the circumstances of the country demand that a strict and fostering attention should be paid to the well-being of a manufacture which cannot, without the most imminent danger, be suffered to languish in neglect, and fall into decay. Experience has shewn how important are the exertions of the private builders; the events which have already occurred, may be again produced by time and accident; and were Britain reduced to depend for her Navy on the supplies to be derived from distant settlements, and from artificers whose prompt exertions she could not ensure, an age not far distant might see her attempting in vain to raise the Trident she could no longer wield, and fruitlessly endeavouring to reanimate those energies which have hitherto astonished and controuled the world."

51. *Review of Mr. Gandolphy's First Letter to Dr. Marsh, and the Reply of the latter: including some dispassionate Remarks on the great Question now before the Publick, of Catholic Emancipation;* 8vo. pp. 16; printed by Law and Gilbert.

MR. Lefroy (see page 445.) could scarcely expect that we should copy the sixteen pages of his Pamphlet; but we shall point out their purport. The titles of the Works reviewed are,

1. "Congratulatory Letter to the Rev. Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge, on his judicious Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible; together with a Sermon on the inadequacy of the Bible to be an exclusive Rule of Faith; inscribed to the same. By the Rev. Peter Gandolphy, Priest of the Catholic Church, 1812."

2. "A Letter to the Rev. Peter Gandolphy, in confutation of the opinion that the vital Principle of the Reformation has been lately conceded to the Church of Rome: with a Postscript, containing Remarks on the Consequences which must result from the Concession of the Catholic Claims. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge, 1813."

"Four Questions," says Mr. Lefroy, "are suggested to my consideration by the publications before me:—1. Whether Mr. Gandolphy has fairly identified Dr. Marsh's sentiments with those of the Roman

Roman Catholic Church?—2. Whether such sentiments are the sentiments of the Church established in this country?

—3. Whether a Church established upon, or maintaining Roman Catholic principles, can ever form an integral part of, or be received into political connection with a free government without danger to the subjects of that government?—4. Whether the doctrines or pretensions of the Roman Catholic Church are tenable by that, or any other Church, as being founded in or warranted by revelation?

—A few general remarks on each of these questions, notwithstanding their importance, is all that my time will allow."

The several Questions are then calmly and candidly discussed; and the Reviewer's conclusion is,

"That the investment of any branch of the Christian Church, with absolute and compulsory religious authority, is totally opposed to the scope, design, the letter and the spirit of the Gospel; that every member of that Church, that is, every individual believer, will 'stand or fall to his own Master,' and is not amenable for his spiritual opinions to the judgment of man, as the Roman Catholics have invariably made, and, to the best of my knowledge and belief, still continue to make every one within their power. That God in the Christian dispensation is 'no respecter of persons,' or of outward and formal distinctions, and that the material part, that is, the external shape and constitution of a Christian Church, must be determined by every separate community, according to their respective circumstances, upon the ground of religious expediency only; and that the doctrines and pretensions of the Roman Catholic Church to spiritual superiority and divine authority, are as heterodox to revelation and truth, as they are essentially incompatible with, and decisively subversive of, both civil and religious liberty."

52. *Account of the General Institution established in Birmingham, for the Instruction of Deaf and Dumb Children; including Rules of the Society, and a List of the Patrons, Officers, and Subscribers.* 12mo. pp. 45. J. Ferrall, Birmingham.

THIS is an interesting account of a most admirable Institution indeed; but the limits of our multifarious publication preclude us from entering fully upon the discussion of its immediate obvious merits, and the probability of the vast and incalculable National benefits to be derived from the

plan, when matured, as we doubt not it very soon will be, under the care of Mr. Thomas Braidwood, formerly of Hackney, Middlesex: a gentleman whose splendid talents as a skilful instructor are surpassed only by his humanity, patience, tenderness, and suavity of disposition.

The *origin of the Society* is affecting:—In the Autumn of 1812, a Lecture was delivered in the rooms of the Birmingham Philosophical Institution, by Dr. De Lys, on the instruction of the Deaf and Dumb. To illustrate some of the principles of this sublime art, and, at the same time, to afford an example of their efficacy in practice, the Lecturer introduced a *deaf and dumb* child, to whose instruction his friend Mr. Alex. Blair and himself had given considerable attention. The name of this child is Jane Williams. She was, at that time, eight years old, and has been *deaf and dumb* from her birth.—The audience at the Lecture were much interested by this little child. Her appearance was remarkably engaging. Her countenance was full of intelligence, and all her actions and attitudes in the highest degree animated and expressive; while the eagerness with which she watched the countenances of her instructors, and the delight with which she sprang forward to execute or rather to anticipate their wishes, afforded a most striking and pathetic spectacle. The Lecture, and especially the living exhibition, excited a very general and enthusiastic desire, that some means should be found of completing what had been so ably begun; and of extending similar advantages by a still more masterly process to numberless other children in the same unfortunate situation. Another more general meeting was, therefore, held on the 4th of December, 1812, at which the present glorious Institution was established.

Even when many very respectable candidates for the office of Teacher had offered themselves, the high reputation of Mr. Braidwood, grandson of the celebrated master of the same name (*the founder of the art*), and son of Mr. John B. of Hackney, was such, as to make the Gentlemen of the Committee extremely solicitous to ensure his zealous co-operation and commanding services. A correspondence arose, which terminated in success;

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cess. The liberal-minded Committee were not to be deterred from making their offer, by the certain prospect of incurring a greater expence than they had at first contemplated; they regarded Mr. B.'s acknowledged skill in the art which had been in the possession of his family for three generations; and they justly thought that if, by his agency, they could introduce it in an advanced state into the School, which would thus acquire at once a distinguished character, they should much better fulfil the intentions of their constituents, than by the more frugal appointment of an inexperienced person, who must undertake the same difficult task under infinite disadvantages, and with comparatively little probability of giving general satisfaction.

Among the "Rules and Regulations" established by the general meeting, held in Birmingham, on the 28th of January, 1814, we were glad to perceive one article that, we conceive, will completely obviate all the hustle and toil of election of children, so lamentably conspicuous at *The London Asylum* [where a very active and troublesome canvas is carried on; inasmuch that, in many instances, the parents or friends of a child have been compelled to take the trouble to secure no less than *three thousand votes*!]

Art. X. orders,

"That so long as day-scholars only are admitted, the appointment of the children shall rest with the Committee; but that when the funds of the Institution will admit of receiving and supporting children in an Asylum provided for that purpose, the admission of objects for such Asylum shall be with the members of the Institution at large, *by lot*:—the Committee to decide, in all cases, upon their competence for admission."

His Grace the Duke of Devonshire is President of this great National Establishment, giving one hundred guineas as a pledge of his cordial approbation. *Hæ tibi erunt artes*. May the blessing of the Almighty overshadow this good work of Man's device! and may its humane "Patrons, Officers, and Subscribers," find their sweet reward in the diligence and fidelity of their teacher, in the testimony of their own consciences, and in the favour of approving Heaven!

Mrs. Braidwood [mother of the worthy master] conducts an excellent private school for the *Deaf and Dumb* children of the opulent, at No. 7, Great Ormond-street, Queen's-square, London; whither preferably we recommend young Ladies to be consigned.

W. B. Chelsea.

53. *Baily on Life Annuities and Annuances, &c.* Continued from p. 264.

CHAP. XII. *Practical Questions to illustrate the Use of some of the preceding Problems.*—Our first remark on this chapter is, that Mr. Baily's Questions are proposed in the form of Problems.

Such a collection of questions as is here proposed, cannot be said to be unsuitable to *A Treatise of Life-Annuities*, in which the Author promises to give "all that is useful or interesting on the subject," although it can hardly be said to be necessary. For, the Algebraist, who understands the investigations of the theorems given in the preceding chapters of this book, will need no illustration of them by numerical examples; and the person who is not so qualified by mathematical learning is wholly unfit to undertake such calculations. But even if we allow the propriety of inserting such a collection of questions, still we must say that the Author has not paid due attention to what the Logicians call Method. To many of the rules, given in the preceding chapters, numerical examples are subjoined. For like examples of the use of other rules, the reader is referred to the XIIIth Chapter!

It will hardly be imagined that we have leisure to examine all the arithmetical work which appears in 107 pages (the number occupied by this Chapter), or that we would so bestow our time if we could afford it; but, knowing by experience that Mr. B.'s pretensions to accuracy far exceed his performances, we have had the curiosity to examine some of them, and have discovered such errors in them, as must not be passed over in silence.

In page 361, Mr. Baily represents £5. *per Centum per Annum*, as the rate of compound interest which ought to be allowed to the purchasers of *Endowments of Children*. Now it is obvious that the rate of interest of money is governed by the price of the Stocks,

Stocks, which varies almost every week: and it is not more than twenty years since the Consolidated Stock of the 3 per Cent. Annuities was nearly at *Par* (to use the Stock-Broker's phrase), or that the interest of money was but little more than £3. *per Centum per Annum*. It is evident also, that, whatever rate of interest is allowed by an Insurance Company in their agreement with the purchaser of an Endowment of a Child, by that rate will their property be affected till the expiration of the term agreed upon, or the death of the child; and that, therefore, they ought to look forward, and consider what the average rate of interest will be during that period (which, for young children, will not be less than twenty years), and take care not to allow a higher rate (nor indeed quite so high a rate) to their customers: otherwise, their capital will soon be diminished, and in time exhausted.

The average rate of interest, "one year with another, whether of war or peace," Mr. B. has fixed at £4. *per Cent.*, as may be seen in p. 102 of his *Doctrine of Interest and Annuities*, published in 1808; yet, he now blames the *Globe Insurance Company*, and the *Provident Institution*, who have actually allowed the rate of £4. *per Cent* (compound interest), for not allowing £5 *per Cent.* to their customers!

In our remarks on the preceding Chapter, we observed that Mr. B. had taken the words *Deferred Annuity* sometimes in one sense and sometimes in another, in the theoretical part of his work; we here find that he has done the same in the practical part also, and has even used the term in both senses in the solution of the same problem; which confusion of ideas has occasioned considerable errors in the answers which he has given to several questions. We will point out a few places in this Chapter, where the different use of the term, and the confused use also, may be found. The Vith question is,

"To find the value of a *Deferred Annuity* on any single or joint lives." P. 376.

In the general solution which Mr. Bailey has given of this problem, he plainly takes the term *Deferred Annuity* in the sense in which Dr. Price and Baron Maseres had used it.

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His first example is as follows:

"A person, aged 20, wants to purchase an annuity for what may happen to remain of his life after the term of 30 years: what is the present value of the same, reckoning interest at 4½ *per cent.*, and the probabilities of life as observed by *M. De Parcieux*?" P. 377.

And the answer which he gives to this question is 2.272, "the number of years purchase required;" which answer is true on the supposition that the first payment of the annuity is to be made at the end of the 31st year after the time of the purchase, or when the person, on whose life it is granted, has completed the 51st year of his age: and this also is the sense in which the term *Deferred Annuity* is used by Dr. Price and Baron Maseres.

His second example is,

"A man now aged 46 will, at the end of 10 years, come into possession of an annuity on his own life: what is the present value of the same, reckoning interest at 4 *per cent.*, and the probabilities of living as observed in *Sweden*?" P. 377.

At the *Globe Insurance Office* this would be called an annuity deferred for 10 years; but by Dr. Price and Baron Maseres, it would be said to be deferred only 9 years.

The answer which Mr. B. gives to this question is 5.093, which is erroneous, this being the number of years purchase when the first payment of the annuity is not to be made till the end of the 11th year. The true answer is 5.6164, which exceeds 5.093 by 0.5234, or something more than the half of one year's payment, or about an eleventh-part of the whole.

The fourth example is,

"A man aged 46, together with his wife aged 40, are entitled to an annuity on their joint lives, to commence at the end of ten years: what is the value of their interest therein, taking the probabilities of life as observed in *Sweden*, and the rate of interest at 4 *per cent*?" P. 378.

Mr. B.'s answer to this question is 3.511, which is the number of years' purchase of an annuity, on the same joint lives, to commence at the end of 11 years. The true answer is 3.9577; and Mr. B.'s error is about 0.446 of a year's payment, or about a ninth-part of the whole.

In the answers which Mr. Bailey has given to all three of these questions, he has evidently taken the term *De-*
ferred

ferred *Annuity* to have the same meaning as it has in the writings of Dr. Price and Baron Maseres, although two of them plainly require that it should have the other meaning which we have explained above, and which is now more common in the *Annuity-offices*. Had Mr. B. discovered such errors in any other book, we believe he would not have hesitated to pronounce the Author of it so ignorant as not to understand his own questions.

In a *Scholium* to the *Solution* of the Vth question, Mr. B. proposes to shew what annual payment, during the term for which the annuity is deferred, (the first payment to be made at the time of the purchase, and the rest at the end of each succeeding year of that term, provided that the life on which it is granted continues so long) is equal to the present value of such deferred annuity; and gives the following rule for finding it:

"Divide the value of the annuity in a single payment, by unity added to the value of a similar temporary annuity for one year less than the given term: the quotient will be the annual payment required." P. 379.

Now this rule is true only in the case when the annuity commences at the end of the term for which it is said to be deferred; so that, in laying down this general rule, Mr. B. takes the words *Deferred Annuity* in the sense in which they are now commonly used at the *Annuity-offices*, and supposes the annuity to commence one year sooner than was meant by Dr. Price and Baron Maseres.

Mr. B. then gives examples, in which part of the calculation is made on one of the before-mentioned suppositions, and part on the other, and consequently his results are erroneous. We will produce a few of the examples, and correct the errors which we find in them. His first example is,

"A person aged 20, wants to purchase an annuity for what may happen to remain of his life after the term of 30 years: what sum ought he to give *annually* to the end of that term [if he should live so long] in order to have the same assured to him; reckoning interest at $4\frac{1}{2}$ per cent, and the probabilities of living as observed by *M. De Parcieux*?" P. 379.

The first part of the arithmetical work, in answer to this question, is made on a supposition that the annui-

ty is to commence at the end of the 31st year, after the time of purchase; the second part of it is made on a supposition that the annuity is to commence at the end of the 30th year after the time of purchase; so that the 30th term of the series, which expresses the value of the annuity on the life proposed, is wholly lost, and consequently Mr. B.'s answer, which is 0.150, is erroneous on either supposition. On the first supposition, the true answer is 0.1479; on the second supposition, the true answer is, 0.1624, for the value of the annual payment.

A similar confusion of ideas, contradiction of suppositions, and error in the result, is found in his calculation of the second example, which is as follows:

"A man aged 46, and his wife aged 40, are entitled to an annuity on their joint lives, to commence at the end of 10 years, but are willing to surrender their interest in the same, for an equivalent annuity (commencing immediately) during such term: what ought that equivalent annuity to be, reckoning interest at 4 per cent, and the probabilities of living as observed in *Sweden*?" P. 380.

Mr. B.'s answer to this question is 0.479; the true answer is 0.5401, which is the value of the annual payment.

We have observed other errors in Mr. Baily's calculations; but those which we have already pointed out may be sufficient.

CHAP. XIII. *On Schemes for providing Annuities for the Benefit of Old Age, and of Widows.*—On this part of the Doctrine of Life Annuities little can be said after Dr. Price and Baron Maseres. Mr. Baily therefore has, very properly, given extracts from their writings, together with his own observations, which will afford useful information to those who are desirous to make provision either for themselves in old age, or for their widows, or for any other person after their decease.

CHAP. XIV. *An Account of the several Companies, established in London, for Life Assurances, &c.*—This Chapter seems to have been written chiefly for these three purposes:—1. To increase the bulk and price of the book. 2. To serve, when published separately, (as it was before the rest of the work) with an arrogant preface and

and puffing advertisement, to promote the sale of the book. 3. To afford the Author an opportunity of gratifying his malevolence to some of the Insurance Companies.

We are no advocates for or against any of those Companies; nor have we much more knowledge of their plans and funds than may be had from their printed proposals, and the acts of parliament which some of them have obtained: and it appears not that Mr. Baily's information on these points is more extensive. The printed proposals of those Companies may be had gratis at their offices, and each of the acts of parliament for a few pence; so that they who desire this information may easily get it. It should be remarked, however, that, although some of those Companies pretend, in their advertisements, that they have very large *Capitals*, we have reason to think that the *Globe Insurance Company* is the only one which actually has *One Million Pounds Sterling*; Mr. B. seems to be of the same opinion; yet this very Company appears to be an object of his malevolence.

Mr. Baily is wholly unknown to us by any thing but his writings, and has given us no other cause of favour or displeasure than we find therein. We therefore feel ourselves unbiassed by any partiality, while we point out a few more inaccuracies.

Mr. Baily, speaking of the *Tables of the Rates of Insurance on Lives*, published by the several Companies, has these words:

"These rates are all deduced from the *Northampton* observations, and at the rate of three per cent. interest. By thus computing the values from the lowest probabilities of life, and at the lowest rate of interest, the rates become, in most cases, full a third more than they ought to be when calculated from the more correct tables of the probabilities of life as observed in *Sweden*, at the rate of four per cent. interest; and still more do they differ from the true value as deduced from the probabilities of life as observed by *M. De Parcieux*, at the same rate of interest." P. 508 of the Book, and p. 30 of the Pamphlet.

On this passage we have to remark: 1. That Mr. B. here represents the *Northampton* table as that which shows the lowest probabilities of life; yet it appears, from p. 522 to 527, of this very book, that there are several

other tables which shew a lower probability of life than the *Northampton* table. And this false assertion concerning the *Northampton* table (and thus contradicted by himself,) is repeated more than once in this Chapter!—2. That there is no proof that the *Swedish* table shews the true measure of human life in this Island.—3. That no Insurance Company can alter their rates of insurance so often as the interest of money varies. If, therefore, they allow 4 per cent. to their customers, while they can make but little more than 3 per cent. themselves, their Stock (even without the charges of the rent of offices, and the salaries of clerks) must soon be diminished.—4. That the probabilities of the duration of human life, as shown by *De Parcieux's* table, are too high for the inhabitants of this Island; and, consequently, if the rates of insurance were grounded upon that table, and interest of money at 4 per cent. were allowed, while the insurers themselves could make no more of it, (and that is the highest average rate of interest which Mr. B. will allow, as we have already noticed) their ruin must ensue!—and with it the ruin of many widows and orphans, whose husbands and fathers had purchased Annuities and Endowments for them.

And higher up, in the same pages, (508 of the Book, and 30 of the Pamphlet) Mr. B. censures the Insurance Companies for not making the same allowance to their customers as they do to their agents in different parts of this Island, which he states at £5 per cent. on all insurances. He says, "If the Company can afford to allow it to the agent, it surely can afford to allow it to the principal!"

We think it may be doubted whether the allowance to agents be so large as is here stated. But, whatever it is, if it be as much as their employers can afford, and if the whole of it be given to the customers, surely Mr. B. can calculate, without any error, that nothing will remain for the agent, except the honour of the name!

In this Chapter also (p. 512 and 513 of the Book, and 34 and 35 of the Pamphlet) Mr. Baily represents Table XL. in the second Vol. of Price's *Observations on Reversionary Payments*, (the sixth edition) as computed by Simpson's approximation, and not by a rule