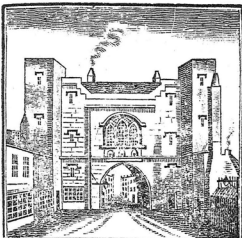


THE GENTLEMAN'S MAGAZINE :

LONDON GAZETTE
GENERAL EVENING
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Times M. Advert.
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Embellished with beautiful Perspective Views of GREAT FONTMEL CHURCH, co. Dorset;
and of the Building erected in DEAN FOREST for Divine Worship
and for the Education of Children.

By SYLVANUS URBAN, GENT.

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INDEX INDICATORIUS.

A TRAVELLER requests some account of SOUTHWOLD in Suffolk.

ACBAR says, he has for some time past been making a list of persons who have died at the age of 100 or upwards; and has observed that more Women than Men live to 100, and that Men live to greater ages than Women. He asks whether the observation has occurred to others.

We have to the full as bad an opinion as our Correspondent P. can have, of the Newspaper from which he has selected some highly offensive articles. But the proper place for information is at the office of the Attorney General; and the ablest Reviewer is the Lord Chief Justice.

Having lately seen a beautiful miniature picture of Colonel GEORGE FLEETWOOD, one of Oliver Cromwell's officers, painted by Samuel Cooper in 1647, from which the Editors have obtained a highly finished engraving, they will be obliged to any Correspondent who will favour them with an account of the date of the death of Colonel George Fleetwood, and where he was buried. [See our *Wrapper*.]

A Correspondent begs an Answer to the following case: Suppose A. B. the female representative in blood of an antient family, to marry C. D. a man with no family arms. The issue of such marriage would unquestionably be entitled to *quarter* their mother's arms; but, having none paternally, have they a right to bear them singly.

Dr. HODGSON asks, What condiment does Professor Link mean to describe by *Pichurim Bohne*. Trav. in Spain, Eng. Transl. p.198. 8vo. German he understands pretty well, but has not seen the original.

AN HEREDITARY FRIEND requests any of our Correspondents to give a hint which might lead to the tracing of the Family of the Rev. David Pratt, rector of Plumpton, Northamptonshire, 1710, and also for more than half a century vicar of Blakesley in that county. He was twice married, and had twenty-four children, one of whom, it is believed the youngest, was at an early age, Dean of Cloyne in Ireland, and vicar of Christ Church, Cork. This man's name was William. He had been educated at Eton, on the Foundation; and, though eligible for King's College, Cambridge, went to Wadham College, Oxford. Some of his brothers went to the East Indies. William died in 1770, aged 39.

LANCASTRIA asks, Of which Lancashire branch of the Ashton family was John Ashton, esq. Privy Purse to the Queen of James II. and Paymaster of Pensions to the King;—seized, together with Lord Preston and Mr. Elliot, anno 1691, when going to King James?—Whether his father was Edmund Ashton the Baronet? and to whom John Ashton was married, and whether he left any children, and what place was his residence?—Also, Whether any thing ever transpired, from any documents belonging to any of the parties who were engaged in so mysterious a plot, throwing any light upon a subject by which Mr. Ashton became the unfortunate victim, and Lord Preston, the great actor, obtained pardon: for, when the rage of Party has subsided, and the heroes of the times are dead, papers are sometimes discovered by executors and relatives that enlighten the subject more than all judicial investigation.

METEOROLOGICAL TABLE for June, 1814. By W. CARY, Strand.

Height of Fahrenheit's Thermometer.

Day of Month.	8 o'clock Morning.	Noon.	11 o'clock Night.	Barom. in. pts.	Weather June 1814.
Ma.	°	°	°		
27	45	58	51	29, 80	cloudy
28	52	65	55	, 60	fair
29	58	64	47	, 78	fair
30	56	67	52	30, 10	fair
31	54	66	48	, 02	fair
J. 1	47	60	47	29, 92	fair
2	48	56	46	, 87	foggy with r.
3	51	54	45	, 75	rain
4	50	52	48	, 82	rain
5	50	51	46	30, 00	cloudy
6	50	52	47	, 01	cloudy
7	46	51	44	, 02	cloudy
8	49	54	46	, 04	cloudy
9	43	59	47	, 06	fair
10	52	63	48	, 05	fair
11	54	62	53	29, 92	fair

Height of Fahrenheit's Thermometer.

Day of Month.	8 o'clock Morning.	Noon.	11 o'clock Night.	Barom. in. pts.	Weather June 1814.
June	°	°	°		
12	55	70	56	29, 76	fair
13	57	70	56	30, 03	fair [in night]
14	68	79	67	29, 92	fair, thunder
15	60	70	56	, 80	cloudy
16	56	69	54	, 92	showery
17	55	64	53	30, 08	cloudy
18	54	60	52	29, 96	showery
19	56	56	51	, 85	rain
20	51	57	52	, 75	cloudy
21	54	58	51	, 80	cloudy
22	51	57	56	30, 02	cloudy
23	52	57	51	, 96	cloudy
24	51	55	51	, 51	cloudy
25	50	56	54	, 30	cloudy
26	51	55	52	, 10	cloudy

THE GENTLEMAN'S MAGAZINE,

For J U N E, 1814.

Mr. URBAN, Bristol, June 11.

IT cannot have escaped the attention of your readers, that, during the late struggle which Great Britain has so magnanimously maintained, and which has so gloriously terminated in the emancipation of almost every European power, the ascendancy of French influence has been frequently attributed to the pre-eminence which its Language acquired over every State with which France could form the slightest alliance. I should be sorry to interrupt the universal harmony which the happy change in affairs has created throughout the kingdom; but, as it is equally the duty of every man, who has the welfare of his country at heart, to watch her interest as attentively in prosperous as in adverse times; I cannot pass over in silence the disgust I have lately felt, on reading the dispatches of our different diplomatic agents, to find them so constantly interlarded with French phraseology. "Marshals Soult, Suchet, and Angereau, have sent in their *ADHESION* (*Anglicè* adherence) to the new Government." And so my Lord Castlereagh, in relating the entrance of Monsieur into Paris, must say, "that none of the Allied troops joined in the *Cortege*," Oh fie! fie! what Englishman would wish to deal in such contraband ware? I would have Europe to know, that we speak a language as plain and as copious, as commanding and as capable of expressing our ideas, as she has found us to be a Nation able to contend by our openness and sincerity, our generosity and courage, with the whole of Europe in arms against us.

The political influence of France, without doubt, first spread its Language among other states; but it is equally certain that the prevalence of the Language materially contributed in return to extend the political influence of the Nation. Whoever learns a Language as an accomplishment, naturally forms a partiality for it, and for whatever is connected with it. Hence arises the prejudice which

every well-educated person entertains for the Roman and Greek Nations: we are seduced by our admiration of their Languages, and transfer our partiality to the people who spoke them; and, in reading their histories, we insensibly take part with them against their enemies. Even in maturer years, when classical enthusiasm is tempered by a knowledge of the world, and we begin to find that justice was not always on the side of Greece and Rome, let every man ask himself, if he does not still retain somewhat of his early prejudice. What other cause can be assigned, why we regard the modern Greeks with more interest and affection than we regard any other Nation under similar circumstances of subjection? We transfer to them the partiality we conceived for their forefathers. The same cause has unquestionably produced similar effects in our own times: the French Language had been for some time considered by well-educated persons, in a great part of Europe, in some degree as a classical acquirement; and they naturally regarded with favour the people who spoke in common what they had always considered as the work of a superior education. "It could not but appear strange to me," says a Swedish traveller, on first landing in France, "to hear the ordinary burghers and peasants speak in common the Language, which in other countries is peculiar to the gentry*."—From these sentiments it came to pass that, through the most parts of Europe, the superior ranks of society were, at the commencement of the Revolution, well disposed toward the French nation; and either favoured their principles and progress, or did not join in such a vigorous opposition by which they might have been checked.

Nor was this the only advantage which the French gained by the prevalence of their Language. When it began to be adopted in the Courts of Europe, it gave them a decided supe-

* Thurnberg's Travels.

riority in negotiation. Their agents of every denomination were more easily and more intimately admitted into social intercourse, wherever they were stationed; their Language being considered as fashionable, men and more especially women of rank were pleased with their acquaintance; important information on the state of parties was consequently acquired, and factions formed in the very cabinets of Princes. In the immediate neighbourhood of France, the advantage was more conspicuous, because much greater numbers of the inhabitants spoke French; insomuch that, at the invasion of the Netherlands, one of the French Generals informed the Directory, that the province in which he was stationed was already prepared for an union, because more of the inhabitants spoke French, than in some of the antient provinces of France.—Hence arose a still more fatal consequence; the soldiers of other Continental states, by speaking French, carried French manners and principles into the armies of their country; from which followed correspondence with the enemy, treasonable information, dislike to the service, desertion and treachery in the field.

It cannot be doubted, therefore, that the prevalence of the Language materially contributed to the ascendancy of the Nation; and the purposes to which France for years past has employed this ascendancy, the unparalleled atrocities which she has committed, and the deliberate and regular system of tyranny which she has attempted to establish over all the Nations whom the wrath of Heaven has placed within her reach, are all reasons which most imperiously call upon every part of the civilized world to restrain this Power within such limits, as may at least be consistent with the security of other states.

For more than a hundred years it cannot be denied, that the establishment of a general Empire over Europe, of which France should be the metropolis, has been the object of all the ruling men of that Nation, under every form of Government to which it has been subject: and it was deplorable to observe the ignorance or the apathy of those, who considered this as a visionary scheme impossible to be executed. That it is

the finger of Providence alone, which in the most miraculous manner has rescued Europe from such a state of vassalage, few will now be hardy enough to deny. But what has been already done may be repeated; for the powers and passions of men are the same for ever.

For nearly 800 years past, Great Britain has borne a principal part in the transactions of Europe; in arms, in policy, in arts and science, in morals and manners, every Nation has regarded our country as a respectable member of the European confederacy. Our antient Rival did the same in her generous days, till she fell under the base dominion of low-born men, who, with a hatred bordering on insanity, avowed their wish to do that which the Spartan King refused to do—to put out one of the eyes of Europe. Great Britain however has now sufficiently shewn, that she has the spirit and the power, not only to protect herself, but to assist other Nations in asserting their independence; and, thanks to a beneficent Deity, she has at length reduced the overgrown Power to its former state.—And now that the object is attained, and the Nations of Europe happily find themselves in a situation to deliberate on the means of preventing France from ever regaining this excessive preponderance; while they secure themselves by new political regulations; while they resume the policy of their ancestors, which they so unwisely relinquished, it may surely at the same time be useful for them to attend to the progress which the Language and Literature of France have long been making, and by appropriate means to counteract it.

The prevalence of the French Language was always the means of sending their books into every part of Europe; and by their books those political and irreligious opinions were disseminated, which prepared the way for the invasion of their armies. No prudent statesman will consider the *Pursuits of Literature* as a matter of indifference to the Commonwealth. Montesquieu observes, with great appearance of truth, that Epicurean principles, which began to prevail towards the latter end of the Republic, had contributed much to corrupt the morals of the Romans. How much more reason have we to watch with anxiety

anxiety the fashion and progress of literary opinions, who live in an age when learning is spread through every rank of society, in a degree far greater than it ever was, or possibly could be, among the Romans! Religion, morals, and politics, form of themselves no small part of Literature, and are remotely or immediately connected with almost every other branch; and since it is most evident that we are good men and good citizens according to our opinions on these subjects, it is the duty of every well-ordered Government to give a right tendency to the public opinion on these important points. Europe cannot but lament, that this prudence was neglected by the Government (or at least by the governing persons) of France, for many years before the overthrow of the Monarchy. To prevent the publication of pernicious opinions was perhaps not very practicable; for they appeared in every form, in Encyclopedias, in antiquarian researches, in systems of education, in Persian letters, in poems, in novels, &c.: but for princes, ministers, and nobles, the great and the rich, to patronize their authors, to invite them to their intimacy, to recommend their persons, their opinions, and their practices, to the fashionable world, to form them into a regular party in opposition to the constituted Clergy of their country, presents the melancholy prospect of a madman setting fire to his own house, and involving all around him in the conflagration. This gross error in conduct contributed materially towards the first Revolution; since which event, the flood of impiety and disloyalty, which has proceeded from the French press, first inundated Europe, and then spread over the Nations which could read the Language. Surely, when we endeavour to account for the feeble exertions which the Continental Powers at one time made to stop the progress of the common enemy, much must be attributed to this cause.

If the Language and Literature of France have therefore really contributed to its ascendancy, it deserves to be considered by all other Nations, whether it might not contribute to their future peace, if some discouragement were given to the practice of making use of it. It is too much

the custom, even in Britain, to make the acquirement of it a part of ordinary education; and it would be well, if some difficulty were thrown in its way. Let the Princes and the Governments of Europe understand at last, that difference of Language forms the grand distinction between Nations; and, if they wish to prevent their citizens and subjects from coalescing with their enemies, let them in the first place themselves abjure and discountenance in others, the disloyal and unpatriotic custom of speaking and writing a rival Language. Each will find his glory and his safety in ruling over an undivided people, each will live in the midst of his countrymen. Some general Language, it must be allowed, is necessary for the public and private communications between separate Nations; and since the Latin Language was formerly used as such, no sufficient reason can be assigned, why it should not again be introduced for the same purpose—especially, if there be any spirit remaining in Europe, let all public transactions with foreign nations be carried on in that Language. If it were restored to its former place in diplomatic writings and negotiations, one instrument of dominion would be removed; and the several Nations of Europe would meet in the cabinet on more equal terms. We cannot but admire the spirit of our ancestors, however we may lament their political errors, who, at one period of our history, refused to treat with foreign Nations in the French, or any other modern Language, considering it as a confession of inferiority; and Milton's pen proved, that the Latin tongue was fully capable of expressing the relations of modern States with each other.

“But the publication of the *Tenure of Kings and Magistrates*, reviving the fame of his other books, and as well shewing the excellency of his style and capacity, as his affection to the good old cause, he (*Milton*) was made Secretary to the Council of State for all foreign affairs: for the Republic scorned to acknowledge that sort of tribute to any Prince in the world, which is now paid to the French King, of managing their matters only in his Language; and took up a noble resolution, to which they firmly adhered, that they would neither write
to

to others, nor receive their answers, except in the Latin tongue, as being common to them all, and the properest in itself to contain great things or the subject of future pens. None could be found more fitted for such a post than MILTON, who quickly gained no less reputation to himself, than credit to the State that employed so able a person."—*Life of Milton, prefixed to his Prose Works.*

Some little difficulty indeed, would occur in fixing names to many characters and things of later times; yet a vocabulary of such words might in a short time be completed by competent persons, and when it was published by authority, the difficulty here mentioned would be at once removed. The importance of the subject will, I trust, be sufficient apology for the length of my remarks. The reader, who may wish for further information upon it, will find many pertinent observations, and a specimen of the Latin language accommodated to modern use, in a small pamphlet published a few years ago by a Reverend Gentleman of Bristol, entitled "*Latium Redivivum.*"

I cannot however conclude without recording a circumstance that I consider highly to the credit of the Prince Regent; *viz.* That, in most of the conversations which he held with Louis XVIII. previous to his departure, they were carried on in the English language. The Duchess of Oldenburgh also, with that true politeness which has gained her the admiration and esteem of all who have had the honour of conversing with her since her residence in England, requested of a friend of mine, who was conducting her through one of the public offices in London, that he would converse with her only in the English Language, which she had long admired and studied.

Yours, &c. J. M. GUTH.

Mr. URBAN, June 10.

ON the subject of the Canonical Hours for solemnizing Matrimony, I feel much obliged to your two first Correspondents, who have handsomely offered all the information in their power; but Clericus has mingled rather too much contempt in his Letter, to deserve my thanks. His unworthy insinuation, that I must have neglected the time when I was

a Deacon, and his accusation, that I have quoted books without examining them, add nothing to his arguments; and consequently he might without any inconvenience have omitted them. But I am willing to consider it a faulty manner which he has fallen into, and perhaps without intention to offend. He tells me, that, had I examined the books alluded to, the Marriage Act would have referred me to the Rubrick. It is very true. But what is to be learned in this matter from the Rubrick? Can he say, that the Rubrick orders a Marriage by Banns to be celebrated between the hours of 8 and 12? And Burn will send me to the 62d Canon. To that I applied in the first place, as supposing I should there find full satisfaction; but the interpretation of the Canon had been stated as the ground of the doubt, and I found the sense of it by no means clear. The word *Licence* in the beginning of it being followed in the latter part by the words *so licensed*, certainly appears to restrain the hours mentioned to that kind of marriage; and I have heard of one instance, in which they were so interpreted, and the sincerity of the interpreter evinced by his acting upon that interpretation. Had the word *Faculty* stood alone, and opposed to *Banns*, there would have been less room to doubt, whether "*so licensed*" could refer to both. And it would have been nearly as clear, had the words in the Canon been as Clericus quotes them: "without a Faculty, Licence, or Banns." But the real words of the Canon are, "without a Faculty or Licence, except the Banns have been published," &c. which, when referred to by *so licensed*, makes a great difference. Nor is this difficulty lessened by passing on to Canon 102, which treats of a marriage by Licence alone, without any notice of one by Banns, where the hours are particularly specified. This seems again to confine the hours to the marriage by Licence. I need not mention, that the greater publicity of a marriage by Banns gives some colour to the supposition.—Nothing is farther from my thoughts than wishing to mislead any of my younger brethren. I have said, that I have always myself been punctual as to time in this matter, and that I have observed all my neighbours to act in

in the same manner. And I am persuaded, that there must have been very good grounds for this practice, or it never could have been so universally acceded to; but, as they do not clearly appear, it must be worth our while, if possible, to discover them. And I was in hopes that I had fully succeeded. For I have not been idle myself, when I had set others to work. The Rubrick speaks of a *Time* for solemnizing Matrimony. "At the day and *Time* appointed for the solemnization of Matrimony, the persons to be married," &c. Now the *Rubrick* might justly be supposed to be so much older than the Canons, as from the beginning of the reign of Elizabeth to the first year of James. And in that it might not be considered necessary to specify the hours, between which the service was to take place, as the time, customary before the Reformation, had been adopted and continued. In the Canon, therefore, the time of a marriage by Banns did not require to be noticed, having been so long established; but some irregularities under Licences might have called for a decisive regulation. But I have discovered, in the course of my inquiries, that the words "and *Time*" do not form a part of the original Rubrick. I have an old copy of the Prayer-Book, in which the Rubrick is, "at the Day appointed." The date of this Prayer-Book is torn out. But it is printed in the same type with a copy of the Bishops' Bible, with which it is bound up. The date of the Bible is 1585. It is highly probable then, that these words were inserted in the last Review, at the time of the Restoration. And if so, there can be no doubt, that they refer to the Canon 62, whatever may have been the original meaning and intention of the Canon. By this Rubrick it is certainly made the rule of a marriage by Banns, as well as by Licence. Whentley only gives a general view of the changes made at the Review, and the Preface to the Prayer-Book goes very little farther. I have therefore no positive proof that these words were inserted at that time, but must trust to some of your Correspondents for the information, whose more ample means will easily furnish them with it.

T. R.

Mr. URBAN, June 19.

IN corroboration of the proofs produced by Mrs. Olivia Wilmot Serres, that Dr. Wilmot was the Author of the Letters of Junius, this lady refers to a letter written to her by Major Hankin, of the Royal Scotch Greys; but as W. C. D. has in your last Miscellany convicted Mrs. Serres of an inaccuracy contained in the first part of her letter, by proving that Sir William Draper was a Fellow of King's College, Cambridge, and not of Trinity College, Oxford, (a fact universally known!) permit me to point out what appears to be an anachronism in the Major's information. Major Hankin writes (says Mrs. Serres) "that Dr. Wilmot had published and written the Letters with the knowledge of two or three of the Members of the Whig Club." Now, Mr. Urban, Junius finished his Letters in 1772; and twelve years afterwards, viz. in May 1784, the Whig Club was first established by Mr. John Bellamy, of Chandos-street.

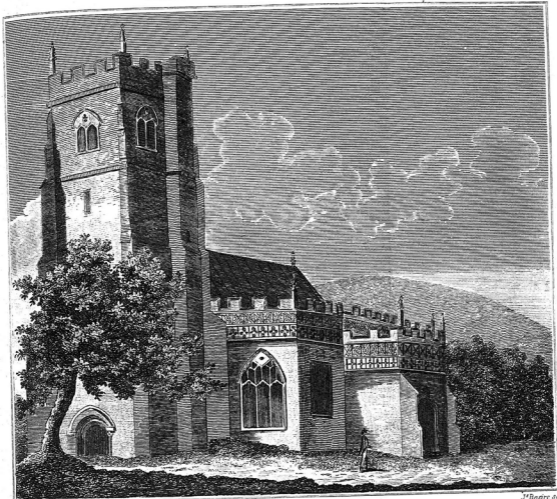
Mrs. Serres adds, that "the Major could have afforded many useful documents as to Junius." If so, he is very capable of judging of their effect, and of publishing them; for, like many other gallant Officers, the Major has not, amidst his military pursuits, neglected *les belles Lettres*—*In utrumque paratus est*.

Mrs. Serres gives a just character of the Major; nor can any one have a greater respect for him than

M. GASPAR.

Mr. URBAN, June 20.

HAVING in my possession documents that completely decide the long-agitated question of Junius (as I have before stated to the world)—I beg permission to acquaint the publick, that I shall shortly present to them, in two volumes—"The Letters of Junius, with The Life of their Author;" the first edition of "The Life of Dr. Wilmot" being nearly disposed of. That the gentlemen of the Political world may have satisfactory proof of the MSS. in my possession being genuine, and the writing of my late uncle, I beg to say—any nobleman, gentleman, or person of character, by making application to my bookseller, Mr. Williams, in the Strand, may obtain a card



card of admission; and I shall feel ever grateful for the patronage of the publick on the present occasion.

Yours, &c. OLIVIA SERRES.

Mr. URBAN, June 3.

GREAT-FONTMEL is a large Parish in the hundred of Sexpenny-Handley, and county of Dorset.

In the Domesday Survey, the Church of St. Mary at Sceptesberie (Shaftesbury Abbey) held Fontmale, consisting of 16 carucates, once worth 10*l*. but then 15*l*. In the rental in Shaftesbury Register here were 15 hides, except the demesnes, and 86 tenants.

At the Dissolution of Religious Houses, temp. Henry VIII. this manor was granted to the Arundels, afterwards Barons of Wardour.

In 1809 the manors and tithings of East and West-Fontmel, and Hertgrove cum Bedchester, were sold by the late Lord Arundel and his trustees to Sir Richard Carr Glyn, bart. second surviving son of the late Sir Richard Glyn, bart. Lord Mayor of London in 1759, and eldest son by the second wife Elizabeth, co-heiress of Robert Carr, esq. This gentleman was elected Alderman of London, for the ward of Bishopsgate, in 1790; filled the Civic chair in 1798; and in 1800 was created a Baronet. His country seat is at Gaunt's House, co. Dorset.

I send you a neat View of the Church, shewing its very curious Porch (*see Plate I.*) which I beg you to insert, with the following account of it, extracted from the new edition of Hutchins's History of Dorset:

"The Church of Great-Fontmel is dedicated to St. Andrew. The nave is of one pace with the chancel, a pointed arch between, and two pointed arches with clustered columns, the capitals composed of four angels surrounded with scrolls. On a screen in the South aisle are three wooden heads, in rounds beautifully cut, and a scroll round the ledge inscribed, *WA'TER KING AND ESBELL HIS WIF*. The letters are of the fantastic form which prevailed about the beginning of the 16th century. Eshell is probably Isabel. The *k* is sufficiently like one in the Urswick chapel at Windsor.—Against the North wall three perks. The font is a bason on a round shaft. Over the East door on the chancel a figure of a monk's head under a round arch, brought by Mr. Dibben, the late

Rector, from an old house his property in the Parish, and fixed up on rebuilding the chancel; which, with the nave, being all new paved, the only slab remaining, a blue one, with a brassless label in the middle, is within the rails. The pulpit is carved in pannels, with the lily pot; the desk a long seat, as at Sutton-Walround, but made a box for the surplice.—But the greatest, and till now unnoticed, curiosity about this Church is its South Porch, under the battlements of which are a variety of bas reliefs and ornaments; among them are the figure of an ecclesiastic, with the letters R. P.; two stags under a tree; armed figures, &c. executed with great spirit and freedom; and at the end,

Q man
hpn bare
tho' p'min;

and under the battlements the following inscription, bearing date 1530:

Her of our lord god M V C XXX
M^r lord to the R call for my^e the pun all
my s^unti p^r ch'a me fen to the
for h'p iso bet p^ri t me
i h i i h c

Commemorating some unknown erector of this porch. Among other arms are those of Milton Abbey; and the Stourtons, a bend between six wells; and a fret single, quartering in a border a bird; a sledge; two bundles or gerbes crossed; a portecullis; a sickle and other instruments of husbandry; a W united to another initial; the Bourchier knot; i h s; &c."

"The Rectory was antiently a prebend in the Abbey of Shaftesbury, and appropriated to the maintenance of one of the Abbess's Chaplains or Confessors. The antient patron was the Abbess of Shaftesbury; but since the Reformation, the Arundels of Wardour. The Advowson was purchased not long since by William Salkeld, esq."

According to the last Parliamentary Return, in 1811, the Parish of Great Fontmel contained 76 houses, occupied by 88 families, consisting of 190 males and 231 females—total 421; of whom 69 were chiefly employed in agriculture, and 18 in trade, &c. The tything of Hartgrove contained 44 houses, occupied by 50 families, consisting of 106 males and 143 females—total 249: of whom 43 were chiefly employed in agriculture, and 3 in trade, manufactures, &c.

Yours, &c.

B. N.

* A kind of impalement. † they.

Mr.

Mr. URBAN,

June 2.

IN the new edition of Brand's "Observations on Popular Antiquities," under the article of St. Nicholas, "the Patron of School-boys*," we are told (vol. I. p. 335.)

"The practice of electing a Boy Bishop appears to have subsisted in common grammar-schools. 'St. Nicholas,' says Mr. Warton, 'was the patron of scholars; and hence, at Eton College, St. Nicholas has a double feast; i. e. one on account of the college, the other of the school.' He adds, 'I take this opportunity of observing that the anniversary custom at ETON of going AD MONTEN, originated from the ancient and popular practice of theatrical processions in collegiate bodies.' But, with great deference to his opinion, I shall endeavour to shew that it is only a corruption of the ceremony of the Boy Bishop and his companions, who being, by Henry the Eighth's edict, prevented from mimicking any longer their religious superiors, gave a new face to their festivity, and began their present play at soldiers. The following shews how early our youth began to imitate the martial manners of their elders in these sports; for it appears from the Close Rolls of Edward I. memb. 2. that a precept was issued to the Sheriff of Oxford in 1305, from the King, 'to prohibit tournaments being intermixed with the sports of the scholars on St. Nicholas's Day.'"

"In the Statutes of St. Paul's School, A.D. 1518, (see Knight's Life of Colet, p. 362.) the following clause occurs: 'All these children shall every Childermas Daye come to Paul's Church, and hear the Childe Bishop sermon: and after be at the hygh masse, and each of them offer a 1d. to the Childe Bishop, and with them the Maisters and Surveyors of the Schole.'"

In a subsequent article, expressly "On the Montem at Eton," Mr. Brand thus resumes the subject:

"I have just shewn that the ceremony of the Boy Bishop was called down by a Proclamation under the reign of Henry the Eighth, and that, with its parent Popery, it revived under that of Queen Mary; as also, that on the accession of Queen Elizabeth it would most probably be again put down. Indeed, such a mockery of Episcopal dignity was incompatible with the principles of a Protestant establishment.

"The loss of a holiday, however, has always been considered, even with 'chil-

dren of a larger growth,' as a matter of some serious moment; much more, with the Tyros of a school, that of an anniversary that promised to a young mind, in the cessation from study, and the enjoyment of mirth and pleasure, every negative as well as every positive good. Invention then would be racked to find out some means of retaining, under one shape, the festivities that had been annually forbidden under another. By substituting, for a religious, a military appearance, the Etonians happily hit upon a method of eluding every possibility of giving offence.

"The Lilliputian See having been thus dissolved, and the puny Bishop 'unfrocked,' the crozier was extended into an ensign; and, under the title of captain, the chieftain of the same sprightly band conducted his followers to a scene of action in the open air, where no consecrated walls were in danger of being profaned, and where the gay striplings could at least exhibit their wonted pleasantries with more propriety of character. The exacting of money from the spectators and passengers, for the use of the principal, remained exactly the same as in the days of Popery; but, it seems, no evidence has been transmitted whether the deacons then, as the salt-bearers do at present, made an offer of a little salt in return when they demanded the annual subsidy. I have been so fortunate, however, as to discover, in some degree, a similar use of salt, that is, an emblematical one, among the scholars of a foreign University, at the well-known celebrity of 'Deposition,' in a publication dated at Strasburgh, so late as A.D. 1666. The consideration of every other emblem used on the above occasion, and explained in that work, being foreign to my purpose, I shall confine myself to that of the Salt alone, which one of the heads of the College explains thus to the young Academicians:

"'With regard to the ceremony of Salt,' says he, 'the sentiments and opinions both of Divines and Philosophers concur in making Salt the emblem of wisdom or learning; and that, not only on account of what it is composed of, but also with respect to the several uses to which it is applied. As to its component parts, as it consists of the purest matter, so ought Wisdom to be pure, sound, immaculate, and incorruptible: and similar to the effects which salt produces upon bodies, ought to be those of Wisdom and Learning upon the mind.'

"In another part of the oration, he tells them, 'This rite of Salt is a pledge or earnest which you give that you will most

* See our Vol. XLVII. 208; LX. 1076.
GENT. MAG. June, 1814.

most strenuously apply yourselves to the study of good arts, and as earnestly devote yourselves to the several duties of your vocation.'

"How obvious is it then to make the same application of the use of Salt in the present ceremony at Eton!

"May we not, therefore, without any forced construction, understand the Salt-bearers; when, on demanding of the several spectators or passengers their respective contributions, they ironically cry, '*Salt*,' '*Salt*,' as addressing them to the following purport: '*Ladies and Gentlemen, Your subsidy-money for the Captain of the Eton scholars! By this Salt, which we give as an earnest, we pledge ourselves to become proficient in the learning we are sent hither to acquire, the well known emblem of which we now present you with in return.*'"

"The Montem is said by some to have been an old monkish institution, observed yearly, for the purpose of raising money by the sale of Salt, absolutions, or any other articles, to produce a fund that might enable the College to purchase lands: and the Mount, now called *Salt-hill*, with other land contiguous, is said to belong to the college: which idea, upon the authority of the late Provost, Dr. Roberts, I can assert, has no foundation in truth*.

"The custom of having a procession of the scholars can be clearly proved as far back as the reign of Queen Elizabeth, who, when she visited this College, desired to see an account of all the antient ceremonies observed there from its foundation to that period; in the number of which it appears that an annual procession of the scholars was one, and that at such times verses were repeated, and sums of money were gathered from the public for a dinner, &c. to which fund was added the small piteances extorted from the boys who were recently admitted, by those of a longer standing. (Ireland's Tour of the Thames, vol. ii. p. 39.)

"I have heard it asserted, *but find no foundation of the fact*, that in the Papal times there was an exclusive grant to Eton College, from the Pope, to sell consecrated salt for making holy water."

"In one of the '*Public Advertisers*,' in 1778, is given an account of the Montem, which was then *biennial*. This is the oldest printed account of the ceremony I have been able to find. It is dated Eton, and signed *ETONENSIS*.

"On Tuesday, being Whit Tuesday, the gentlemen of Eton School went, as

* "The Hill called MONTM stands on the waste. J. B."

usual, in military procession to Salt-hill. This custom of walking to the Hill returns every second year, and generally collects together a great deal of company of all ranks.' 'The King and Queen, in their phaeton, met the procession on Arbor-hill, in Slough-road.' 'When they halted, the flag was flourished by the ensign. The boys went, according to custom, round the mill, &c. The parson and clerk were then called, and there these temporary ecclesiasticks went through the usual Latin service, which was not interrupted, though delayed for some time by the laughter that was excited by the antiquated appearance of the clerk, who had dressed himself according to the *ton* of 1745, and acted his part with as minute a consistency as he had dressed the character.' 'The procession began at half-past twelve from Eton.'

"The collection was an extraordinary good one, as their Majesties gave, each of them, fifty guineas."

"The principal persons, who were distinguished by their posts above the rest of the procession, were:—Mr. Hays, the captain; Mr. Barrow, the parson; Mr. Reeves, the clerk; Mr. Simeon, the marshal; Mr. Goodall, the ensign; Mr. Sumpter, the lieutenant; and Mr. Brown, the captain of the Oppidants: the two salt-bearers were Mr. Ascoug and Mr. Biggin. By six o'clock the boys had put off the finery of the day, and appeared at Absence in their common dress."

"The sum collected at the Montem on Whit-Tuesday 1750 was full £500. This sum goes to the captain, who is the senior of the Collegers at the time of the ceremony. The motto for that year was, '*Pro More et Monte*.' Their Majesties presented each a purse of fifty guineas. The fancy dresses of the Salt-bearers and their deputies, who are called *scouts*; are usually of different-coloured silks, and very expensive. Formerly, the dresses used in this procession were obtained from the Theatres."

"Mr. Cambridge, an old Etonian, informed me, August 9th, 1794, that, in his time, the Salt-bearers and Scouts carried, each of them, Salt in a handkerchief, and made every person take a pinch of it out before they gave their contributions.

"The following lines from '*The Favourite, a Simile*,' in '*The Tunbridge Miscellany*, for the year 1712,' 8vo, p. 29, allude to this practice:

'When boys at Eton, once a year,
In military pomp appear;
He who just trembled at the rod,
Treads it a Heroe, talks a God,

And in an instant can create
A dozen officers of state.

His little legion all assail;
Arrest without release or bail:

Each passing traveller must halt,
Must pay the tax, and eat the Salt.

You don't love Salt, you say; and storm—
Look o' these staves, sir—and conform.*

"I should conjecture that Salt Hill was the central place where antiently all the festivities used on this occasion were annually displayed, and here only, it should seem, the Salt was originally distributed, from which circumstance it has undoubtedly had its name. From hence, no doubt, the ancient Boy Bishop made some ridiculous oration, similar perhaps to the following, which was the undoubted exordium to a sermon given in the beginning of the reign of Queen Elizabeth to the scholars of Oxford in St. Mary's, by Richard Taverner, of Wood Eaton, High Sheriff for the county of Oxford; and that too with his gold chain about his neck, and his sword at his side: 'Arriving at the Mount of St. Maries, in the stony stage, where I now stand, I have brought you some fine bisketts baked in the oven of charity, and carefully conserved for the chickens of the Church, the sparrows of the Spirit, and the sweet swallows of Salvation.' See Sir John Cheke's Preface to his book called 'The true Subject to the Rebel,' 4to, Oxon. 1641."

Yours, &c.

CARADOC.

Capt. MANBY'S Essay on Saving Persons from Drowning at the Breaking of the Ice; addressed to the ROYAL HUMANE SOCIETY.

[Concluded from p. 430.]

THE implements exhibited [pp. 428—430.] are to be applied in the following manner.

Suppose a case, in which the ice has broken beneath a person; he naturally attempts to support himself by the broken edges. This he is generally able to do for some time if the ice be strong, as little is required to sustain a substance in the water. If the ice be firm, the sufferer may be saved with ease by the ordinary method of assistance; but, if relief be prevented from approaching the broken place in consequence of fractures, or the evident weakness of the ice, the rope thrown by hand, if the distance be not too great, will save the person in danger. On the rope reaching the person, he will immediately lay hold of the egg-shaped

piece of wood, and support himself by it, with one hand, while placing the distended noose over his head and under his arm, with the other. He will then draw down the slide or button, with which the rope is supplied to prevent the noose from slipping. Extrication from peril may be thus effected by a person standing on a safe part of the ice, and drawing the sufferer out.

This rope, or floating noose, was originally designed by me, for saving persons from drowning at the breaking of the ice; but its application in affording prompt relief to persons falling or being washed overboard at sea, having met with such general and warm approbation from several distinguished experienced and scientific officers of the Royal Navy; I cannot deny myself this occasion of recommending it to the attention of this Society and of every philanthropist and seaman's friend*.

In those cases, which so often occur, where the fractured ice is so extensive as to be beyond the reach of ordinary assistance, or of throwing the rope, one of the boats just mentioned is to be used. They are expressly constructed to be as light, buoyant, and portable as possible, as promptness in danger is the best and often the only assurance of success, for a moment's delay frequently proves fatal! Either of the boats can be impelled over the ice by one active man, with very great velocity, by his fixing the iron-pointed sprit in the ice, and forcing the boat forward by a powerful purchase of his arms.

For lightness, a boat wicker-made, is the best of any contrivance with which I am acquainted. It may be rendered powerfully unimmovable by tin boxes enveloping air.

Where there is much sharp broken ice to pass through, the jolly-boat would answer the purpose better, being stronger, and calculated to meet resistance.

* The Committee of the Royal Humane Society, during the last extreme frost, stationed men on the Thames and Serpentine rivers, who were supplied with the rope described by Captain Manby; and they cannot too warmly recommend it, from the great good derived by its use in preventing the drowning of a great number of individuals.

Supposing

[June,

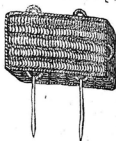
Supposing the person in danger to be holding by the edge of the ice when the boat is coming to his relief, the *stern* should be placed *towards* him, and by a ladder which hangs over that part, the boat is easily attainable.

If the unfortunate person has been exhausted or benumbed by the cold, and has sunk before the boat could reach him, the *elongatable* grappling rod (always carried in the boat) is to be instantly applied to bring the body up before the vital spark is utterly extinguished.

There is no mode at present, as far as I know, for effecting this desirable object when the body has unfortunately descended to a considerable depth. To obviate this great difficulty, the grappling rod is formed of several joints of any convenient length, say from 6 to 9 feet long. The joints or sockets are all exactly of the same size, and fitting into each other indiscriminately, are secured by a spring, so that they are only to be put together till they form the proper length for the occasion, in one strong firm rod.

With this simple instrument the body may be grappled for, if a slight current, which often occurs, should have carried it under the ice. This may be quickly done with success. To prevent the possibility of the body being lost after being attached to the grapple, by the joints giving way, a rope is fixed by a ring fastened to the iron hooks, to which there are sharp *guarded* points for catching the cloths, or fastening to the body. The points being guarded, no material injury can be done to the flesh let the hooks catch where they may. Very little force will bring the body to the surface when it is once attached to the grapple, from the well-known principle in hydrostatics which accounts for the buoyancy of any substance lighter than the same bulk of the fluid by which it is sustained.

If the body be brought up at a distance from the strong part of the edge of the ice, the portable ladder will be found extremely useful. One end of it is to rest on the ice, and the other on the boat; or it can be made buoyant by a thin air-tight box cased with wicker, as seen attached to one of the ladders—



Thus answering the purpose of a platform, on which the body may be placed, and be drawn from where it is raised to a secure part of the ice. Should the distance between the boat and the edge of the ice be more than one ladder can reach, it may be lengthened by the addition of another ladder, made to fit (and fasten with a catch,) with its narrowest end to the broader end of the first ladder. The ladder might be also made buoyant by means of that excellent invention by Mr. Eschauzier, the life-preserving cork mattress*, a subject which has already engaged the attention of this benevolent Society.

I beg leave to avail myself of the present favourable occasion of submitting to the notice of the Committee, a new fire-escape ladder which I have just designed. It is simply a rope with nouses distended by flat rests for the feet fixed at convenient distances for stepping from one to the other, and in cases of danger might be instantly fastened by one end to a table or bed-post, while the other is thrown out of window, and thus furnishes a ready escape from fire when perhaps there is no other possible means near those who are in momentary dread of being burnt to death!

Having made these incidental remarks, I have now briefly concluded my ideas on the facility of affording relief to persons exposed to perishing at the breaking of the ice. There remains one object more which I earnestly offer to your serious consideration. I am persuaded it is only through your benevolent Society,

* I feel a desire to give publicity and commendation to the ingenuity of every person who employs his talents for the public good.

that

that the plan I have just explained can be carried into effect. Your wisdom and humanity will no doubt make such arrangements as appear best calculated to promote the intentions of the Institution, and to gratify the feelings of your own hearts in saving the lives of your fellow men.

In making this appeal I should wish to express myself in the most emphatic terms, because my declining health and strength from colds which I have endured while employed in saving Shipwrecked persons, preclude me from taking that active part for the benefit of humanity, which is one of the warmest and most powerful dictates of my heart.

GEORGE WILLIAM MANBY.
London, Dec. 21, 1813.

June 8, 1814.

An old Friend and Correspondent of Mr. Urban requests his insertion of the following Address in his interesting and valuable Magazine.

An Address to Persons calling themselves Unitarians, on Competency to judge of Disputed Scripture Doctrines, and of Religious Controversies. Occasioned by Mr. BELSHAM's Review of the Controversy between Bp. HORSLEY and Dr. PRIESTLEY.

YOU have been lately told*, that the controverted questions respecting the Divinity of Christ are "plain matters of fact, the decision of which depends upon the evidence of testimony, of the validity of which every reader of sound understanding is competent to judge." Be assured that you are greatly deceived in these attempts to shut your eyes against the *mysterious* character of the revealed truths of Christianity. If I can prove to you, that the person who has taken so much pains to persuade you that "Scholarship and Criticism"

are not necessary for the discussion of controverted doctrines, is himself not a competent judge, you may be the more inclined to give credit to the long established doctrines of the Christian Church.

That the subjects at issue are not plain matters of fact, may be easily proved by the inability of the Jews to answer our Saviour's question, "What think ye of Christ? whose Son is he?" And from Mr. Belsham's incompetency to decide correctly on a common matter of fact, which I will submit to you, I shall be able to shew, that his judgment is not to be trusted, when he undertakes to inform you, what was, or what was not, the faith of the primitive Church. I would by no means say of him, as he does of the Established Clergy, that "truth must necessarily be the object of his aversion and abhorrence" (see the note † in next page); but, considering the SCRIPTURES as the only standard of religious truth, and the PRIMITIVE CHURCH as the surest guide in the interpretation of them, I maintain that the *religious liberty* which he contends for, is more likely to lead him from the truth than to it, by promoting unsteadfastness in religion, and disinclining him from established truth, because it is established.—But to return to our Saviour's discourse with the Pharisees.

"When the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord?—If David then call him Lord, how is he his Son? And no man was able to answer him a word." The question which our Saviour asked, is the great subject at issue between the believers in Christ's Divinity, and the Unitarians. And you perceive by the silence of the Pharisees, that the subject is not that plain matter of fact, which Mr. Belsham would persuade you

* "Calm Inquiry," p. 5. Dr. Priestley's "Claims," p. vi. vii. In the Newspapers of this month (May 1814) appeared the following advertisement: "The Claims of Dr. Priestley in the Controversy with Bp. Horsley, re-stated and vindicated, in reply to the animadversions of the Reverend Heneage Horsley, Prebendary of St. Asaph, annexed to the late re-publication of his Father's Tracts. Dedicated, by permission, to the Prince Regent. By Thomas Belsham, Author of a Calm Inquiry into the Scripture doctrines concerning the Person of Christ." *Dedicated, by permission, to the PRINCE REGENT!!! Unitarianism under the Patronage of the PRINCE!!!* these must have been the painful exclamations of many readers, when they first saw the Advertisement, and connected it with the recollection of the late repeal of the Act against Blasphemy. The friends of truth, therefore, of Christianity, and of the Church of England, cannot too soon be undeceived. Mr. Belsham's book is not dedicated to the PRINCE REGENT. The Dedication which is so artfully (I had almost said, fraudulently) introduced and pointed in the Advertisement, does not belong to Mr. Belsham's book, but to Mr. Horsley's.

† Matth. xxii. 41—46.

to think it. You will see, in some measure, *why* it is not so, by another discourse of our Saviour's, in which he says, "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him*." As the Father is revealed by the Son, so the Son is revealed by the Father; as we learn from another passage. When St. Peter said, "Thou art the Christ, the Son of the living God:" our Saviour said, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." It is clear from these passages that the knowledge of the Father and the Son is *equally* undiscoverable by mere human reason. And is not this an indisputable proof of *CHRIST'S Divinity and Equality with the Father*? I will endeavour, in another address, to explain the difficulties which embarrassed the unbelieving Pharisees, and will collect from the passages before quoted, and from others in our Saviour's discourses concerning himself, an answer to his question. The enquiry will shew you that a doctrine may be easy to believe, and yet may require some "scholarship and criticism" to vindicate it from objection, and may exceed all "scholarship and criticism" to explain or to understand. It will shew also that the question at issue is any thing but a plain matter of fact.

I will now submit to your consideration the fact to which I before alluded, as a criterion of Mr Belsham's competency to direct your judgment in so momentous a concern as your faith in Christ. He says, in his *Claims of Dr. Priestley*, that in the controversy between Bp. Horsley and Dr. Priestley, the Bishop *did not claim* the victory,—and that *he knew he could not claim* it. Whether he did or not, must be a matter of fact easily ascertainable from Tracts, which betray no marks of indecision. If therefore Mr. Belsham misstates or reverses the fact, what confidence can he be entitled to in his opinions concerning doctrines which are not plain matters of fact?

I will give you his own words, and

will then shew by passages from Bishop Horsley's Tracts, how entirely the present champion of Unitarianism has *failed in all his assertions*. In speaking of his own review of the controversy, he says, "Nor does he know that he should ever have published his thoughts on the subject, had it not been for the unblushing confidence of Bishop Horsley's partizans, in claiming for their chief that palm of victory, which he *did not*, and which *he well knew he could not claim for himself*†.—In the points at issue between him and the learned Prelate, the victory of the great advocate of the Divine Unity was decisive and complete. *This the Bishop well knew*‡."

If Bp. Horsley had conceded the victory, we might readily have admitted it to be decisive and complete. But no one can read a page in the Bishop's Tracts without seeing how *contrary to the truth* Mr. Belsham's assertion is. In the second part of his Remarks, (p. 376.) the Bishop says, "Upon these foundations, which a stronger arm than Dr. Priestley's shall not be able to tear up, stands the Church of orthodox Jewish Christians at Jerusalem: to which the assertors of the Catholic faith will not scruple to appeal, in proof of the antiquity of their doctrine." Ibid. p. 499, he says, "the disturbed foundations of the Church of Ælia are again settled: I could wish to trust them to their own solidity, to withstand any future attacks. I could wish to take my final leave of this unpleasing task of hunting an uninformed uncandid adversary, through the mazes of his blunders, and the subtleties of his sophistry." If Mr. Belsham can read these passages (he must have often read them), and yet can assert that Bishop Horsley *knew* himself to be defeated in argument by Dr. Priestley, he is not competent to judge of any fact of ecclesiastical history, or of the opinions of the antient Fathers, or the doctrines of the Established Church‡.

Mr. Belsham is not content with the false assertion, that Bp. Horsley *knew* Dr. Priestley's victory to be decisive and complete; but adds, that the Bishop

* Luke x. 22.

† Dr. Priestley's *Claims*, p. 8, 9. & p. 29.

‡ How incompetent he is to pass an impartial judgment on such subjects, (either from want of learning, or the force of prejudice, or from both) is evident from the following most uncandid and untrue character of the Established Church and Clergy. "Tied down in an enlightened and inquisitive æra to a system of theology, the wretched relic of a dark and barbarous age, upon the profession and defence of which all his hopes are built, TRUTH must necessarily be the object of his aversion and abhorrence." (The *Claims of Dr. Priestley*, p. 100.)—Grotius had a very different opinion of our Church.

would

would have laughed at the "ignoramus," who should seriously think that the advantage of the argument lay with him. "Though his Lordship was, no doubt, gratified to see the effect produced by his pompous and imposing style upon the *unthinking crowd*; he would have been the first to laugh to scorn the *solemn ignoramus*, who should seriously profess to believe, that the advantage of the argument remained with him*." I will confront the arrogance and injustice of this charge with two authorities, which, of themselves, are sufficient to shew that it is no mark of ignorance to approve and applaud the successful efforts of Bp. Horsley against the heresies of Dr. Priestley.

Mr. Belsham himself quotes Lord Thurlow as an admirer of Bishop Horsley's Tracts in this controversy: and it cannot be denied that he was a good judge of what is sound reasoning, and not one of the "unthinking crowd." He expressed strongly, the obligations which the Church owed to her zealous and able advocate. To the approbation of Lord Thurlow, we may add the judgment of a writer, who was certainly no *ignoramus*, but deeply conversant in profound and accurate investigation. "I publicly request you," (says Mr. Whitaker, in the dedication of his *Origin of Arianism* to the Bishop,) "to accept a copy of the present work, in order to shew your Lordship, and the world, my strong sense of the service which you have done to the cause of Christianity, by your late writings against a well-known Heretick. Your writings will continue to be serviceable to the cause, as long as the memory of that Heretick continues in the Church: the bane and the antidote will go on in a useful union together."

Yet Mr. Belsham calls Bishop Horsley a "baffled and defeated antagonist," and pronounces "the victory of Dr. Priestley to be decisive and complete." Mr. Belsham may say this, but he cannot believe it. He may wish his friends, the Unitarians, to believe it; but he will never persuade any impartial or competent reader to agree with him.

The victories of Dr. Priestley on the subject of Religion are like Buonaparte's in the neighbourhood of Leipsic, in the campaign of 1813, vaunted as confidently, and with just as much truth, by the Doctor and his successor. His character, as a chemical experimentalist, his incessant activity in publication, his vauntings and thrasonic challenges, and

last words, had, no doubt, more influence on many persons than they ought to have had; considering his glaring insufficiency in ecclesiastical antiquities, and in the original languages of Scripture, and of the primitive Church. But this influence was, I believe, in the minds of almost all persons who were competent to judge of the subject, and with the public at large, effectually dissipated by the learning and acuteness, and powerful eloquence of Bishop Horsley.

The attention of the publick is, however, now called to a *review of the controversy* between Bishop Horsley and Dr. Priestley, by the *Calm Inquiry*, and the *Claims of Dr. Priestley*; in which we are most unexpectedly informed, that were all mistaken in the supposed triumph of Bishop Horsley;—and that victory was all on the side of Dr. Priestley. With what justice and truth this review of the controversy is conducted, is evident from the contents of this Address; and will be seen more fully by what I shall communicate to you hereafter.

We know how much, during the last twenty years, has been effected in the political world by dauntless assertion, audacious falsehoods, and artificial influence of all kinds. We know indeed how much such means are calculated to circumvent and intimidate. But we may now reasonably hope, that, with the extinction of the French system, will cease the reign of abstract generalities, of revolutionary rights, of clamorous pretension, and artful intimidation; and that at least in this Country, among a prosperous and grateful people, the cause of truth, of Protestantism, of temperate liberty, of constitutional rights, and established order, will every where prevail.

I cannot conclude this *first Address* without informing the reader, that the objects, which I have in view, are to undeceive the Unitarians in their opinions respecting JESUS CHRIST;—to defend the memory of Bp. Horsley against the calumnies of Mr. Belsham;—and to maintain the positions established by Bp. Horsley in his controversy with Dr. Priestley.

T. ST. DAVY'S.

Durham, May 28.

MR. URBAN, *Salop, April 30.*

I REQUEST you will favour me by inserting the following list of Church Organs built by the late Mr. Green, whose improvements in the construction of that sublime instrument have justly ranked him in the highest

* Dr. Priestley's *Claims*, pp. 29, 30.

highest class of our native English Organ-builders.—In delicacy of tone, probably Mr. Green never was equalled, certainly never excelled.

Although patronised by the great, and long at the head of his profession, this admirable artist, and worthy man, scarcely obtained a moderate competency. His zeal for the mechanical improvement of the organ consumed much of his time in experimental labours, which to him produced little emolument; and the vast pains taken by him in perfecting the tones of his instruments, particularly in his matchless reed-work, which he refined almost equal to the most delicate sounds of a violin, filled up these hours which might have been more profitably employed in the production of less perfect instruments.

It will be seen that we possess more Cathedral and Collegiate organs of Mr. Green's construction than of any other artist; a circumstance which does credit to the taste and judgment of our Chapters.

Cathedral and Collegiate Organs.—Canterbury. Wells. Windsor. Litchfield. Salisbury. Rochester. Bangor. York*. Cashel. New College, Oxford. Trin. Coll. Dublin. Winchester College.

London.—St. Catherine's, near Tower. St. Botolph, Aldersgate-street. St. Peter-le-Poor. St. Mary-at-Hill. St. Michael. St. Olave's, Hart-street. Broad-street Chapel. Islington. Magdalen Chapel. Free Masons' Hall.

St. Petersburg. Royal Hospital, Greenwich. Sleaford, Lincolnshire. Manchester. Helston, Cornwall. Walsal, co. Staff. Wrexham. Wycombe. Nayland, Essex. Wisbech, co. Camb. Cirencester. Macclesfield. Stockport. Bath, St. Michael's. Tunbridge. Loughborough. Tamworth. Waton. Leigh. Chatham. Bolton. Cramborn, Cornwall. Aberdeen Episcopal Chapel. Kingston Church, Jamaica.

Many other, doubtless, might be added; and the private or chamber organs made by him were very numerous. Of those in the above list, the admirable Canterbury, Windsor, and Salisbury organs are the finest instruments; the sublime tones of the former will never be forgotten by those who were present at the first

commemoration of Handel, in Westminster Abbey.

Mr. URBAN,
Nov. 1.
H A V I N G recently engaged in some biographical and genealogical researches; in which it is obvious that the most minute accuracy is of great importance, I am induced to trouble you with a query or two for the consideration of such of your Correspondents as may be able to furnish me with the information I require.

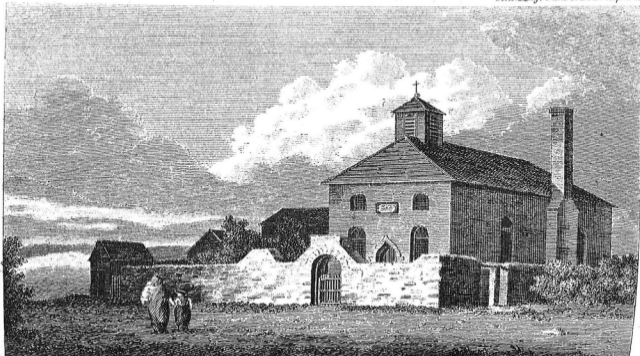
My attention is at this time directed to the descent of that honour to our age and country, and benefactor of the human race, Dr. Edward Jenner, of Berkeley, in Gloucestershire, whose sagacity first led to the practice of Vaccination, and whose well-directed and persevering efforts have at length succeeded in spreading this humane discovery from one end of the globe to the other. Although I have gleaned some information respecting his immediate progenitors and collateral relatives, yet, such further particulars as would enable me to judge of the accuracy of my present knowledge would be very acceptable.

I find the name of Dr. Jenner, President of Magdalen College, Oxford, recorded in Nichols's Literary Anecdotes as one of the patrons of George Ballard; and I have since learned that he died on the 12th of January 1768, at the age of 80; and that he was a native of Standish in Gloucestershire, which is somewhere in the vicinity of Berkeley. Respecting this individual I am desirous of obtaining some particulars, and would gladly ascertain in what degree of consanguinity he stood related to the father of the present worthy representative of the family.

In 1684, an augmentation of arms was granted to Sir Thomas Jenner, Knight, Serjeant at Law, Recorder of the city of London, and afterwards a Baron of the Exchequer, and Judge of the Common Pleas. His arms were originally, Vert, three cups covered, Or; but were altered to Azure, with the addition of two swords in chevron Or. Now, I am very desirous of discovering whether this Sir Thomas Jenner belonged to the Gloucestershire family, and whether his original or augmented arms are borne by them,

GENEALOGUS.
DEAN

* This fine organ is not quite new, and the improvements were rather the work of Mr. Blygh, Mr. Green's ingenious foreman, than of himself.



Chapel & School in the Forest of Dean, Gloucestershire.

DEAN FOREST.

ACCORDING to Sir Robert Atkyns and Mr. Camden, the name is supposed to be derived from the small market-town of Dean, in the neighbourhood,—or from the word *Arden*, which the Gauls and Britains used for a wood; two great forests, one in the Belgic provinces, the other in Warwickshire, being now called *Arden*.

The Forest of Dean lies in the Western part of Gloucestershire, between the rivers Wye and Severn,—and first inhabited by the Silures, the most ancient people of South Wales. Formerly the Forest was so thick with trees, so very dark and terrible in its shades, that it rendered the inhabitants barbarous; and at one time was so infested with robbers, that in the reign of Henry the Sixth, an Act of Parliament was passed purposely to restrain them. In the great rebellion it was miserably destroyed.—The whole is extraparochial, and now only contains 23,000 acres.—It is inhabited by miners and colliers. In 1811, the return of the population was 4073.

Mr. Procter, the present vicar of Newland, began his great work of moralizing the part of the Forest adjacent to him in 1804; and in June 1812, he laid the foundation-stone of a building (see Plate I.) to be appropriated for six days in the week to the education of children, and for *Divine worship* on the Sabbath-day. The building was opened on January 6th 1813:—290 children have already been admitted on Dr. Bell's plan. It is episcopally licensed, and will be consecrated on a sufficient endowment being raised, which, for the sake of the numerous inhabitants, Mr. Procter is endeavouring to procure; and we hope that he will not make his appeal in vain. See our Magazine for May 1813, Vol. LXXXIII. p. 417.

EDIT.

MR. URBAN,

June 2.

I AM almost ashamed to request the favour of you to give a place in your Magazine to the Review of the second edition of a work, of which I reviewed the first edition in another journal; but I know not how I can by any other means fulfil a promise which I gave to the Publick. The case is briefly this: I

GENT. MAG. June, 1814.

was engaged by the Editors of the first series of the "British Critic" to review for them M'Crie's "Life of John Knox," the Scottish Reformer; a task (if such it can be called) from which I derived both amusement and instruction; but, whilst I found in the work much entitled to praise, I found likewise not a little that called loudly for reprehension. The consequence was, that the Review swelled in my hands to a large bulk, furnishing three articles in the XLIIId Volume of that Journal; and before any part of it was put to the press, a second edition of "The Life of Knox" was published, containing a considerable quantity of additional matter, as well as some improvements of both the language and the arrangement. As I had exposed with freedom the author's partial quotations, and other modern arts of controversy, by which, in the first edition, he had, with rancour, attacked the constitution of our Church, I felt myself called on, by a principle of justice, to give some account of the second and improved edition, which had been given to the publick before my Review of the first. The British Critic, however, had in the mean time passed into the hands of other Editors, who commenced a New Series, with a determination (whether judicious or not time will shew) to make no reference whatever to the former series; and my supplementary article was returned to me as inadmissible on their plan! A promise of mine, therefore, is recorded in the XLIIId Volume of the British Critic, which, without your assistance, I know not how to fulfil. As the article was not rejected by the present Editors of the Critic because they disapproved of it in any respect (for they expressed of it much higher approbation than its merit can justly claim), I trust you will find it convenient to oblige an old Correspondent, by giving it an early place in your Journal, where I flatter myself that such of your readers as are likewise readers of the "British Critic" will be glad to see it on various accounts.

G—B—

[See our Review, this Month, p. 569.]

MR. URBAN,

May 16.

THE Curates' Bill, lately passed into a Law, is so complicated in its

its operation, that its immediate and remoter consequences cannot possibly be calculated, without a very careful, and indeed a profound, examination of the subject. Yet are those consequences so important, both to Church and State; that I cannot resist the impulse which urges me to explain them; in hopes that, when they shall be rightly understood, even the Noble Mover of the Bill, whose motives were undoubtedly good, may be persuaded to admit of its repeal. I am firmly convinced that Lord H. himself does not see the real tendency of his own Law; otherwise he would have devised some other, and more effectual, method of serving the Church, for which he testifies so laudable a zeal. For, to copy the words of a most able writer, in a periodical work,

"I regard this statute (originating, I doubt not, in the very best motives, and in a sincere and anxious concern for the public good) as, in every way, a COMPLETE FAILURE: and, considered purely in its religious and spiritual operation, regard it as one of the most pernicious Acts which ever gained a place in the Statute-book."

As the Author here quoted appears to have investigated the necessary effects of this Act in the most correct and satisfactory manner, and in a method which cannot be improved, my object is to give a summary view of those consequences, in a shorter way; so as to make them clear to all your readers, and to induce those who may wish or have occasion to go more deeply into the subject, to refer to the original papers, which I here abridge, where they will obtain complete satisfaction. These papers appeared in two successive numbers of the *British Critic* (New Series), those for March and April 1814, and stand at or near the head of each. The author is to me unknown; but, before I take advantage of his labours for the benefit of the publick, I must offer him my hearty thanks for what he has done; assuring him that my earnest desire, in what I am now attempting, is not to diminish, but greatly to increase, the number of his readers.

The object of Lord Harrowby's Bill, now passed into a Law, was first, directly, to ameliorate the condition

of Stipendiary Curates; and next, in directly, to diminish the number of Non-residents and Pluralities. But, what shall we say of it, with respect to the attainment of its objects, if it be made to appear, that, in the first place, it proceeds on a misapprehension of the situation and circumstances of Curates; and *secondly*, that, while it opens the way to a new and worse species of non-residence, it so operates, with respect to Pluralities, as to take away those which ought to be permitted, and to permit those which ought to be removed? If this be not a complete failure in the objects of a Law, I know not what can be so considered.

1. Curates are regarded in the new Law as a distinct and an approved class of the Clergy. But the majority of them are young men in their way to and probation for priesthood, and are better off in many respects than their Rectors. Free from tithes, taxes, the care of a family, and the charges of hospitality, they are welcome to every table, and considered with indulgence in every contribution. Granting, however, that there are also many poor Curates, whose condition requires amendment, yet, unfortunately, those Incumbents whom this Act principally affects, are in general still poorer men.

"Multitudes of Clergymen, we are persuaded," says the B. C. "who have been Curates for many years, never felt themselves to be poor men till they became Incumbents. In their former capacity their wants and burdens were few, but in the latter they are very many. We have no scruple to say, that there is not any description of men in the community, whose unavoidable pecuniary burdens, attached by law to their situation and revenue, bear so large a proportion to that revenue, as do those of the beneficed Clergy. For whilst they bear, in common with all others, their full share of the national, and often more than their full share of the parochial expenditure of the country, they have taxes and outgoings peculiar to themselves."

This writer then goes into the proof that the calculations of Lord H., respecting non-residents, are too large, by at least a thousand. But, as calculations cannot be abridged, I shall content myself with referring to this very sound part of the argument. Other calculations go to prove, that

that his statement of the salaries of Curates, employed by non-resident Incumbents, is also erroneous. It is then shown that, in many cases, the advantages given to the Curate by this Act will be nominal, rather than real. But this also is matter of calculation: the following remark, however, is too just and too important to be omitted.

"This Act does all it can to put an end to that liberal intercourse between Incumbent and Curate, which, we are persuaded, has hitherto very extensively subsisted between them, to the mutual comfort and benefit of both.—The new Statute has a strong tendency to blast and wither, at one look, every plant of that kindly growth. The Curate approaches the Incumbent to claim under the bare simple letter of the bond. The Incumbent, in like manner, is prompted, so far as a Statute can make him, to assume the defensive, and to say—'to the letter shalt thou go.'—On the whole view of this part of the subject, it appears that the Act was unnecessary, and must be productive of many evils, without effecting the good for which it was intended."

The Statute is next considered as designed, indirectly, to diminish Pluralities; and here it is clearly shewn, as above mentioned, that it does indeed abridge those that ought to be continued, while it leaves untouched those which might require diminution. The authority of Mr. Perceval is here directly against Lord H. who professes so much to stand upon his ground: for Mr. P. plainly saw, and declared, that an Act which should compel residence upon small livings, could not be attempted in the present state of Church property. The smallness of many benefices makes it absolutely necessary that two should be held, to produce what can properly be called a *living*. But Lord H.'s Act, by enlarging the pay to the Curates to the entire value of the living, or a large proportion towards it, must put an end to all such tenures: while of the opulent livings, which can afford to pay the highest sum for a Curate, and yet leave an ample revenue to the Incumbent, *not one will ever be done away or prevented by this Act*. The effect will be peculiarly pernicious (as is fully explained in the larger remarks) in the case of small livings in large towns, which are often,

"spiritually considered, the most important cures in the kingdom." These, which, it should not be forgotten, are extremely numerous, instead of being held by respectable Incumbents of country livings, for the sake of society, convenience, or education of children, will, by the operation of the new Act, become the single preferment of some man, perhaps but lately in orders, who would otherwise have been Curate in an unimportant village living; and, being totally inadequate to the respectable maintenance of a Clergyman, will bring with them all the evils of poverty, embarrassment, and probable degradation of character. The spiritual and moral character of the Clergy, which now stands, I firmly believe, "at a much higher state than ever it did in this, or perhaps any other country, since the time of the Apostles, and their spiritual services to the country, will keep pace together in decay and degradation. Old times will be brought back again. All that has been gained within the last hundred years will be thrown away. The Clergy will be taken very generally from the lower orders of the people; and they will bring the low vices and low habits of low life along with them. We shall again have such men and such preachers as we had when Echard wrote his *Causes of the Contempt of the Clergy*."

But, while one species of Plurality is prevented by the Act, another, of a worse kind, will be introduced and established; there will be *Pluralist Curates* instead of *Pluralist Incumbents*. The temptation to seek two Curacies within a very moderate distance, with single duty on each, will then be too strong to be resisted by any persons so circumstanced. Two of the smallest Curacies, having single duty, will produce to the Curate 100*l.*—two of the largest kind, with single duty also, will give him 240*l.* "What a temptation will this be to the Curate to seek after single duties, and to co-operate in promoting the existence of them to the best of his power!"—Another evil will be that such churches, being, according to the Statute, within five miles of each other, will, when once united, whether as two livings, a living and a curacy, or two curacies, hardly ever be disjoined again; and one of
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the two will probably become the place for residence, the other for desertion, ever after. In the case of larger livings, it will generally happen that the Incumbent who holds two, will not find it convenient to keep a Curate for his relief at that where he resides; but, in spite of infirmity, and decay of powers, will continue to get through his own duties as he can, instead of calling in an assistant, which, with the sum he has to pay at his other living, will appear too burdensome.

Such is a brief abstract of the arguments against this Act, to which justice cannot possibly be done within so small a compass. Nor can the evils which it will inevitably occasion be, in such a space, either considered or explained. But, by this imperfect view, the object may be gained, of attracting attention to the consequences from those who are able to remedy the evil, or still further to develope its bearings. It was certainly no good omen, that the Bill was carried in opposition to the greatest Law Authorities in the House of Lords, and the almost unanimous voice of the Bench of Bishops. The more it is examined, and the more it is understood, the worse, I am convinced, it will appear, and the repeal of it the more urgently necessary. I will not, however, omit the conclusion of the author, or authors, whom I have copied, since it tends properly to conciliate the Noble Mover of the Bill, whom no true friend to the Church could wish to offend.

"Still let not Lord H. be discouraged. We believe him to be a sincere, and, with certain allowances, we think him an enlightened friend, to the Religion of his country. He has great abilities, and much influence; and the Church hath need and occasion for the exercise of both. Let him persevere in enforcing, by his recommendation, the annual grant of Parliament, in aid of Queen Anne's Bounty, where he has already so often shown himself a zealous and effectual friend: and further, let him lend his powerful aid to the removal of the obstacles to the enlargement and erecting of churches, and the subdivision of parishes."

These are the great *Desiderata*.

There are some points in the original remarks, to which, for the sake of brevity, I have not adverted; par-

ticularly the depreciation of small livings by the Act, and the consequent injury to patrons.

A. S.

Mr. URBAN,

May 20.

ALTHOUGH I find in p. 325 & seq. three Correspondents who have thought my suggestions on the subject of an Intermediate State worthy of their annotation, yet I do not find that they have convinced me of any error in my interpretation. I agree with R. C. in his first proposition of Heaven, &c. but he surprises me by conceding to all I am arguing for, in his definition of "*Paradise*, as the state or abode of the soul in rest and consolation when separated from the body, between the hour of death and the day of resurrection"—but I do not mean to agree with him in this use of the word *Paradise*, which neither Milton nor Dr. Johnson extended further than this earth, and Shakspeare, who often used the expression, followed within their limits—it must therefore be a vulgar error to extend it to regions beyond the grave.—In Gen. ii. 15. it signifies the Garden of Eden; and in Luke xxiii. 43. To-day thou shalt be with me in Paradise, is strictly according to R. C.'s interpretation; thou shalt be with me in a state separated from the body between the hour of thy death until thy resurrection. St. Paul's use of the word in 2 Cor. xii. 4. was, in speaking of a vision, most generally conceived to be affecting himself, who "was caught up into Paradise, and heard unspeakable words," &c. cannot be assumed as an authority for a future intermediate state of the soul, because St. Paul afterwards lived on earth—and died.—And I believe the only other place where the word is used in Scripture is Rev. ii. 7. where it is evidently an allusion to Eden, exemplifying a future state—"to him that overcometh will I give to eat of the tree of Life which is in the midst of the Paradise of God." I do not agree with R. C. in his third proposition, where he applies the resurrection to the body only, "to that part which dies"—he says "we never apply it to the soul." It does not appear of whom he speaks in the word *we*. St. Paul, who was assuredly sent to reveal this great mystery, takes up the question, and answers it

it 1 Cor. xv. 35. But some man will say how are the dead raised up? and with what body do they come?—V. 42. It is sown in corruption, it is raised in incorruption, &c.—V. 44. It is sown a natural body, it is raised a spiritual body—V. 49. As we have borne the image of the earthly, we shall also bear the image of the heavenly—Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.—V. 53. This corruptible must put on incorruption, and this mortal must put on immortality—therefore this frail body which dies, can never rise to a state of consciousness, but the soul must be clothed with a glorified or celestial body, as v. 40. fit for its resurrection to immortality.—I do not agree with R. C. in his other conclusion that “when the body dies the soul survives in a state of perception or consciousness, and therefore of happiness or misery;” this is not founded on any revealed doctrine, or passage on which our faith is commanded; and I think those passages to which I have before and now refer, are adverse to it, and to the conclusion drawn from the assertion—there can be no wisdom in the grave—Lazarus and those who were visibly raised, left no light to shew what their soul had either enjoyed or suffered since their deaths, which had occupied a space of several days—such good persons must have had felicity, of which they would have been glad and willing instruments for a revelation.—I thank R. C. for his referring me to another calm perusal of the passages which I cited before; as often as they are read, they excite the devoutest gratitude for such unspeakable gifts!

Again: we are agreed as to Mat. x. 28. for R. C. admits that the body which will be raised, will be a spiritual body—that cannot therefore be the body which dies—it is true that a man who kills the body, kills the soul also for a season—until its resurrection—and this, though mysterious to us, will be understood probably in a future state. I do not think the cases of the Patriarchs and of Moses and Elias, are fitly to be drawn in, as authority for what is generally to befall the whole race of mankind, any more than that our blessed Lord's resurrection on the third day should lead us to an ex-

pectation of our rising on the third day—or like Lazarus, on the fourth day—for these were renowned and visible instances given for conviction to minds which required carnal evidence to support and receive a doctrine, or even a holy promise.—Although Moses had died, yet his appearing at the transfiguration was a miraculous proof of his divine legation, which had typified the coming of our Lord, and was given to strengthen this faith, by Moses himself being seen to minister to the Saviour whom he had foretold.

The opinion which I have expressed, that neither misery nor happiness can precede the final judgment, to which your other Correspondent *Oxoniensis* objects, is founded on the scriptural allusion to temporal tribunals, in which sentence is pronounced as its last office.—Divine Mercy is herein greatly manifested, in assimilating to the human mind, the process of the Divine Councils—we are best capable of understanding that with which our own institutions have rendered us familiar: nor will this learned Oxonian, even in his professorial chair, discover a mode of expression or interpretation so well suited to human capacity. The present dealings with the affairs of men are of a different description—for, not to enter upon the grand question of the origin of evil, whatever befalls us may best be received as either personal chastisements or as modes of probation. I readily admit that in mentioning 1 Cor. xv. 51. I used the word *awakened* instead of *raised*—but the whole passage cannot be read without its being evident that the Apostle meant to convey the idea that at the sound of the last trump those that were asleep should be awakened—and his language in 1 Thess. iv. is the same: “The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.” Where is the use of this awful process if the spirits are not disembodied? for the same Apostle has revealed that it will not be this body but a glorified body that our corruptible will put on.—Where, again, is the use of this process, if the soul be already in a state of happiness or misery? if the state has al-

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ready attained that to which we would aspire, wherefore acquaint us of an awful visitation to put us in possession of that which, without any such ceremony, has been granted ages before that period?—would not this be reducing the Divine declaration to a nullity?—The rest of the soul is by no means a “cheerless doctrine;” for ages in a state of insensibility are but one point—and what else is the sleep of the grave? Our Lord might allude to this in his promise to the thief on the cross—if by Paradise could be meant eternal bliss.

I thank T. V. for referring me again to the passages I cited before; but although I entertain high respect for the Establishment, yet neither Canons nor Formularies of any church will ever become my corner-stone in preference to Holy Writ. It may be asked, how can Christ become the first-fruits of them that sleep (1 Cor. xv. 34.) if they do not sleep, but are in a state of conscious happiness or misery? Surely it will not be contended, that he died on the cross to save our frail *bodies*?—Where is the suggestion of any such intermediate consciousness, in the promise that “when Christ, who is our life, shall appear, then we shall also appear with him in glory.” Col. iii. 4.—How is the passage, “Then shall he say, come ye blessed of my Father, inherit the kingdom” to be understood, if we are not to wait until his grand appearance at the second advent?—The same question applies to John vi. 39. “That of all which he hath given me, I should lose nothing, but should raise it up again at the last day:” with this interpretation the parable of Dives and Lazarus is clear—for it was, as I read it, meant to shew, *inter alia*, the different results of vice and merit—to exemplify the doctrine of a future state, when all inequalities of worldly fortune will be levelled, and to shew clearly the distinctions which are now incomprehensible—especially in cases where the ungodly flourish for a time.

Before I bid adieu to your three Correspondents, let me refer them to Dan. xii. 2. “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”—The last judgment which bears allusion to this prophecy is

stated in Mat. xxv. 31. and the sentence is alike pronounced, v. 46.—but it is when all nations shall be gathered before the Son of Man, and in which there is no intimation of any intermediate state.—See the parallel in John v. 28. “The hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth, they that have done good,” &c.—I hope this discussion has had its use—not that the reader should adopt either of our interpretations so much as to consider the passages for himself; and then to be persuaded in his own mind, whether there is, or is not, an intermediate rest of the soul; and this is happily one of those points that, whichever way he takes it, will lead him to holiness, and may be entertained without his injuring the interest of the church or sect to which he may belong—this may release his mind from any bias which he may fear to infringe, or any pastor whose preaching he may fear to offend.

A. H.

Mr. URBAN,

May 22.

I BELIEVE most persons who are in the habit of hearing the Psalms appointed for *Afternoon service*, have great repugnance at joining in the sixth Psalm, and feel a natural commiseration for the unhappy being who is there devoted to such a complication of evils. But this sentiment of pity seems to be generally transferred to the wrong objects; for, by considering the whole context of the Psalm, it is evidently a recapitulation of the “words of hatred” spoken against the Royal Author by his enemies.

“Hold not Thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me. *They* have spoken against me with a lying tongue; they compassed me about also with words of hatred, and fought against me without a cause.

“For my love, they are mine adversaries; but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love.”

He then makes an entire change in number, and recites the “words of hatred,” which they have falsely spoken against him.

“Set Thou a wicked man over him, and let Satan stand at his right hand.”

He