

SUPPLEMENT

TO VOLUME LXXXII. PART II.

Embellished with a beautiful Perspective View of ELY CATHEDRAL;
and with a curious Plate of ARMS.

NORTH-WEST VIEW OF ELY CATHEDRAL.

WHEN a proposition was brought forward, six or seven years past, in the Society of Antiquaries, by those members who were superintending the publication of our Cathedrals, to raise the annual subscriptions, in order to enable them to proceed with spirit in the undertaking; some gentlemen present objected to the motion, and upon this ground, that "in giving *one* Cathedral, you gave them *all*; as there was not, they maintained, sufficient variety in their lines to warrant going on with the engravings." Much argument was used on the occasion, to prevent the laudable purpose from being carried into effect. The matter dropped. But whether the majority of members were convinced of the propriety of the objections, or they were not inclined to make the necessary disbursements, we cannot, at this time, take upon us to ascertain. That our Cathedrals, more immediately in their West fronts, vary one from the other, is most strikingly manifest. Does York Cathedral* shew like Lichfield, Lichfield† like Ely? No, they are diversified in the most charming and most august degree. Peterborough Cathedral, Lincoln, Durham, Rochester, Canterbury, Chichester, Salisbury, Exeter, &c. &c. how decidedly are they varied also in their several designs! It may, indeed, be allowed, that the general plan of each bears a similar cruciform figure. Still, in the interior uprights, a decided change of new creations continually appears.

By consulting the Plate which forms the Frontispiece to this Volume, centrally is a porch of two stories; on the right, an elevation of four tiers of recesses, bounded by an octangular turret of ten tiers of ditto. A corresponding show of decorations

* York engraved, vol. LXXIX. p. 700.

† Lichfield Cathedral, vol. LXXX. Part II. p. 403.

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on the left is wanting; and we are not satisfactorily made to understand whether the loss proceeds from this part of the front having never been carried up, or whether it was destroyed at some particular period. Above the porch rises in consummate splendour one of the most noble towers we can any where witness. The octangular finish of the tower, it is conceived, is a subsequent work, say, of the sixteenth century. The three windows to the second story of the porch, stopped up, (being so disfigured when the drawing was taken by my friend J. Carter, 1787.) are in the plate restored. Of late, it is said, that terror of our antient art, *Compo*, has been partially floated over this front, to give a sort of renovation of the decayed detail. AN ARCHITECT.

Mr. URBAN, Dec. 24.

THE following elegant tribute of respect to Dr. GOSSET, from the masterly pen of the Rev. Stephen Weston, is extracted from the new Edition of Mr. Bowyer's "Conjectures on the New Testament;" (see p. 556.)

"Ad virum amicissimum

ISACIUM GOSSET,

Sacrae Theologiae Professorem.

O Flos Cæsareæ, insulaeque nostræ!
Tu cedis nihil optimis patronis;
Non te vincit Apollinaris, ille,
Quem longè omnibus eruditorem
Laudat polljce utroque Martialis.
Sacro in codice flebilis hiatus,
Conclamata loca, improbas salebras
Accingor patiens, inutilisque
Nullos te duce conqueror labores.
Ah, quantum tibi debitum est, amice!
Quâ solvam prece, nescio: beatum
Ornat te toga rubra doctiorum;
O si purpura præsulis supreni! S. W."

Mr. URBAN, Dec. 28.

IN corroboration of the talents and political abilities of the Nobleman noticed in page*499; allow me to add an extract from Sir Egerton Brydges's Edition of the Peerage, vol. II. p. 438.

"On

"On the overthrow of the North administration in 1782, and the accession of the Marquis of Rockingham to the Premiership, Lord Shelburne was appointed Secretary of State for the Foreign Department. The succeeding death of the Marquis dissolved the union of a party, whose combined power was great: Lord Shelburne was appointed Prime Minister by the King; and Fox, Burke, and all the Portland party seceded. 'Lord Shelburne,' says Bisset, 'was a man of considerable political knowledge, and particularly distinguished for his minute and detailed acquaintance with foreign affairs. He was, however, more noted for extent and exactness of intelligence, than for the formation of able and beneficial plans from the result. He was, therefore, perhaps less fitted for the supreme management in so trying and critical a situation, than for some secondary department, in which, from his abundant stores, he might have supplied materials for the operation of more energetic and less experienced genius. In that view, had he continued a member of the Cabinet of which Mr. Fox was really the head, there is little doubt, Britain would have possessed a Ministry, that, whatever its character might have been in other respects, at least would not have failed in efficiency. Lord Shelburne had attached himself to the illustrious Chatham, and after his decease was considered the leader of his friends and connexion; but did not greatly increase the number by his own personal influence. Far from overbearing party by genius like Chatham, he was not, like many other Ministers, propped up by a confederacy.* His power could stand but a little while against the strong Coalition of North and Fox; and early in 1783 he resigned. When, at the end of that year, his young friend Pitt overthrew his successors, it was expected that Lord Shelburne would have been at the head of the new government. However, he formed no part of the arrangement; and all the boon he received from his late coadjutor, was the creation of Marquis of Lansdowne, November 30, 1784. He now retired to a private life; but, on the breaking out of the French Revolution, came forward again in constant and decisive opposition to the measures of Administration, in which he continued to the day of his death; which happened on May 7th, 1805, at sixty-eight. At this time he was the oldest General on the list."

Yours, &c.

N. S.

* Reign of George III, vol. III. p. 408.

Mr. URBAN,
DR. JOHN CARR (see page 519) was born at Muggleswick, in the county of Durham. His father was a farmer, and had a small estate of his own, which the Doctor possessed at his death. He was at first educated at the village school, and privately by the Rev. Daniel Watson, who was then a young man, and curate of the place; and who died at Bath, Jan. 23, 1804 (vol. LXXIV. p. 185.) Afterwards he was sent to St. Paul's school, where he continued longer than boys usually do at school, as his father could not afford to send him to either of the Universities. I have been told he was once a candidate for the Mastership of St. Paul's, but that the want of a degree was fatal to his application. I believe he became usher to Dr. Hurst, who was master of the Grammar-school at Hertford, when he was comparatively young; and succeeded him in the situation, which he held for many years with the greatest respectability before he retired, which was about twenty years ago. He had a brother, the Rev. Joseph Carr (I think his name was Joseph), who never attained any other preferment than that of a curate in Northumberland. His death is mentioned two or three years previous to the Doctor's death, and I think the notice of it must have been sent to the Magazine by the Doctor himself: he was a good scholar, and a very laborious Divine; but, from what I have heard, I fear his manuscripts are lost. The diploma of a degree of LL. D. was sent to Dr. Carr, from Aberdeen, by Dr. Beattie, as a compliment for the specimen, of his translation of Lucian.

The Epitaph at Hertford, printed in p. 513, is nearly a literal copy of one placed by the Doctor in his lifetime in Muggleswick church, Durham, where his wife was buried. (See vol. LXXIV. p. 1048.) G. A.

BATTLE OF BLORE HEATH.

(See p. 509.)

ABOUT half a mile to the North of the village of Maer is a hill called the *Byrth**; round a great part of the summit of which has been made a foss and rampart, of an irregular form,

* In some maps it is termed *Bargh*, *Bruff*, or *Brough*.

corresponding with the figure of the hill, which may be nearly a mile in circumference. At the distance of a mile or more from and to the North-west of, the Byrth, is another hill, which is part of Maer Heath, and is called *the Camp Hill*. Between these are two more hills: the one very near to *the Byrth*, which is named *the Little Byrth*; and the other, which is larger, is called *Coplow*. Dr. Plot is of opinion, that a battle was fought here, about the year of our Lord 705, between *Osrid* king of Northumberland and *Kenred* king of Mercia. He also conjectures *Coplow* hill to be the tumulus of *Osrid*, and the *Byrth* to be a fortification or "strong-hold that *Kenred* had raised against him." His conjectures seem to be grounded chiefly on a quotation from *Henry Huntingdon*, viz. "*Osrid* vero rex belli infortunio juxta *Mere* pugnans interfectus est."—In taking a view of the ground on *Maer-Heath*, there appears to me to be nothing artificial, except the two small hills on the *Camp Hill*, and the foss and rampart round the *Byrth*.

A few years ago, *Geo. Tollet*, esq. a gentleman of learning and an Antiquary, the *Rev. T. Barlow* (see my *Church Notes from Madeley and Betley*, vol. LXXIX, pp. 410, 522,) and *Mr. Poole*, of *Finney Green*, and other gentlemen, went to view *Maer Heath*, for the purpose of ascertaining whether there were any barrows. They dug into those places that had most resemblance to barrows, but found nothing like sepulchral remains. *Coplow* hill is evidently the work of Nature; and as a public road has been made over part of the heath since the time of *Dr. Plot*, and sections made through some parts of the hills, in which regular strata appear, I am inclined to think that *Osrid* was slain near some other place called *Mere*.

The *Byrth* and *Camp* hills were no doubt the stations of some armies in time past; and as in the contests between the Houses of *York* and *LANCASTER*, the battle between *James Lord Audley*, who fought for *King Henry the Sixth*, and *Richard Nevil Earl of Salisbury*, who was in arms for the House of *York*, took place at *Blore Heath*, about five or six miles distant from these stations; I shall

submit a few conjectures of the probability, that the *Earl of Salisbury* was posted on the *Byrth* hill, and *Lord Audley* was encamped on the *Camp* hill previous to the *Battle of Blore Heath*.

According to *Rapin's History*, "*Lord Audley* was encamped on *Blore Heath* near a little river; *Salisbury* posted himself on the other side, as if he meant to guard *the pass*, and hinder his being attacked; then suddenly feigning a fear, he retired in the night, marching so as, at break of day, his enemies could still see the rear of his army. This retreat, which seemed to be with precipitation, inspiring the Royalists with ardour, they began to pass the river in disorder, imagining that they had nothing to do but pursue the flying enemy. But, whilst they were in this confusion, some being over the river, others in the water, and others ready to pass, the *Earl of Salisbury* returned, and fell upon the troops already over, who had scarce time to draw up. The fight lasted, however, four or five hours, because the *King's* troops were supported by those that were continually passing. But as this could not be done without confusion, the Royal army was at length put to rout, with the loss of 2400 men. *Audley* himself was slain, with all the principal officers; among whom were, *Sir Thomas Dutton*, *Sir John Duane*, *Sir Hugh Venables*, *Sir Rich. Molineux*, *Sir John Leigh*, &c.

"The *Cheshire* men were the greatest sufferers; who wore that day little silver swans (the *Prince of Wales's* badge), which the *Queen* had ordered to be distributed to all the gentlemen of the country.

"This battle was fought on *September 23*, 1459, about one mile from *Drayton* in *Shropshire*, on *Blore Heath*, which lies in *Staffordshire*; where, at the head of the river *Sow*, a stone is set up in memory of *James Lord Audley*, there slain."

It is not to be supposed, that writers of a general engagement can enter so minutely into details, as to describe the precise spot where any particular river has its source. And in the hurry and confusion of a battle, several transactions, of subordinate consideration or importance, might be omitted or misrepresented, either from want of recollection, or owing to incorrect

correct information; while the principal manœuvres are in their leading points correctly stated. The above account may, probably, be not exempt from such-like errors. In the first place, the stone erected to commemorate the spot where Lord Audley was slain, is said to be placed at the head of the river Sow; which is not strictly correct: it is placed very near to one source of that river near Ashley and Broughton; but the brook, by the side of which it is placed, I was informed by persons resident in the neighbourhood, flows into the Tearne, or Tern; which joins the Severn, and thus takes a directly opposite direction to the river Sow, which unites with the Trent. It is not improbable that Maer Heath and Ashley Heath, both of which are nearly in a direct line to Blore Heath, and at no great distance from each other, were, three centuries and a half ago, considered, on account of the comparatively few inclosures, as one common, and part of Blore Heath. The Byrth and Camp hills are about two miles from Whitmore; which is very near another head of the river Sow, which flows through that place a "little river." Indeed none of the rivers thereabout, nor that by the side of which the stone commemorating Lord Audley's death is placed, can be termed *great*. It appears from the above account of the battle, that the Earl of Salisbury obtained his victory chiefly by stratagem. That he first attempted to defend some pass; the context leads us to suppose a pass over the little river; but the rivers are mere brooks. It is not impossible, therefore, that the pass might be some particular situation in the road, which the armies must or had travelled. After the Earl had made a pretence of guarding some pass, he is said to have feigned a precipitate retreat, and retired in the night; yet marched so as, at break of day, his enemy could still see the rear of his army. Without making arrogant pretensions to military knowledge, I think I may hazard an opinion, that it is very improbable that a General at the head of 5000 men could feign a retreat, so as to induce his enemy, who was twice as strong, to pursue him in disorder, from an apprehension that his retreat was the effect of fear and a conscious

inferiority; unless he had continued to retreat to the distance of four or five miles. If we imagine a shorter distance, it is probable that the enemy would have discovered his intentions. Besides, where was the necessity of the Earl retiring in the night, yet marching so as, at break of day, his rear could be seen by the Royalists, if he had retired only half a mile or so? I think we may be justified in supposing, that the two armies first met, or were within sight of each other, at the distance of five or six miles from the scene of action. No place can be assigned, where they were so likely to approach each other, as somewhere between the field of battle and Heleigh Castle, the seat of Lord Audley; who would, of course, think of defending his Castle by placing his troops between it and the enemy. Heleigh Castle is situate about four miles to the North of the Camp hill; and very near the latter there is a road which leads to Madeley and to Heleigh. Also, at the foot of the Camp hill, there are, or, previous to the late alterations made on the common by inclosures and cultivation, there were to be seen the vestiges of an old road, which took a Southward direction, and passed by the foot of the Byrth hill, and from thence towards the village of Maer. From the latter place is an old road to Ashley, which lies in the direct way, or nearly so, to Blore Heath, where the battle was fought. It is not improbable that this track was the ancient road, or one of the principal old roads from Heleigh to Drayton. In which case the Byrth and Camp hills may be considered as stations in the direct road between Heleigh Castle and the scene of action. However, from the above considerations, I have indulged an opinion, that Lord Audley was encamped on that part of Maer Common called the *Camp Hill*; and that the Earl of Salisbury was posted on the Byrth Hill opposite to Lord Audley's army, where he feigned an attempt to guard the pass: for such the road between the Byrth and Little Byrth may be called. As there is no mention made of any skirmish taking place there, we may suppose that he manifested his intentions of guarding the pass, and of preventing an attack by fortifying his situation. Vestiges of a
furlie

fortification are to be seen on the summit of the Byrth hill. I may here notice, that on the Camp hill are two mounds, once thought to have been tumuli; but, when opened, they contained nothing to support that opinion: and they were probably raised merely for stations of observation. Now, as there exists no tradition of any arms having been found, or sepulchral remains discovered, I conclude, that it is not improbable that the two above-named Generals were posted as already observed; and when the Earl abandoned his position, and "feigned a fear," we may suppose that he would retreat a few miles, say five or six, which is about the distance from the Byrth hill to where the battle was decided. The stone, commemorating the spot where Lord Audley was slain, is now to be seen in an inclosed field adjoining the public road from Drayton in Shropshire to Newcastle-under-Line, about two miles distant from Drayton. It is a plain cross about $4\frac{1}{2}$ feet high, 10 inches broad, and 8 inches thick; the transverse part may be about 20 inches in length: it is fixed on a pedestal 3 feet high, so that the height from the ground is about $7\frac{1}{2}$ feet. On the North side of the pedestal is the following inscription:

"On this spot
was fought the Battle of
Blore Heath
in 1459.

Lord Audley,
who commanded for the side of Lan-
caster,

was defeated and slain.
To perpetuate the memory
of the Action and the Place,
this ancient monument
was repaired in
1765,

at the charge of the Lord of the Manor,
Charles Boothby Skrymsler."

The above cross is within a few yards of a brook, which probably the Earl of Salisbury passed; and when part of Lord Audley's troops were over, and others crossing in confusion, the Earl returned, attacked, and obtained his victory.

Query.—Is it improbable that the battle, alluded to by Dr. Plot, between Osrid and Kenred, was fought near Mere or Mereton in the parish of Forton, near that fine lake which ornaments the seat of Sir John Fen-

ton *Boughey*, bart. and is called *Aqualate Meer*? That a battle has been fought near to that place, there can be no doubt; although there might exist a difference of opinion between whom. Dr. Plot writes thus:

"The Romans had some action about Willbrighton, as appears from a raised work at Morton near there-to; and which seems to be of their fashion. The large Meer, that lyes just below it, had its name of *Aqualat* (quasi aqua lata) from them; and the banks, on the N. N. E. side of it, the name of *Anc's Hills*, from some Roman Captain that lay upon them, whose name, or at least prænomen, perhaps might be *Ancus*. Not to mention, that all these are in or near to the parish of Forton, and that there is a village not far off also called *Warton*; which are both thought to derive their names from such actions*."

In reading these remarks of Dr. Plot, he seems to me to have relied much, if not solely, on conjecture, and with appearance of doubt.

The Rev. Mr. Shaw, in his obliging answers to my queries (see vol. LXXI. p. 229.) relative to the battle fought near Aqualate, and other particulars, adopts Dr. Plot's conjectures, and further notices the proximity of "antient military roads to some adjoining places, which signify places of defence and battle, in proof of a battle having been fought in the neighbourhood." He further adds: "Dr. Plot, in his *Natural History*, &c. of the County, p. 395, says, that *Aqualate*, being a Roman name, shews that their armies lay sometime thereabout." (See p. 231 a.) In speaking of Forton he says, "Forton was at the Conquest included in the manor of Mere or Mereton, which derives its name from the neighbouring large pool or lake," &c. If the manor and place derived its name from the lake, we may suppose that the lake had the name of Mere at the time of, and before the Conquest. Mr. Shaw also says that "*Aqualate-hall* was first erected by Sir Thos. Skrymsler, knt. who died in 1633 †. This hall," as Mr. S. ob-

* Plot, ch. x. § 6.

† This Sir Thos. Skrymsler married Ann Sneyde, a lady of the same respectable family as the present Sneyd family of

serves, "was afterwards the much-improved seat of the Baldwyns;" and I may add, it is now the still more improved seat of Sir J. F. Boughey; who, a few years ago, took down part of the old hall, and built a magnificent mansion, wherein he now resides, enjoying a large fortune, with virtues that adorn his rank.

Can any of Mr. Urban's readers inform me, if Aqualate-hall was built upon the site of any other ancient building? and whether in the more ancient maps or books of Antiquities Aqualate is named? In a map of Staffordshire in Camden's *Britannia* it is not named; and Camden wrote prior to Dr. Plot. Although a Roman name, it might have been given by Sir Thos. Skrymsher, in the same manner as Etruria, a Roman name, was given by the late Mr. Wedgwood to his seat, extensive works, and to a street built by him for his workmen, near to Newcastle-under-Line. If Etymology may be admitted as a basis of probable conjecture (and it is the basis upon which Dr. Plot has made his assertions), then the names of the adjoining places will favour an opinion, that the battle was fought by the Saxons; for, unless my Dictionary misleads me, Morton, Warton, Winswell, Sutton, Norbury, if not Forton and Oulton, are Saxon names. Near to the last place (as I have before observed in your *Miscellany*), about 12 years ago, some ancient arms were dug out of the ground, and fell into the hands of the late Richard Whitworth, esq. of Batchacre; which afford much stronger evidence of an action having been fought near there, than the etymology of words.

As far as the tradition about bullets having been found in the trees is worthy of notice, it will bring the battle to a much later date than a Roman or Saxon engagement, because gunpowder was not invented till 1330. But the plantations about Ane's hills have not the appearance of great antiquity; and I believe they were made in the time of the Skrymshers or the Baldwyns: besides, a few

of Keel; in which parish Register is the following entry: "Tho. Schrimshall, gent. and Ann Sneyde, gent. were mar'd, y^e 15th Septe^r 1595."

bullets might have been lodged in a few trees from various accidental causes. However, all is doubtful conjecture; and I leave the subject to be determined by those who are deeper versed in antiquarian lore, and have access to better libraries than I possess, if any such should think it worth their while.

Yours, &c.

WM. SNAPE.

P. S. In looking over the benefactions to the poor of Keel, (see vol. LXXXI. Part ii. page 410 b.) I observe an omission, which arose from ignorance of the regularity and duration of such donations, and which I beg you will here allow me to supply. The poor of Keel are much indebted to Colonel Sneyd and his Lady, of Keel Hall, for many favours. Every week during their residence, seven sheeps' heads and plucks are cooked and distributed amongst so many poor, with a liberal allowance of soup, and a large loaf of bread. A bull is killed every Christmas, and the beef, &c. given to them; and, besides other favours, a limited number of the daughters of the poor are regularly, both on week-days and Sundays, educated and clothed at the expence of the Hon. Mrs. Sneyd; than whom no Lady can be more desirous of causing to be instilled into the minds of the poor and ignorant suitable principles of religion and duty.

In noticing these particulars, I need not offer any apology to your Readers, because it is usual with Topographers to bestow proper marks of respect on the charitable deeds of the living; and, as is observed by Bp. Gibson, in his Preface to Camden's *Britannia*, it is but an act of justice "to let posterity see that the present age had its share of worthy and honourable accomplishments."

It may, however, be proper for me to apologize for the length of my letters; which may be thought by some to occupy too many of your pages. I must, therefore, plead in excuse, that as no one, in your own opinion (who have the best information on such subjects, see p. 39.) is likely to continue Mr. Shaw's *History of Staffordshire*; I have thought that the Gentleman's Magazine might become a very suitable and convenient

ent vehicle of communicating such intelligence as is usually contained in County Histories, for a few parishes, by any individual who makes Topography an occasional amusement.

Yours, &c.

W. S.

Mr. URBAN,

Dec. 5.

IN the first volume of Miss Seward's Poetical Works, edited by Walter Scott, esq. there are some extracts made from her literary correspondence. In one of these, p. 79, she mentions having received great delight from an Ode which her mother was accustomed to recite to her in her childhood; but that she never could learn the author of it, having heard it from one who was not possessed of literary curiosity enough to inquire its origin. As there is no note upon the subject, it is probable that the Editor is also unacquainted with the author. In looking over a volume of old poems lately, I discovered it inserted amongst them, and ascribed to Anne, Countess of Winchelsea, who lived in the reign of Queen Anne.

The second stanza is thus printed in Miss Seward's Works:

"How pleasing the world's prospect lies;
How tempting to look through!
Parnassus to the Poet's eyes,
Nor Beauty, with her sweet surprize,
Can more inviting shew."

But in the volume I have mentioned, it is inserted in the following manner:

"How pleasing the world's prospect lies;
How tempting to look through!
Not Canaan to the Prophet's eyes,
Nor Pygah, with her sweet surprize,
Can more inviting shew."

Miss Seward's version certainly possesses more poetical beauty, though perhaps the latter one is most correct. The Ode in general is very excellent, and is written in that style of chaste simplicity which was so peculiar to the Poets in the reign of Anne.

Yours, &c.

J. H. R.

Mr. URBAN, *Southwell*, Dec. 8.

ON perusing the Appendix to Lord Byron's "*Childe Harold*," first edition, I perceive his Lordship makes the following remark on the concluding word of a Romæic version of a scene from Goldoni:

"KAI ΣΩΝΕΤΑΙ, 'and finishes'—awkwardly enough; but it is the literal translation of the Romæic."

Upon referring to Goldoni, (*La Bottega del Caffè*, Act 2, Scene 23,) I find the corresponding Italian expression is "*si salva*," *saves himself*, or *escapes*. If the Romæic will not bear the above interpretation, it seems probable that ΣΩΝΕΤΑΙ is a typographical error for ΣΩΖΕΤΑΙ, which, in ancient Greek at least, precisely corresponds with the Italian.—I submit the above conjecture to his Lordship's consideration, and remain

Yours, &c.

R. G.

Mr. URBAN, *Market Rasen*, Dec. 2.

IN a late volume of the *St. Petersburg Transactions*, the "*Acta Petropolitana*," is a curious, and it must be a very interesting memoir, by N. Oreiskowski, on an electrical phenomenon, which he calls a præternatural one. I am so situated, that every attempt to procure the volume has been in vain, nor have I ever been able to obtain any information on the nature of a phenomenon which he distinguishes by so extraordinary an epithet. I cannot suppose but the volume containing it has reached this country, and is well known to many in it. Now, Sir, as it does not seem to fall out of the line of your plan, to give sufficiently detailed accounts of the pursuits of learned and scientific men; will you allow me to solicit you will *speedily* have the goodness to give, if not the whole of this memoir, yet at least a sufficiently detailed extract of it as to allow the Readers of your useful Miscellany to form a just judgment of it.

In a recent Publication, the illustrious Benjamin Franklin, LL.D. is accused of a plagiarism with respect to his beautiful parable on Toleration. It is said he took it from Bp. Taylor's "*Liberty of Prophesying*." Somewhat indignant at this insinuation, I bought the work, and very often sought it through and through, but really found not a syllable in it that could justify such a charge. Is it, then, to be regarded as a pitiful political manœuvre to blacken the character of one of the most illustrious of literary names? Yours, &c.

H. HODGSON, M. D. & LL. D.

Mr.

Mr. URBAN,

Wolverhampton,
Dec. 11.

WHATEVER may serve to elucidate the language, I hope you will have no objection to insert in your Miscellany. And first, of the unaccented *u*. And here let the ear be cultivated, and let the speaker distinguish the unaccented syllable by the sound of the vowel. In the words *curacy* and *accuracy* for example, the difference in the sound of *u* in each word, when rightly pronounced, is evident; though noted both alike in the Pronouncing Dictionary. Let *u* in the latter word be pronounced like *u* in the former, and the impropriety will appear.

In like manner, the *u* in *substantial* has not so full a sound, when rightly pronounced, as the *u* in *substance*; though noted both alike in the Pronouncing Dictionary.

Thus, Mr. Urban, has the Reader the true sound of every long and short *u* in the language, whether accented or not, open or shut.

“Those, therefore, who wish to pronounce elegantly, must be particularly attentive to the unaccented vowels; as a neat pronunciation of these forms one of the greatest beauties of speaking.”—WALKER, 179.

Of *a* and *o* in my next.

Yours, &c.

J. SNAPE.

Mr. URBAN,

Nov. 17.

AMONG the many comforts to be derived from the late abundant harvest, which it hath pleased God to bestow on this favoured Nation, there is a most important and consolatory one, which I have not seen noticed, though comprising the most comfortable reflections. You will doubtless have frequently heard, Mr. Urban, during the course of the past Summer, the most gloomy presages expressed by numerous and not interested or ill-disposed persons, of the probable insufficiency or failure of the forth-coming harvest, from the unusual wetness and coolness of the season. That we had more rain than usual, and less sun than was generally thought to be absolutely requisite to ripen the corn, is undoubted. Yet, under these apparent discouraging circumstances, when have we had a harvest superior both in quantity and quality to the one just got in? Ought

we not then to be doubly grateful to that Providence, who hath graciously furnished us with such abundance, but with proofs of the impropriety (not to use a harsher word) of giving way to despondency under similar appearances.

Allow me to trouble you with a few words on the inconsistency of writers, and on the different light in which things will appear to different persons. In a book lately put into my hands, entitled “*Omniana*,” I was unavoidably struck by an article in the second volume, page 20, which gave rise to the above reflections. Under the article, “*Sir George Etherege*,” &c. there is a pointed and severe condemnation of the grossness of language, and indelicacy of the action, of many of our old Comedies; yet, strange to tell, the Author, at the conclusion of it, introduces a scene from “*Love in a Tub*,” with the highest eulogium on the exquisite wit and humour of it; which yet contains the most gross and offensive words which the French language contains. Yours, &c. R. E. R.

Caution touching Requests for Charitable Purposes.

Mr. URBAN,

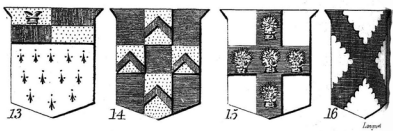
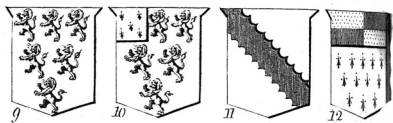
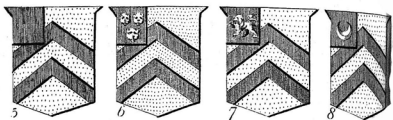
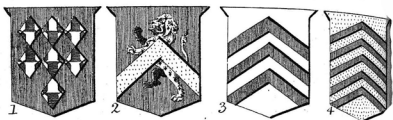
Nov. 4.

PERMIT me to suggest a caution of no small importance to Public Charities; an inattention to which has more than once proved a source of great disappointment: it is, to take care, in the wording of bequests for charitable purposes, that *money secured on mortgage* be added to the usual exceptions out of the testator's personal estate; for it is equally inapplicable to that object as “*land*,” or “*money charged on land*,” or “*to be laid out in land*,” by the legal construction put on the statute of mortmain. I will minute below the common clause in wills, as suggested by most of the charitable institutions of this country in their publications, with the cautionary addition proposed, which will better exemplify my meaning.

G. W.

“I give and bequeath to [here state the charitable use] the sum of £—sterling, to be paid out of such part only of my personal estate as shall not consist of chattels real, or money charged, or secured on mortgage of lands or tenements.”

ON



Lampart

ON ARMORIES, No. II.

(See Part I. p. 230.)

“ ABOUT this time did many Gentlemen begin to bare armes, by borrowing from their Lord's armes of whom they held in fee, or to whom they were most devoted. So whereas the Earle of *Ches-ter* bare Garbes, or wheat-sheafes, many Gentlemen of that country tooke wheat-sheafes. Whereas the old Earles of *War-wicke* bare Chequy Or, and Azure a Chevron Ermin, many thereabouts tooke Ermin and Chequy. In *Leicestershire* and the country confining, divers bare Cinquefoyles, for that the ancient Earles of *Leicester* bare Gules and a Lion passant Or in a Canton of the second; many Gentlemen thereabout took the same in different colours and charges in the Canton.

“ *Hubert de Burgo*, Earle of *Kent*, who bare for his armes in a shield, Gules seven Lozenges vaire, 3, 3, 1. granted lands to *Anselme de Guise*, in the counties of *Buckingham* and *Gloucester*. (Plate II. fig. 1.)

“ The said *Anselmus de Guise* bare the same Coate with a Canton Or, echarged with a Mullet of sixe poynts pierced Sable.

“ The ancient family of *Hardres*, in *Kent*, beares Gules, a Lyon rampant, Ermine, debrused with a Chevron Or, (fig. 2) denoting that they held their said Man'or of *Hardres* by Knight's service of the Castle of *Tunbridge* in *Kent*, which was the ancient Seigniory of the *Clares*, Earles of *Gloucester*, who did beare for their armes in a Field Or, 3 Cheverons Gules, (fig. 3.) and the Lord *Stafford* bare Or a Chevron Gules, that was after Lord of the same place.

“ This great family of the *Clares* being resident, for the most part, at the Castle of *Tunbridge* in *Kent*, to which they had a Liberty called *Lowy*, containing three miles every way from the centre, answerable to that which belonged to the Seigniory of *Bryony* in *Normandy*, which they exchanged for this here (as writeth *Gemeticensis*), gave occasion to many of the ancientest families in *Kent*, to take up Coates, alluding to the Lords of *Tunbridge*. (fig. 3.)

“ *Simon de Abrincis*, *Albranc*, or *Averuges*, (for by all these names he is written in records) Lord of *Folkstone*, and one of those eight Barons, to each of whom many Knights' fees were assigned in defence of *Dover Castle*, and each of them to maintaine a Tower there, gave Or 5 Cheverons Gules. (fig. 4.)

“ Hee was imitated by *Euring* or *Euring*, that held a Knight's fee of him, by changing the Cheverons into Azure.

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B

“ And *Robert de Hougham*, who was his next-door neighbour, bare, in allusion to him, the same charge, but differing in colours, viz. in a Field Argent, 5 Cheverons Sables.

“ *Ralph de Curva Spina*, or *Creythorne*, descended from an ancestor well landed in *Kent*, in the 20 of *William* the Conquerour, bare, in imitation of the former charge, Azure, 5 Cheverons Or, a Labell of 5 poynts Gules.

“ Then *Cryoll* or *Keryell*, the great landed man of *Kent*, he bare Or, 2 Cheverons, and a Canton Gules. (fig. 5.) And in imitation of him, Sir *Robert of Rummey*, (fig. 6.) Sir *Robert Orlanston*, of *Orlanston*, (fig. 7.) And *Howdrow* of *Bellerikey*, (fig. 8.) The said *Bardlow* of *Cryoll* was Lord of *Ostenhanger*; and those that know that country, know that all these before-mentioned, inhabited in the same Lath of *Shepwey*.

“ At the other side of *Kent*, the Lord *Leybourne*, of *Leybourne Castle*, was a great man. Sir *Roger Leybourne* was a great agent in the Barons' warres, and *William* was a Parliamentarie Baron in the time of King *Edward* the First. (fig. 9.)

“ Sir *Robert de Sherland*, of *Sherland*, in *Shepey*, Lord Warden of the Cinque Ports, the female heire of which family being married to *Cheyney*, which is the Coate of *Sherland*, they many ages bore this Coate in the first place, (fig. 10.)

“ Sir *Richard Rockisley*, of *Rockisley*, in *Kent*, from whose heire generall the Lord Marquesse of *Winchester* is descended, bare the Lord *Leybourne*'s Coate with a Fesse Gules.

“ *William Kirkby*, of *Horton Kirkby*, in *Kent*, not many miles from *Leybourne Castle*, bare the same Coate with a Canton and Mullet, and is quartered by the *Stonards*, of *Stonard*, in *Oxfordshire*, who married the heire generall of *Kirkby*.

“ The Family of the *Culepepers*, of *Kent*, as it is one of the most numerous families, for I have noted, at one time, there were twelve Knights and Baronets alive of this house together, so certainly it is reckoned of as much antiquity and good alliance as any Family in that tract. They bare for their armes, Argent a Bend ingreyled Gules. (fig. 11.)

“ *Halden*, of *Halden*, in the parish of *Rolvinden*, in *Kent*, whose heire generall was married into the *Guildsares* Family, bare the same Coate, with a Chief Sables.

“ And one of the name of *Malmanis*, in *Kent*, bare Argent a Bend ingreyled Purple.

“ The Lord *Sey* was a Baron of ample possessions at *Birthinge*, in *Kent*, and very many other places from thence to *Deptford*.

ford, where Say's Court that came from the Lord Magminet by his heire general, gave Quarterly Or and Gules.

"Peckham, of Peckham and Yaldham, bare it in Chief. (fig. 12.)

"Parrock, of Parrock, neere Gravesend, bare it as in fig. 13.

"And Saint Nicholas, of Saint Nicholas, in Thanet, came as neere as could be to that of Peckham (fig. 12), so that wee conceive they were at first all one family, else some question would in so many ages have beene raised for bearing the blazon, as in divers other Families upon the like ground hath been observed.

"Touching the granting of armes from some great Earles, and passing of Coates from one private person to another, some presidents non-impertinent to this subject are here inserted, which were all before the reduction of the Herald's under one regulation."

"Humfry Count de Staff et de Perche seigr de Tunbrigg et de Caux a tous ceux qui cestes presentes lettres verront ou orront Salutes. Saches que nous considerans les merites que deyvnt estre attribues a toutes personnes issues de bone lieu et exerçantez bones meures et vertues, eux conduisantes termis d'onneur et gentilise yeelle, a consideration a nous amove d'augmenter en honneur et noblesse noble bone Robert Whitgreve et luy avoir donne et donons per icestes presentes pour memory d'onneur perpetuell au portre ses Armes ensigne de Noblesse un esive de Azure a quatre points d'Or quatre Cheveron de Gules, et luy de partre as autres persones nobles de son linage en descent avecques les differences de descent au dit blazon et pour de tout armoyer et revestire son dit blazon et en honneur le reparer a nous avecque celui ordicne et attribuz helme et timbre, cest assaveoyr le helme en mantle de bloy furrey d'ermine au unnes coronne un demy Antaloppe d'Or; et pour ceste nostre lettre patente de dit donne verifiser, en tesmoigne la nous fait seeler du seele de nos properes armes, le xiiij. jour d'August l'an du reigne le Roy H. Sisme puis le conquest vicesme." (fig. 14).

"A tous ceux que ceste presente lettre verrent ou orront Thomas Grendale de Fenton cosyn et heir a Johan Beaumeys iadys de Sautre Salutz en Dieu. Come les Aarmes d'ancestrye du dit Johan apres le jour de son moriant soient par loy et droit deritage a moy eschaitz com a son proschien heir du son linage, Saches moy lavant dit Thomas avoir donnee et grantee par ycestes, les entiers, avantdites armes, ou leur appartenantz a William Moigue Chivaler,

quelles armes cestascavoir sont dargent oue une crois dasure oue cinque garbes d'or en le crois, A avoir et tenir touz les avantdites armes oue leur appartenantz au dit Monsieur William a ces heires et assignes a tous jours. En tesmoignance de quelle chose a cestez presentes lettres j'ay mis mon saelx. Donn. a Sautre le vintseconde jour de Novembre lan da regne le Roy Richard Seconde quinzisme." (fig. 15.)

"A tous ceux que ces lettres verront et orront Roberte de Morlé mariscall d'Irlande Salut en Dieu. Saches moi avoir dou'ee et grante a mon bon amee Robert de Corby et a ces heires les Armes que me sont descenduz per vere de Heritage apres les deces Monsir Baldwine de Mannoires, cestascavoir d'argent oue une Sautier engraille de Sable, avoir et porter entirement les armes susdits au dit Robert de Corby et ses heires a tout jours sans impeachment ou challenge du moy ou de mes heires au dit Robert de Corby et a ces heires les armes avant dites en quelque en nous est enuers toutz homes a touzioures garranterons; en tesmoignance de quel chose a cestes mes lettres overtees ais mis mon seale. Donn. au Chasteau de Rismige le jour de la Tiffanit le sisme jour de January lan du raigne Edward tres tiers puis le Conq. d'Engleterre 22. et de France neoffisme." (fig. 16.)

"Novcrint universi per presentes me Jeannam nuper uxorem Willielmi Lee de Knightley domini et rectam haredem de Knightley dedisse, concessisse et hac presentis carta mea confirmasse Ricardus Peshale filio Hunfridi Petals Scutum Armorum meorum habend. et tenend. ac portand. et utend. ubicunque voluerit sibi et hered. suis imperpetuum. Ita quod nec ego nec aliquis alius nomine meo aliquod jus vel clameum seu calumpniam in predicto scuto habere poterimus, sed per presentes sumus exclusi imperpetuum. In ejus rei testimonium sigillum meum apposui. Dat. apud Knightley die Mercurii prox. post fest. Paschæ, Anno regni regis Henrici Sexti post conquestum quarto decimo."

"Jehan Fitz, frere et uncle au Roys, Duc de Bedford, Conte de Richmond et de Kendall, et Connestable d'Angleterre, a nostre trescher cousin Jehan Duc de Northfolk Mareschall d'Angleterre Salut. Nous vous mandons et chargeons que vous facez arrester et venir devant nous ou nostre Lieutenant, a Westminster, a la quinsime du Saint Hillari. prochain venant, William Clopton de Conte de Suff. Esquier, pour adonques respondre devant nous ou nostre Lieutenant en la Courte de Chivalree, a Robert Eland Esquier

Esquier du Counte de Nicholl, de ce que le dit Robert adonques luy surmettra par voie d'armes, touchant ce quil fausement et encontre honeste et gentillesse d'armes, ad mis et appose le seal de ses armes a un faux et forgé fait, as domages du dit Robert de c. l. et plus, a ce quil did. Remandantz par devers nous a ditjour, oue ieest nostre mandement, tout ceque vous en aurez faitz. Don. soulz le seal de nostre office le xxij. jour de Novembre l'an du regne nostre Seigneur le Roy Henry Sisme puis le conquest d'Angleterre cetisme."

"¶ Sciant presentes et futuri quod ego *Thomas de Clare* chl'r' dedi concessi et hinc presentis carta mea confirmavi *Willielmo Crikot* consanguineo meo Arma mea, et jus eadem gerendi que mihi jure hereditario descenderunt, habend. et tenend. prædicta Arma mea et jus eadem gerendi præfato *Willielmo* hæredibus et assignatis suis, absque reclamatione mei vel hæredum meorum imperpetuum. Et ego prædictus *Thomas* et hæredes mei prædicti Arma et jus eadem gerendi præfato *Willielmo* hæredibus et assignatis suis contra omnes gentes warrantizabimus imperpetuum. In cujus rei testimonium presenti cartæ meæ sigillum meum apposui. Dat. apud Hergast in festo corporis Christi, Anno regni regis *Henrici* Quarti post conquestum undecimo."

Mr. URBAN, Dec. 7.

THE following observations on the new Register Books, which, by an Act of Parliament passed in the last session, have been transmitted to the Clergy by the King's Printer, will, I trust, find admittance.

Yours, &c. P. R. M. P. V.

1. The preamble of the Act states the necessity of amending the manner and form of keeping and of preserving Registers of Baptisms, Marriages, and Burials of his Majesty's subjects in the several parishes and places in England, &c.; and it then enacts, that these Registers shall be kept in books of parchment, or of good and durable paper.—Now it has always been my opinion, that parchment is of a more durable nature than paper even of the best kind. I believe that was the opinion of our ancestors; as I have never seen an old register-book (and I have seen many in my time) that was not made of parchment. Why do lawyers use parchment in their deeds, except on account of its durability? Now the Register-books which have been sent by the King's Printer to the

Clergy are all made of paper, which will certainly perish much sooner than parchment.

2. The second clause directs the King's Printer to transmit the books to the Ministers of the different parishes.—I have no observation to make on this clause, except to express my surprize at the latter part of it, where it is said that the books shall be of paper, unless required to be of parchment by the Churchwardens; whereas all former Register-books were of parchment.

3. In the third clause it is enacted, that every Baptism, whether public or private, is to be entered in the Register-book.—Now by Private Baptism have always understood to be meant, private baptism as directed by the Rubrick to the baptismal office to be administered to infants, in cases of sickness, when it would be dangerous to their health to take them to the Church. This, I think, is likely to give encouragement to parents to abstain from carrying their children to the Church to be publicly baptized at the font in the face of the congregation. I know many Clergymen who never enter the names of children in the Register till they have been brought to the Church.

4. The fourth clause I do not understand. I have never known the Burial Service to be performed by any Clergyman in any other place than in the Parish Church, or Church-yard. As to the Certificate to be given by the Curate of some other parish, who may perform the ceremony for his friend who probably may be called, by unavoidable business, to a distant part of the kingdom—how, in that case, can the Certificate be sent to him the same, or even the next day? and how can he enter it in the Register within the seven days specified in the foregoing clause.

The provision made for the preservation of the Registers in an iron chest, is certainly an excellent one. It can be kept in no place so well as in the Clergyman's house, where resident (and there ought to be a resident minister in every parish.) Many Churches are extremely damp; the writing would soon be erased, and the books would fall to pieces.

To the sixth, seventh, eighth, and ninth clauses there appears to be no objection.

The tenth clause is by no means clear. Places extra-parochial adjoin a number of different parishes, so that the baptisms or burials may be hereafter to be searched for in many Register-books of different parishes. I do not know what is meant by burials in any place, according to the Rites of the Established Church, where there is no church or chapel. I know that baptisms are administered in private houses often, and I think very improperly.

The eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, and twentieth clauses, require nothing to be said.

Objections to the Schedules.

1. Baptisms.—There does not appear to me to be sufficient room in the columns for writing long names, particularly if the person should have two or three Christian names. The maiden name of the mother should be expressed; but there is no column left for it in the new Registers. Why should it be stated who performed the ceremony? as this is always supposed to be done by the Minister of the parish.

2. In the Schedule for Marriages, why is it necessary to state "with consent of parents or guardians" when both parties are of age? "This is only necessary where one or both are minors. In the new books there is no Register for Banns: this is a very great defect.

3. What is intended by "Abode?" In country parishes there is no distinction of places of abode, except the general one of the town, village, or hamlet. How much better it would have been to insert the Maiden name of a wife, or widow, or mother of a child! Upon the whole, I think the plan proposed by the Rev. Mr. Partridge, the Vicar of Boston, in the county of Lincoln, and stated by him to be used there, a much better one than that sanctioned by Parliament.

I cannot avoid taking this opportunity of hinting at the advantages which I think would accrue to that excellent Society, the Society for promoting Christian Knowledge, if the members of it would allow new Subscribers to pay a smaller sum annually than 1*l.* or 2*l.* at admission, as

many Clergymen, whose incomes are small, would cheerfully subscribe, but cannot afford it. I hope this will be the case in the district-societies in the country.

Mr. URBAN,

Dec. 10.

THE Clergy, having now received the Parish Registers, together with the Act of Parliament for regulating and preserving them, are at length enabled to judge, whether their privileges have been invaded, or their convenience sacrificed; and I think that the most tenacious, both of their rights and of their ease, can have no reason for complaint. They have likewise an opportunity of forming an opinion, whether the several provisions of the Act are calculated to obtain the object of it: and, with your permission, I will state a few remarks which have just now occurred to me.

Amendments now come too late; yet I cannot help observing, that an additional thread might have been added to the clue of research. I would have suggested a further notice in the Register of Baptisms, namely, the place where the parents of the child were married. This information, it is presumed, no parent would withhold. The utility of such an entry is obvious. If, in the Berkeley case, the eldest son had been born under wedlock, and his baptism thus registered, his claim to the Peerage might have been established at once, by pursuing the reference.

The form of registering the Marriage, by Licence, of persons under age, *viz.* "Were married by licence, with consent of parents or guardians," though enjoined by the Marriage Act, is exceptionable. I object to it, as being unnecessary and embarrassing—unnecessary, because consent is a question only between the party applying for a licence, and the person having authority to grant it—the licence is, to the officiating minister, both a warrant and a mandate to proceed;—embarrassing, as in the following cases of frequent occurrence: A young couple (one or both of whom are under age), impelled more by passion than prudence, have determined to venture on a matrimonial experiment. Their parents disapprove of it,

it, and signify, that though they shall not interpose their authority to prevent the marriage, they shall withhold their sanction. The lover, whose blindness of passion has diffused itself somewhat to his conscience, thinks, that as this does not amount to an absolute prohibition, he is warranted in complying with the affidavit required for obtaining a licence. Rumour has made the officiating Clergyman acquainted with these circumstances; but, not having received any formal dissent, can he refuse to proceed with the solemnization of the marriage? and at the same time, aware of the probability that it has not received the positive sanction of parents, can he positively declare it to be with their consent?—Again; the parties are of age: here the Minister has no notice to insert in the blank. Now, in succeeding years, when it will be unknown whether the parties had attained the age of twenty-one or not, he will appear, by the hiatus, to have refused compliance with the required form; and some doubt, likewise, will hang over the marriage, whether it was not solemnized without consent. The declaration of consent has been of late years omitted (whether warrantably or not) in most of the printed forms; and I wish it had now been discontinued by authority.

The sixth section of the Act contains the form, in which the Minister shall verify the annual copies to be transmitted to the Registrar of the Diocese, in conclusion of which there is a deficiency of grammatical accuracy—yet to this error every Clergyman must annually subscribe.

The eighteenth section directs the application of all such Fines and Penalties as shall be levied in pursuance of the Act; yet the Act nowhere expresses the amount of the fine, nor describes the offence by which it may be incurred. This, surely, is an oversight. The offence is undefined; the punishment unlimited!

If Parochial Registers are deemed of such importance, that “they shall be kept in a dry, well-painted iron chest,” they ought surely to have been bound in the strongest manner, and printed on something more durable than paper. I know that the Act allows Churchwardens to require that the books may be of parchment; but

no choice was given them—paper books were at once transmitted. Their exterior is still more reprehensible. So unfinished is my copy, that even the edges of the leaves remain uncut; and, instead of good rough calf, they are covered with parchment of a vile quality. Further, they are so loosely fastened to the boards, that my Register of Baptisms, which is calculated to serve for about forty years, requires even now to be opened with caution; and before half that period is expired, must be committed to the hands of a bookbinder, whatever may be the risk of accident or interpolation.

Yours, &c. A CORNISH CURATE.

Mr. URBAN, Dec. 11.

IN the new Parish Register Books, which have been lately transmitted by the King's Printer to the several Parishes, the Schedule for Marriages contains the words, *By Consent of*, namely, Parent or Guardians. Is it then the meaning of the Legislature, that every Minor, married by *Banns*, should have the consent of his or her parent or guardians? or, is such consent supposed to be implied, when no impediment is alleged, and therefore to be inserted in the Schedule? or, do the words refer only to the Marriage of Minors by *Licence*?

Perhaps some of your Correspondents may be able to inform me, on good authority, for what purpose the words “*By consent of*” were inserted in the Marriage Schedule. I believe different opinions are entertained by Clergymen on the subject. W. W.

Mr. URBAN, Dec. 13.

THERE can be no doubt but a Clergyman is fully justified in refusing to read the same service for an unmarried woman, which the Rubrick has prescribed for a married woman. To prove this, you need only compare the Rubrick at the end of the Service for the “Thanksgiving of Women after Childbirth,” with the Rubrick at the beginning of the “Order for the Administration of the Holy Communion;” and then you will see that the Service is plainly intended to be read for a married woman, and a married woman *only*. For the Rubrick at the end of the Service for the “Churching of Women,” says, “If there be a communion, it is convenient

nient that the woman that cometh to give her thanks, should receive the Holy Communion;” whereas the Rubrick at the beginning of the “Order for the administration of the Holy Communion” forbids the Curate to administer the Sacrament to any that is an open and notorious evil liver; and surely a Woman who comes to return thanks for her safe delivery of a Bastard child, must be considered as an evil liver—and her very coming to return her public thanks in this manner must make her an open and notorious evil liver, whereby the congregation is offended. As to considering her coming as a proof of her repentance, it never can be so considered *then*; for it is time, and time only, that can prove the sincerity of her repentance, if it be sincere, and she leads a godly life afterwards. But it more frequently happens, I believe, that the first breach of chastity is followed by another the next year, if the same importunity and opportunity occur.

However, though I would not read the same service for her as for a married woman, yet I would by no means discourage her coming to return thanks in another way; namely, this:—Before the minister begins to read the public thanksgiving, “Almighty God, Father of all Mercies,” let him say, “A person of this congregation, having received a great mercy from God, desires to return her public thanks for the same;” and then read these words “particularly to her who desires now to offer up her praises and thanksgivings for thy late mercies vouchsafed unto her.”

This, I am informed, is the customary way in Suffolk, and in many other counties; and certainly a very proper distinction is hereby made between the churching of a married and an unmarried Woman: and I hope this distinction will be universally adopted, after the publicity thus given in your Magazine. CLERICUS.

Mr. URBAN, Tower.

I TAKE leave to correct an error of the Correspondent, p. 514, who communicated the valuable observations on the prevailing custom of visiting on Sundays, and who ascribes them to Dr. Samuel Johnson. They were originally published at the end of a volume of Meditations, by the Rev. Mr. Turner, in the preface to which

he acknowledges they were communicated to him by a Clergyman of the Church of England. D.

Mr. URBAN,

Dec. 14.

WHEN the news came into the country, that the Lords had rejected the General Inclosure Bill, a great dejection pervaded the people; which cannot be wondered at, wheat being then 17. 2s. per bushel; but, now that it is understood that it was only sent back to the Commons for amendment, it gives me great pleasure to communicate to you the joy that has succeeded.

And, indeed, Mr. Urban, persons of much higher intellectual attainments, and far greater means to stand the pressure of the times, must feel very anxious for the passing of this Act. Were it only done to the extent of a proposal of Archdeacon Plymley, it would do a great deal, and the goodness of the Legislature be immediately felt. That proposal was, that all Commons, under six hundred acres, should have this benefit—such as are never likely to have a Private Act; but nothing short of a general Inclosure Act will totally remove the affliction. The proceedings of Parliament itself make this entirely manifest; for, in the Report of the Sugar Distillery Committee of the House of Commons, April 13, 1808, it was shewn, that (without the aid of Ireland) the extent of our annual dependence on foreign supplies is, on an average, not short of 1,500,000 quarters of corn. Now if we reckon this at only ten shillings per bushel, it will make six millions a-year paid out of the country for corn. When it is considered how our specie is, by indirect methods, carried abroad, and this sum is added thereto, the circumstance is really an alarming one. The very fine harvest of last summer, and the present excessive dearness of grain, are an urgent plea for the measure. I however feel much cheered by the intentions of Government; and am,
Yours, &c. BENEVOLUS.

Mr. URBAN,

Dec. 15.

ALTHOUGH not past the meridian of my age, I perceive a great change to have taken place in the minds and sentiments of my contemporaries, within the period of my observation. I remember the good old
time

time when schemes of innovation were shunned with abhorrence—when old arrangements were held sacred—when the cheerful smile of contentment irradiated every countenance, and the voice of murmur and repining was unheard. Is this the case at present? Is there not visible a love of change? a querulous spirit of discontent? an impatient desire of rising in the world, and of soaring above the condition which Providence had assigned? This rage for distinction is contagious. The evil hath spread itself widely. Few persons in the middle class of society have escaped its poison. The Farmer is ambitious of becoming a Country Esquire. The Tradesman hopes to amass wealth, which may rival the splendour of the Merchant; and even the lean Curate aspires to the sleek obesity of the Pluralist. Thus contentment is now a rare virtue. The Curate, indeed, has the singular merit of having long withstood the call of ambition: he has, till lately, hid his wants in respectful silence; but the mania has at last seized these children of passive obedience; a new and unexpected ardour has succeeded to their long apathy; and they seem resolved to compensate for their past inactivity, by extraordinary exertions. In one month not less than two zealous champions have wielded their pens in vindicating their cause: not less than two spirited communications, upon the subject of their depressed and miserable condition, have appeared in your number for October. In these epistles the co-operation of the whole body is invoked: they are exhorted to remain no longer silent under their misery; they are stimulated to give publicity to their grievances, and to descend, undaunted, into the controversial arena.

It is with regret that I view these unequivocal indications of a dissatisfied, and consequently of an unevangelical, spirit. It is under a serious apprehension of the injurious effects that may result to the cause of Christianity in general, from the dominion of a worldly attachment in those who are required to be exempt from this passion, that I present my humble remonstrance. It is with the hope of contributing towards the suspension of hostilities, that I offer my mediation. Happy shall I deem myself, if my benevolent and conciliatory la-

hours shall be found deserving of a place in your Miscellany: happier still, if they shall lead to a pacification among parties who ought to be united in the strictest bonds of reciprocal amity and brotherly affection.

The subject naturally divides itself into two heads of inquiry:—

1. What is the present salary of stipendiary Curates?

2. What ought to be the amount of it?

The first question is already determined to my hand by your Correspondent who subscribes himself "*A Poor Curate.*" He states the number of Curates in England and Wales to be 3,694, whose services are remunerated by the trifling sum of 76,960*l.* on an average of about 20*l.* each, earning for their employers 2,923,040*l.* annually. The correctness of this calculation may, perhaps, be doubted. The average of the annual pay of a Curate at 20*l.* per annum must strike the reader with surprize. I am inclined to think it greater—perhaps double. This uncertainty, however, will not affect the observations which I shall offer. The only assumption I shall make, the only thing I shall take for granted is, the insufficiency of the present salary of stipendiary Curates. This is a fact acknowledged on all sides. The only question, then, at issue is, Whether this insufficiency ought to remain? The best mode of rightly determining this question is, to inquire.

1. What is the work appointed to stipendiary Curates?

2. What is that particular condition of life best adapted to the successful performance of this work?

The work appointed to stipendiary Curates is the same with that which is appointed to Rectors and Vicars, if the former have received full orders. With respect to spiritual capabilities, they all are equal; they differ only as to temporalities. In cases of non-residence, the stipendiary Curate, who has been ordained Priest, performs every professional duty. He administers the sacraments, and preaches the Gospel, expounding the doctrines, and inculcating the precepts, of Christianity. Both these tend to humble the pride of man. Among the latter we are to rank meekness, temperance, self-denial, charity, mortification of every sensual appetite, and a contempt

of

of the pomps and vanities of this world. The question is, What is that external condition of life, which is best adapted to the exercise of the holy office of inculcating these essential duties of the Gospel? Is it a state of comparative splendour? or, is it a state of comparative indigence? I think there cannot exist a doubt, which of these two states would prove most successful, *cæteris paribus*, in the diffusion of the humiliating principles of Christianity. A state of affluence is incompatible with the character of a disinterested Preacher of the Gospel. The thirst after preferment, which increases in proportion as it is gratified, contributes, more than any other cause, to sink the clerical character in the estimation of the publick, and to frustrate every exertion in the cause of virtue and religion. With what propriety can a luxurious Pluralist, who adds beneficence to beneficence, recommend to his parishioners the excellence of contentment, the benefit of despising the good things of this world, and the utility of setting their affections on things above? With what consistency can a Preacher of the Gospel, who resides in a palace, and lolls in a chariot, exhort to a conformity to the lowly example of his great Master, who travelled on foot through the villages of Judæa, and had not a house where to lay his head? To such preachers will it not scoffingly be retorted by the people, "Physician, heal thyself." Conscious that such must necessarily be the effect produced by their preaching, they prudently abstain from an office, for which opulence and splendour are obvious disqualifications. Unwilling to invite a comparison with the humble description given by the Gospel of a Christian minister, they depute the task of preaching to their stipendiary Curates. Sensible of the general repugnance to clerical honours and riches, these right reverend, and very reverend, and reverend employers of Curates, are resolved that no such imputation shall fall upon their humble representatives, whose labours they remunerate with insufficient and inadequate salaries, and thereby fit them for preaching the Gospel to the poor.

The propriety and wisdom of this arrangement cannot be too much ad-

mired. It gives to officiating ministers an opportunity of displaying the genius of Christianity, and to practise, in their lives, the duties which their lips recommend. It assimilates their fortune to the condition of their great Master, and of his immediate followers: it exempts them from the possibility of mixing in the various dissipations of the age, and consequently secures respect to their persons, and gives authority to their instructions. It enables them to exhibit a living picture of the refined morality of the Gospel; to inculcate, without the suffusion of a blush, a conformity to its severer injunctions; and to travel the same rugged road which they point out to others. It is to this salutary arrangement, and to the indefatigable exertions of these poor and laborious dispensers of the divine mysteries, that we are indebted for a true knowledge of the genius of Christianity, and for that small portion of unaffected morality and religion which still lingers in a degenerate world.

Misjudging people have imputed the indigent and depressed condition of stipendiary Curates to the avarice of their employers, and to the negligent indifference of their Diocesans: but this is an erroneous and unfounded charge. The insufficiency of their salaries is the effect of a thorough conviction of the necessity and expediency of that regulation. Affluent Ministers are improper and inconsistent teachers of the humiliating doctrines and duties of Christianity. The meanness of a despised Cross recoils from the splendour of ecclesiastical dignities. The religion of the lowly Jesus can be propagated only by those who are lowly. The present remuneration of stipendiary Curates is, therefore, such as the nature of the thing requires—the result of the purest motives—the effect of the most benevolent intentions, wisely calculated to accomplish the great end and object of Christianity, by crucifying the present world, with its affections and lusts. When the pecuniary compensation which stipendiary Curates receive for their labours be viewed in its true light; when it is considered as correspondent and commensurate to the outward state and condition in which the teachers of Christianity are described in the Gospel,

pel, and as absolutely necessary to the successful discharge of the duties of the clerical function,—the sentiments of the publick respecting the propriety of this arrangement will undergo a favourable change. He, who before exhausted the topicks of commiseration, and emptied the quiver of calumny, will testify his readiness to retract his unmerited censures, and ascribe to a wise and meritorious regulation the just tribute of praise and commendation. But, above all, the stipendiary Curates will be conciliated, the projected warfare suspended, and a firm union and friendship cemented between them and their employers.

I had thus far, Mr. Urban, finished my letter, when a particular friend, whom I had not seen for years, burst into my apartment with the freedom of an old acquaintance, and requested the favour of participating in the subject of my meditations. Being under obligations to this gentleman, who holds a place under the present Administration, I delivered into his hands this writing, which, after a little time, he returned in silence. On a sudden he exclaimed, “A happy thought! a fortunate incident! I will immediately lay it before the Chancellor of the Exchequer. It will form a consolatory part of his Ways and Means. As the State is about to abolish sinecures, the Church cannot but follow the noble and patriotic example. It appears that the sum of 30*l.* or 40*l.* per annum is a sufficient salary for performing the religious duty of a Parish Church. This is the price affixed by the Clergy themselves, who must be allowed to be most competent judges in this case. The surplus, therefore, amounting to the sum of 2,923,040*l.* annually, shall and must be at the disposal of Government. At a time when the objects of taxation are exhausted, how acceptable will be this revenue. I anticipate the pleasure with which this expedient will be received by Mr. V——t.” Saying this, he left me, not more surprized by his manner than by his matter.

Yours, &c. PACIFICATOR.

Mr. URBAN, *Stratton, Cornwall,*
Dec. 10.

OUR attention was called, p. 430, by J. B. C. to what he is pleased to denominate a new species of *Onion*.

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Now the onion he describes is very common in this neighbourhood, and is here called the *Potatoe-Onion*, from its growing under ground, and requiring to be earthed up.

This onion is very inferior both in mildness and flavour to the large White Onion; and, I should imagine, would not be cultivated, if it were not for its coming earlier than any other species. It is also very productive.

The staple commodity of this parish was formerly garlick, onions, and garden-seeds. See old Carew's Survey of Cornwall.

A friend of mine has red onions, of a very high flavour; they may be kept for a longer time than any other sort with which I am acquainted. They produce bulbs at the bottom, and seeds at the top. The bulbs or offsets will grow under or upon the surface of the earth. This onion is admirably calculated for long sea voyages, on account of its durability. Two or three of these onions were shipwrecked on this coast a few years since. The vessel which was wrecked came from some part of America.

Since your Correspondent wishes the Potatoe-Onion to be regularly in the shop of every seedsman, I presume he is a great lover of onions, (*de gustibus non est disputandum!*) and therefore I will give him the old receipt for overcoming the effluvia arising from the eating of onions; which is, to eat cloves of garlick equal in number to the onions which he shall have consumed. How to get rid of the volatile stench arising from garlick, I know not, unless he adopt the plan of the Bagdad merchant in the Arabian Nights' Entertainment, namely, that of washing an hundred and twenty times with alkali, with the ashes thereof, and with soap.

ANTHONY-HUGH COBBLEDICK.

Mr. URBAN, *Dec. 12.*
YOUR Correspondent, p. 222, is correct as to the Earldom of Ormonde. The Irish honours were never legally attained: an omission fortunate for this eminent family. The attainder by the English Parliament could only affect the English dukedom of Ormonde, &c. though at the time it was supposed sufficient to involve all the honours of this illustrious house. In point of dignities, therefore,

therefore, the family have in fact suffered nothing by the attainder, as the English honours would have been extinct.—The question of the Carrick Earldom remains unexplained by any of the Baronages. Sir Egerton Brydges is erroneous in stating in the Biographical Peerage, vol. II. article Lord Butler of Llanthony, (Earl of Ormonde, in Ireland,) that the attainder was reversed in favour of the late Earl of Ormonde. His Lordship was admitted as a matter of right to his seat in the House of Lords of Ireland, no attainder being on record against the Irish honours.

I agree with your Correspondent as to the novelty and impropriety of the Wellington patent. Can he inform me why in a Viscount's patent the "of" is never or seldom inserted, though the title be derived from a place; for instance, Viscount Sidmouth, Viscount Hereford, Viscount Melville, when Viscount of Sidmouth, &c. would appear more appropriate. Perhaps originally Barons and Viscounts usually assumed their surnames as titles, with the addition of the name of some estate, as Lord Grey of Ruthyn, Lord Audley of Heleigh, &c. &c.; but where the honour is derived from a place, the "of," in my mind, would require to be inserted. A Correspondent asserts that Bath is the only place that gave title to more than one noble family at the same time. Westmoreland gives the title of Baron to Lord de Clifford, and that of Earl to the family of Fane. When the Fane family were elevated to the Earldom of Westmoreland, they were, I believe, possessed of the Barony of Westmoreland in fee; and the possible separation of the honours was not considered, as it evidently should have been, the latter, as a Barony in fee, being descendible to the female line, whereas the Earldom was limited to male issue.

The titles of Roxburghe appear to be, Duke of Roxburghe, Marquis of Cessford and Beaumont, Earl of Roxburghe and Kelso, Viscount Broxmouth, Lord Cessford and Caverton.

A CONSTANT READER.

Mr. URBAN, *Birmingham, Oct. 14.*

THE Evangelist Matthew begins his second Chapter with

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him."

And again the 9th verse:

"When they heard the king, they departed; and lo! the star which they saw in the East went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."

It was prophesied by Balaam in the 24th chapter of Numbers, 17th verse,

"There shall come a star out of Jacob, and a sceptre shall rise out of Israel."

I shall not enter into any discussion, whether these wise men, as they are so called by the Evangelist, were astronomers; and, being surprized at the appearance of a new star moving in the lower region of the air, were induced to follow it into Judea, naturally concluding it was the forerunner of some great event; or, that having on record among them the prophecy of Balaam, on the first appearance of the star set out for Jerusalem — one might also indulge a supposition, that they might have a tradition among them, that some great and mighty Prince would arise, when such a star appeared in the heavens — as it is not my object to make any inquiries on this head, but only to look for proofs of its appearance from Profane History, which no doubt will be found to contain some allusion to it.

This phenomenon was so uncommon and astonishing, that it must have created a great sensation among the learned at that time, and various must have been their remarks and suppositions upon it: it is almost impossible such an event could have happened in the world without being much noticed by the learned at that time, especially as it appeared when learning was at its height: it happened in the Augustan age, when some of the greatest men that ever flourished on the earth were alive. Had none of them noticed such an event, some doubts might arise on the subject; but, on the other hand, if they did observe it, and it can be proved,

proved, that it was the same identical star spoken of by the Evangelist, it will confirm (if confirmation were necessary to satisfy any one) the truth of the account given by the Evangelist. But we know, that although it was an age of learning, yet it was also an age of gross idolatry; therefore, one is not much surprised, that they should attribute its appearance to some cause, or occasioned by some event, that accorded with their idolatrous ideas.

My reasons for troubling you, Sir, with these remarks are, that perhaps; some of your numerous and learned Readers may have discovered some account of this appearance in the writings of those men who then lived, or who wrote near that time, that may have escaped me; or they may, on considering the few quotations and references I have below noted, perhaps throw some light on these passages, so that we may have more reasons to believe, that the star they allude to was the same star spoken of by St. Matthew: because, if this fact can be fully substantiated from Profane History, it will stamp with confirmation and truth an event unprecedented in the annals of the world,—an event entirely out of the common course of Nature, and remove all doubt of the credibility of the Evangelist. I know, that in this age of infidelity, if any account can be brought forward, on which rested any doubt as to its truth, it will be laid hold of with satisfaction by the enemies of the Scriptures.—The following are the passages I have selected:

HORAT. *Ode XII. Ad Augustum.*

“—Micat inter omnes
Julium Sidus, velut inter ignes
Luna minores.”

SUETONIUS ita scribit de Julio Cæsare, cap. 88:—“In Deorum numerum relatus est, non ore modo decernentium, sed et persuasione vulgi. Siquidem ludis, quos primo consecratos ei hæres Augustus edebat, stella crinita per septem dies continuos fulsit, exoriens circa undecimam horam. Creditumque est, animam esse Cæsaris in cælum recepti, et hæc de causâ simulachro ejus in vertice additur stella.”

VIRGIL. *Ecolg. IX.*

“Ecce, Dionæi processit Cæsaris astrum.”

Vide et PLUTARCH Dion. lib. 45.—
VET. QUEST. Natural. lib. 7, cap. 17.—

PLIN. lib. 2, cap. 25, ubi Augusti ipsius de crinito illo sidere testimonium refert: Porro comites ille Christi servatoris nostri natalem prænuñciasse multò meliùs creditur.

“Ecce, Dionæi processit Cæsaris astrum;
Astrum, quo segetes gauderent frugibus,
et quo

Duceret apricis in collibus uva colorem.”
Yours, &c. B. C.

Contemplations on the Month of December, and the Festival of Christmas.

“Oh! may your vernal hours advance
To Summer's brightest ray,
And Autumn's treasures cheer the gloom
Of dark December's day!”

THE dark days before Christmas is a proverbial expression familiar to the ear from childhood; and for this reason, amongst others, it commonly carries with it some interesting recollections of that period, and of succeeding events incidental to the Winter season. With regard to myself, and doubtless many more in the decline of life, it returns with accumulated impressions of this nature; some of which may be peculiar to my own turn of mind, and others common to most men. Of the former description are those which are made on me by the Winter being my favourite season: for, though I delight in rural scenes, and am by no means insensible of the charms of Spring and Summer, or the rich and glowing tints of Autumn, and that sweet serenity which usually takes place after harvest for a considerable part of the months of September and October, so favourable to contemplation; yet I feel a preference for the Winter, as presenting the domestic comforts of the fireside in their greatest perfection, which unquestionably form the principal enjoyments of life; collecting all the members of a family into the happiest society which their situation and dispositions will admit: and whenever they are separated, either by death or their respective pursuits in the world, the fireside never fails to bring back to the mind the most cherished remembrance of early days, and to keep alive the fondest affections for the absent or the dead, whose sacred privilege it is to have all their virtues remembered, and all their faults forgotten; cementing also the attachment of those who

who remain together, or compose the present domestic circle however contracted, and even filling the breast of a solitary survivor, through the successive hours of the longest Winter evenings at home, with many tender feelings and consoling sentiments, which at no other place or season so forcibly prevail with those who can truly appreciate the purest pleasures of the heart. The Winter certainly has not this decided preference in general; but it will be admitted, that there are enjoyments peculiarly adapted to it, which can render its darkest days delightful. The enjoyments, however, to which I allude, are chiefly confined to persons of a domestic turn, and in the middle rank of life; but of either description there are comparatively few at the present day who have a just idea of them. Those who, from their profession, their fortune, or their credit, can make the least pretensions to gentility, are by no means satisfied to support it with any degree of moderation; they evidently vie with a superior class in their dress, the furniture of their houses, the arrangement of their families, the education of their children, and the disposal of their time; and indiscriminately assume the expensive and pernicious habits of fashionable life; which, whether they can or cannot be afforded, are in a great measure destructive of all rational pleasure and true domestic comforts; which are totally adverse to the follies and dissipation of the morning or the evening of a fashionable day, and have nothing to do with afternoon breakfastings, nocturnal dinners, or midnight routs; yet are by no means inconsistent with the proper distinctions of society, or with that portion of splendour, elegance, or refinement, which they may justly and respectively claim.

The lines I have prefixed to this paper were the conclusion of some that I addressed to my dear departed Son the year after he went out to India; he was then about sixteen; and they were written on one of the *dark days before Christmas, 1803*. If they carry any marks of poetical inspiration, it must have been that of the household deities presiding over the feelings of paternal affection, and propitiated by the enlivening blaze of a good parlour fire. The

approach of the Christmas holidays, at which we were accustomed to his return home, presented a retrospective idea of the joyous moment of his arrival, the unbounded hilarity with which he entered the room, and the delight with which he flew to the arms of his fond parents, and completed the comfort of their fireside by taking his usual place between them. These transient pleasures attached to the early morning of his days had passed away on the rapid wings of Time; and the events which had succeeded his departure to a distant country, although favourable to our warmest wishes for him, could not be unattended with many a painful apprehension of what might intervene between the date and receipt of every letter; and still more, of those unknown occurrences which were to fill up the years that would elapse before we had any prospect of seeing him again. For those apprehensions and anxieties there was but one effectual relief; and that was, a firm reliance on the providence of God directing and controlling all human affairs, and his particular care of every individual; which can alone support the mind under any important change, and in its general view of life. With regard to the minuter objects of our hopes or wishes, a warm imagination is known to be no weak auxiliary, though it may and commonly does in many instances deceive us. How frequently have these pleasing deceptions cheered my drooping spirits!

“ ——— How oft at evening hour,
Delighted by the well-trimm'd fire I sat,
Absorb'd in many a dear deceitful dream
Of visionary joys! Deceitful dreams—
Not wholly vain; for painting brighter
scenes, [day.”
They chase the darkness of the pensive
*From SOUTHEY'S Hymn to the
Penates, with some little
variation.*

Notwithstanding all those visionary joys are fled respecting the dear deceased; although we are deprived of seeing him possessed of that honourable distinction in life which his superior capacity, his acknowledged merits, and his recent promotion, afforded the most flattering expectation of; though we are bereaved of his dutiful and endearing attentions, and all our hopes or prospects are cut off, of participating

icipating with him those advantages of fortune which would probably have secured ease and affluence for our declining years;—the highest authority instructs us, that the inestimable blessing of his existence, though in these respects lost to us, is continued and augmented to him beyond the powers of conception. Can there be any consolation equal to what this important truth conveys?—In a few days I shall have to commemorate the third return of that which put an early period to his transitory life*; attended precisely with the same circumstances as are so pathetically described by Mrs. West in the 5th book of her admirable Poem of “The Mother;” wherein she pours, in terms of the most exquisite sensibility, the dying moments of a youth who falls a sacrifice to the pestilential climate of a foreign country:

“And his bright dreams of honourable wealth,

And eminence, and fame, closing so soon
Their fairest promise in a tale untold;

By Fate’s decree like shadows swept
away, [scures.”

When Sol’s refulgent beams a cloud ob-

I may possibly be thought by some of your Readers to have obtruded this subject too often on their notice; but others, who have sustained a similar deprivation of their happiest hopes on earth, I trust, will feel a mournful interest in it, and may find a degree of consolation for their sorrows in the arguments I have used to support my own, and the balm I have applied to a deeply-wounded heart.

As we advance in years, the anniversaries of death continually multiply upon us, till there is scarcely a month in which we have not to commemorate the departure of some dear relative or friend; every one of which is assuredly intended by Providence as an awful memento of our own, and a forcible admonition to prepare for it. “*If a man live many years and rejoice in them all, yet let him remember the days of darkness, for they shall be many.*” Eccles. c. xi. v. 8. In the course of human life there is an obvious and striking analogy to that of the year; which indeed has been the theme of every moral writer. The former is divided into four periods, of childhood,

youth, maturity, and old age, which are extremely similar in many respects to the successive seasons of Spring, Summer, Autumn, and Winter. As the early seasons of the year are usually most fair and pleasant, so also are commonly the early periods of life; and as we do not expect the Winter to pass over without some sharp and tempestuous, and many dark unpleasant days, incidental to the season, for which we take care to provide, as far as we can, a suitable supply of all that is requisite to shield us from its rigours, and cheer us in its gloom; so neither can we expect to pass through the later periods of life, however prosperous or happy may be the former, or our present and immediate situation, without experiencing many of those afflictions which naturally and almost invariably attend us toward the close of our lives: such are the loss of our dearest friends and relatives, and the infirmities of age, exclusive of those calamitous events or unfavourable changes to which we are at all times liable, even before those evil days come which the Royal Preacher alludes to in the passage I have quoted, and so seriously warns us to remember, under the emphatical description of *the days of darkness*, which, he says, *shall be many*; and they certainly are so to the greater part of mankind. With regard to some of the vexations, disappointments, and inquietudes we meet with, a well-informed mind has considerable resources in intellectual attainments, and the refined pleasures of the imagination; even visionary joys, although they often prove delusive, may serve to dispel the gloom of a melancholy hour. But those resources are only known to persons of education or genius; and there are also cases which no such remedies can reach, and sufferings too severe to be thus alleviated: when the troubled breast can only be relieved by superior aid, and the agitated powers of nature composed by Him who created them. Of these sufferings the greatest, beyond all comparison, is when the soul of man is full of heaviness from some unmerited charge which he is not able to repel, or disquieted by conscious guilt. In the former of these cases, he may with indubitable confidence, and in the latter he must

* Dec. 17, 1809.

with sincere repentance, still put his trust in God, who will ultimately clear or recompense the injured character, and will not suffer the guilty to perish under his displeasure; but will continue to be merciful and gracious as long as he perceives in them any disposition to return to virtue, and has expressly promised that He never will forsake them until they have utterly forsaken him. For those whose spirits are depressed by lighter troubles, or merely by the gloom or inclemency of Winter, there are many rational amusements and substantial comforts within the reach of all who are not absolutely destitute of the real necessities and common conveniences of life; while they who are so entirely destitute, exclusive of a legal right to be maintained when they are totally unable to support themselves, are also entrusted by the order of Providence to the charitable care of those who possess the advantages of fortune upon that tenure. There are others, not exactly in the same predicament, who have, I will not say a stronger, but a claim of equal force upon the liberal and humane; I mean those who are reduced by a reverse of circumstances to want, if not actually a subsistence, the moderate indulgences and decent accommodations to which they have been accustomed in better days; and are in consequence subjected to many slights and neglects, and to much assuming and repulsive behaviour, not only from the world in general, but frequently from those to whom they are nearly related, or with whom they stand connected, and to many severe and illiberal censures passed upon their real or supposed defects and indiscretions (for I am not speaking of the perfect, or the worthless), which are always greatly exaggerated, to form a plausible pretext for reproaches and unkindness. These are persons whose situation requires not only a charitable but a delicate consideration, to assist them in an acceptable manner; and their particular sufferings will inevitably cast a deeper gloom on the *dark days before Christmas*, from the painful contrast of their present feelings to those which they formerly excited when they possessed the power to enliven them by acts of beneficence and hospitality. But let them bear in mind, that although they

may be excluded by adverse fortune from that participation of its festive pleasures to which they were then accustomed, they cannot be excluded by any such cause from a full participation of the inestimable blessing obtained for us by the Redeemer of the World, which we are about to commemorate at the approaching festival. May it be "to our great and endless comfort!" more especially in that awful hour which our departed friends have passed, and we who yet survive are hastening to, when all our earthly sufferings and trials will be terminated; which, though they be allowed to pursue us even to the verge of the grave, as Pharaoh and his host pursued the children of Israel to the Red Sea on their departure out of Egypt, can follow us no farther; and we shall then, as an eminent Divine of the last century, whose writings are distinguished for their fine metaphorical illustrations, observes, "consider them in that light in which Moses taught the Israelites to regard the Egyptians just upon the sea-shore, '*These Egyptians whom ye have seen to-day, ye shall see them again no more for ever.*'" These afflictions which even to that hour may follow us, shall be finally done away, and we shall see them again no more for ever.

Yours, &c. W. B.

Northiam, Dec. 15.

Mr. URBAN, Dec. 24.

THE following "Meditation upon Christmas-day;—of the Birth and Pilgrimage of our Saviour Christ on Earth," was composed by that learned and pious man Sir Henry Wotton, whose many excellent qualities, both of the understanding and the heart, have been enshrined in the page of Biography (as is well known) by the unaffected narrative of the amiable Izaak Walton. Sir H. W. was appointed, in 1623, by James I., to the Provostship of Eton College, "by the Statutes of which," as his Biographer informs us, "he conceived himself bound to enter into Holy Orders, which he did." This Meditation, it may be conjectured, was written between this period and that of his death, which happened in 1639; for "after his customary public devotions, his use was to retire into his study, and there to spend some hours in reading the Bible and

Authors

Authors in Divinity, closing up his meditations with private prayer. This was, for the most part, his employment in the forenoon."

Yours, &c.

I.

"O glorious Morning, wherein was born the Expectation of Nations; and wherein the long-suspir'd Redeemer of the world did (as his Prophets had cried) rent the Heavens, and come down in the vesture of Humanity! Thou, that by the vertue of the Highest, wert conceived in the womb of an inviolate Virgin, of all women the most blessed, and yet more blessed by being thy Daughter, and thy Servant, then thy Mother. Thou, at whose birth the Quire of Heaven did sing Hallelujahs, and Angels made haste to acquaint even Shepherds with the news! Stay, my soul, before I go further, and crave leave of thy Lord to ask some questions. Why would'st thou be first made known to the meanest condition of men? Why were they sent to see their Saviour, not in some gorgeous Palace, but in the vilest room of a common Inne, and (in stead of a Cradle decked with rich imbroderies) lying in a despicable Manger? Why didst Thou not choose for the place of thy blessed Mother's delivery, either Athens the learned, or Rome the imperiall, or Jerusalem the holy city? Or, since poor Bethlehem, by thy Prophet's prediction, must receive that honour, why didst Thou not send Millions of Cherubims and Seraphims before Thee for thy harbingers? No, my God, it was thy will, it was thy will, (which is the highest of reasons) by thy low beginning in the flesh, to confound all pride, and to teach the glories of the earth to blush. Yet, thus born, and thus homely received, behold a new Star descending, to illustrate thy obscurity, and to conduct the Wise-Men of the East (now wise indeed) with their choicest presents to adore Thee. O strange phenomenon! Did ever Hipparchus, or the great Trismegist, or the greater Moses, or all the Egyptian gazers, contemplate before such a planet? so irregular, so excentricall! as if the celestial lights had forsaken their proper motions and position, to welcome the Lord of Nature into the world.

"And now in the course of thy precious life; what shall I first, what shall I most admire? All is depth, all is wonder and amazement. Shall I first celebrate thy ever-blessed name for convincing the great doctours of the law, at twelve years of thine age, when thy divine essence began to blaze, which had lien before, as it were, slumbering in the vail of thy manhood? Or, shall I pass

from this miracle of knowledge, to thy miracles of charity, in healing the blind, the lame, the deafe, the dumb? Or, shall I more insist upon the acts of thy power, in checking the winds, in walking on the waves, in raising the dead, in ejecting the impure spirits? Or, shall I remain stupified (as all the learnedest part of the world was, which lay groveling in the contemplation of inferior causes) that at thy coming all their false oracles and delusions were stricken mute, and nothing to be heard at Delphos or Hammon? Or, shall I contemplate, that at thy passion all Nature did suffer, the earth did shake, and the Heavens were darkened? Or, lastly, after thou hadst triumphed over Death and Hell (whose keys are in thine hand) shall I glorifie thy assumption into the highest Heavens?

"Yes, Lord, all this, and much more there is then the whole world can contain, if it were written. Yet one thing remains, even after thy glorious departure, for the comfort of our souls, above all the miracles of thy goodness, and of thy power, that Thou hast dispensed thy saving doctrine unto curious men, not only by eloquent sophists, and subtill school-men (such as have since distracted and torn thy Church in pieces); but by the simplest and silliest instruments: so as it must needs be thy divine truth, since it was impressed by no humane means; for, give me leave again, my dear Lord, to demand in the extasie and admiration of one of thy blessed vessels; Where is the wise? Where is the scribe? Where is the disputer of this world? How should we have known—how should we have apprehended thy eternal generation? if thou hadst not been pleased to vouchsafe a silly Fisherman to lean on thy breast, and to inspire him to tell us from his boat, that, *In the beginning was the Word, and the Word was with God, and the Word was God!*

"Therefore to thee, thou incarnate Word and Wisdom of the Father; thou only true Messias, in whom all prophecies are accomplished, and in whom the will of God and the desires of men are fulfilled, look down upon us thy unworthy creatures, from where thou sittest in thy glory: teach us thy love, but such a love as doth fear to offend thee; teach us thy fear, but such a fear as first doth love thee; and endue us with thy grace, whilst by thy permission we walk on this globe, which thy blessed feet have trodden, to solemnize this day of thy Nativity, not with wanton jollities, but with hymns of joy, and meditations of like comfort."

Mr.

Mr. URBAN,
Upton, Somerset,
Sept. 7.

IN your Miscellany for June last, there is a curious statement of the daily number of passengers, &c. going over London and Blackfriars Bridges.—As I was lately looking in Dr. Gregory's Cyclopædia, I accidentally met with a description of these two famous Bridges; and thinking it also deserving a place in your Museum, I take the liberty to transcribe it.

Yours, &c. W. POMEROY.

“London-bridge is on the old Gothic structure, with twenty small locks or arches, each of only twenty feet wide; but there are now only eighteen open, two having been thrown into one in the centre, and another next one side is concealed or covered up. It is nine hundred feet long, sixty high, and seventy-four wide; the piers are from twenty-five to thirty-four feet broad, with starlings projecting at the ends; so that the great water-way, when the tide is above the starlings, was 450 feet, scarcely half the breadth of the river; and below the starlings, the water-way was reduced to 194 feet, before the opening of the centre.

“London-bridge was first built with timber, between the years 993 and 1016; and it was repaired, or rather new-built with timber, 1163. The stone bridge was begun in 1176, and finished in 1209. It is probable there were no houses on this Bridge for upwards of 200 years: since we read of a tilt and tournament held on it in 1395. Houses, it seems, were erected on it afterwards; but being found of great inconvenience and nuisance, they were removed in 1758, and the avenues to it enlarged, and the whole made more commodious; the two middle arches were then thrown into one, by removing the pier from between them; the whole repairs amounting to above 80,000*l*.

“Blackfriars-bridge, nearly opposite the centre of the city of London, was begun in 1760, and was completed in ten years and three quarters; and is an exceeding light and elegant structure; but the materials unfortunately do not seem to be the best, as many of the arch-stones are decaying. It consists of nine large, elegant, elliptical arches: the centre arch being one hundred feet wide, and those on each side decreasing in a regular gradation, to the smallest, at each extremity, which is seventy feet wide. The breadth of the Bridge is forty-two feet, and the length from wharf to wharf nine hundred and nine-

ty-five. The upper surface is a portion of a very large circle, which forms an elegant figure, and is of convenient passage over it. The whole expence was 150,840*l*.”

Mr. URBAN,
Oct. 10.
YOUR jocular Correspondent, whose whimsical performance appeared in your Magazine for July last, p. 23, seems to be not a little in love with his very poor attempts at wit, in the observations that he has thought proper to make on a certain modern inscription. What amusement some of your Readers may find in his “availing himself very freely of the parenthesis” is no less doubtful to a person of my dull comprehension, than the inscription on which he thinks he has been so witty is to him, or will be to wits of the same scale (small ones) who may happen to come after him.

By an Act of Parliament (under the authority of which the Chapel that bears the so-much-censured inscription was built) the spot which comprises the site of the Chapel, and of the adjoining burial-ground, is declared to be a part of the parish of St. Giles in the Fields. Before that Act passed into a law, it was a portion of the parish of St. Pancras.

Your Correspondent's fear, that the legal records of the parish of St. Giles in the Fields may be converted into *tailors' measures* (which he most *wittily* expresses by the words “consigned to the care of some Knight of the Needle, churchwarden for the time being.”) might, with as much propriety, be extended to Magna Charta, or any other record in the Statutes at large. When a Church was first built for the parish, to which the Chapel that bears the inscription is now an appendage, its situation was actually “in the Fields,” there not being any houses or other buildings contiguous to it; and that appellation was properly conferred upon it to distinguish it from the parish of St. Giles, *Cripplegate*; just as a similar appellation was given to the parish of St. Martin *in the Fields*, to distinguish it from St. Martin *Ludgate*, St. Martin *Orgars*, St. Martin *Outwich*, or any other parish having Martin for its tutelary saint. I remember having been informed, a good many

many years ago, by a very worthy old friend of mine*, that his father often told him he had seen hay made in the Fields which lay between the present Church of St. Giles in the Fields and Covent Garden; and it is more than probable that a street still called *Long Acre*, which is a part of that space, was then a *hay field*. Another part of it was then called *Cock and Pie Fields*, from the sign of a country alehouse (the Cock and Pie) which stood near the spot that is now the North or upper end of Little St. Martin's-lane. The streets which

* Mr. Caleb Jeacocke, who was born in the parish of St. Giles in the Fields, and remained therein until his death, which happened on the 7th of January 1786, at the age of 79; and his father, if not born in it (of which I am not certain), was at least one of its inhabitants from his boyish days,—a circumstance that will sufficiently account for his remembering the hay-fields, as above-mentioned.—I could relate some anecdotes concerning my very respectable friend Mr. Jeacocke, that would redound not a little to his honour; but, for the present, what follows must suffice:—The celebrated Lord Mansfield had a very high opinion of his discernment and integrity; and when causes were brought on for trial before his Lordship which were thought proper to be referred to arbitration, and the counsel on both sides could not fix upon a proper person for that purpose, he frequently recommended Mr. Jeacocke to their notice in terms of high commendation; and consequently that gentleman's arbitrament was often submitted to, and generally proved satisfactory: I say generally, because it could not be possible that his decisions should always please both the parties. Indeed I have heard Lord Mansfield, when on the bench, say of himself, that he often thought he did *most justice* when *neither* of the parties went out of Court thoroughly satisfied with his decision.—There is an excellent Portrait of Mr. Jeacocke in the Vestry-room of St. Giles in the Fields, which the late Charles Catton, esq. R. A. painted from memory soon after his death, and presented to the Vestry as a *memento* of the great regard and esteem that he had for the deceased. I have often wished to have it published, for the information of posterity, that all those who are still alive, and remember him, allow that it displays not only a striking likeness of his features, but a strongly-characteristic representation of the whole of his person.

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now compose what is called "The Seven Dials" were built on these identical fields. I do not pretend to "skill in antiquarian researches" any more than your Correspondent; but perhaps the explanation that I have given of what were formerly *fields*, and are now *streets*, and the mention that I have made of the Act for building the so-often-mentioned Chapel, (all which are perfectly authentic,) may be acceptable to some future Antiquary, although they may not be sufficient to disperse from your Correspondent's *parenthetical* imagination all the clouds of doubt in which he has attempted to envelope a subject that will always be clearly enough understood by persons of *plainer* understandings.

Though I think lightly of your Correspondent, my thoughts in regard to you, Mr. Urban, have a very different bearing. My design in writing this letter is not so much to defend the inscription that he has thought proper to attack, as to point out to future times, when even *tradition* shall fail to give its aid, why a Parish is described, in reference to its Church, as if that Church was *in the fields*; while we now see it surrounded with buildings, almost without number, thickly set, and close up on all sides to what is called its Church-yard, and not a single field (unless we except what is merely nominal, *i. e.* Lincoln's Inn Fields) within a mile of it. I humbly conceive, that the giving reasons for its original and still existing appellation cannot be considered by the most incurious as altogether uninteresting; and this I have attempted to do from such evidence as is, at the present period, almost exclusively within my reach. When the name was first given to the parish, the comparatively new parish of St. George, Bloomsbury, was a part of it; and indeed these two still remain undivided in regard to every thing that can be called *parochial*, except the circumstance of their having *separate* churches, the necessity for which arose, in the first instance, from the increase of its population. Indeed, from the surprising increase of late years, it seems now to have become necessary, that a *third* Church should be built. The increase in their joint population from 1801 to 1811 was no fewer than 12,034. The population