

# THE GENTLEMAN'S MAGAZINE :

LONDON GAZETTE  
 GENERAL EVENING  
 M. Post M. Herald  
 Morning Chronic.  
 Times—M. Advert.  
 P. Ledger & Oracle  
 Brit. Press—Day  
 St. James's Chron.  
 Sun—Even. Mail  
 Star—Traveller  
 Pilot—Statesman  
 Packet—Land. Chr.  
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By SYLVANUS URBAN, GENT.

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METEOROLOGICAL DIARY, KEPT AT EXETER.

Feb.	Bar.	Ther.	8 A. M.	Bar.	Ther.	3 P. M.	Bar.	Ther.	10 P. M.
24	30.09	41½	Fine, after 10 showers .....	30.06	42	Fine.....	30.09	39	Fine.
25	30.09	43	Gloomy .....	30.00	49	Ditto, some drops, wind.....	29.99	48	Gloomy, blowing hard.
26	29.83	49	Gloomy, wind .....	29.76	52	Ditto, ditto, small rain .....	29.96	42	Rain and blowing hard.
27	30.06	42	Fine, fresh gale.....	30.19	46	Ditto, ditto, and cold.....	30.28	42	Ditto, ditto, and frosty.
S 28	30.43	38½	Very fine, more moderate .....	30.42	49	Ditto .....	30.42		Ditto.
Mar.									
1	30.28	45	Fair and cloudy.....	30.19	50½	Ditto, but cold .....	30.17	40½	Ditto.
2	30.11	51	Cloudy, with some drops; at 1 fine...	30.18	50	Fine.....	30.19	40	Ditto.
3	30.12	48	Hazy, some small rain .....	30.02	49	At 2 fine.....	30.12	38	Ditto.
4	30.29	36	Fine, frosty, cloudy .....	30.31	51	Fair and cloudy.....	30.31	46	Ditto.
5	30.31	45	Hazy .....	30.31	53	Ditto, at 2 fine .....	30.31	42	Ditto.
6	30.37	40½	Fine with clouds.....	30.39	49	Fine.....	30.31	40	Ditto, frost.
S. 7	30.45	42	Frost, cloudy, and foggy .....	30.44	48	Fine, with clouds cold .....	30.37	44	Ditto.
8	30.32	45½	Frosty, cloudy .....	30.29	47	Ditto, ditto .....	30.29	44	Wet, haze.
9	30.20	45	Fair but gloomy.....	30.11	48	Ditto .....	30.01	42	Ditto.
10	29.88	43½	Fine though cloudy, cold.....	29.84	60½	Gloomy, and ditto .....	29.87	41½	Ditto, ditto.
11	29.97	38	Ditto, ditto.....	29.97	42½	Ditto, ditto.....	30.08	32	Frost.
12	30.18	29½	Very fine, sharp frost .....	30.18	40	Ditto, ditto.....	30.22	28	Ditto.
13	30.22	29	Ditto, ditto.....	30.20	42	Ditto, ditto.....	30.20	36	More mild, with some wet.
S. 14	30.11	42½	Cloudy and haze .....	30.07	54	Fine with clouds.....	30.07	52	Ditto, some wet.
15	30.02	48	Fair, but cloudy and gloomy .....	32.02	53	Some wet haze .....	30.06	49	Ditto.
16	30.08	47	Foggy, damp.....	30.08	50½	Ditto .....	30.08	47	Ditto.
17	30.00	49	Hazy and gloomy; at 11 fine .....	29.89	57½	Very fine .....	29.89	44	Ditto.
18	29.87	47	Very fine.....	29.87	53	Ditto .....	29.87	42	Ditto.
19	29.85	41½	Very fine, but frosty .....	29.77	55	Ditto .....	29.72	44½	Cloudy.
20	29.62	49½	Cloudy and gloomy; at 11 small rain	29.62	44	Fair and clear, at 2 cleared fine .....	29.78	38	Fine.
S. 21	29.80	44½	Cloudy and lowering.....	29.69	51	Ditto, at 4 wet haze, blowing strong...	29.65	48	Ditto, moderate.
22	29.72	44	Fine; at 10 cloudy with small showers	29.92	48	Fine with cold wind .....	32.37	37	Ditto, ditto.
23	30.23	41	Very fine, frosty .....	30.27	51½	Ditto, ditto.....	30.27	42	Fine, mild.

# THE GENTLEMAN'S MAGAZINE,

## For MARCH, 1813

Mr. URBAN,

March 9.

THE power given by the following Deputation or Warrant to take Greyhounds for the King's use, is so contrary to the liberties which the inhabitants of this flourishing kingdom at present enjoy, that it cannot fail of being deemed a curiosity by most of your Readers. It seems to have been founded on the antient prerogative of Purveyance, though its legality may be doubted, as between the date of the appointment of the Earl of Northampton to be Master of the Leash\*, and that of the Deputation or Warrant, the right was abolished by the Stat. 12 Car. II. cap. 14. Whether the Deputy was expected to pay for the dogs taken by him, as Purveyors were by divers statutes required to do, I cannot pretend to determine, the warrant being silent on the subject. By the Statute 14 Ed. III. cap. 19. the Sheriff only was to make purveyance for the King's dogs, *i. e.* to provide food for them; and in the warrant the number of the dogs was to be expressed for which he was required to make the purveyance.

As to the power contained in the Warrant, of seizing all such dogs as were offensive to the game, this was consonant to the Laws of the Forest,

\* *Lesia*, a leash of greyhounds: the term is now restrained to the number three, but was formerly double, or perhaps indefinite. "Archiepiscopus Cant. successores sui semel in quolibet anno, cum transierint per dictam Forestam (s. de Arundel) cum una lesia de sex leporariis sine aliis Canibus et sine Arcu, habent unum cursum in eundo, et alium in redeundo." Anno 43 H. III. Reliq. Spelman. p. 118.—By the Charter of the Forest, any nobleman passing through it in his way to the King, *ad mandatum nostrum*, is allowed to take one or two deer, by view of the forester if he be present, or else he shall cause a horn to be blown, that he may not seem to steal the deer: and he has a similar privilege on returning.—Cap. xi.

which authorized the Forester to retain all dogs found offending, and to send them to the King or the Chief Justice of the Forest. By the Charter of the Forest, dogs kept therein (which Lord Coke confines to mastiffs only) were required to be lawed or expeditated every third year. I should apprehend that this cutting off of the claws of the forefoot was intended to prevent the dog from chasing the deer, though the learned Judge seems to suppose that it was intended for the purpose of keeping the mastiff at home "for the defence of the house, or for giving of warning of thieves and robbers." 4 Inst. cap. 73. p. 308. J. B. R.

"To all Justices of Peace, Maiors, Sheriffs, Bayliffs, Constables, and other his Majesties Officers and Ministers to whome it shall or may appertaine, greeting.

"Whereas his Ma'tie, by his highness Pres patent bearing date the first day of September in the twelfth year of his raigne, did license and authorize mee James Earle of Northampton, master of his Ma'ties Leash, and my assignes, to take for his Ma'ties use, and in his Ma'ties name, w'thin all places w'thin his Ma'ties realme and dominions, as well w'thin franchises and libertyes as without, such and so many greyhounds, both doggs and bitches, in whose custody soever they bee, as I the said Earl of Northampton or my assignes shall thinke fitt or convenient for his Ma'ties disport and recreation, as appertaineth from time to time at all seasons, like as my predecessors, masters of the Leash, or any other for them, in the tyme of his Ma'ties progenitors, King Henry the Eighth, King Edward the Sixth, or his late sister Queene Elizabeth, or of his Ma'ties late grandfather King James, or of his late deare and royal father King Charles, of blessed memory, deceased, were authorized by them heretofore: And also his Ma'tie did thereby authorize mee the said Earle of Northampton and my assignes to seize and take away all such greyhounds, beagles, or whippetts, as may any way be offensive to his Ma'ties game  
and

and disport; and further willing and commanding thereby all Justices of Peace, Maiors, Sheriffs, Bayliffs, Constables, and other his Ma'ties Officers, Ministers, and loving subjects, that unto mee the said Earle of Northampton and my assigns or deputies in the due execution of his Ma'ties license and authority they be ayding, helping, and assisting, when and as often as need shall require, without their lett or contradiction, as they and every of them would answer the contrary at their perills; as in and by his Ma'ties said Pres patent, under the greates seale of England more at large, it doth and may appear: Now know yee, that I the said James Earle of Northampton, master of his said Ma'ties said Lesh, have licensed and authorized Alexander Ekins of Weston Favell, in the county of Northampton, esq. to bee my deputy and assignee during the will and pleasure of mee the s'd Earle of Northampton, to take to his Ma'ties use, and in his Ma'ties name, within all places within tenne miles any way of Weston Favell aforesaid, as well within franchises and libertyes as without, such and so many greyhounds, both doggs and bitches, in whose custody soever they bee, as the said Alexander Ekins shall thinke meete and convenient for his Ma'ties disport and recreation, and in such and as ample manner and forme, as I the said Earle of Northampton may or might have done. And likewise I the said Earle of Northampton doe hereby authorize and depute the said Alexander Ekins by himself and his servants, to seize and take away all such greyhounds, beagles, or whippets, as may any way be offensive to his Ma'ties game and disport, as fully and amply as I my selfe, by virtue of the said authority, may doe; I the said Earle of Northampton ratifying and allowing whatsoever the said Alexander Ekins shall lawfully, by virtue of the said Pres patent, and this my deputation or assignment, doe and execute. In witness whereof I have hereunto set my hand and seale, the twenty-sixth day of March, in the eighteenth year of the raigne of our Sovereigne Lord King Charles the Second of England, Scotland, France, and Ireland, Defender of the Faith, &c. Anno Dom. 1665.

“NORTHAMPTON.”

Mr. URBAN, *March 2.*

ON looking over Rivington's Continuation of Dodsley's "Annual Register" for 1804, I find in the Chronicle, pp. 35 and 36, a Memoir of the late learned Mr. Potter (known

to many by the designation of Æschylus Potter), who had died in that year: and, on referring to your Magazine for August 1804, it appears that the Editor of the Register has copied his notice from your Obituary.

I am inclined to think that part of the statement is not correct; that part in which it is stated that "till Mr. Potter had completed his Translation of 'Sophocles,' he had not attained any preferment in the Church higher than that of Vicar of Lowestoft." This probably should be read, "higher than that of Vicar of Scarning;" but of that I am not clear. If my recollection serve me right, Lord Chancellor Thurlow had given Mr. Potter the stall at Norwich before the living of Lowestoft became vacant. In this I am to a certain degree borne out by the "Gentleman's Magazine." For in May, 1788, at the end of the review of the Translation of Æschylus, there is a very just and proper mention made of Mr. Potter's promotion to a Prebend of Norwich by the Lord Chancellor, unexpected and unsolicited; and in Gentleman's Magazine, July 1789, in the list of Ecclesiastical Preferments, is, "Rev. Mr. Potter, Lowestoft and Kessingland V. V. *vice* Arrow, deceased."—I have always understood, that during Mr. Potter's residence on his stall at Norwich, these united or consolidated vicarages were offered to him, without solicitation from any quarter, by Bagot the then Bishop of Norwich; that the offer was wholly unexpected by Potter; he not considering that he had any claim upon the Bishop's patronage, or expectation from it; and that Potter's mind was very peculiarly impressed by such a disinterested and honourable mark of the Bishop's favour, which was conferred in the true spirit of that very kind-hearted, considerate, and very learned Prelate. This testimony to Mr. Potter's merits appeared still higher, because, at the time the offer was made, the preferment was the best that the Bishop had had to dispose of; and if I do not mistake, those united Vicarages were the best subject of patronage that fell vacant during the seven years that that estimable Prelate held the see.



To you, Mr. Urban, no apology is requisite for the foregoing correction; because I am sincerely persuaded, that your anxious wish is, and always has been, in whatever publication you may have been occupied, to transmit facts to posterity in the most correct form that your means of information would enable you to collect them. R. B. M.

Mr. URBAN, Jan. 21.

I SHALL be much obliged to any of your numerous Correspondents who will inform me what became of the Library of the late Mr. Gray the Poet. I wish more particularly to inquire after his books on Natural History: Mr. Mason having informed us, that for the last ten years of his life this was his favourite study; and that he left very numerous notes on Linnæus and many other authors which he read on those subjects; but the most considerable were on Hudson's "Flora Anglica," and the 10th edition of Linnæus's "Systema Naturæ;" which latter he interleaved, and filled almost entirely. Is this copy now in existence, and can it be obtained? M. H.

Mr. URBAN, March 19.

IN the 4th volume of "Literary Anecdotes of the Eighteenth Century" is a very interesting account of the Gale family, with their pedigree, arms, &c. and at page 542 the following note occurs:

"Fabricius, in his "Bibliotheca Græca," xii. 640. has very properly distinguished our Author (Dr. Thomas Gale, Dean of York) from a very eminent dissenting Divine Theophilus Gale; but with this inaccuracy, that Theophilus is made to be the father of Thomas, whereas Theophilus was son of Theophilus, Prebendary of Exeter, and of a good family in the West of England."

I shall feel much obliged if you, or any of your Correspondents, can afford me information relative to the descendants of the said Theophilus Gale, justly celebrated as the Author of "The Court of the Gentiles:" if only the family arms can be specified, such a communication would be esteemed as a favour by G.

Mr. URBAN, Feb. 11.

HAVING observed in some of our daily papers that certain noble

Lords who have opposed the Petitions to Parliament against the Roman Catholic Claims, affect to treat with great derision the belief that an imprisoned Pontiff should still retain much power over his Church; I beg to state, from the information of an Ecclesiastick and a Romanist, that no appointment can take place in any order of Priesthood belonging to the Romish Church, without the approbation and sanction of the Holy Father thereof, either in England, Ireland, or elsewhere; since his spiritual jurisdiction is held to be equally absolute and infallible, whether his person is incarcerated at Fontainebleau, or seated in the pontifical chair at Rome. SUBMONITO.

Mr. URBAN, *Haekney*, March 8.

SEEING some observations, by "SCOTUS DUN," in page 123, reminds me that, when a boy, I felt myself under great obligations to the Barons in King John's time, for having obtained "Magna Charta." As I grew up, and became better acquainted with the history of my country, I thought otherwise, and cannot find the least acknowledgment due to them. If the King was imbecile, they were restive; and if he was arbitrary, they were no less so in their respective Baronies; and what was the state of the middle and lower classes at that time? If the Barons by Magna Charta and the Charter of Forests secured liberty and privileges to themselves, they did not extend them to us; nor can I, even in the present enlightened period, kill a hare on a lordship; neither do I wish to do it: but it serves to illustrate my assertion, that we have not been obliged to the Barons for our comforts or privileges: for the Barons then, like Republicans now, wished to bring every thing down to their own level, but nothing up to it; and permit me to add, Mr. Urban, you never knew a Republican but what was a Lord in his own house.

We have rather to look onward to discover our dawn of liberty and true freedom; it was, Sir, when the Livery of a free City became respectable,—when it sheltered the wearer from being compelled to join any faction,—it was when Commerce expanded her wings, and taught the inhabitants of distant regions to enjoy mutual inter-

intercourse; and we ought to look to Henry VII. as the founder of all those comforts we enjoy, and that melioration of existence we at present experience. This tribute is his due from the middle classes of society as well as from Yours, &c.

*A Liveryman of no mean City.*

.... Βελοῖσιν ἄς τὰ χερσὶ ἀπράγμاتا  
 Χερσὶν ἀφραγμᾶς ἐπιδῶσ' αἰεὶ λόγων.

ΕΥΡΥΘ. Εὐαδὸν.

THE following Narrative of a little effort is printed in the Gentleman's Magazine, from motives of justice springing from a principle of honour; the principle is private and personal, the motives are general and public.

At East Shene Vale, near Mortlake, in the county of Surrey, are resident two very worthy decayed gentlewomen, in a state that implores commiseration. Mrs. Palairet (widow of an eminent French master, who himself was nephew to the celebrated Grammarian of the name) is 92 years old, and has kept her bed for five years. Her sister, Mrs. Vias, is full 90 years of age, and has become, of late, extremely infirm, helpless, and deaf. In the season of brightest prosperity, their moderate income never was an independence; but, by care and industry in teaching young ladies, they long maintained themselves with credit, and always most conscientiously avoided debts. Temperance strict and exemplary, and employment active and incessant, prolonged their honourable lives; and melancholy it is to declare, that, without the slightest act of imprudence, or so much as an imputation of reproach, their circumstances declined as their years increased. Friends dropped off, and health and strength failed. Still, the meek cheerfulness of their spirits remained, and they contentedly laboured on where labour was truly painful. Even when they could no longer accommodate boarders, they received day-scholars;—till all means of education ceased.

Nearly 25 years have elapsed, since their powers of instruction grew wholly impaired; and, ever after that afflictive crisis, they have been frugally supported by some kind ladies, who pitied their sorrows, and revered their patient virtues.

"Patience! that softens every sad extreme,  
 [cheerful gleam,  
 That casts through dungeon glooms a Disarms Disease of pain, mocks Slander's sting,  
 And strips of terrors the terrific king,  
 'Gainst want, a sourer foe, its succour lends,  
 [friends,"  
 And smiling sees th' ingratitude of SAVAGE, Wanderer, Canto V. 335.

Now, however, the clouds of calamity slowly gather round and overshadow them. Age, sickness, and poverty, conjoined, bow them towards the grave, whither their best protectors are gone; whilst their several once numerous pupils of far other days are, for the most part, forgetful or removed, indifferent or dead.

Mrs. Vias, as before remarked, is totally deaf; and her sister, Mrs. Palairet, has lost the use of her limbs entirely; requiring the aid of two people to move and shift her from bed to bed. But, as the good old ladies command the most disinterested regard, so are they most faithfully and respectfully attended.

To render these venerable objects the meed of praise which their excellence merits, is no easy task. With well-regulated fortitude, far superior to boisterous courage, with gentleness and suavity of temper invincible by corporeal suffering, with Christian resignation, founded upon Christian faith, that endures the ills of life, and anticipates a blessed immortality; these pious women smile amidst their fitful tears of human weakness, and for permanent consolation look calmly, without a fear, without a murmur, to the approaching last great change of mortality. Meanwhile, the tender remembrance of their former usefulness smooths their couch of present languishment.

"Thou last, best friend, that Heaven assigns below,  
 [know,  
 To sooth and sweeten all the cares we Whose glad suggestions still each vain alarm,  
 [charm;  
 When Nature fades, and life forgets to .....  
 What soften'd views thy magic glass reveals,  
 [twilight steals!  
 When o'er the landscape Time's meek As when in Ocean sinks the Orb of day,  
 Long on the wave reflected lustres play;  
 Thy temper'd gleams of happiness resign'd  
 [mind."  
 Glance on the darken'd mirror of the ROGERS, *Pl. of Memory, Part I.* 35.

This humble picture of decrepitude and destitution is, confessedly, a very faint and imperfect sketch, without colouring or varnish; but, surely, the outlines, such as they may be, are hard. Fully aware of the liberal-minded personages before whom this simple memorial is brought, its writer dares not insult their best feelings by idle and declamatory attempts at pathos: the sad case pleads for itself "*trumpet-tongued.*"

Subscriptions for the relief of these ladies are received by Messrs. Hammersleys and Co. Bankers, Pall-Mall. The Rev. Weeden Butler, junior, will gladly answer the inquiries of the benevolent into the correctness of this statement, on being honoured with a line or a call at his house, No. 11, Cheyne Walk, Chelsea.

(*To be continued.*)

Mr. URBAN, *Chelsea, March 11.*

I TRUST you will allow me, through the medium of your widely-circulated Miscellany, to correct an error in my History of Fulham, p. 420, where it is said, "That the late Margrave of Anspach had a pension of 400,000 rixdollars conferred upon him and the Margravine jointly, for their lives." The fact is simply this: that the pension was granted to the Margrave only, on the cession of his Territories to the King of Prussia, eight months previous to his marriage with Lady Cræve. The late King of Prussia gave the Margravine a Bond, engaging to pay her Highness 2000*l.* a year, in case of the Margrave's death, and which Bond was ratified by his son, the present King of Prussia, but not one shilling has her Highness ever received; nor, from the present situation of his Prussian Majesty, does it appear probable that he will be able for a length of time to fulfil the tenor of his obligation.

This circumstance will be fully explained and elucidated, in the "*Memoirs of the Life of her Serene Highness written by Herself,*" and now preparing for publication.

Yours, &c. THOS. FAULKNER.

Mr. URBAN, *Lincoln's-Inn, March 9.*

I N your last, p. 101. L. R. I. has called the public attention to a search for a Set of Junius, which no doubt were got splendidly bound by

Mr. Woodfall, agreeably to Junius's directions; but there is a part of the Note of Junius which L. R. I. quotes, "*This is all the Fee I shall ever desire of you;*" which induces me to suppose, that neither of the distinguished persons he alludes to were the Author of the Letters, but that he was a professional man, as I consider that no other would have used the word *Fee* in lieu of the more usual term *reward, recompence, pay, or satisfaction*:—that Junius purposefully adopted that word, is not very probable. Instead, therefore, of searching the Libraries at Lansdowne House, Beaconsfield, or Stow, I should explore the library of the late Lord Ashburton.

P. B.

Mr. URBAN, *March 4.*

I N your last month's Magazine, a Correspondent suggests that the copy which Junius possessed of his Letters, may lead to discover who he was—in case any Book-collector should be happy enough to meet with it.

Now, Sir, I wish to ask, whether it was not *intended for*, and *placed in*, a Library not accessible to all Book-collectors—and whether it has not been known to be there as lately as the year 1786? Perhaps, Sir, you may have a Correspondent, who, notwithstanding "*his asthma and numerous family, which have excluded him from society for so many years,*" may be able to throw some light upon this question.

Yours, &c. PHILO-JUNIUS.

Mr. URBAN, *Feb. 14.*

THE expression *Lombard Pillars* often occurs in Whittington's View of Gothic Architecture in France; and, so far as I know and believe, nowhere else in the whole course of English literature. What is the precise and diagnostic meaning of this epithet *Lombard* here, and in what properties or proportions do such pillars differ from all others?

We often meet with *Basso relievo*—*Alto relievo*—*Cameo*. These words convey indefinite ideas to me, though I flatter myself the Italian language is as familiar to me as English. The attempts of all the writers of Dictionaries and Encyclopædias which I have seen, and these are not a few, are really "*Con usion worse con-founded.*"

Permit me to hope, some of your Correspondents will explain these words and expressions in an intelligible, perhaps familiar, manner.

I fancy some particular Act of Parliament, still in force, exists, by which all Incumbents are prohibited from letting leases of their benefices, tithes, &c.; and in case such leases are or shall be granted by *Non-resident* Clergy, rendering the said lease voidable whenever the person who even granted it may please. Does such a statute really exist? What year and chapter is it?

CLERICUS BATHENSIS.

Mr. URBAN, March 10.

**B**ERNARD LINTOTT, the celebrated Bookseller, immortalized by Pope and Swift, after having many years been the Rival of Jacob Tounson, retired, about the year 1730, to the enjoyment of an easy fortune, very honourably acquired, to Horsham in Sussex. In November 1735 he was appointed High Sheriff of that County, but died on the 3d of February following, before he had actually entered on the duties of the office; to which his son, Henry Lintott, esq. was appointed in his room, February 5, 1735-6. Henry died in the year 1758; his widow in 1763; and their only daughter, Catharine, was married in 1768, with a fortune of £ 45,000, to Captain Henry Fletcher, afterwards Sir Henry Fletcher, bart.—Any further particulars of

either of the *Lintotts*, or their *Eptotaphs*, either at Horsham or elsewhere, would be a favour conferred on

BIOGRAPHERS.

Mr. URBAN,

Feb. 12.

**I** CANNOT agree with Viator, in thinking the Churchwardens of St. Michael's, Coventry, have been negligent, in not making the proper application before the erection of chimneys to that Church.

On the contrary, I am inclined to attach some blame to Mr. Sharp, and his sagacious friend Mr. Nixon, for not interfering of their own accord; and I heartily wish that sentinels possessing as much taste for the fine arts, as much regard for our venerable religious buildings, and as much recondite learning as these two gentlemen, were stationed in every city in the kingdom, and that their minds were imbued with the same spirit as that of the ingenious author of "*The Pursuits of Architectural Innovation*," whose multifarious collection of papers have enriched your Magazine, while they have contributed, in a small degree, to the preservation of some of our most valuable pieces of Antiquity.

It is right, Mr. Urban, that men like Messrs. Nixon and Sharp, who hold possession of the chair of Aristarchus, should be found at their post, ready to defend such sacred edifices from the polluted touch of unhalloved invaders.

SENEL.

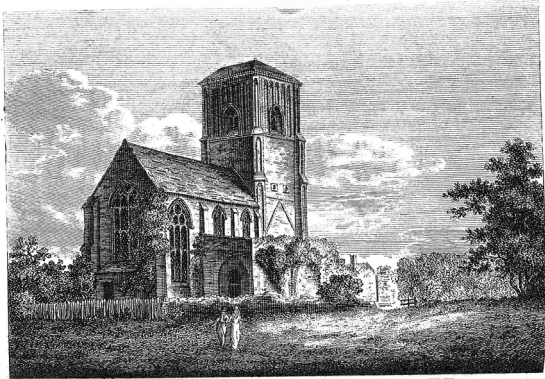
METEOROLOGICAL TABLE for March, 1813. By W. CARY, Strand.

Height of Fahrenheit's Thermometer.

Height of Fahrenheit's Thermometer.

Day of Month.	8 o'clock Morning.	Noon.	11 o'clock Night.	Barom. in. pts.	Weather in Mar. 1813
Feb. 25	32	47	47	30, 08	cloudy
26	47	52	46	29, 78	rain
27	36	51	38	30, 20	fair
28	34	30	36	, 40	fair
M1	36	47	47	, 20	fair
2	47	52	36	, 19	cloudy
3	36	47	38	, 23	fair
4	40	51	36	, 30	fair
5	34	48	38	, 32	fair
6	36	51	37	, 30	fair
7	35	47	45	, 42	fair
8	44	54	46	, 25	fair
9	40	47	40	, 05	fair
10	36	43	35	29, 95	rain
11	34	38	32	30, 02	sleet

Day of Month.	8 o'clock Morning.	Noon.	11 o'clock Night.	Barom. in. pts.	Weather in Mar. 1813
12	26	36	28	30, 26	fair
13	27	38	33	, 31	fair
14	33	42	42	, 20	showery
15	42	47	45	, 21	cloudy
16	45	43	36	, 20	foggy
17	35	52	41	29, 98	fair
18	35	54	43	, 92	fair
19	42	56	44	, 86	fair
20	43	57	44	, 76	fair
21	42	54	42	, 92	cloudy
22	44	54	36	, 75	showery
23	33	40	37	30, 30	fair
24	42	42	40	, 19	rain
25	40	47	41	, 19	rain
26	40	46	39	, 43	fair



MASTON CHURCH, WORCESTERSHIRE, ENGL.

Mr. URBAN,  
**B**RING, some few years since, a mere traveller across that part of the country which constitutes the Alpine scenery of Malvern, I had not time to do more than make the drawing of the Church \* (See *Pl. I.*) which is situated to the left of the road leading to Ledbury, &c. There are few situations more grand in a peculiar way, as the semi-mountains rise in a long line in one direction, and within them (opposed to the level Eastward) are the numerous fortified hills of Herefordshire, mostly conical and smooth on their surfaces, except where the ancient Britons have broken them for the purposes of defence.  
 Yours, &c. M.

Mr. CHASE'S Account of the Earthquake at LISBON.

(Continued from p. 110.)

**O**N Sunday morning about five o'clock the wind changed; and blowing fresh, it drove the flames with the utmost rapidity down the hill from the Cathedral towards our side of the Square. This obliged us immediately to move our station; and the black servants carrying me opposite to the Custom-house, left me there, till they could convey their masters' bundles to the other side; but so quick was the progress of the flames, that they presently seized the Custom-house, and bursting out all at once with a violent heat, I attempted all I could to get away; which being unable to do, I remained scorching there, till good Mr. Forg appeared, and removed me a little way from it. The blacks then came and conveyed me again to Mr. Graves's family, laying me, as before, upon their bundles. We were now very near the Palace, the roof of which had already fallen in; and the fire was so much decreased, that there seemed but little left to burn, and we apprehended no danger, except from the falling of the walls, almost

all of which were still standing. Towards nine o'clock, the sun shined very bright, several boats came to the shore, and carried off many people. A young man, son to our housekeeper, finding me out, told me that he was endeavouring to hire a boat, to carry his mother (who was also much hurt, and then in the square) on board a ship. He very kindly asked me to go with them, to which I imagine I hardly answered in the affirmative, as supposing all the danger of fire to be over, and therefore unwilling to leave my only friend Mr. Forg behind me. We were now again in a crowd of people, with their bundles, all endeavouring to procure boats: amongst them was Mr. George Parclay, lying upon a mattress, having, as I afterwards heard, one of his feet mashed by a stone; but I saw no more of either him or the housekeeper's son. Mr. Forg returning from the waterside desired us all to remove thither, or else it would be impossible, he said, to get a boat, for the moment they touched the shore they were immediately filled. This was directly complied with, and I found the cool air from the water very refreshing; but it did not last long, for in a little time it grew excessively hot, and we soon perceived that the fire, which we imagined to have left so far behind us, had crept along through the low buildings by the water-side close by us. This obliged us immediately to return into the Square, soon after which the flames, by means of a large quantity of timber that lay upon the shore, gained the end of the Palace next to the water, which, to our great surprize, blazed out afresh, though before it had seemed to be quite extinguished; and presently we found ourselves every way surrounded by a prodigious fire, attended with such a shower of ashes from the timber by the water-side, that, to keep them off, notwithstanding the violent heat, I was forced to close my quilt over

\* We beg to refer our Readers to an extract from "Malvern," a beautiful descriptive Poem by Dr. Booker, in our volume for 1802, p. 16, in which he laments the depredation committed by the ivy on the venerable Painted Glass Windows in the Church. These have been accurately surveyed by Mr. Carter, in the same volume, p. 923; and the melancholy state of the Church lamented in our volume for 1805, p. 295. May we hope that some Correspondent will have to communicate, that the Church is now properly repaired? EDIT.

my face. About this time two *Chaises Muchos*, or Mules, with all their furniture on, running about loose, the harness of one of them caught fire, and blazing all over its back, made the mule gallop, with the greatest speed, backwards and forwards over the people. I guessed the distance they might be from me was my security, till I heard somebody cry out, "You are on fire;" and feeling my quilt snatched away, saw it thrown upon the ground; the fire was then stamped out, and the quilt returned to me again. I then told Mrs. Graves, if she did not remove, we should be on fire again; that it were better to go into the corner of the Square, where the entrance to the Palace had been, as the only place free from bundles, and where the wind did not blow the flames; in short, rather to run the risque of the falling of the walls, than to remain thus certainly exposed to the fire: but Mrs. Graves, whose spirits were now quite exhausted, replied, it was impossible to go any where to avoid the evil; and having already removed several times to no purpose, she would stir no farther. Mr. Forg, however, told me, if I desired it, he would carry me there, and accordingly did so, with the help of the blacks; and placing me upon a small bundle belonging to a Portuguese, they returned back. Soon after I heard several Portuguese men and women animate each other to attempt an escape, notwithstanding the flames, through the ruins of the Palace; they in consequence mounted over the rubbish, and soon disappeared: when part of an arch, through which they were to pass, falling in, it caused a kind of compassionate cry among the people near us; but as none of the adventurers returned, I would hope they were successful. About an hour after this, the fire still gaining upon us, my figure excited the pity of a Portuguese woman, to begin her prayers, in a melancholy tone, holding a crucifix over my head, while the people, on their knees, forming a circle round us, joined with her, which was what I had all along much feared would happen. I waited the event with the utmost anxiety, and had determined to pretend being senseless; when she abruptly stop-

ped; and immediately the dismal roar of *Misericordia!* resounded, as is always usual during the earthquakes; of these there had been several uncounted by me, as the fire was now become the more threatening danger. Their exclamations led me to expect another shock; but not perceiving any trembling at all, I was the more surprized at this circumstance, and venturing to open my quilt, I saw every one kneeling down, and the great Square full of flames; for the people from the adjoining streets had by this time filled it with bundles, and, as the fire increased, had taken themselves only away; these were now all in flames, except just at our corner, and under the Palace-walls, where Mr. Graves's family had retired; but as the wind blew very fresh, and drove the flames in sheets of fire close slanting over our heads, expecting them every minute to seize upon us, I again lost all my spirits, and abandoning myself to despair, thought it still impossible, after so many escapes, to avoid the sort of death I so much dreaded. Passing away some time in these horrid apprehensions, the wind suddenly abated, and the fire burning upright, made no farther progress. This restoring hope to us again, hunger obliged those who had provisions to think of eating, when an Irish Roman Catholic gentlewoman, sitting near me, asked if my name was not Chase. She said, she knew my father many years, and gave me a large piece of water melon. Mr. Forg also soon after brought me some bread, and carrying me on his back to Mr. Graves's family, left me there; and presently after, going himself with his uncle and the old lady to the water-side (to which there was now a passage, the pent-house being burnt down), and not returning soon, I began to imagine they were gone.

At this crisis Mr. Waubbes, who I think was the gentleman that assisted in bringing me to the Square, partly confirmed my apprehensions, by saying he was surprized that Mr. Forg had left me at last; but, for my own part, I had far more reason to be surprized that he had not done it before, and to think myself very happy, that, after saving my life so many times, he had not deserted me till

till the most imminent dangers were almost over. So far, therefore, from making any complaint, I only wished him the utmost happiness which the warmest gratitude for my preservations could dictate. However, as he had been in a manner almost the sole person who had shewn me any attention, I could not but be very uneasy at my present situation, and determined to exert myself as much as possible, now that I had nobody left to depend upon for any assistance. I therefore immediately applied to Mr. Graves, to beg a place in the boat which he was endeavouring to procure for his family; to which he was pleased to reply, "that his own family was sufficient to fill any boat he was likely to get; that it was no time for ceremony; therefore he could not pretend to offer any such thing." Surprized at such an answer, more especially as the boats upon that river are so large, I asked him "if his black servants reckoned part of his family; or, if not, whether he would permit me to employ one of them to try to hire me a boat?" To which Mr. Waubbes, to whom it seems one of the blacks belonged, directly answered, "I was welcome to his servant, to go wherever I pleased." Mr. Graves also said, I might if I liked it; but that it was impossible to get a boat, even if I were to offer a hundred moedas for one. Knowing, however, that I could not be in a worse situation, I accepted their offer directly; and desiring one of the blacks to go immediately to the water-side, to wait there, and endeavour to secure me a place, I told him I would give him a thirty-six shilling piece, to get me conveyed up the river to the convent of *Madre de Deus*, or "Mother of God," and to carry me from thence to Mr. Hake's house, just by it, upon his back; to make the best bargain he could, and the remainder to be for himself. After this, if I remember right, Mr. Graves, having removed us more into the Square, nearer to the water-side again, took his own family into a great glass-coach which stood at a little distance, leaving only the maid-servant with their bundles, upon which I was laid. There came to her at this time a poor boy, who seemed to have a crust burnt over his face, and

begged earnestly for some water; of which there being but little left, he was refused: he therefore laid himself down, and roaring out in the most dreadful agonies, prevailed with her to give him all there was. Soon after, seeing the two women who had given me the water-melon going with a man toward the water-side, I desired the maid-servant to apply to them, and ask if they had any room for me in their boat. She was answered in the negative; when I begged of her also to call to the watermen, who began now to appear. At last one of them came up, and I offered him half a moeda, which he declined, saying, they were sent only for the servants of the Palace; however, that he would go and consult his companion upon it. About three o'clock, as I suppose, we began to hear a dreadful rumbling noise underground, which to me seemed to proceed from amongst the ruins of the Palace, as if the earth had opened there, and the river was rushing in and forcing great stones along with it. The cause of this, however, I could not learn; but it continued till my departure. Mr. Houston, a coffee-house man, with whom I had not the least acquaintance, seeing the miserable condition I was in, now came to me, and, offering any assistance in his power, I asked him directly, if he was endeavouring to quit the Square before night. To which he answered in the negative, because he wanted to carry away with him some pieces of Holland which he had saved, and for which he supposed he should be very unlikely to procure a conveyance before the next day. I desired him then to bring them and sit down by me, which accordingly he complied with, to my very great satisfaction, for I almost despaired of receiving any farther assistance from Mr. Graves's family; and, as the night was coming on, I knew not what must become of me without some friendly aid. Some time afterwards, when I had given over all hopes of their return, came the two watermen, and offered to carry me, provided they were paid before-hand. Mr. Houston said it was too much; which, however, would have been of little consideration to me at such a time, had not

the



the black also returned to tell me, he had agreed for a place for eighteen shillings, and that I must go directly. With the greatest joy imaginable I desired him to take me on his back; nor do I know why I did not ask Mr. Houston to go with me; or, indeed, why he did not offer it of himself. I took my leave of him, and of Mr. Graves's family, who were all just returned from the glass-coach; I could not learn the cause, but found them in tears, disputing amongst themselves. Mr. Forgy's partner, Mr. Brockleman, was with them, and had come on-shore in a ship's boat on purpose to carry them away; but, as I learnt afterwards, they would not accept of his offer, because the boat was not sufficiently large to carry all of them and their bundles together at one time; and therefore chose rather to remain in the Square again another night than divide their company. There, accordingly, they were once more put to great distress from the fire; and poor Mr. Houston, in the confusion, endeavouring to save their bundles, lost his own pieces of Holland: however, the next day they all got away safe.

But, to return to myself: another black boy offering to attend me, I made no objection; and between the two was conveyed into a large boat, almost full of people, and there laid upon a board along the middle of it: a priest, who came in afterwards, happening to tread upon my lame leg, the increase of pain almost overcame me. The coolness of the water, however (for, the evening being fine, it was very smooth and pleasant) soon brought me to myself again, when, going a little way up the river, just beyond the fire, the boat stopped at the Rebeira, or Fish-market, a large place, from whence there was an open way along the river-side into the country. Here the passengers were all put on shore, and, to my great surprize, they were going to land me there likewise. Vexed to the last degree at my disappointment, I exerted all the spirits I had left, and told them that they might see, in my condition, it was to no purpose to set me ashore there: if they would not comply with their agreement, I desired to be carried back to the place from whence they had

brought me, and where the fire had almost spent itself, rather than to be placed there, exposed to meet it again. One of them said, he knew nothing of any such agreement; that his partner was wrong to make it, for that they belonged to a town on the other side of the river, and could not have tide sufficient: I then desired them to carry me as far as they could, and accordingly proceeding forwards, I saw Mr. Horne going ashore in a ship's boat, but did not speak to him. When we were come to the Horse-guards, at the end of the city, the waterman said, the tide was turning; and, muttering together, they called me a *Heretick*, and the blacks *Devils!* so that I was glad to get rid of them at any rate; and at length was but roughly put on shore, where, unwilling that they should know I had more money about me than the thirty-six shilling piece, for fear of the consequences, I chose rather to send the blacks, with one of the boat-men, to get change, and remained myself lying upon the ground close to the water. During this interval a Galician porter came, and offered to carry me where I pleased for eighteen shillings—a piece of gold of that value; but, as the night was coming on, I had not confidence sufficient to trust him. Upon the return of my conductors, which seemed a long time, the boatman asked me whether I did not think he had run away with the money: then said it was not good, and talked in an odd sort of a manner; to which I made no reply: the blacks shewed no inclination to go any farther, saying, they could not get back again to their masters in the night, unless the watermen would wait for them, as by their agreement at first they had promised to do. This the watermen said they would, perhaps, still comply with, if they made haste back again; upon which they set out, carrying me by turns upon their shoulders, and often setting me down to rest themselves, for they were so weakly, that I expected them every step to tumble: the distance, I think, could not be much above a mile; but to us it then seemed a long way indeed! and it was with great difficulty I prevailed to get them on as far as Mr. Hake's Quinta, or country-house. The road

was pretty full of people, going silently along, with the most dejected countenances. At one of their resting-places, the blacks put me upon some stone-steps leading up to a nobleman's house, which brought the ladies to the window, as imagining I was coming to them; and they told me, that part of the large house of Retirement for Widows, which had stood near them, was just tumbled down. At last, almost overcome with the increase of pain, which so much shaking about made me suffer, my conductors brought me to the first gate of Mr. Hake's garden, which standing open, we went in, and found the walk leading to the house full of people; but, as it was growing dark, I could not distinguish them; I asked however immediately whether Mr. Hake was living, and if then there; neither of which they knew: when, proceeding on a little further, I heard a man speak English, and, repeating the same questions to him, was only answered, that he had lost his wife and three fine children; and even at the house, which was still standing, they either did not know, or would not mind me; from whence concluding that the family must have quitted the place, and were most likely got on board ship, I was utterly in despair what to do with myself; when Mr. Joseph Hake, who was at some distance, astonished to hear the voice of a person whom he had been informed the preceding day was either dead or dying, called out in the greatest surprize to tell his father and brother, and came running to me immediately. Mr. Hake said, that, supposing my case to be desperate, he had wished most heartily to hear that I was released. They received me in the most affectionate manner possible, which filled me with so much joy to find myself at last taken such notice of, that I could not help telling Mr. Hake I most sincerely thanked God for lengthening out my days to die under his protection! They carried me to a sort of tent, made with carpets, under a vine-walk, where their beds were placed, and gave me some strong white-wine, with bread and butter, which to me at that time was so exquisite and refreshing that they were afraid of giving me too much. The two black boys I joyfully dismissed,

equally pleased, with eighteen shillings apiece. Mr. Hake sent for the King's farrier, who was a famous bone-setter, and then in his garden with his family. This man, with the help of a sort of barber-surgeon, examined me immediately, and declared that there was nothing broke but the arm; that all the rest were wounds and bruises; and, if a fever could be kept off, I might do very well again. They then set my arm, but did not perceive the dislocation of the shoulder; and my left side was at that time the most painful to me. Their opinion, however, being more favourable than I could have expected from my outward appearance, I determined, by patience, to make up for the deficiency of all those conveniences which another time might have afforded. Yet, about the middle of the night, after the family had laid themselves down to rest, for they never undressed themselves during the whole month that we remained in the country, my left side grew so painfully bad, that it almost took away my breath. At the same time, a numbing coldness seizing upon my lame arm, I thought I had only a few moments to survive; but, unwilling to disturb their scanty repose, I restrained myself from speaking, till Mr. Hake, seeing my condition, raised up Mr. Abraham Hake to my assistance, who setting me up, I recovered a little: bleeding the next morning relieved me greatly, and I was forced to have application to this remedy four times more. On the Tuesday Mr. Scrafton, the Factory surgeon, came to me with great difficulty from Belem. He told me he was almost pulled to pieces by the people, and, confirming the farrier's opinion of my case, assured me he was very glad to find I had fallen into such good hands, as he esteemed the bone-setter to be. Mr. Hake also assured me of his utmost assistance and protection; yet, when I began to hear the clamours of the people starving for bread, and threatening continually to break in upon us, so that the victuals we ate was forced to be by stealth; and also the variety of reports of robberies and murders which were committed all around; when I found that all government seemed to be at an end, and at the same time all the English were pressing

ing Mr. Hake, for his own security, to go directly on board ship; I expected every day that necessity would force him to a compliance; and should that happen, I knew not where to form another hope! With what gratitude then must my heart have overflowed—a gratitude, which no time can ever efface! to hear him, when earnestly intreated to embark on board the *Tagus*, Captain John Allen, a ship of which he was himself the owner, and where there was a place reserved for him, declare, "That he could not leave his family!" And being then told, that they would endeavour to make room for his sons, he said, he meant not his sons only, but *myself* also, whom he could not abandon in so distressful a condition: that, therefore, it would be in vain to mention it to him any more:—and, indeed, in every respect, he most fully discharged his kind promise to me, carrying me on board the ship aforementioned on Saturday the 29th of November, the day after which we sailed for England, with twenty-four passengers, being the second ship after the earthquake; the Expedition packet, Captain William Clies, having left Lisbon about ten days before, with seventeen passengers. It was constantly a most sensible increase of anxiety to me, to give Mr. Hake's family so much trouble, at such a time too of general confusion and distress; and I must ever acknowledge myself infinitely indebted for my recovery, to the particular care and attention of Mr. Abraham Hake.

(To be concluded in our next.)

MR. URBAN, *Keston, Feb. 9.*

YOU favoured us in October last with M. Da Costa's translation of three ancient Jewish bonds, or obligatory securities; preserved, as we learn from your Correspondent J. H. in the Rolls office, Chancery-lane. They certainly are curious papers, and well entitled to a place in your Magazine, from the view they give of the nature and form of such kind of legal instruments as were in use during the thirteenth century. Da Costa, in his appended notes, has succeeded in explaining most of the obscure passages, and shown, in my opinion, an intimate acquaintance with the Jewish customs of that age, as well as no small share of critical

sagacity. But there are two, *viz.* A Bond of *Ærigraphy*, and the *Jaku of Gold*, which he candidly tells us have altogether eluded his researches. On the first of these I cannot furnish any thing satisfactory. On the last, I shall offer a few observations, which appear to me conclusive and explanatory, and as such must be my apology for the liberty I shall take in requesting their insertion in your columns.

I have no doubt but that the *Jaku of Gold*, mentioned in the fourth bond, was a current coin of the realm, and nothing more nor less than the golden *Denarius* of King Henry III. struck in his 41st year. Observe, Mr. Urban, the date of the first bond is 1233, of the second 1254. In both of these the words *Leitirins* and *Denarim* repeatedly occur; and can only, for the reasons given in the notes, be translated by pounds and shillings. We may therefore conclude that such was the common mode of reckoning at the periods above-mentioned; but in the fourth bond, bearing date 1262, *Leitirins* and *Denarim* are entirely omitted, and we find another mode of reckoning in use, that by the *Jaku of Gold*. We have a debt mentioned of fourteen *Jaku*, of a penalty of two *Jaku*, of a deed of sale ratified for two *Jaku of Gold*, and of a fine to our Sovereign Lord the King of two *Jaku of Gold*. Between the dates of the second and the last bond there is an interval of eight years, and precisely within that period the first English gold money was coined. A Manuscript preserved in the Chamberlain's Office, Guildhall, informs us, that King Henry, in 1257, caused golden pence to be struck, of the weight of two sterlings, and of the purest gold. By an ordinance of the same year, dated at Chester, 16th of August, and addressed to the Mayor and Sheriffs of London, the same is ordered to be proclaimed current throughout the realm for twenty sterlings, and to pass for all purposes of sale or purchase. Now Da Costa tells us, that the Hebrew word *Jakuk* is the root of *Jaku*, and signifies pure, or purified; thus, *Jakuk Zaab*, is translated most purified gold; *Jakuk Keseph*, most pure silver. The term *Jaku* then might have been with great propriety applied by a Jew to the new coin, the

same having been struck *de auro purissimo* (from the most purified gold), and not distinguished at its proclamation by any particular name or title, the term *Denarius* belonging exclusively to the silver coinage. What tends as much as any thing to strengthen my opinion, and to identify the *Jaku* with the *Denarius*, is, that very little gold was in circulation prior, or indeed for many years subsequent, to the date of the bond.—Silver money answered almost all the purposes of traffick; and for heavier payments, the English made use of *Bezants*, or *Byzantines* of gold (coins struck at *Byzantium*) and no other, until this piece of King Henry appeared, and then both were current. This is proved by a record preserved in the Tower, which contains an order from the King to his Treasurer, directing the payment of gold in sheet (in folio) of the weight of eighteen marks, two deniers, of seventy-two bezants of gold, and of seventy-two denarii of the new gold money, to the keepers of his wardrobe, &c.—The *Florin* and *Sequin*, both mentioned by *Da Costa*, are entirely out of the question. The *Florin*, or *Florence* of gold, so named from the city of *Florence*, or the legend *Florentia* (applying to the lily or flower-de-luce on the reverse), *Davenzati* informs us, was first coined in 1252; and though a few of these might have found their way into England in the course of five years, yet, considering the little intercourse that existed between countries in those days, it is impossible that the coin could have been generally current, or its weight and intrinsic value sufficiently known, so as to pass for a reckoning in any money transaction. Indeed, with the exception of *Le Blanc*, who describes the florin as current in France several centuries anterior to the date 1252 (I verily believe through vanity, and a wish to attribute to the French nation the earliest coinage of gold money in Europe), I should say that the name does not occur in any historical account, nor in any respectable writer, till towards the reign of *Edward III.* Another coin, the *Chequin*, was never current on this side the *Adriatic*; and the *Zeechin*, or *Sequin*, the first *Venetian* gold, was struck, according to *Muratori*, *Bellini*, and *Argelati*, Italian authors

of deserved celebrity in the year 1285, during the administration of the *Doge Joanne Dandolo*; and not, as *Pinkerton* informs us, in 1280. The inference, therefore, to be drawn from the preceding observations is simply this: that, no other gold coin being current in England, I had almost said in Europe, at the date of the bond, but the *Bezant* and the *Denarius*, the *Jaku* must be the Jewish name for the one or the other. Now the *Bezant*, or its Latin appellation, *Bisancia*, is mentioned in history from the tenth to the fourteenth century, from the reign of *Edgar* to that of *Edward III.* inclusive, and never circulated under any other name. The *Denarius* was at that time a very recent coin, and proclaimed current without any specific name or title. Your Readers, therefore, must determine whether there are not good grounds for asserting that the Jewish *Jaku* of gold was the golden *Denarius* of King Henry III. Probably very few of these pieces were coined, and consequently being but little known out of the Metropolis, they have escaped the notice of all our antient Chroniclers.

Three only, after a lapse of five centuries, have hitherto been discovered; two of which were lately added, by purchase, to the collection of English coins in the *British Museum*; and the other, in the most perfect state of preservation, enriches my cabinet.

Yours, &c. J. W. M.

*Mr. CUMBERLAND'S Account of the first publication of Dr. GOLDSMITH'S "Vicar of Wakefield." Extracted from his "Memoirs," &c. p. 273. 4to. 1806.*

"I HAVE heard Dr. Johnson relate, with infinite humour, the circumstance of his rescuing Goldsmith from a ridiculous dilemma by the purchase-money of *Lis Vicar of Wakefield*, which he sold, on his behalf, to *Dodsley*, and, as I think, for the sum of ten pounds only. He had run up a debt with his landlady of some few pounds, and was at his wits' end how to wipe off the score, and keep a roof over his head, except by closing with a very staggering proposal on her part, and taking his creditor to wife, whose charms were very far from alluring, whilst her demands were extremely urgent. In this crisis of his fate he was found by Johnson, in the act

of meditating on the melancholy alternative before him. He shewed Johnson his manuscript of the *Vicar of Wakefield*, but seemed to be without any plan, or even hope, of raising money upon the disposal of it. When Johnson cast his eye upon it, he discovered something that gave him hope; and immediately took it to Dodsley, who paid down the price above-mentioned in ready money, and added an eventual condition on its future sale. Johnson described the precautions he took in concealing the amount of the sum he had in hand, which he prudently administered to him by a guinea at a time. In the event he paid off the landlady's score, and redeemed the person of his friend from her embraces. Goldsmith had the joy of finding his ingenious work succeed beyond his hopes, and from that time began to place a confidence in the resources of his talents, which thenceforward enabled him to keep his station in society, and cultivate the friendship of many eminent persons, who, whilst they smiled at his eccentricities, esteemed him for his genius and good qualities."

*Mr. Boswell's Account of the first publication of Dr. Goldsmith's "Vicar of Wakefield." Extracted from his "Life of Dr. Johnson." Vol. 1. p. 379. 8vo. 1793.*

"MRS. Piozzi and Sir John Hawkins have strangely mis-stated the history of Goldsmith's situation, and Johnson's friendly interference, when his novel the *Vicar of Wakefield* was sold. I shall give it authentically from Johnson's own exact narration:

"I received one morning a message from poor Goldsmith that he was in great distress, and, as it was not in his power to come to me, begging that I would come to him as soon as possible. I sent him a guinea, and promised to come to him directly. I accordingly went to him as soon as I was drest, and found that his landlady had arrested him for his rent, at which he was in a violent passion. I perceived that he had already changed my guinea, and had got a bottle of Madeira, and a glass before him. I put the cork into the bottle, desired he would be calm, and began to talk to him of the means by which he might be extricated. He then told me that he had a novel ready for the press, which he produced to me. I looked into it, and saw its merit; told the landlady I should soon return; and having gone to a Bookseller, sold it for sixty pounds. I brought Goldsmith the money, and he discharged his rent, not without rating his landlady in a high tone for having used him so ill."

*Additions to the above account, from a person intimately acquainted both with Goldsmith and Johnson.*

THE Bookseller to whom the copy-right of the *Vicar of Wakefield* was sold was Mr. Newbery in St. Paul's Church-yard, whose name will be seen in the title-pages of all the early editions of the *Vicar of Wakefield*. But Goldsmith's merit as a writer was not till this time (1763) unknown to the Booksellers; for he had, in 1759, published "An Enquiry into the present State of Polite Learning in Europe, printed for Dodsley," 12mo. though without his name; and was also concerned in many periodical publications, by which he was well known to the Trade, and frequently boasted that he could earn from three guineas a-day. But the above publication led to a connexion with Newbery, which subsisted between them many years, to their mutual advantage.

MR URBAN, March 11.

OF the instances which your pious and learned Correspondent R. C. has produced to prove that our blessed Saviour used irony in his discourses, the latter from Mark vii. 9. does not seem to me at least satisfactory, since the versè may be as well, if not better, translated interrogatively, "Do ye well to reject the Commandments of God?" See Whitby on the New Testament. The Arabic and Æthiopic versions so translate it; as may be seen by referring to Walton's Polyglott. I must own I feel some reluctance in admitting the use of irony by our Lord; in whose mouth, according to the Apostle, was found no deceit or guile. Perhaps R. C. will favour the Readers of your entertaining and instructive Miscellany with some more instances. This is a subject which, as your Correspondent S. B. justly observes, is worth further consideration.

The CLIST Psalm, translated in your Magazine, p. 9. is certainly Apocryphal. It seems to be a collection of passages taken from the other Psalms, and applied to David. It is found only in the Greek version, and the other antient versions that are derived from it. Athanasius, however, esteems it Canonical, though it is not noticed by Theodoret nor Augustin, nor admitted by Origen into the Hexapla. See Eichorn's Introduction, vol. II. p. 444. W. W.



GATEWAY OF WEARAPOY HALL, WESTMEATH, IRELAND.

Mr. URBAN, Jan. 1.  
**W**ITH this you will receive a view of the Gateway of WHARTON HALL, in Westmoreland (see Pl. II.), drawn by the ingenious Mr. Moses Griffiths, the friend and companion of the celebrated PENNANT, whose "Tour from Downing to Alston Moor" furnishes the following account:

"One morning I took a ride to Wharton Hall, about two miles to the South of Kirkby, seated on the Eden, and, till the ruin of the family, in a noble park, at present occupied by farmers. This had been from very distant times the residence of the well-known name of the Whartons. The antiquity of their stock is far higher than the Herald's record. A considerable family flourished here as early as the reign of Edward I. Yet the first which is mentioned in the College is Tho. de Wharton, in the time of Hen. VI. who held the manor from Thomas de Clifford. The house is almost a ruin, and had been very large. In the kitchen are two vast fire-places, and in the hall one 18 feet wide: melancholy testimonies of the former hospitality of the place. I could not avoid inquiring after the celebrated Duke. [Here Mr. Pennant quotes the well-known Lines on Wharton from Pope's Moral Essays, Ep. I.] I discovered that people now living well remembered the British Clodius, and bear witness to the justice of the description of the profligate part of his character, of his affecting to hunt on Sundays, and shewing in all his actions an equal contempt of the Laws of God and Man."

Yours, &amp;c.

B—R.

Mr. URBAN, Caversham, near Reading, Feb. 3.

**O**N the arrival of the Gentleman's Magazine late on Monday evening, I hastily threw aside my favourite illustrated Isaac Walton, to run over the pages of your entertaining Miscellany.

At p. 61, E. Hood observes on the verses p. 566 of your last Volume, it "would have gratified the curious by mentioning the date." I have not only sent the date, but some further particulars. The title-page runs thus:

"Gray, 1591.

An Almanack  
 and Prognostication  
 made for the yeere of  
 our Lorde God  
 1591.

GENL. MAG. March, 1813.

Rectified for the elevation and meridian of Dorchester, serving most aptly for the west partes, and generally for all England, by  
 Walter Gray,  
 Gentleman."

Round it a wood-cut border, with emblematical figures, and Queen Elizabeth's arms at the top. At the end:

"Imprinted at London by  
 Richard Watkins and  
 James Robertes, 1591."

This little Almanack is very perfect and in good condition, and is about 3½ inches by 2½. In respect of its being the oldest Almanack known, I confess I have my doubts; for I observe in the first edition of Ames, p. 398, that Richard Watkins and James Roberts had a patent, and printed Almanacks as early as 1573. If this little piece will be of the least use to Mr. Dibdin when he brings his much-admired and elegant edition of Ames down to these printers, the loan of it will be much at his service; and it may be left in your care for the inspection of the curious, and to prevent the trouble of taking places in the Reading coach to Caversham, to enquire of the village rustics, "where lives Rusticus?" "who knows Rusticus?" (see p. 502, last vol.) when Mr. Urban may inform them who is the true Rusticus.

Mr. URBAN, Jan. 30.

**T**HE Year Books mentioned in the following list are now in my possession. As the three former ones are not noticed in Mr. Dibdin's second volume of the "Typographical Antiquities," I forward the list to you, in order that you may, if you think proper, give them a place in your Miscellany.

Yours, &amp;c.

D. A. Y.

## YEAR BOOKS.

Printed by Rich. Pynson.

A<sup>o</sup> 1 H. VI.—Without date. Commences on sign. A. 1. 8 leaves numbered. On the leaf after sign. B. III. "Et hec de Anno primo Henrici sexti dicta sufficient. Impress. per Richardum Pynsonum Regium Impressorem cum Privilegio a rege indulto."

3 H. VI.—Without date. Paged. On the reverse of folio lxxviii: "Explicit Annus tertius Henrici sexti. Imprinted by Richard Pynson, Printer to the Kynges most noble grace."

9 H. VI. Paged. On the reverse of fo. lxxij. "Explicit Annus ix' Henrici vj. Impressum per (Richardum Pynson) Regis Impressorem." s. d. On the reverse of the next leaf, Pynson's device, No. V.

Printed by Rich. Tottgill.

21 E. III. 1561.	2 E. IV. 1566.
29 E. III. 1561.	3 E. IV. 1566.
30 E. III. 1561.	4 E. IV. 1558.
38 E. III. 1561.	5 E. IV. 1566.
39 E. III. 1561.	6 E. IV. 1557.
14 H. VI. s. d.	7 E. IV. 1567.
18 H. VI. s. d.	8 E. IV. 1556.
19 H. VI. s. d.	9 E. IV. 1556.
21 H. VI. 1575.	10 E. IV. and
22 H. VI. 1578.	49 H. VI. s. d.
27 H. VI. 1567.	11 E. IV. s. d.
28 H. VI. 1567.	12 E. IV. 1566.
30 and 31 H.	13 E. IV. 1566.
VI. 1575.	14 E. IV. s. d.
32 H. VI. 1576.	15 E. IV. 1556.
33 H. VI. 1575.	16 E. IV. 1556.
34 H. VI. 1575.	17 E. IV. 1557.
35 H. VI. 1575.	18 E. IV. s. d.
36 H. VI. 1567.	19 E. IV. 1556.
37 H. VI. 1567.	20 E. IV. s. d.
38 H. VI. 1575.	21 E. IV. 1566.
39 H. VI. 1575.	22 E. IV. 1556.
1 E. IV. 1565.	

Printed by T. Berthelet.

22—28 E. III. 1539.

Printed by W. Myddillon.

9 H. VI. 1547.	10 H. VI. s. d.
7 and 8 H. VI. s. d.	12 H. VI. s. d.

Printed by Hen. Smyth.

4 H. VI. s. d.

Printed by Rob. Redman.

11 H. VI. s. d.

Without Date or Printer's Name.

17 E. III. — | 18 E. III. —

Extract from the unpublished Diary of ARTHUR COLLINS, Esq. Author of the "Peerage of ENGLAND."

"Jan. 30, 1752.

"I breakfasted with their Graces the Duke and Dutchess of Portland, with their two eldest daughters, Lady Elizabeth Cavendish Bentinck and Lady Henrietta Cavendish Bentinck, both very beautiful in their persons, of most agreeable sweet tempers, with a modest and affable behaviour. The discourse between us gave me an opportunity to say how I was descended, and the misfortunes that attended my family and myself; on which they seemed to pity me, but said nothing more. The Countess of Oxford had sent up pictures of her ancestors to be engraved by Mr. Vertue, one of the most eminent of his profession; but her Grace of Portland, thinking of the

expençe, determined to have only two engraved, that of Elizabeth Countess of Shrewsbury, who was the advancer of the noble family of Cavendish, and of Horace Lord Vere of Tilbury, a person very famous, and from whom the Countess of Oxford was also descended. Her Grace desired me to call on Mr. Vertue that he might have the pictures; which I did, and then returned to Highgate, where I employed myself in writing part of the Life of Denzil Lord Holles, and never stirred out of my house till February 5, that I came to London.

About half an hour after 12 o'clock I took coach for St. James's, to attend the King's Levee, and to speak to some of the Lords to intercede for me; but principally in hopes of seeing the Duke of Newcastle, who had told me to wait on him soon after the meeting of the Parliament, which I had done at three several times; but his Grace was so taken up with business, as he said, he had not time to talk with me. I therefore wrote the following letter, with an intent to deliver it to him at St. James's before he went to the King.

' May it please your Grace,

' When I consider what your Grace has said to me, with what most of the Nobility have told me, and am yet kept in suspense, it fills me with amazement; but I have a heart and a spirit (with blood from my ancestors) not to be conquered by oppression, or I could not have wrote that which will make my name memorable to after-ages; celebrating the memory of eminent and extraordinary persons, and transmitting their virtues for the imitation of posterity, being one of the principal ends and duties of History.

' I am the son of Misfortune, my father having run through more than 30,000*l.* and, from my fruitless representations, am likely to die so; but I have left in manuscript an account of my family, my life, and the cruel usage I have very undeservedly undergone, with copies of the letters I have wrote on the occasion, of which are several to your Grace, whereby Posterity may know I have not been wanting either in industry, which the books I have published will justify, or in my application for preferment, which I so well deserve.

' If your Grace has any compassion for me, I humbly beg you will order



notice to be left at Mr. Withers's, bookseller, in Fleet-street, when I may have the honour to wait on you, who am your Grace's most faithfull and devoted servant,

Feb. 5. 1752. ARTHUR COLLINS.\*

Whilst I waited for his Grace's coming to St. James's, I spoke to the Duke of Portland, telling him I had three more sheets printed of the Life of the Earl of Clare that I had not delivered to him, but would bring them to his Grace the next morning; whereunto he said, it would be as well if I sent them, which I thought shewed a coldness, and induced me not to send them till Friday morning. I went in afterwards, with many that attended, to the King, who spoke first to the Duke of Portland, then to the Earl of Buckingham, the Duke of Grafton, and the Lord Delawarr, who stood together, and to Sir John Ligonier. The Marquis of Rockingham was the Lord of the Bedchamber in waiting, and introduced two persons to kiss the King's hand. My modesty would not permit me to stand in the first rank; but I stood so as to be seen by the Lords, as also the King; but, having never had the honour of being introduced to his Majesty, was unknown to him.

On departing out of the King's Bedchamber, the Lord Viscount Gage spoke to me, asking whether I was on a new edition of the Peerage. I told him, I had made collections towards it; but, there being so much to write, it was impossible, without some provision, to enable me to keep a person to transcribe for me, to finish it in the manner I desired; and therefore, till that was done, I should think no further of it; and I told my Lord Delawarr the same, who said that I deserved to be provided for. I waited till half an hour after two, and the Duke of Newcastle not coming, and being told by the waiters it was then in vain to expect seeing of him, I left the Court, intending to dine with Mr. Perry (of Penshurst) in Berkeley-square, to whom I was always welcome; but, on my way there, being to pass Arundel-street, I resolved to call first on the Earl Granville, having

ever had easy access to him. Being admitted to his Lordship, and making complaint how hard it was with me, telling him I had been at the King's Levee, and the answer I had given to my Lord Gage, he said, that he had often spoke for me, and would again; that he knew several Lords commiserated my condition; and that he hoped very soon to tell me of some provision being made for me, which he heartily wished. I must say, his Lordship was ever an encourager of Literature; and, on several occasions when I have been with him, has said to other Lords present at the same time, 'Here is Collins, who has served us, and we do nothing for him;' to which all the answer made was, 'that the Ministry ought to shew me more favour.' Taking leave of his Lordship, I went into Berkeley-square, and dined with Mr. Perry, his Lady, and Mr. Burnaby, who had been in foreign parts one of the King's Ministers; and, from the observation I made of him, he seemed to be a person of address and affable behaviour. I took my leave of him about five o'clock; and in my return to my chambers in the Temple, I made it in my way to call at Newcastle House, in Lincoln's-inn Fields, where I delivered the letter before mentioned, went to my chambers, and staid there the whole evening, musing on what I should do the next morning, and looking over papers."

It is pleasing to add, that provision was at length made for this most able and indefatigable Historian and Genealogist; the King granting him a pension of 400*l.* per annum, which he enjoyed however but a few years.

Mr. URBAN,

Feb. 5.

THE learned have for ages been divided in opinion upon the true intention of Virgil's fourth Eclogue. Some have thought that the Poet unconsciously obeyed a divine inspiration, and predicted the coming of the Messiah. Others have believed that the poem was a *Genethliacon*, in honour of the Consul Pollio's son. Others have had other imaginations, which were very remote from probability.

\* "Mr. Perry, before Mr. Burnaby came, asked my opinion of the way he intended to pursue in obtaining the Barony of Lisle, to which his Lady had pretence; and desired me to draw the case of the state of the Barony, which I promised to do."

A very ingenious Critick, in a treatise, intituled, "Observations in Illustration of Virgil's celebrated Fourth Eclogue," has lately proffered a new sentiment: that the Poem was in honour of Augustus; and has assembled a variety of proofs in support of his doctrine: but one proof, which may be deemed conclusive, he has not promulged. Part of the tenth verse of the Eclogue is,

"tuus jam regnat Apollo."

Towards the conclusion are these verses:

"Incipe, parve puer, risu cognoscere matrem,  
Matri longa decem tulerunt fastidia

If there was any remarkable personage to whom these passages might apply in the time of Virgil, may we not conclude that the Poem was in honour of that personage? Suetonius evinces that they did apply to Augustus. You will find the following passage in the 94th chapter of his life of that Emperor.

"In Asclepiadis Mendetis Θεολογῆ μένων  
libris lego, Attiam, cum ad solenne  
Apollinis sacrum mediâ nocte venisset, posita in templo lecticâ, dum cæteræ matronæ dormirent, obdormisse: Draconem repente irrepisse ad eam, paulloque post egressum: illamque expergefactam quasi à concubitu mariti purificasse se: et statim in corpore ejus exstitisse maculam, veluti depicti Draconis: nec potuisse umquam eximi; adeo ut mox publicis balneis perpetuo abstinerit: Augustum natum mense decimo, et ob hoc Apollinis filium existimatum."

You will, perhaps, amuse some of your Classical Readers by giving this remarkable passage, with the important application of it, a place in your Miscellany. A CONSTANT READER.

Mr. URBAN, Feb. 20.

IT may be some information to your Correspondent ΦΙΑΠΠΙΟΣ, that the extra or 151st Psalm, mentioned by him, is not in the translation of 1539, called the Great Bible, or Cranmer's Bible; as also to your Correspondent P. that the 3d chapter of Zephaniah, 8th verse, reads in that translation as follows: "Therefore ye shall wayte upon me (sayeth the Lorde) untill the tyme that I stonde up: for I am determyned to gather the people, and to brynge the kyngdomes together, that I maye pour out myn anger, yee al my wrothfull

displeasure upon them. For al the worlde shal be consumed with the fyre of my gelousy."

I shall be obliged by information whether the translation mentioned above is scarce, or whether a copy of it is considered of any value. I. D.

Mr. URBAN, Old Town, Stratford-upon-Avon, Mar. 1.

AS you encourage biographical communications, I send some account of the Rev. John Huckell; a name which I am unwilling should be entirely forgotten, and which your pages so well serve to perpetuate.

John Huckell was a native of Stratford-upon-Avon, where his relatives, who were tradesmen of considerable respectability and property, several times bore the chief magistracy, and occasionally filled the parochial offices usually supplied by the most opulent inhabitants. His father, Mr. Thomas Huckell, had eight children, six of whom died in their infancy. Martha (the 5th child), after her mother's death, in December 1756, resided with her aunt, the late Mrs. Elizabeth Dunn, of Evesham, and died there some years since unmarried.

John, the eldest child, baptized December 29, 1729, was educated in the Free Grammar School of Stratford, then superintended by an eminent scholar, the Rev. Joseph Greene, at that time Curate of this town, Vicar of Weston-upon-Avon, and afterwards Rector of Welford and Misdine, in Gloucestershire, a man of extensive classical acquirements, and a skilful Antiquary; and to whose contributions your early Volumes were frequently indebted.

Here, it is said, Huckell completed his scholastic education; but while a boy he lost his father (who was buried 14 March, 1740-1); and perhaps with him the hopes of higher preferment in the church than he ultimately succeeded in obtaining. By his mother, however, he was sent to Oxford; and early in life shewed many reputable specimens of his poetical genius. With what assiduity he prosecuted his studies is now unknown; and as his name does not appear among the Oxford Graduates, it is probable he only took a Bachelor's degree. Being subsequently admitted into Holy Orders, he was presented to the curacy of Hounslow, in Middlesex, to which place,

place, it being extraparochial, it is probable he was not inducted; and as the chapel stands on the confines of two parishes, Heston and Isleworth, Huckell resided in the latter place.

Early in life Huckell had composed his Poem of "Avon," which, that it might not be deficient in typographical recommendation, was printed in quarto, at Birmingham, in an elegant manner, by the celebrated Baskerville, and published in 1758, without any prefatory advertisement. The Poem was favourably received; and, so early as 1764, became exceedingly scarce; though I know not whether it went through a second edition until 1811, when it was reprinted, in octavo, at Stratford-upon-Avon.

The first part contains an address to the River Avon, an animated descant on the powers and principal performances of Shakspeare, who was born near this River, with a polite compliment to the dramatic abilities of his friend Garrick; a poetical description of the rise of the civil war in 1641, and the battle of Naseby, at which village the Avon derives its source; and a prophetic speech of the Genius of Britain, on the King's defeat, describing and censuring the licentious reign of Charles the Second, celebrating the Revolution under the Prince of Orange, and lamenting the general corruption that would intercept the blessings of succeeding times. The second part contains the story of Vonania, an episode, and of Sabra, from whom the River Sabrina, or Severn, into which the Avon runs, is supposed to have derived its name. The latter, beginning "*In ages past,*" line 407, to the end of the second part, is printed, as an admired episode, in the poetical department of your Magazine for June 1758; and among the Select Poetry in Dodsley's Annual Register for that year. The third part celebrates the sports of Angling; and gives a description of hunting the Otter. There is also another episode, containing the history of the Lady of the Lake, a popular character in the reign of Queen Elizabeth, and introduced to make part of her entertainment at Kenilworth; a further account of which may be found in Mr. Warton's Observations on Spenser's "*Faerie Queen.*"

In this piece you have\*, Mr. Ur-

\* *Gent. Mag.* 1758, vol. XXVIII. p. 222.

ban, observed "that the thoughts and expressions were in general poetical, and the numbers flowing and harmonious; and that the Author seemed to have had Pope's *Windsor Forest* in his view, though he had not servilely copied it."

Huckell, with the enthusiasm of a Stratfordian, attended the celebration of the Jubilee at his native town, in 1769; and several temporary songs were then written by him, which are now lost among the numerous fugitive pieces which that memorable festival occasioned. The only Poem which I can find preserved in manuscript appropriated to him, is an epistle to Garrick, which accompanies this letter\*. To these scanty memorials of our Poet, little, perhaps, can be added. His life was principally occupied in the regular discharge of his ministerial function. His few friends now remaining at Stratford recollect him as a cheerful, intelligent, and amiable companion, by whom they were occasionally visited, and who seems to have had no higher preferment than the chapelry of Hounslow. Huckell died, before he was "declined into the vale of years," generally and deservedly esteemed and regretted; and was buried at Isleworth, September 20, 1771.

To other enquiries I have made regarding this person, nothing satisfactory has been obtained: perhaps some of your Correspondents will oblige me by further information.

Yours, &c. R. B. WHEELER.

Mr. URBAN, Feb. 19.

ALTHOUGH a whole host of answerers will, perhaps, appear to Dr. Hodgson, permit me to assure him, that, in my edition of Bishop Taylor's "*Liberty of Propheying,*" the parable to which I suppose he refers, is the conclusion of the book thus introduced:

"I end with a story which I find in the Jews' books: 'When Abraham, &c. &c. &c.'

My edition is published under a new title, namely, "*A Discourse on Freedom of Thinking in Matters of Religion.*—Oxford, printed for Fletcher, 1763."

Mr. Urban probably remembers the same question discussed before; but

\* This Poem shall be given in our next. EDIT. whether

whether in the Magazine or not, I cannot remember. Dr. Franklin clearly was not the author of the fable.

Will Mr. Urban be pleased to inform a retired man, whether there has been, within some years, a good translation, in English, of Josephus\*.

TO MRS. H. MORE.

HAVING read with great pleasure and satisfaction your new work of "Christian Morals," I find in your first chapter a doctrine which appears to me to fall in with a popular error, and affords me some surprise to find it from your pen; although I do not find the doctrine maintained elsewhere in your Work. But, as I well know how deeply read you are in the Sacred Records of Truth, I rather conclude that you have made up your mind on some scriptural authorities, which it is my present object to draw from you, as they may tend to correct my own conceptions, and to establish a doctrine to which many seem to cling with peculiar attachment, because they think it shortens the long interval otherwise to be passed in the silent grave.

In vol. I. p. 34, your expression is, "While so many Saints are now rejoicing in the society of those whom their holy labours were made instrumental in bringing thither," &c. &c.

I conceive that you mean to convey by these words, that the spirit of good persons ascends to Heaven at its exit from the body. I find this idea to be prevalent, and have even met with surprise in some who have heard it contradicted. But I recur to the New Testament, lest I might mistake poetic effusions for authority; and as I have long been apt to turn to it as to a statute to know the existing law, I crave your indulgence while I compare the expression above quoted with the foundation of all faith. And by this research we shall see whether the judgment is silently pronounced on every soul as it escapes from its mortal frame, or whether it is reserved for a future day, when every one will receive according to the deeds done in the body, after the general Resurrection, at the end of the world, until which period there is a rest for the soul! I shall cite only a few passages.

\* None later than Mr. William Whiston's; of which we possess a copy, filled with Mr. Bowyer's MS notes. Edrr.

Mat. xiii. 30. Let both grow together till the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.—v. 39. The harvest is the end of the world, and the reapers are the angels; as therefore the tares are gathered and burnt in the fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing, and gnashing of teeth; then shall the righteous shine forth as the sun in the kingdom of their Father.—v. 48, &c. to the same purport.

Mat. xvi. 27. The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Mat. xxiv. 29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in Heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of Heaven, with power and great glory; and he shall send his angels with the sound of a trumpet, and they shall gather together his elect from the four winds, from one end of Heaven to the other.—So Luke xxi. 27.

Verse 36. But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only.

Chap. xxv. The case of the ten Virgins, and of the Talents, follows in immediate application; and then the last Judgment is described—v. 31. When the Son of Man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.—v. 46. And these shall go away into everlasting punishment, but the righteous into life eternal.

Luke xxi. 25. The descriptions of the Judgment are repeated, with the

additional warning in verse 36. Watch ye, therefore; and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

John vi. This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

Acts xvii. 31. The times of this ignorance God winked at, but now commandeth every man to repent, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts xxiv. 15. St. Paul professes to have hope towards God, that there shall be a resurrection of the dead, both of the just and unjust. —Verse 25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.—And in his second epistle to the Corinthians, chap. v. 10. he adds, For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1 Thess. iv. 13. I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if ye believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with him; for this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-angel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord: wherefore comfort one another with these words.

Heb. x. is with this allusion; and v. 30. The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Verse 30. After ye have done the will of God, ye might receive the pro-

mise: for yet a little time, he that shall come, will come, and will not tarry.

2 Pet. iii. 10. But the day of the Lord will come as a thief, in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.—Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Rev. vi. 17. The revelation of the sixth seal discloses the tribulation of the wicked crying to the mountains and to the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the lamb; for the great day of his wrath is come, and who shall be able to stand?"

Rev. xix. 13. And his name is called the Word or God!

I have selected the foregoing from many passages of a similar tenor, all which appear to me to convey a revelation of Judgment to many, and not to individuals; also the Resurrection at the end of the world, at the sound of the last trump, to consciousness of every soul which has been created, clothed, according to 1 Cor. xv. in a body, not of flesh, but of an ethereal nature, suitable to a spiritual existence, which is to continue in eternal life; and the assembly of this amazing host of beings, called into the presence of the judge of quick and dead, and at his dread tribunal receiving the last sentence, according to their deeds done in the body.

And if the words here recited warrant this conclusion, then it is a vain delusion of the ignorant, to lead them to believe any other doctrine, or to teach them any article of faith which they do not find in the word of God. And if this practice is suffered to become more prevalent, without some seasonable check, the true faith of the Gospel, in other essential parts, may be wrested to purposes and principles, which, instead of inviting towards, may lead the humble disciples of Christ away from that new Heaven, wherein alone dwelleth righteousness.

In the grave there is neither know-  
ledge



ledge nor wisdom; the silent rest of that period must appear to us very long; but, as it is insensible, it can be but a moment to the soul that falls asleep until it finds itself in Abraham's bosom: and a thousand years is, as to eternity, less than a span. Let us all remember, that day is at hand.

Yours, &c. A. H.

Mr. URBAN, Feb. 24.

**I**NSERT, if you please, as new, the following translation in Job, chap. xxxi.

V. 33. If, like a man of blood, I have covered over my steps, to hide mine iniquity within my own bosom:

34. Then had I feared (every) growing crowd, even the *begging* maimed outcast had shook me with dread, or I had kept still, never going out of the door.

Some have translated of late the whole book of Job. From one or other of these I may look for a defence of the verses above, as rendered very differently. To cut off their objection to *begging*, I shall only premise, that the word, although not expressed, is to be understood; for the pitiable wretch characterized by "maimed outcast" can never be seen in the public street, but as placed in some convenient spot for mendicacy.

The many Clergymen gone lately from Cambridge and Oxford to the East Indies, we may expect much elucidation from. I know some of the Danish Missionaries 40 years ago declared, that the manners of India had at first sight explained to them several passages in the Bible, which, until that time, they never could ascertain.

P.

Mr. URBAN, Feb. 25.

**T**HE very excellent *Considerations on Sunday Visiting* (in page 514 of your last volume) might be usefully reprinted in a little tract by the Society for propagating the Gospel, or that for Christian Knowledge; but, if I might be permitted, I would hint a little addition. Some pious and well-meaning people, out of a mistaken zeal to hear some favourite Preacher, do not imagine they break the Fourth Commandment, by causing their servants and cattle to work, in conveying them to a distant place of worship; not only cause them to work, but, whilst their masters and mistresses are *edifying* by

this favourite Preacher, the servants are generally at an alehouse, where worse temptations assail them than any work they could be employed in at home. This happens more among the Dissenters than in the Establishment, because most parochial churches are sufficiently near for the carriage to go home, and the servants come to church again, if the master of the family, like Joshua, makes it a point for his house to serve the Lord.

I approve likewise of your worthy Correspondent W. B.'s remark on quotations from Poetry in Sermons; but I would particularly banish our greatest English Poet from the pulpit, though his plays abound with the finest doctrines of morality; I had almost said *evangelical*. For instance, those lines in *Measure for Measure*:

'All the souls that were, were forfeit once;  
And he that might the vantage best  
have took  
Found out the remedy: How would you  
If He which is the top of Judgment,  
Should judge you as you are?'

Yet such quotations, like an electric stroke, bring the Theatre, with all its train of associate ideas, to the imagination. Pulpit, Minister, and the whole Church, vanish; and when recollection brings us back, the discourse is got on, and the thread lost. I have known these quotations from Shakspeare introduced in the Theatre, and have read them in sermons published by a celebrated preacher of the Scottish Kirk. Indeed all kind of quotations, if only given as the words of a *Pious Divine*, an *Ornament of the Church*, and the like, without the name, disturb attention to the discourse, by endeavouring to recollect who is meant.

I never used the word *un-well*, nor do I quite like it; perhaps, because I was un-accustomed to hear it when young. But why is it more improper than *un-wise*, *un-seen*, *un-sinning*, *un-sung*, &c.? nay, in your last month, the Poem by Joshua Barnes has *un-sweet*. Is there any rule in our language to regulate the use of the privative syllable *un*; or does it depend on the ear?

EVANS.

P.S. In the British Apollo, published by a set of Wits in the beginning of last century, a jocular account is given of the origin of "Sing Old Rose, and blow the Bellows." The Ram, an antient Inn at Nottingham, kept by a female called

called Old Rose, in King Stephen's days, and much resorted to for the sake of the Landlady, who one evening could not make the fire burn with all her efforts, so she began to sing, and her toping guests to dance. When warmed with this exercise, the jolly fellows cried, Sing old Rose and burn the bellows.—Whether this British Phœbus was always oracular, I cannot pretend to determine. Some of your Correspondents may give you a better history of it. Yet, I think, the origin *must* have been jocular.

Mr. URBAN,

March 11.

WHATEVER imbecility or want of judgment there might be in my suggestion (p. 208. of your last Volume) respecting St. Luke xvi. 9, I am not sorry to have offered it; since it has excited the learned labours of your Correspondent, LAICUS URBANUS, (p. 115.)—I confess I had much reliance on the assurance of E. Leigh, that *καρῶς* is used in the New Testament "OFTEN in the sense of *Ego vero*:" for I bought his *CRITICA SACRA*, only a few years ago, on the suggestion of a learned Prelate, who told me, that in all questionable passages, he referred to Leigh, "who never deceived him." From the authority generally attributed to Schleusner's *Lexicon*, I had, also, much confidence in his interpretation of *κα*; in justification of which, I think, (for at this moment I have him not at hand,) he refers to both Sophocles and Æschylus. If he is wrong, I confess, I am *sorry* for it: as his sense of *κα*, giving a desirable tenour to the passage, removes a difficulty and obscurity which even the learned discussion of U. L. does not, in my judgment, satisfactorily clear up. Were *κα*, in the sense of *ἐπε*, admissible, I should punctuate the passage, Ποιησατε αυτοις Φιλος, κα τῷ μαμματῶ τῆς ἀδικίας, ἵνα, ὅταν αὐταὶ, κ. τ. λ.—I might also punctuate Luke viii. 27. ὑπνοῦσεν αὐτὴ μετ' αὐτῶν, ὅς εἶχε κ. τ. λ.—

GENT. MAG. March, 1813.

On this latter passage I will say a few words to your learned Correspondent, considering you, Mr. SYLVANUS URBAN, as the properest moderator between SACERDOS RUSTICUS and URBANUS LAICUS; in full reliance on the candour and urbanity of my opponent, and yourself, our moderator.—I had said, that the description of the Demoniac as an inhabitant of the city (*τις εκ τῆς πολεις*) was superfluous.—I think so still. But further; I think, it is *improper*. The poor man had, for many years, (if I may so write) *exurbated*: he had withdrawn himself from inhabiting the city; *ΕΚ ΧΡΟΝΩΝ ΙΚΑΝΩΝ*,—*εἰ οικια οὐκ εἰμιν, ἀλλ' ἐν τοῖς μεμηασιν*.—I therefore am disposed to look for another sense in *εκ τῆς πολεις*; and, in understanding it to mean *without the city*, or, *a little way without the city*, I certainly see nothing *superfluous*.—Your Correspondent appears to me not to have attended to the indefinite Tense of the Participle *ἐξελθων*. It is true, it may signify *exeunti*; and it may likewise signify *cum exire vellet*: but it may, equally well, signify *postquam exivisset*. Neither does *εἰς την γῆν* signify, *necessarily*, his first setting foot on land. Our blessed Lord might, for all that is said, have *well* advanced nearly to the city. I presume he was not got close to the city; for St. Mark tells us the Demoniac *saw him*, *απο μακροθεν*, *afar off*, and hastily advanced to meet him.—As to the *familiar supposition* of U. L. I really see no impropriety whatever in any man, who had landed (at Dover, if you please, but I would say) at Greenwich, relating that his Friend met him *without the city*, that is, *just before he entered the city*,—or, *just without the liberties of the city of London*,—and, greeting him on his arrival, conducted him to his house.—Your learned Correspondent may rest assured, that I have no passion for hastily bringing forward alterations of *long-received* versions of

Gospel

Gospel passages. In this instance, on what appeared good authority, I was pleased with an opportunity of, at once, clearing up a *long-admitted* **OBSCURITY**, and reconciling a supposed **DISCREPANCY**. — In whatever I have offered, or may in future offer, on similar points, I humbly trust, an intention of the most inoffensive *harmlessness* will make amends for every deficiency of *serpentine wisdom*.

SACERDOS RUSTICUS.

Mr. URBAN, Bangor, Feb. 7.

**A**N attempt having recently been made to undermine the authority of the History and Epistle attributed to Gildas, the earliest British writer extant, I request your insertion of the following remarks.

The History of Gildas has uniformly been considered as a most curious and valuable production, and appealed to by the most eminent Writers on Church History, as an authentic source of information. The internal evidence which it affords, places it above the generality of ancient Histories, and confirms, in the most satisfactory manner, its title to genuineness and authenticity. Bede has made it the foundation of his Ecclesiastical History, the first book of which is a mere transcript of it; and numerous quotations from it occur in almost every Historian till the time of Giraldus. It has, however, been publicly avowed\*, and asserted in a recent publication†, that there are *irrefragable* proofs of its being a fabrication of some adherent to the Church of Rome, and the work of an unprincipled imposition, intended to vilify British History, and advance the Papal power. These proofs are pretended to be founded on the tenor and style of these writings. With regard to the tenor of them, I may confidently affirm, that there is not a single passage which can by the most forced construction be interpreted, as containing the most distant allusion to the Pope, the Church of Rome, or any doctrines peculiar to it. It is, what it professes to be, an

uniform, regular account of the calamities which this country endured from the Roman Invasion, till the annihilation of the British Government by the Saxons, and is so far from favouring the pretensions of the See of Rome, that no traces of any tendency to that effect can be discovered, after the most diligent inquiry. The style, which has been represented as verbose, inflated, and barbarous in the extreme, is, on the contrary, far from being inelegant. The History, in particular, has some very striking peculiarities to recommend it. There is hardly a sentence in which a classical quotation is not interwoven in the narrative, particularly from the Æneid. The account of the ravages committed by the Saxons is taken entirely from Virgil's description of the destruction of Troy; nor have I been able to discover, in any other Historian, any thing which approximates in this respect to the style of Gildas. The person suspected of being the author of it is Aldhelm Bishop of Shireburne, and a contemporary of Bede; because, in some fragments of his works, preserved by William of Malmsbury, occur two singular words, used also by Gildas, *viz. Cauma* and *Sabulo*, which no one, I presume, can consider as a proof of an identity of style. The other reason given, is because Aldhelm is said to have written a Book "to correct the Britons." This is stated upon the following passage in W. Malmsb. de Pontif. "Debent usque hodie Britanni correctionem suam Aldhelmo." The only interpretation it can admit of is, that the Britons were indebted for their correction to Aldhelm. The question is, what is the correction here alluded to. The Author supposes it to be the severe Epistle which Gildas addressed to his countrymen; whereas the context clearly shows, that it is a chronological one, *correctio Paschalis rationis*; and Bede expressly says in Hist. 5. 18. that the object of Aldhelm's Epistle was, to induce the Britons to adopt the last correction of the Calendar. The Title of this Epistle, according to Leland, was "De erroribus Britanorum sive de circulo Paschali." It was addressed to Geruntius, King of Coruwal, and is still extant.

\* In a Visitation Sermon at St. Asaph in 1812, by P. Roberts.

† Translation of the British Chronicle by the same Author.



Mr. URBAN,  
**T**HE beautiful Verses supposed to have been written by a Gentleman whose Lady died at Bristol, are from the Pen of the late Dr. Hawkesworth, and were written upon Mrs. Jordan, wife of Thomas Jordan, esq. of Pheasant Lodge, Chislehurst, Kent, and mother of Mrs. Udney, late Sub-Governess to her R. H. Princess Charlotte.  
 Yours, &c.

Feb. 13.

E. I. N.

Mr. URBAN,  
**I**N a very cursory perusal of "The Literary Anecdotes of the Eighteenth Century," I noticed an error; which the Author's laudable attention to accuracy of information, will, I trust, render the correction of, through the medium of your publication, not unacceptable. It respects the family of the late Paul Vaillant, Bookseller in the Strand, who, it is said, left only two sons: but his eldest son, Paul Vaillant, esq. the issue of a former marriage, is now living at Hexham, in Northumberland. He was sent down there, upon an annual allowance, somewhere about 50 years ago; and married the daughter and only child of Mr. Downes, an Attorney, who, at his death, left them a plentiful fortune. She is since dead, and he is married again.

March 10.

It is also mentioned, that a portrait of *Mrs. Allan*, caused to be engraved by the late George Allan, esq. of Grange, near Darlington, is that of his mother. It is that of *Miss Anne Allan*, a near relation, and a maiden lady, but denominated *Mrs.* from her advanced period of life, whose benevolent disposition and unbounded liberality made her for many years the pride and blessing of her neighbourhood.

These remarks arose from a hasty inspection of a work to which I hope frequently to recur, and which combines entertainment with accuracy in so great a degree, as to induce one to wish it to approach as near perfection, as the merit of the undertaking, and the candour and diligence of the Author, so richly deserve.

Yours, &amp;c.

T. Y.\*

Mr. URBAN, *Tottenham, March 6.*  
**H**AVING read with considerable interest, and a kind of *pensive* pleasure, the "Contemplations on December, &c." inserted in your last Supplement, p. 619. a recollection struck me of a conversation I once had with the venerable John Wesley, whom I had the honour of meeting at a Gentleman's house, where we both were on a visit. I recollect that, soon after my arrival, I received a note from my eldest brother, informing me of the death of his infant son; on whom he doated with all the passionate fondness of an affectionate, but misguided father! And, among other expressions of the sorrowful feelings of his paternal bereaved heart, on the loss of his beloved boy, he exclaimed "He was my darling—my every thing."—On my shewing Mr. Wesley this short pathetic note, he kindly entered into the distressing story, and, with a look and manner the most impressive, and full of Christian benignity, calmly observed, "Sometimes the Lord takes the son, to save the father!" And added, (with his characteristic urbanity) some suitable and salutary counsel on the mournful event.

But, Mr. Urban, my conversation with Mr. Wesley was not the only recollection which your Correspondent's "Contemplations" revived.—I was led (in my *pensive* solitary mood) to look over and revise a few of my *December ideas*, attempted in verse—written, I think, about the meridian of my life, and originally printed in a small collection of diversified pieces of my own manufacture: under a fanciful, but an *appropriate* title, which you, Sir, condescended to notice in your critical department, vol. LXXVIII. p. 299; and in vol. LXXX. p. 523. the proposal of a new Edition of this *Lilliputian work* is also announced—hitherto *unsuccessful!* although the *proposed expedition* was not through "*Bye-paths to Parnassus,*" but through a *direct and honourable passage*—the good offices of a Veteran Historian, an old Commander on the Parnassian mountains! But this, Sir, is *somewhat rambling*

\* We are much obliged to this Correspondent. The second correction had before occurred to us; and the death of *Miss Allan* is recorded in our vol. LV. p. 837.—T. Y. will excuse our not adopting the hint at the close of his Letter. There is more magic in *the Name* than he probably is aware of. EDIT.

from my present tract, which commenced on a grave, and leads me to a serious subject.

The little production I alluded to above, is intitled "December Thoughts;" and, with some variations, and the addition of one verse, is as follows:

"Though Winter's frowning scenes appear,

And Summer's charms no longer clear  
The sense with gay delight, [snow,  
But black'ning clouds, and frost and  
And Northern winds tempestuous blow,  
The tim'rous soul t' affright:

Yet pure Religion, heav'nly maid,  
In bright pacific charms array'd,  
Dissolves the frozen breast:  
She can the feeblest mind transform  
To bear Misfortune's loudest storm,  
And calmly wait for rest.

Where she presides, not frost or snow,  
Nor sharp Affliction's piercing woe,  
Can freeze the mental source;  
There sweet Content, on Hope reclin'd,  
And Love, and Peace, and Joy refin'd,  
Pursue their happy course.

While flow'rs and fruits on moral soil  
Bless and reward the Christian's toil  
With happiness on earth;  
Bliss that no seasons can destroy—  
Piercing fruits, and heart-spring joy—  
A bliss of heav'nly birth.

Nor will this fade with life's short day,  
(When mortal beauties all decay)  
But flourish more above.

Immortal Summer sweetly blooms—  
No storms, or clouds, or wintry glooms  
Can reach the Realms of Love."

Yours, &c. ANNE CLARKE.

Mr. URBAN, Feb. 8.

**I**N your Review (vol. LXXXII. p. 563.) of a pamphlet entitled "Papers occasioned by Attempts to form Auxiliary Bible Societies," a Charge is revived against the British and Foreign Bible Society of having undertaken "A Welsh Bible, at a time when the Society for promoting Christian Knowledge, in conjunction with the University of Oxford, were preparing as large an Edition as could be wanted, &c." Your Reviewer was, I presume, not aware, that this serious Charge\*, which had been advanced in the month of Jan. 1810, was in the month of April of the same year thus solemnly refuted by the

\* The Charge is made by the Bishop of London; not by the Reviewer, EDIT.

noble President of the British and Foreign Bible Society himself, in his Letter to the Rev. Dr. Wordsworth:

"Much misrepresentation has gone forth respecting the *Welsh Bible* printed by the Bible Society; and it has been stated, that it was printed from rivalry and opposition to the Society for promoting Christian Knowledge. This is denied; the first order for printing an Edition of the Welsh Scriptures, on account of the Bible Society, was dated on the 3d of September 1804; and the first information which the Committee of that Society received 'that the Society for promoting Christian Knowledge, had come to a Resolution, at their last Meeting, to print an Edition of 20,000 Bibles, &c.' was made, in the words of the quotation, by a Member of both Societies, on the 18th of March 1805. The spirit of rivalry, in this case, must have been prophetic."

I rely upon your known impartiality for giving publicity to this explanation; as the Charge appears to have been founded upon misconception and justice to the respectable quarter from which it proceeded, as well as to the Institution against which it was directed, requires, that it should not be repeated after having received so direct and explicit a refutation.

Yours, &c. A FRIEND TO TRUTH.

*Thoughts on the Musick of HANDEL, and on the Mode of performing it at the present day; conceived on hearing the sacred Oratorio of the MESSIAH at DRURY LANE Theatre; King CHARLES's Martyrdom, 1813.*

Handel divine! aloft\*, thy shade is plac'd;

Below†, thy works are trampled on, dis-

**I**T is well observed, that Musick, since the time of the immortal Handel, has been on the decline; for in his hand the art was carried to the highest noon of perfection, if we, who judge impartially, from the scientific turn of his compositions, may be accredited. Confining our observations to this great master of sweetest sounds, from whom all other sons of the harmonic choicest in his hour imbibed their choicest stores, let us consider the ends obtained by the

\* Portrait of Handel placed on the organ in the orchestra.

† In the orchestra. ‡ Dr. Crotch power

power of his numerous melodies. Devotion, hope, joy, extacy, celestial love, consummate bliss! Fury, despair, remorse, terror, heroic ardour, vengeance! Pity, friendship, content, pious resignation, and all the endless conflicts, ever working in the heart of mortals. By what method did this wonderful composer work up his materials to bring about each dulcet charm? To the simple and unimpassioned portions of the dramas under his Promethean touch, he gave but few parts in the general score, as necessary to answer the happy effect. As the strength of his subject advanced, additional accompaniments became the result, imparting by degrees the vast accumulations on the tuneful scale, until the climax of harmony became complete.

The genius of Handel thus put into action, felt, owned, and encouraged by every man that had "musick in himself," brought on a long and glorious day, the blaze of which scarce knew a fading light, until the latter end of the last century, when partial "selections" from his productions were brought upon the public ear, by mixing together a certain number of his most powerful airs, duets, and choruses, at once to surprise and astonish, but with few attempts to move the softer passions of the soul. No system was adopted, either of contrast, or a regular train of dramatic ideas; every selection appearing as if left to the accidental capricious "picking out" of some amateur more devoted to modern, than Handelian strains. These selections may be deemed the *first blow* levelled at the celebrity of Handel, not alone by the above promiscuous and partial packing of his works, but confining them to one continued repetition, year after year, as if his vast assemblage of compositions could produce none others worthy of being listened to, when we, who are studious in his several oratorios, anthems, &c. know, that all and each, in their varied subject, are productive of equal excellence.

The accompanying instruments to Handel's melodies, were the Organ, Violoncello, Violin, Viola, and Hautboy. The descriptive or auxiliary instruments, German flute, Bassoon, French-horn, Trumpet, and Kettle-drums, were only used when the nature of the movement abso-

lutely demanded them. (We do not allude to choruses, wherein they all occasionally were played on.) "The soft complaining flute." (German flute.) "Thou didst blow with the wind," (Bassoon.) "Listen how the hounds and horns," (French-horn.) "The trumpet shall sound," (Trumpet.) "The double double beat of the thundering drum," (Kettle-drums.)

In modern compositions, "to noise and folly forc'd to yield," a variety of new invented instruments are introduced. Trombone, Bugle-horn, Bugle-trumpet, and Double-drums, the tones of which are violent, harsh, and loud; they are heard on all occasions, in Operas, Melodramas, Ballets of action, Dances, and Pantomimes. "Musick now is musick run mad\*," another apt comparison; but whether modern musick owes its degenerate state to those who prepare our musical entertainments, or those who attend and applaud them, is rather uncertain; perhaps the cause is common to both parties.

Coming to the point, namely, the performance of the Messiah, let it first be premised, that the stage was converted into an orchestra, enclosed within a painted scene called "a Gothic chapel." (The word Gothic, we all understand to be a ludicrous term given to our antient architecture.) But why a chapel? This question, I presume, cannot be explained, as there was not one decoration except the organ, to mark such an arrangement. On our part, we observe, the daubing would have disgraced a barn. The situation of the band, vocal and instrumental, with the disposeure of the lights, was a novel experiment; the performers being left in dun obscurity, as the lights were carried to such an extreme elevation above them, that it might be inferred such luminaries, from their extraordinary show, were considered as the chief attraction of the evening.

Handel's Oratorio of the Messiah has always been a favourite, and esteemed his most perfect work; and in such high estimation has the score been held, that it was deemed a musical crime to make any deviation from it. This is an age of innovation; and some there are who can find "spots in the sun." The musick of

\* Mr. Capon's allusion.

this Oratorio of late has been discovered to be extremely faulty in most of its prominent features. "*Weak in effect; deficient in accompaniments; the melodies heavy; time in the choruses ill-applied; certain characters interwoven with the airs, termed haulks, ridiculous; and many other such like imperfections.*" Therefore, to remedy these alleged errors, as much as the nature of the composition would admit in the present instance, the following improvements were gone into, being "conducted" by Sir George Smart, knight, who "presided" at the organ.

To give the proper effect wanted, Trombones and Double-drums filled the vacuums. To supply the deficiencies in the accompaniments, Bassoon obligato's and German flute apoggiaturas, completely made up the fullness of sound, rendering the air more lively, and doing away at the same time all obsolete and languid passages; and, that modern composers might evince their superior judgment over the old school, jig or pastorella movements have, to one or two of the choruses, been substituted in lieu of their proper common time. Some of the principal performers, zealous also to give a new turn to the sound of things, lost no opportunity of sporting off a thousand little graces, transpositions, additions, and long-winded unassociating flights of the voice, yclept "cadences," that taste in execution could possibly betray them into. These improvements have been lavished with an unparing hand, and are most noticeable in the following airs and choruses:

Airs; "O thou that tellest glad tidings." "Thou didst not leave his soul in hell." "Why do the nations." "I know that my Redeemer liveth." "If God is for us, who shall be against us," &c.—Choruses; "Glory to God in the highest." "Lift up your heads, you everlasting doors." "Hallelujah," &c.

In conclusion. Since Handel's compositions in these enlightened times are found to be incorrect and puerile, why condescend to meliorate and bestow on them a modern polish? Rather throw his disorganized masses on the shelf, and let oblivion be their fate, than thus violate the memory of an exalted name, whose soul anticipated in his blissful strains, that

eternity of joy, known only in the realms above!

J. CARTER.

Mr. URBAN,

Feb. 2.

AS it would not be congenial to the feelings of an "Able Writer," to admit of the least error on the part of his friend the Master Workman, who can be surprized at his point-blank denial of my assertion? I said, that in the old work, spaces were over the points of the upper East windows of Henry's Chapel: this he contradicts. My sketches (which are open to any Gentleman's scrutiny), taken before the new work was begun, shew the space in the centre, similar to the existing original examples on the North and South sides. The fact is this: in modern designs it is customary to "preserve the centres;" that is, always to place an ornament over an arch, or any other kind of opening; therefore all the harm done on this occasion is, an improvement has been made in the new work, and the artificers have shewed themselves faithful followers in the art and mysteries of the five orders of Roman and Grecian architecture.

The Able Writer commits one trifling mistake himself. I no where, as he affirms, proposed to make my "attack" on the first of March. I promised my friends, indeed, that when all the Eastern aspects were rebuilt (one bow-window yet waiting for completion), I should begin my notes on the inaccuracies of the ornamental detail.

The interiors of the West ends of our ancient churches, from the nature of their situations, unavoidably took a dark appearance; hence no particular arrangement, with respect to chapels, screens, monuments, &c. was gone into on this point: the dado's from the pavement line to the eills of the great West windows, were merely occupied with compartments, such spaces requiring some degree of embellishment. Our modern men of taste, ever waiting for opportunities to give a new turn to an old established maxim, seem, with regard to the above subject, to have hit on a thing quite singular, and are about, as it were, to try the experiment at the West interior of the Abbey-church, Westminster. They are erecting a screen of three arches, projecting from

from the main body of the dado, about three or four feet, for the purpose of placing thereon, centrally, (when carried up to a given height, to the disfiguring or shutting out of the appropriate old compartmented work), the statue of the late Right Honourable William Pitt.

To all this preparatory concern three strong objections are raised.

1st. Innovating or mutilating the original lines of the edifice.

2nd. Setting up a vast pile of masonry and sculpture, which, as before observed, from the nature of the spot, must render all view of the same destitute of effect in light and shade, the artist's happy accompaniment, and all the lines doubtful and imperfect; and it is not at all improbable, that when the memorial is gone through with, the gloomy assemblage may, from second thoughts, undergo, like those of Montague and Harvey, a removal and re-piling, in some more convenient part of the building.

3d. That all comers and goers in and out of the West door of the church must unavoidably pass under the legs of the great Statesman, exciting a sensation not very flattering to the altitudinal graces of the sculptor's chisel.

J. CARTER.

Mr. URBAN, *Temple, March 6.*

THE Publick are much indebted to Mr. Park, for presenting them with a new and enlarged edition of Ritson's *Collection of Songs*, at a time when his mind is so fully occupied, and his attention so usefully devoted to weightier labours.—From a cursory examination of these volumes, the following observations suggested themselves.

At p. lxxxv of the "*Historical Essay*," the song beginning, "*Fluttering spread thy purple pinions*," written in 1733, is attributed by Ritson (as it has also been by Warton), to Pope.—By others, it has been said that this highly-finished parody, or imitation, was the production of Swift; and, on referring to Mr. Chalmers's edition of the *English Poets*, for a solution of this contradiction, I find it included amongst the works of both writers. As you number the Editor of Swift amongst your Correspondents, he can most probably say with accuracy, which of these\*

celebrated authors has the best claim to this elegant composition.

The song entitled "*What is Love?*" (vol. I. p. 99.) was probably written in answer to Sir John Beaumont's "*Description of Love* \*." I have an old MS copy of the former, with two additional stanzas, which occur between the third and fourth, as printed in the present *Collection*, and they appear to me too excellent to be omitted.

"Nor does he love, who can forsake you  
When the morn of life is fled,  
When age and wrinkles overtake you,  
And your youthful charms are dead.—  
They're much deceiv'd who think *this*  
love :

No, 'tis where souls in concord blend,  
What all life's tempests cannot move,  
What Death alone has power to end."

The beautiful song, entitled, "*Winifreda*, Away, let nought to love displeasing," (vol. I. p. 281), is ascribed by Ritson or Mr. Park, as well as by Dr. Aikin, to Gilbert Cooper; but, as it appears to me, erroneously: Bishop Percy, in his "*Reliques* †," observes, "*This beautiful address to conjugal love was, I believe, first printed in a volume of Miscellaneous Poems, by several hands, by David Lewis, 1726, 8vo.*" If its insertion in this volume be ascertained, it decides the question, that it was *not* the production of Cooper, but of some earlier writer, as Cooper had only attained his third year at the time of publication.—For the purpose of discovering the author of this song, a query was sometime ago thrown out ‡; to which a Correspondent replied, stating the different works wherein it had appeared, but without assigning it to any particular writer §.

Possessing, as Mr. Park unquestionably does, a high degree of taste and discrimination, I cannot but express the wish, that he had exercised these qualities somewhat further on the present occasion, in extending the number of songs, in their several classes, for the supply of a third volume (a task that might have been accomplished with little labour or difficulty), instead of republishing the

\* Ellis's Spec. 3d edit. vol. III. p. 59.

† Vol. I. p. 342.

‡ Gent. Mag. Feb. 1808.

§ Gent. Mag. July, 1808.

\* See Swift's Works, 8vo, XVII. 224. EDIT.

“Original Airs,” to which this volume is *exclusively* devoted.—These airs, it may be recollected, are miserably set, little better than the chaunts, &c. which we find in the old Service-books; and when it is considered, that the most beautiful part of them, instead of being neglected and forgotten, have, within late years, been harmonized and enriched with all the graces of composition (I speak not of the fashionable variations and refinements, too frequently borrowed from the Italian school), it can scarcely be expected, that the “fair readers of these volumes,” to whom Ritson, with so much gallantry, particularly addresses himself, or, indeed, any other class of persons, will have recourse to the present selection. If, however, any *should* be found, who set so high a value upon them as “original melodies,” as to reject with horror and contempt all interference of *later* composers, they will rather have recourse to the old Song-books\*, which exist in abundance, and where they are far better set than to a work of this description, to which they appear to form an almost useless appendage.

Yours, &c. M.

Mr. URBAN,

Feb. 18.

I HAVE not lately offered you any remarks of mine; but if these which follow, on the late Parish Register Act, should be thought by you worth notice, you will, perhaps, allow them a corner in the next number of your useful Magazine.

The second section of the Act directs, that certain forms shall be provided, and transmitted, by the King's printer, to the several parishes in England. It will be found, I apprehend, in many cases, that the spaces allowed for the particulars and signatures are too small.

The third section directs, that every Rector, &c. shall, as soon as possible, after the solemnization of every baptism, whether public or private, record and enter it in the Register-book. It may be thought, that a new provision is here made for the

record and entry of *private* baptisms, but it is not so; for I hold, that every Rector, &c. was equally bound before to record and enter all private as well as public baptisms in the Parish Register-book. *Baptism* is the sacrament administered, and as such is the matter for record; not the *receiving* of the child afterwards, if it shall have been privately baptized, into the congregation.

The fourth section contains an entirely new provision. The want of such a regulation before has, I am persuaded, been productive of many incorrect entries and omissions. But I fear that this new regulation has not yet been sufficiently attended to. Indeed, an instance of inattention in this particular has occurred within my own knowledge.

The provisions of the fourth section are equally new; and, I am afraid, have not yet, in many places, been carried into effect.

The last section enacts, that nothing in this Act shall extend to repeal any provision contained in the Marriage-Act. Now, the last-mentioned Act directs, that all banns published, as well as all marriages celebrated, shall be registered in Register-books to be provided. But the late Register-Act only copies the form of entry from the Marriage-Act, for every marriage celebrated; noticing, that it has been by banns, if so, in that form. It has been asked, with more *testiness* than desire of information, how is the consent of parents, or guardians, to be procured, for record, as the form seems to require, in the cases of marriages by banns? (for in those by licence affidavit is taken of that consent.) To this it may be answered, that the Marriage-Act secures every minister from punishment by ecclesiastical censure, (to which he would have been subject, by the 62nd Canon, for having married persons, under age, by banns, without having first obtained the consent of their parents or governors), if no notice shall have been given him, before, of their dissent. Perhaps every minister will, therefore, be now warranted to substitute, in the entry of marriages by banns, the words *without dissent*, instead of the words *with consent*, as the case may be.

The whole of the 18th section might, I think, have been omitted.

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\* One of them, entitled “Amaryllis,” (published about the year 1750) contains nearly the whole of the present collection, with accompaniments for several instruments.

There is no such thing as a *fine* imposed any where in the Act; yet, by it, informers are entitled to the half of all fines or penalties. And what are the penalties? Transportation, by the 14th section, to any person who shall make false entries, &c.—No wonder that malicious witnesses have laughed at the absurdity of indulging informers with half the penalty of transportation!

One observation more, and I have done. There being no provision made for the entry of the age of a child at baptism, and the register of its baptism being the only legal evidence of its age, it would not, I presume to think, be unbecoming the attention of our Bishops and Archdeacons to recommend it to their Clergy, at their ensuing Visitations, to apprize their several parishioners of the inconvenience they will subject themselves to, by delaying to bring their children to church to be baptized.

Upon the whole, Mr. Urban, I must congratulate the publick on the passing of this Act. By it will be obtained—uniformity of entry throughout the kingdom; security of custody; and regularity of transmission of copies, to the several repositories, in all matters of Parish Register.

CLERICUS SURREIENSIS.

Mr. URBAN, *March 11.*

THE candour of your long-established publication, and the ability with which it is conducted, is a dear proof that impartiality is one amongst its numerous qualifications. This presumption, and a paper in your former number, has called forth a few observations from me.

The paper to which I allude, contains suggestions and hints to the proprietors of the Strand Bridge, on the construction of their centres.—Now, Sir, when a man steps forward as a public reformer of defects, it is natural to expect that he will remedy them: but when he wastes his time upon a subject he apparently misunderstands, it is only due to truth and justice to set him right. There are two sides to every story, which renders it necessary to withhold judgment, before decision. There is a striking difference between calm investigation and partial reasoning, as we shall see. Mr. Moneypenny has cited the centres of Blackfriars

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and Westminster (I will at Scheffhausen Bridge) as examples. He could not have cited better; the principle on which they were constructed was excellent. To distribute force, the line of longitudinal compression is preferable to any: the strength on timber in this situation is undefinable; it can never fail, until the fibres lose their situation. Unfortunately we have no experiments to guide us: those of Mushenbreck, of Euler, and Girard, were never established. The former had stated the resistance to longitudinal compression to be as the cube of the diameter, and inversely as the square of the length. The two latter stated a higher ratio. The force to pull asunder has been better investigated, and varies, as the tenacity of the timber. A perpendicular strain, which is the worst, is as the area of the section, and the distance of the impressing force from the fulcrum: angular forces as cosine of the angle of impression, &c. With regard to the first observation, we feel ourselves perfectly satisfied with the centre: five minutes attention will shew that, provided the arch-stones be equally laid, the action and re-action on the abutment will be mutual. There is no occasion for tye-beams, further than the radiated pieces, which bind the work together. The substitution of bolts is a trifling but unavoidable defect. There is scarcely any angular motion further than the elasticity of the timber; of course little tendency to rise at the crown. The struts are equally strong, provided the intersections be well made; and as there is little angular motion, either perpendicular to the rib, or in the same plane with it, it follows, that there will be little tendency to break at the intersections. The three cast-iron cases are a great improvement; they distribute the force in three different points on each abutment (in Blackfriars centre on two only). Besides, they shorten the timbers.—In France, where bridge-building has been extensively carried on, most of their centres have been constructed on the tye-principle, and in every case have been deficient. We have only to consult the little tract of Perronet “sur le Cintrement et Decintrement des Ponts;” we shall there find the result of tye-centres,

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