

THE GENTLEMAN'S MAGAZINE :

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 Times—M. Advert.
 P. Ledger & Oracle
 Brit. Press—Day
 St. James's Chron.
 Sun—Even. Mail
 Star—Traveller
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Embellished with an Inside View of the Church of LINDISFARN, OR THE HOLY ISLAND;
 and with an angular View of the Upper Story of the Tower of ST. NICHOLAS'S
 CHURCH, NEWCASTLE UPON TYNE.

By SYLVANUS URBAN, GENT.

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 where all Letters to the Editor are desired to be addressed, POST-PAID.

METEOROLOGICAL DIARY, KEPT AT EXETER.

Mar.		Ther. at 8 A. M.		Ther. at 3 P. M.		Ther. at 10 P. M.			
24	30.24	44½	Cloudy, with some wet haze	30.15	51	Fine, with cold wind	30.07	47½	Cloudy
25	30.20	46	Fine with flying clouds.....	30.23	50	Ditto, ditto.....	30.38	41½	Ditto.
26	30.41	45½	Very fine	30.43	56	Ditto, ditto.....	30.43	45½	Fine.
27	30.48	47½	Very fine	30.48	60	Ditto, ditto.....	30.50	48½	Fair and cloudy.
S	30.50	50	Fair and cloudy. Cleared at 1	30.43	59	Very fine but cold wind.....	30.43	50	Ditto, ditto.
29	30.35	50½	Fair, cloudy, and hazy.....	30.25	59	Fair and cloudy.....	30.19	51½	Ditto, ditto.
30	30.11	50½	Fair but lowering	30.02	52	Ditto, ditto.....	30.00	40	Fine.
31	29.92	42	Very fine.....	29.77	53	Fine	29.63	44	Ditto; wind and small rain
Apr. 1	29.17	36½	Wind, hail, and rain; cleared at 11	29.17	41½	Ditto, but cold; moderate	29.17	37	Fine.
2	29.26	40	Very fine, but cold.....	29.38	43	to 33 in a squall with sleet	29.58	54½	Some sleet.
3	29.54	36	Drifts of snow. Hills covered.....	29.57	39½	Small drifts of snow	29.82	56	Ditto.
S	29.74	37½	Fine but frosty. Snow dissolved	29.80	46	Ditto	29.82	36	Ditto.
5	29.89	43	Cloudy and gloomy	29.75	51	Ditto, some drops of rain	29.79	48½	Fair and clear.
6	29.79	51	Cloudy and gloomy. Some drops	29.87	53	Ditto; after 4 clear	29.90	42½	Fine.
7	29.91	46½	Hazy; after 11 fine.....	29.89	53	Fair and cloudy	29.86	47	Ditto.
8	29.81	51½	Fine	29.81	59	Very fine.....	29.88	42	Ditto.
9	29.97	46	Fog; after 11 very fine.....	29.97	60	Ditto	29.97	45	Ditto.
10	30.00	45½	Very fine	30.10	66½	Ditto	30.10	49½	Ditto.
S	30.05	51	Ditto	30.03	62	Ditto	30.44	46½	Ditto.
12	30.05	48	Ditto	30.07	65½	Ditto	30.16	46½	Ditto.
13	30.25	50½	Ditto	30.27	68	Ditto	30.55	50½	Ditto.
14	30.34	52½	Ditto	30.30	62½	Ditto	30.30	47	Ditto.
15	30.30	49	Ditto	30.16	60	Ditto, after 7 cloudy.....	30.13	50	Cloudy.
16	30.05	52	Cloudy, lowering; some few drops	30.03	59	Fair and cloudy.....	30.00	53	Ditto.
17	29.88	53½	Cloudy and lowering.....	29.87	56½	Ditto	29.91	47	Fine.
S	30.14	47½	Very fine.....	30.16	61½	Ditto	30.17	46	Ditto.
19	30.16	52	Cloudy, lowering; at 12 clear.....	30.14	59½	Very fine.....	30.14	47	Ditto.
20	30.12	52	Very fine.....	30.10	65	Ditto	30.09	47	Ditto.
21	30.09	50½	Ditto	30.04	60½	Ditto	30.03	46	Ditto.
22	30.12	42	Ditto	30.04	60½	Ditto	30.08	43½	Cloudy.
23	30.08	41½	Fine; wind	30.09	47½	Ditto, with some sleet	30.12	37½	Fine.
24	30.12	40	Fine but cloudy.....	30.03	47½	Cloudy, lowering.....	30.00	39½	Cloudy.

THE GENTLEMAN'S MAGAZINE,

For MAY, 1813.

Mr. URBAN, May 15.
IN the present unhappy state of our revered Sovereign's mental health, there is an awkwardness, which strikes most hearers, in continuing some of the prayers unaltered. The following slight change, if sanctioned by the Heads of the Church, would remove the chief part of the objection, and prevent an extension of the Service, which is not only unnecessary, but in some respects absurd.

Let the present Occasional Prayer for the King, followed by that for the Prince Regent, be read in the Morning and Evening Service, instead of the usual prayer beginning "O Lord our Heavenly Father, high and mighty," &c.; and on Sundays, instead of the First Collect in the Communion Service, beginning, "Almighty God, whose kingdom is everlasting," or, "Almighty and everlasting God;" omitting the respective Prayers in the Liturgy till further order. As the Communion Service is now always read on Sunday mornings, there is no occasion, I conceive, to introduce the Occasional Prayers on that day in the former part of the Service, nor on Saints-days. On common Litany-days, the two prayers may precede the Litany, as they do at present.

CLERICUS.

Mr. URBAN, May 16.
ISEE in the papers that the Emperor Alexander, on entering Lyck, a town in Prussia, had an interview with the venerable Governor of the town, who addressed his Majesty in the following terms: "For you, most gracious Lord, come to us, not to destroy, but to make us happy; not to enthral, but to liberate; not to paralyze, but to invigorate." Upon which the Emperor is related to have seized the old Clergyman's hand with great emotion, and to have said, "I come as the most sincere friend to your King and Country." Now, Sir, if there be any truth in this relation, as I have little doubt from internal

evidence that there is, it is a statement which deserves to be preserved in some memorial beyond the common prints of the day, as it exhibits proofs of real feeling and greatness of mind in one of those distinguished personages, of whose character we have but few opportunities of forming an accurate judgment, and from whose claims to respect there has been some disposition to detract. And it furnishes a very important lesson to the world; for is it possible to reflect that, during the many years that the Emperor of France has possessed an unbounded plenitude of power, not a single instance of consideration for the miseries which he has inflicted upon mankind has appeared; and not to feel indignation against him? We cannot but think it natural to approve; we cannot but conspire with enthusiasm in the spirit of those who hail with exultation the generous deliverer who relieves them from such oppression, and who, having with a magnanimous and determined courage resisted the invasion of his own country, proceeds to aid the exertions of other people. Nor can we look on the effects of tyranny on every scene of public and domestic life, and not bear a warm and animated testimony of such expression of regard to the dictates of true glory.

Yours, &c.

A BRITON.

A Copy of a Letter from Sir THOMAS HERBERT to Dr. SANWAYS, and by him sent to the Archbishop of Canterbury, Dr. SANDCROFT; referred to in p. 524, l. 73, of vol. II. of Athenæ Oxonienses, edit. 1692, and in p. 701, l. 39, of the same vol. edit. 1721; found in a Copy of that Book, lately in the hands of the Lord Viscount PRESTON.*

SIR, Y[ork] 28 Aug. 1680.

AFTER his late Majesty's remove from Windsor to St. James's, albeit according to the duty of my

* Transcribed from a copy in the Library of the Royal Institution, by W. H. L. R. I.

place, I lay in the next room to the bed-chamber, the King then commanded me to bring my pallate into his chamber, which I accordingly did, the night before that sorrowful day. He ordered what cloaths he would wear, intending that day to be as neat as could be, it being (as he called it) his wedding-day; and, having a great work to do (meaning his preparation to eternity), said, he would be stirring much earlier than he used.

For some hours his Majesty slept very soundly: for my part I was so full of anguish and grief, that I took little rest. The King, some hours before day, drew his bed-curtain to awaken me, and could by the light of wax-lamp perceive me troubled in my sleep. The King rose forthwith; and as I was making him ready, Herbert (said the King) I would know why you were disquieted in your sleep? I replied, May it please your Majesty, I was in a dream. What was your dream? said the King, I would hear it. May it please your Majesty, said I, I dreamed, that as you were making ready, one knocked at the bed-chamber door, which your Majesty took no notice of, nor was I willing to acquaint you with it, apprehending it might be Colonel Hacker. But knocking the second time, your Majesty asked me, if I heard it not? I said, I did; but did not use to go without his order. Why then go, know who it is, and his business. Whereupon I opened the door, and perceived that it was the Lord Archbp. of Cant. Dr. Laud, in his Pontifical Habit, as worn at Court; I knew him, having seen him often. The Archbp. desired he might enter, having something to say to the King. I acquainted your Majesty with his desire; so you bad me let him in. Being in, he made his obeysance to your Majesty in the middle of the room, doing the like also when he came near your person; and, falling on his knees, your Majesty gave him your hand to kiss, and took him aside to the window, where some discourse pass'd between your Majesty and him, and I kept a becoming distance, not hearing any thing that was said, yet could perceive your Majesty pensive by your looks, and that the Archbishop gave a sigh; who, after a short stay, again kissing your hand, returned, but with face all the

way towards your Majesty, and making his usual reverences, the third being so submiss, as he fell prostrate on his face on the ground, and I immediately stept to him to help him up, which I was then acting, when your Majesty saw me troubled in my sleep. The impression was so lively, that I look'd about, verily thinking it was no dream.

The King said, my dream was remarkable, but he is dead; yet, had we conferred together during life, 'tis very likely (albeit I loved him well) I should have said something to him might have occasioned his sigh.

Soon after I had told my dream, Dr. Juxon, then Bishop of London, came to the King, as I relate in that narrative I sent Sir William Dugdale, which I have a transcript of here; nor know whether it rests with his Grace the Archbishop of Cant. or Sir William, or be disposed of in Sir John Cotton's Library near Westminster Hall; but wish you had the perusal of it before you return into the North. And this being not communicated to any but yourself, you may shew it to his Grace, and none else, as you promised.

Sir, your very affectioned friend
and servant, THO. HERBERT.

Sent to me by Dr. RAWLINSON, 24
Feb. 1729. T. C[ARTE.]

Mr. URBAN, May 9.

IN the Church Notes to the Visitation of Berkshire, by Elias Ashmole, Windsor Herald, anno 1664, is the following:

“ST. GEORGE'S CHAPEL IN WINDSOR CASTLE.

“Under the uppermost arch, on the South side of the altar, lyes buried the body of King Henry the Sixth, but without a monument.

“Under the uppermost arch, on the North side of the altar, lyes the body of King Edward the Fourth.—The said arch is lyned with Touch; over the body lyes two large stones of Touch; at the East end stands an altar of Touch, supported by two pillars of the same stone. The North side is fenced in with a grate of iron and steele, wrought and pierced in church-work by an excellent hand.

“The body of King Charles the Martyr lyes buried in a vault made in the South side of the quire, neere the first hault pace ascending to the altar, the head of his coffin lying over against the eleaventh stall on the Sovereignes side North of his body, in the same vault,
lye

lye also two other coffins, supposed to contain the bodies of King Henry the Eighth, and Jane Seymour, his wife."

J. HAWKER, *Richmond Herald.*

Mr. URBAN, *May 10.*
I HAVE just seen a Catalogue of Curious Books to be sold, belonging to the late Mr. Alchorne, which Catalogue also comprizes some duplicates of a Nobleman's Library.

Among them are many very uncommon early printed books of the fifteenth century, which are severally described in notes subjoined to each, with reference to Audiffredi, Braun, Laire, and other eminent Bibliographers.

Now, Mr. Urban, it has struck me as a little singular, that among these references no mention is made of Mr. Beloe, whose "Anecdotes of Scarce Books" are now before me. I find that our countryman has described each and all of these rare and curious books with circumstantial minuteness; and, as it should seem, from the use of many of these very copies which are now exhibited for sale. Could the Compiler of the Catalogue be ignorant of this fact? or could he be actuated by any undue motive in suppressing it? Such, however, is the case; and in justice to Mr. Beloe it may be added, that I believe no uncommon book was printed abroad in the fifteenth century, of importance in any branch of classical learning which has not been more or less particularly described in the "Anecdotes of Literature," &c. above-mentioned. AN OLD CORRESPONDENT.

Mr. URBAN, *Angel Court, Skinner Street, May 11.*

A CORRESPONDENT in your last Magazine (p. 302), under the signature of *Metellus*, has undertaken to "put to rest for ever the vague conjectures of those who amuse themselves with *guessing at Junius*:" how far he has succeeded in this attempt, must be left to you and to your Readers to determine. It is true the Common Place Book, shewn to me as Dr. Wilmot's, was made of paper with the same water-mark as that used by *Junius* in a part of his correspondence with my Father, viz. a foolscap folio, having a figure of Britannia, and the motto *Pro Patria* on one leaf; on the other, a Crown, with

the initial letters G. R. in a circle. But does it follow that this kind of paper was manufactured for the sole use of Dr. Wilmot? It is true that a nearly obliterated memorandum was discernible, that the writer had "finished on such a day a Ju—s, and sent it to Lord S—ne;" but to this memorandum was subfixed the date March 17, 1767. Of the month and year I am certain; of the day of the month I am not quite so sure. Now if Ju—s meant *Junius*, the date is more than twentymonths prior to the writer's adopting that signature, as may be seen by a reference to vol. III. p. 190 of my edition of those Letters. With respect to *Metellus's* remark, that "the MSS. of Dr. Wilmot had been perused by me, that I declared my surprise at this discovery, equally accidental and *satisfactory*, but that I expressed no *decided* opinion upon the subject;" I can only inform him, that he must have greatly mistaken Mrs. Serres' information upon this subject, as I told that Lady I was perfectly convinced the hand-writing in the Common Place Book, and the MSS. in my possession from *Junius*, were not written by one and the same person. Having, Mr. Urban, as you may readily imagine, very minutely studied the hand-writing of *Junius*, I think I may, without vanity, venture to give an opinion upon the subject; though I am fully aware of the difficulty of deciding upon the identity of the penmanship of persons with whose hand-writings, from personal observation, I am unacquainted.

Yours, &c. G. WOODFALL.

Mr. URBAN, *May 12.*

DR. Wilmot was Curate of the parish of Kenilworth, of which I am now Vicar, from the latter end of the year 1770 to the year 1777. That he regularly attended and officiated in person, appears from the entries in the parish registers, made in his hand-writing, which, by the way, as far as I can judge, bear no resemblance to that of *Junius*, published by Mr. Woodfall. This affords at once so decisive a proof of the impossibility of his having written those celebrated Letters, that I need not wound the feelings of his relatives by invidious inferences of another nature. It is, however, but justice to state, that men of talents far superior to

Dr,

Dr. Wilmot, might hope in vain to be thought the authors of those masterly compositions. I can, in fact, afford an explanation of the circumstances which give a colour to the pretensions of Dr. Wilmot. He was, perhaps, ambitious of literary distinction, and wished to be thought the Author of Junius. Hence arose the remarks in his Diary or Common Place Book. He there may have extracted passages from Junius, and given those who read them after his death, without explanation, ground to think that these passages were his own composition. His having finished a letter of Junius, and sent it to Lord S—ne, proves nothing. He might have finished reading it, and sent it. He might have finished a letter in imitation of Junius, with the signature of Junius, and sent it to Lord S—ne. He might have done neither the one nor the other; but have entered this memorandum for his own amusement, to mislead those into whose hands his Common Place Book might fall, or in whose way he might designedly intend to place it. And that this was the case, few of your readers will doubt, when I tell you that I have just received a letter from my excellent mother, of whose sound understanding I would rather my revered friend Dr. Parr should speak than myself, in which she says, that she very well recollects Dr. Wilmot saying to her, about the time that the Letters of Junius were published, "they say that I am the Author of them." Will any man of common sense believe that the *real* Junius would have said this? I remain, Mr. Urban, your sincere well-wisher, and constant reader,

S. BUTLER.

Mr. URBAN, *May 13.*

I HAVE read, in your Magazine for March 1813, a letter by a Correspondent, signing himself "Philo-Junius." If this gentleman has any knowledge of the elegant writer who wrote in the Public Advertiser under that name, he has wilfully attempted to mislead you and the Readers of your Work.

The Letters of Junius were far from being studied in their composition; they have the characteristic stamp throughout of the ideas, language, and writings, of a disappointed military man; and eventually they will be acknowledged as such by the

friends of an Officer of very distinguished talents, strength of mind, and general knowledge.

A Work has lately appeared before the publick, intituled, "Facts tending to prove that Gen. Lee was never absent from this country for any length of time during the years 1767, 8, 9, 10, 11, 12; and that he was the author of Junius." It is edited by Dr. Girdlestone.

If Mr. Woodfall is really ignorant of the Author of Junius, we must naturally suppose, from the many fruitless inquiries that have been made, and the various contradictory accounts presented to the publick, that the Writer of the Letters under the signature of Junius never made himself personally known to any individual whatsoever*. From whence then are we to discover who he actually was? From no circumstance whatever, except a comparison of hand-writings with the fac-simile of the Letters of Junius. In the book I have alluded to, fac-similes of Gen. Lee's hand-writing are given. I have carefully compared them with those of Junius, published by Mr. Woodfall, and they most closely resemble each other.

Instead, then, of examining into the Library of a man whose "asthma and numerous family have excluded him from society for many years," I should recommend your Correspondents, and the Literati, to search for intelligence from the only remaining son of the bosom friend of Gen. Lee, the Rev. Robert Davers, of Bradfield, near Bury, in Suffolk, or in the Libraries of Lord Suffield and Sir Charles Bunbury. P.

Mr. URBAN, *April 10.*

BEING last year at Winchester, I was induced to visit the Library of the College founded there by that munificent Patron of Learning WILLIAM OF WYKEHAM. In this Library there are many books deserving of the attention of the learned and the curious. Amongst them I noticed, in particular, the three following, namely,

1499.

" Terenti' in' }	Directorio	} Vocabulari Sententiarum
	Glosa Interlineali	
	Comentariis	Donato Guidone Ascensio

* See this Month's Review, p. 439. Edit. Impression

Impressum in imperiali ac libera vrbe Argentina per Joannem Gruninger. Ad illam formam vti intuitu locundior atque intellecta facilius esset per Joannem Curtum ex Eberspach redactum. Anno a nativitate d'ni 1499. Tertio ydus Februarii." fol.

This edition is illustrated with some very curious cuts.

"1509.

"Accipe, Studioso Lector, P. Ouidii Metamorphosin cum luculentissimis Raphaelis Regii enarrationibus: quibus plurima ascripta sunt: que in Exemplaribus antea impressis non inveniuntur. Que sint rogas: Inter legendum facile tibi occurrent. Cum gratia et privilegio. Ad lectorem.

Siquid forte litterarum immutatione, transpositione, inuersione, appositione, omissione aliac depravatio'e offenderis, studioso lector, id correctionis difficultati scribas rogat Georgius de Rusconibus Mediolanensis, cujus industria Raphael Regius hoc opere describendo usus est. Venetiis principe felicis. Leonardo Laurado die ii Maii M. D. IX." fol.

This edition is likewise illustrated with cuts.

1473.

"Sermones Quadragesimales de legibus fratris Leona'di d' Utino sacre theologie doctoris, ordinis predicatorum.

Impressi sunt hii sermones Venetiis, per Fra'nciscu' d' Hailbrun. & Nicolau' d' Frackfordia, socios. Laus deo. M. CCCC. LXXiii." Goth. fol.

The last-mentioned book was presented, with some others, to the Library by Mr. Atcheson in 1811. It is in high preservation, and one of the most perfect *Black Letter* books I have seen. *This edition is not noticed in De Bure: he mentions a subsequent one, but not in the Black Letter, printed at Paris in 1478. See his Bibliographie, vol. I. p. 326, art. 513, tit. Theologie.*

Amongst the other books presented by Mr. Atcheson, I observed the *Life of Mr. Pitt*, in three volumes, quarto, very superbly bound in Russia, with the following inscription beautifully printed on embossed paper, and pasted within the cover of the first volume:

"Ad sempiternam memoriam conservandum, disturnaque renovandum desiderium, Illustrissimi, integerrimi, et in patriam ardentis amore senatoris GULIELMI PITT, hancce rem publicè ab eo gestarum Historiam, auctore Johanne Gifford, armigero, dono in Bibliothecâ Collegii Wintoniensis

reponendam, dedit Nathaniel Atcheson, armiger, de Keyhaven, in comitatu Hantoniensi: quo tempore istius Collegii Custos fuit venerandus in Deo Pater Georgius Isaachus Glocestriæ Episcopus, vir tam ob mansuetudinem morum ac facilitatem valdè dilectus, quàm ob puram animi pietatem, vitæ sanctitatem, et interiores in eo reconditasque literas, admodum sanè reverendus: Magisterium ibidem exercente Henrico Dyson Gabell, Clerico, A. M. cujus à doctrinæ humanitatisque studio, perfectâ eruditione, sanâ quidem, et perspicuâ intelligentiâ, publicam Britannicæ juventutis institutionem antiquis in his disciplinæ sedibus, hocque jam claro scientiæ domicilio, clariorem reddi atque utiliorem omnino necesse est. A. D. 1811."

There are many objects in and about Winchester worthy of observation, which cannot fail to excite the most pleasing reflections in the minds of all well-informed and intelligent travellers. But none of them are more deserving of their attention than this most noble Endowment, which continues to maintain its rank for learning, ability, and morality, with undiminished character and reputation, not only to the advancement of the honour of ITS ILLUSTRIOUS FOUNDER, "who, besides his high station and great abilities in public affairs, was an eminent example of generosity and munificence*," but to the lasting benefit and improvement of the youths educated on its Foundation. LONDINENSIS.

Mr. URBAN, *Leamington, May 12.*
HAVING been induced to try the Waters of Leamington, I can with pleasure add my testimony to the recommendations of your Correspondent, in p. 511 of the First Part of your last Volume.—The Spa is become the resort of fashion and elegance. The delightful retirement it affords, the variety and excellence of its accommodations, the fine rides in its environs, and the spirited exertions of its inhabitants to procure every luxury, as well as convenience,

* See Bishop Lowth's *Life of William of Wykeham*, which is one of the most beautiful specimens of biographical composition extant.

for their visitors, entitle it to the most particular attention of the publick. In addition to Mr. Bisset's Picture Gallery, that gentleman has now removed hither his much-admired Museum from Birmingham. On the efficacy and high estimation of the Waters I forbear enlarging, as I hear there is now in the press a poetical guide, by Miss Sarah Medley, to which will be annexed several of the most remarkable and well-authenticated cures obtained by the use of this Spa, and the names of many eminent Physicians who have analysed the Waters, and given their most decided testimony in their favour. The New Pump-room is built upon an extensive and most superb plan, and has cost the proprietors 15,000*l.* The Assembly Room is spacious and elegant; 9000*l.* has been expended on its erection. The number, cheapness, and plentiful supply of the Hot Baths is not surpassed in any other part of the Kingdom. **HYGEIA.**

Mr. URBAN, May 14.

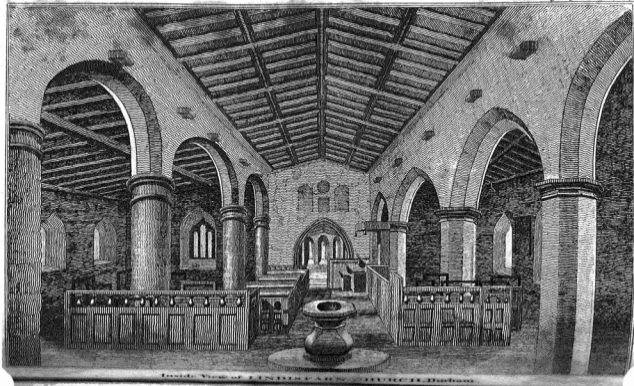
AN apparatus, superior to phosphorus bottles, for producing instantaneous light, is daily advertised in the London papers. It consists of matches, which are to be thrust singly into a small bottle; and this operation is all that is necessary to inflame them. According to Dr. T. Thomson (*Annals of Philosophy, &c.* for April 1813), the bottle contains sulphuric acid, and the matches are covered, at one end, with a mixture of a salt called by chemists the oximuriate of

potash (or "potass") and sugar, or some other combustible substance, as camphor, sulphur, &c. My sole object in sending you this notice is, to caution your Readers against employing this method of procuring a light while in bed, for it must be extremely dangerous. I have already heard of several accidents with these matches. One person had the acid driven out of the bottle by an explosion, which was occasioned by his rubbing the match against the sides of the bottle, it was supposed, in introducing it. The acid so driven out inflamed a heap of the matches which were just at hand, to the no small pain and terror of the operator. A much preferable apparatus for producing a light, but certainly much more expensive, is sold by Banks, 441, Strand. It consists of a handsome box, lined with copper, containing hydrogen gas, confined by water. On turning a cock, a stream of the gas issues from it, and is inflamed at the same moment by an electrical spark proceeding from an electrophorus placed at the bottom of the box: a candle or lamp is placed before the flame, by which it is immediately lighted. The cock must then be turned back to prevent an unnecessary consumption of the gas. The process for replenishing the box with the gas is cheap and easy, and is but seldom required. This apparatus would save the expence of a constant light in a bed-chamber, and might be used with perfect safety. B. M.

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

Day of Month.	Height of Fahrenheit's Thermometer.				Barom. in. pts.	Weather in May 1813.
	8 o'clock Morning.	Noon.	11 o'clock Night.			
Apr. 27	45	50	40	29, 65	rain	
28	40	45	40	, 50	rain	
29	40	45	39	, 63	cloudy	
30	39	48	40	, 65	rain	
May 1	44	50	45	, 67	rain	
2	47	54	50	, 82	cloudy	
3	52	64	55	, 86	fair	
4	57	63	56	, 98	showery	
5	56	66	55	, 98	fair / even.	
6	49	63	56	, 92	fair, light.	
7	56	65	57	, 78	fair / thun.	
8	57	68	50	, 67	fair	
9	56	66	49	, 68	cloudy	
10	57	68	54	, 88	showery	
11	58	67	53	, 76	showery	

Day of Month.	Height of Fahrenheit's Thermometer.				Barom. in. pts.	Weather in May 1813.
	8 o'clock Morning.	Noon.	11 o'clock Night.			
12	57	68	55	29, 68	fair	
13	56	66	55	, 68	fair	
14	58	64	50	, 51	fair	
15	57	60	51	, 60	showery	
16	56	59	50	, 50	stormy	
17	55	63	51	, 88	showery	
18	48	55	52	, 77	rain	
19	55	64	56	, 75	fair	
20	56	61	50	, 45	showery	
21	55	50	44	, 56	hail some	
22	48	56	50	, 54	stormy	
23	50	62	54	, 52	showery	
24	51	59	50	, 49	showery	
25	54	61	51	, 70	fair	
26	52	56	50	, 72	hail and thunder	



Inside View of LINDISFARNE CHURCH. J. H. Barber del.

Mr. URBAN,

Jan. 1.

LINDISFARN, or the *Holy Island*, in the county of Durham, two miles from the N. E. coast of Northumberland, is about eight miles in circumference, two miles and a quarter long, and one mile and a half broad; it has a town, consisting of a few scattered houses, a church, and formerly a castle of considerable strength. Under the antient castle is a commodious harbour, defended by a battery. Here is a life-boat, for the preservation of shipwrecked mariners, which, on a signal made from Bamburgh castle, instantly puts off, in every weather, and has been the means of rescuing many from a watery grave. The island consists of one continued plain, the town standing on the most elevated ground on the South point. It was antiently the See of the Bishop of Lindisfarn, of whom there were twenty-two successively, till the See was translated to Durham. Considerable remains of the old Abbey, subsequently founded, still remain; of the ruins of which you have given a view in Vol. LXXVIII. p. 1137.

The antient Church was in the form of a cross, the body and chancel of which are yet standing; the other parts greatly ruined, and in some places level with the ground.

The inside view (*See Plate I.*) is taken on entering the West doorway, and looks direct East; and was communicated by Mr. Wilson, the present excellent Rector, who has a family of twelve children. The architecture is plain; the columns and arches on the left, by their circular turn, are Saxon. On the right, octangular columns and pointed arches; a later work, and not improbably of the fifteenth century. Above the arches plain brackets. The windows in the aisles pointed, agreeing in style with the masonry on the right side, above-noted. There is also a similar taste in the font, which is octangular. The same method is observable in the pointed arch entering into the chancel, where, in the Eastern window, are three small pointed windows united. The roof is plain, being entirely devoid of tracery. AN OBSERVER.

Mr. URBAN,

April 20.

IT is an acknowledged rule, in expounding Holy Scripture, that we should not have recourse to a remote

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and figurative acceptance of words, when their obvious and literal meaning affords a sense which is apposite and unexceptionable. And this rule, as it appears to me, is applicable to the subject, on which I have been desired, with so much civility, by two of your Correspondents (pp. 115. 208.) to say something more; namely, "Whether our blessed Saviour ever used irony in his discourses." It is a question of fact; did he, or did he not? But what fact can be established, if we allow ourselves to explain it away by figure or allegory?

Irony is of two sorts, the *grave* and the *jocular*. Of the former there are, I conceive, many instances in holy Scripture; and perhaps we may now and then discern something which approximates to the latter. The Almighty threatens, by the voice of the Preacher, that because, when he stretched out his hand, no man regarded, therefore "I also will laugh at your calamity, I will mock when your fear cometh." Prov. i. 24. 26. If he ever did what he here denounces, who shall call him to account, and say, What doest thou? When Elijah "mocked" the priests of Baal, and said, "Cry aloud; for he is a god, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked" (1 Kings xviii. 21.); what was this but sarcastic irony?

But the *grave* irony, which bids a man do a thing, meaning to deter him from it, is more common. The Lord says to the House of Israel by Ezekiel, "Go ye, serve ye every one his idols" (xx. 39); on which Mr. Lowth remarks, that it is "an *ironical permission*, full of indignation and rebuke." The Lord says by the prophet Amos, "Come to Bethel, and transgress; at Gilgal multiply transgression," iv. 4. But did it then ever enter into his heart to command, or even to give licence to, any man to sin? Assuredly not; the meaning is the same, as when he says in the next chapter, "Seek not Bethel, nor enter into Gilgal."

To the blessed Jesus "the Spirit was not" indeed "given by measure;" but it was the same Spirit, by which the Prophets also spake; and the same Almighty Spirit speaking in both, why might not the language and forms of expression often be the same

OR

or similar? When our Lord says, "Fill ye up the measure of your fathers," what is this but the prohibitory permission of the Prophet, "Go to Bethel," that is, "Go not to Bethel! go at your peril; go if ye are resolved to incur wrath and destruction." And though in the other passage, "Full well ye reject the commandment of God," there is not the keen taunt of Elijah's "Cry aloud," yet surely there is a *similar*, but more gentle, rebuke or upbraiding.

Waltou's Polyglott, I am sorry to say, I have not at hand, nor Whitby on the New Testament, to which your Correspondent W. W. refers as authorities for translating the passage interrogatively, which he seems to prefer to the common version. But, with all deference to your learned Correspondent, I cannot bring myself to approve of this translation, "Do ye well reject,*?" Does this, like the question put to the Prophet, "Dost thou well to be angry?" (Jonah iv. 4.) equally admit, in different circumstances, of Yes or No? Is there any good rejection of God's commandments, as there is, sometimes, justifiable anger? If there is not, then *καλως* is either superfluous, or else we are driven again to the ironical sense, which we are so anxious to avoid. Besides, what coherence is there in this way? "Do ye well reject?—For Moses said." Is not this the introduction of an argument on some preceding position or fact?

S. R. refers me (p. 115) to another learned work, which, alas! I do not possess—Bishop Pearce's Commentary. He has also another expedient in G. Wakefield's "Entirely." In all the passages (and there are 36 of them) where *καλως* occurs, its customary acceptation, "well," yields a commodious sense. There is perhaps an instance or two, which will bear the sense of "entirely;" but Mark vii. 7. is not one of them. If "entirely" means "universally," it is not true; for the Pharisees did not "reject" all God's commandments, but only such as interfered with their prejudices, or thwarted their covetousness. If *καλως* is rendered "evidenter," or "clearly," it is a super-

* W. W. translates it, "Do ye well to reject?" But that rather requires a different reading: *καλως ποιεῖτε ἀδικήματα*, as 2 Pet. i. 19. *καλως ποιεῖτε ἀσεβήματα*.

fluous adjunct, it being sufficient to assert the fact simply, and without emphasis, and then to prove it, as our Lord does, by alleging an instance. I conclude, therefore, on the whole, that we cannot without violence depart from what I conceive to be the common punctuation and generally admitted sense of these passages.

Yours, &c.

R. C.

Mr. URBAN,

April 13.

I FIND the observations you did me the honour to insert on the Strand Bridge have brought upon me the anger of R. G. "Millwright." Upon reading his letter, I could not forbear exclaiming, "What sudden anger's this? How have I reaped it?" (Shakspeare's Henry VIIIth.) Why should a "Millwright" feel himself hurt? Does R. G. consider the construction of a centre as a piece of millwrightery; and, therefore, feel sore for the credit of his craft? If so, make yourself happy, good Mr. Millwright, for no blame can attach to you. It is no part of your profession to build a bridge, or to compose or construct the centering thereof. The whole of the business properly appertains to Architecture, which is equally a Science, as well as one of the Fine Arts. And let any man of science look at the truss of the external dome of St. Paul's, at the centre on which the painted dome of the same building was turned; and many other ingenious pieces of carpentry, which will readily occur to the experienced Architect; and even (notwithstanding their faults) at the trusses of Blackfriars and Westminster Bridges; and then turn to view the centre of the Strand Bridge. The difference must immediately strike the observer. If, indeed, the latter was designed by a "Millwright," the difference is easily accounted for; as his previous study and experience could not be expected to afford the information of the mode of action in the centre from the progressive weighting; or of the requisite strength or combination to counteract that action, so as to effect the desired purpose with simplicity, safety, and decent economy. Such a person would naturally be led to copy some precedent, and the last he would probably take for granted to be the best; and, not accurately comprehending the principle, he would (under the

impression of an ignorant fear, and unrestrained by any attention to economy; be induced to make every part as strong as materials could make them. But here, as in most cases, fear would defeat its own purpose; and I think I have pointed out instances where the attempt at strength actually introduces weakness.

I fully agree with R. G. that no man is to be blamed for copying a "good precedent." I had gone further than R. G. in my former letter; for I quoted with approbation the remark, that "Happy appropriation is equal to originality." And herein lies all the question: first, is it a good precedent? and, secondly, is it copied and applied with judgment?

I will beg leave to add a few words more in illustration of the trusses used at Blackfriars and Westminster Bridges. Although I pointed out some defects, I was not blind to their merit, but gave them the due praise of ingenuity. The truss for Westminster was invented by Mr. King the carpenter, whose abilities are well known by other specimens of carpentry, as the tower of York Water-works, &c. The truss for Blackfriars was composed by Mr. Mylne, architect; and his design, I have no doubt, was founded on that previous example. But he viewed it with the eye of a master; and, in adapting it, he improved upon it in many respects, so as to be fully entitled to the praise of a "happy appropriation." And the best possible proof of the truth and firmness with which Mr. Mylne felt his powers on the subject, is, that his design will bear an advantageous comparison with the former in point of economy.

R. G. charges me with "misunderstanding the subject, and with "partial reasoning." However deficient in understanding I may be, and however partial my reasoning, R. G. has not succeeded in his attempt to fix that charge upon me. Let us see if he is himself free. Premising that, from the respect I bear to your valuable pages, I shall be as concise as possible; and to the curious Reader, who may desire a further elucidation, I would recommend the perusal of the article *Carpentry*, in the Edinburgh Encyclopædia, in which he will find the subject treated with great clearness, elegance, and precision. He will there find the principles I have quoted bet-

ter expressed, I admit, as well as more fully; yet I thought my language sufficiently clear to be understood by Architects or Carpenters, although apparently not by a "Millwright." He will there find that "the science of Carpentry consists in reducing all strains to one; viz. that of compression endways; in which case it is difficult to perceive any limit to the strength of the timber." Now, in the Strand Bridge centre, the truss is not so framed as to reduce the strains to this one. To point out wherein it is deficient, would be to repeat the greatest part of my former letter. To your scientific readers must be left the decision.

R. G. says, "there is scarcely any angular motion, further than the elasticity of the timber; of course little tendency to rise at the crown." Now the actual rising of Blackfriars Bridge centre is a fact which is well remembered, as I before stated; and R. G. does not deny it. The qualifying terms *scarcely* and *little* are very convenient for blinking an argument. But, in a truss properly constructed to turn an arch on, there should be no tendency to rise.

There are some parts of R. G.'s paper of which I must confess my want of understanding; such as, "The struts are *equally* strong, provided the intersections be well made," &c. He says, "there is little tendency to break at the intersections;" if so, why so much strapping and bolting?

The improvement by "the three cast-iron cases, distributing the force in three different places on the buttment" (in Blackfriars on two only) is not quite clear. Does he mean the iron plate, or shoe, immediately on the striking plate? If so, I see no great improvement. There are at the Strand Bridge six long timbers to bear on the striking plate; at Blackfriars, only four. It would have puzzled even a "Millwright" to bring those six timbers to bear on two places only. Perhaps he means the three enormous iron radiating plates, which I admit are a novelty, and such a novelty, that I am at a loss to find a descriptive name for them; but that they are a "great improvement" I doubt. They appear to have been an after-thought, and applied from a sense of weakness.

"Besides, they shorten the timbers." The main timbers of the truss at Blackfriars

Blackfriars are from eighteen to thirty feet long. At the Strand Bridge, the two shortest are fifteen feet; the fourteen others are from thirty to seventy-six feet long; and by the halving and shouldering at the intersections, the timber is reduced in its scantling from thirteen inches by twelve inches, to nine inches by six inches and a half. And some of these halvings, from the obliquity of the intersections, are seven feet in length; each of the long timbers having five of those halvings. Can these timbers be said to be shortened? Are these the assertions of an impartial "Millwright," strong in knowledge, impelled by a sense of what is "due to truth and justice," to set others right? And is this centre the work of a skilful Architect, or of some assuming "Millwright?"

For what purpose R. G. adds Schaffhausen Bridge to the centres of Blackfriars and Westminster as an example, I know not; for the comparison would rebound still more to the disgrace of Strand Bridge centre. In the one all is clearness, intelligence, and decision; in the other, confusion, ignorance, and fear.

R. G. says, "in France most of their centres have been constructed on the tye principle." How does he make out this? I believe no Architect or Carpenter would call any of the centres he refers to, (Neuilly, for instance,) in contradistinction to those of Westminster and Blackfriars, a *tye centre*. It has no main tye-beam. Some of the timbers are drawn, and some compressed endways; and so it is in the other trusses. Furthermore, the Neuilly centre possesses many, although not all, the defects I have pointed out in the Strand Bridge centre; such as having no principle to resist change of form, rising at the crown when loaded on the haunch, &c. At the same time it is free from the oblique halvings, and consequent enormous unnecessary waste of material; nor does it require such long timber, which alone is an important saving.

R. G. promises an analytic investigation of the subject. Upon the application of analytics to bridge-building, I may probably offer you a paper hereafter. In the mean time, in return for R. G.'s promised favour, to *set me right*, I will conclude by re-

minding him, that if his object be indeed "calm discussion and investigation," for the advancement of science, he will best promote it by abstaining from such language as his concluding paragraph. And I would recommend him, instead of general assertion, and random quotation of principles whose application he does not attempt, and which if he did would defeat instead of support those assertions, let him give us a little logical precision; and, instead of unintelligible boasting, the common shift of an empty pretender, let him give us matter of fact, and detail the expense of the centre. On the other hand, if he is determined to make "another side of the question," and his object be to bolster up and advocate a lame cause, I commend his discretion in preserving a total silence on the important subject of *economy*, and in endeavouring to divert the attention of your readers from plain matter of fact to the mazy dance of analytics.

Yours, &c.

GEORGE MONEYPENNY.

Mr. URBAN,

April 10.

JOHN Carter is not contented with two or three controversies that he has already on his hands; but I see from your last, p. 221, now before me, that he has attacked the whole musical corps of the present day, and threatened the overthrow of Mr. Hawkins's History of Gothic Architecture, just published; but, if John cannot exist without entering into general hostility with all mankind, I can discover a peculiar cause of his hatred to Mr. Hawkins, because he has spoken with admiration of the repair now commenced of Henry the Seventh's Chapel, and bestowed due commendation upon the Mason who conducts it (see p. 229.): in the defence of that Artist, in which I have so long been engaged, I am encouraged by finding the number of Job's adversaries increased in proportion to the increase of his petulance.

For my own part, I have little to say in answer to his last reply. Instead of refuting my charge, he has evaded it; and I again say, that unless he can make nine an even number, he never can establish his own position. I am rejoiced, however, that he has deferred his grand assault. If the controversy is never to have an end, so interval is necessary for both parties to re-

cover their breath before the combat is renewed. Whenever that takes place, I will be as alert upon my defence, as he can possibly be on his attack.

A new subject of contention he has started, on the preparation for Mr. Pitt's Monument; but with that I have no concern. The defence of the person I have hitherto defended does not demand my interference. He is there acting under the direction of the Architect, the Statuary, and the Committee for superintending public monuments; he is not the accountable person. But what a glorious opportunity for the extension of John's hostility universal is here opened!—Three parties all at once; and all competent to engage the valourous Knight of the Red Cross. He has thrown down the gauntlet to two parties in his last proclamation; here are three more; and if he is not contented with these, he may challenge the whole body of Commons of the United Kingdom, who passed the vote for the erection of the monument. The Sergeant at Arms will keep the field, and take care that Sir John shall not infringe the Laws of Chivalry.

AN OLD CORRESPONDENT.

Mr. URBAN,

April 23.

THE following Letters are copied from the originals, which fell lately into my hands. Lady Forster was wife to Sir Claudius Forster, of Bamburgh, co. Northumberland, and daughter of Sir William Fenwick, Knight. The first letter has no date, but was written evidently during the Civil Wars.

R. S.

"JOHN APPLEBY; Itt is impossible for mee to give you direc'ons touching everything; for y^e times are so changeable and daungerous as none can tell what to doe for the best. Therefore I con'tt all my occasions to your direc'ion, to doe the best you can, as you see cause; and wherein I can give you direc'ons, you shall know my mind. And first I thinke it very necessary that you get what corne you can from Styford; for assure yourselfe that corne will be more precious than gould, if you can but gett itt and keepe itt; but that wee must referre to God, yett lett us doe that which is most probably the best. As for my goods, I cannot tell what to say, for in this countrey all is taken and in taking. I hope you will escape as long as any, if you could but keepe them

from theeves; for in this countrey it is marvell to see either sheepe or beastes; I would have you send Alexander Dixon to my brother Carnaby and Mr. Saunderson with thes letters; and if Alexander cannot goe, send some other whom you thinke most fitt. Tell Robert Wilkinson, of Espersheales, that I am pleased hee take some oxen to doe their worke for their meate, upon condic'ion hee can keepe them from the theeves. I have sent two eakes for Francis and Maudlen; and I have sent you garden seedes, which I would have sowne as soon as you can; but be sure you cover them with some birch or firr, for feare of the turkyes and hennes. Your wife and children are well, and I think will not be fearefull as long as wee are here; and therefore you need take noe care for them as yett; but how soone wee shall be distressed, God knowes. That is all I can say for the present.

ELIZABETH FORSTER."

From Sir Claudius Forster, "to his Chaplain Mr. CUTHBERT MARLEY, at Baumburgh."

"Mr. MARLEY; In my absence be carefull thatt all things be right ordered and kept. As for your arreares for your wages, dewe at Newe-yeare's day last, being seaventeen pounde, w^h makes just 40*l*. being all that is dewe untoe you untill Midsom'er next; I praye you not to fail, but to goe over unto Balmbroughshire to this bearer, for the speedy and more redy dispatch of him for comeinge upp with y^e rentes; and for provision, there is both malt and wheat bred, beside mutton at . . . isington, and other petty tithes, that will save you from starveing of hunger. I am in haste, and soe must rest, sayeing this much, that if any doe wrong my tenants in my absence, they shal feare me when I doe returne, if my Maister gett the better; and meanwhill let my tenants appeale to S^r Raiph Delavall, or S^r Raiph Gray, who are the two I most presume of in Northumberland; and I know that com'only a man's absence gives way to a man's subtile adversary; and thus I rest your patron,

CLAUDIUS FORSTER.

From Tuxford, this first of June."

Together with the above are the two following.

"To all Captains and them whom it concernes.

London.—These are to require you to permit and suffer Mr. Edward Hinks and Mrs. Frances Pickett to pass your Courts of Guard, with one horse, into Yorkshire, to my Lord Fairefax his army, without

without any interruption. This 21st of May, 1644.

By warrant of y^e Lord Maior,
JO. READINGE."

Seal, three boars' heads couped, two and one.

"HARRY EWBANKE.—Permitt ye Baron of Hilton and his Sonnes to pass with eighteen horse from Weimouth to Hartinpole in such sort as suites their quality, they having given their honors to make no attempt on the Parliament souldjers; for w^h this shal be your good warrant. FRANCIS WRENN*,

Durham, 24th Aug. 1647."

* * * *The following curious Documents have been kindly communicated to us, from the Originals, in the possession of G. P. JERVOISE, Esq. M. P. of Herriard House, Hants.*

1. "Wee whose names are here vnder mentioned doe ingage our sellues vnder the com'ande of Henry Jeruis, Capt. of the fellowship now vnder the com'ande of the Right Hon^{ble} Robt Earle of Warwick Lorde high Adm^l of England, for to aduenture our liues vnder the afforsaide com'anders for the defence of the Kinge, Parliament, and Kingdome, and to feech in and subdeue (by the grace of God) the revolted shippis into the obedience of the Kinge and Parliamente. In witness hereof we haue sett our hands this fflowertenth of Aug^t 1648.

Henry Jervoise, Capt.
William Comley, Mate.
Anthony Roworth, Mate.
Robert Browne, Corp^rall."

[Signed also by 44 others.]

2. "Sir, These tymes being full of jealousye, and some informac^ons being exhibited to mee, and the Comissioners of Parlyam^t. concerning yo' sonne, I haue p^rwaded him to lay downe his present chardge in the fellowship (w^{ch} I thincke much better then to bring matters to a contest, and therby hazard the subiecting of himselfe to the inconvenience of a publicke complaint); and have thought fitt to accompany him with this assurance, That as I shalbee ready vpon all occasions to serve you, soe I shall not bee wanting in any office of freindshipp which I shalbee able hereafter to shoue him. Hoping that the goodness of God to the Nation will

* Francis Wrenn, of Henknowle, (of the Binchester family,) bore a colonel's commission, and acted as a magistrate under the Parliament, and under Cromwell; but behaved with much greater mildness and moderation towards the Loyalists than most of his colleagues.

soe settle our present distracc^ons at sea, as may putt mee into a capacity of manifesting my respect towards him, in testimony of that affect^on thats borne vnto yo'selfe, by yo' assured freind
Tilbury Hope, 14
August, 1648. WARWICK.

To my hono^d freind Sir Thomas Jervoise, Knt. a Member of the hono^{ble} House of Com^ons."

[Indorsed "August 14, 1648. Earl of Warwick to Sir T. Jervoise about turning Henry Jervoise out of his ship."]

Mr. URBAN, Jan. 30.

THE ingenious and learned antiquary Mr. Weston has detected two vulgar corruptions, which may amuse your Readers:

"It appears (says he), in the antient Ordinances respecting Swans in the river Witham, (the first of which is dated 1570,) called Swan-rolls, that the King's Swans were doubly marked, and had what was called two *nicks* or notches. The term, in process of time, not being understood, a double animal was invented, unknown to the Egyptians and Greeks, with the name of *the Swan with two Necks*; but this is not the only ludicrous mistake that has arisen out of the subject, since *Swan-apping*, or the taking up of Swans, performed annually by Swan companies, with the Lord Mayor of London at their head, for the purposes of marking them, has been changed, by an unlucky cockney aspirate, into *Swan-hopping*, which is not to the purpose, and perfectly unintelligible."

A superb silver Warwick vase, of large dimensions and exquisite workmanship, is about to be presented to the venerable Doctor Jackson, late dean of Christ-church, by a numerous and distinguished body of the Irish noblemen and gentlemen, who have been members of that Society since the commencement of the present century. The vase rests upon a pedestal, which is decorated with characteristic national devices. On one side of it is a fac-simile of the antient Irish Harp; on another, the following inscription:

"Reverendo Viro CYR. JACKSON, S.T.P. Ædis Christi in Oxoniâ per Annos Vīginti et Sex Decano, Hiberni ex eisdem Æde profecti, D. D. D. Apud Memores stat Gratia."

The third side of the pedestal bears the armorial coat of Dr. Jackson's family, and on the fourth is engraved a list of the donors. The whole is surmounted

surmounted by a shamrock wreath, and arranged with consummate taste and effect.

HERALDICUS OXONIENSIS.

Mr. URBAN, *May 1.*
GIVE me leave, through the medium of your learned Magazine, to propose an inscription for the Statue of Sir Joshua Reynolds, should it be thought proper at any time to erect one to his memory.

AMICUS ET POPULARIS.
HIC . EST . QVEM . PETIS .
IOSVA . REYNOLDS . ORIVM .
EX . AGRO . DEVONIENSI . ERIVNDVS .
PICTOR . EGREGIVS .
ARTIS . SVAE . IVDEX . ET . LEGISLATOR .
PRAECETORVM . MONITORVM . QVE .
SCRIPTOR . NVLTO . ELEGANTISSIMVS .
OMNIVM . QVE . SVI . TEMPOVIS .
OB . COLORVM . CLARITATES . ET . COM-
MISSVRAS .
QVIBVS . ALTER . IN . ALTERVM .
QVASI . TRANSIRE . VIDEATVR .
FACILE . PRINCEPS .
NOVA . EXQVIRENDO . QVAE . REM . GRA-
PHICAM .
AVGERENT . PROMOVERENT . QVE .
NEC . DEFESSO . NEC . SATIATO .
PRIORIS . ILLI . DISCIPVLVS . FVIT . POSTE-
RIOR . DIES .
DONEC .
NICTRAS . CARMINIBVS . ET . SIGNIS . DAE-
DALEIS .
PROPE . ANTEPERENDAS .
POST . SE . RELIQUERIT .
ET . SVMMO . ARTIS . SVAE . CACVMINI . FELI-
CITER . SVCCESSEKIT .
HOC . SIGNVM . AMICIT . ET . SODALES . POSVERE .
ANNO . SALVTIS . MDCCCXIII .

Mr. URRAN, *May 2.*
THE following communications have lately taken place between Miss Linwood and the Committee of the Leicester Infirmary.

To the Governors of the Leicester Infirmary.

Gentlemen, *Leicester, Feb. 1, 1813.*
I have had the pleasure of paying into the hands of the Treasurer of the Infirmary, one hundred and fifty-five pounds, for the particular purpose of increasing the funded property of that noble Institution; and that the annual interest arising therefrom may be expended for its use. I have the honour to be, Gentlemen, your obedient

MARY LINWOOD.

To Miss Linwood.

Madam, *Feb. 2, 1813.*

The amount of the sums received from the Exhibition of your much-admired Works has been paid to our Treasurer; and we embrace the earliest opportunity of acknowledging in this public manner,

the very liberal part you have taken in coming to the aid of this Charity. According to your intention, the donation of 150*l.* shall be added to the funded property of the Infirmary, and its annual interest only shall be applied to the recurring necessities of our Institution. With every sentiment of regard, I am for myself and the Governors at large,

Madam, your obedient servant,
W. W. ARNOLD, Chairman.

Mr. URBAN, *Jan. 12.*
IN the Magazine for September, "A Constant Reader" asks some questions respecting the effect of the patent granted to Sir John Clotworthy, in 1660, of the dignity of Viscount Massarene, &c. which he copies as given by Beatson.

Admitting the patent to be as so set forth, there cannot be any doubt but that Lady Harriet Foster will, on her father's death, be Viscountess Massarene; and that, in the event of her eldest son leaving only a daughter, that daughter would inherit the honours in preference to her father's younger brother. But there is every reason to doubt that there ever was any extension of the honours to the heirs general of Sir John Clotworthy; and if it rests merely upon Beatson's authority, you may depend upon it there never was. In all probability the Skeffington family are in possession of the patent under which they sat in the House of Lords after the death of the first Viscount; or, at least, of an authenticated copy of it, which will decide the question.

The great question in the Roxburgh cause was, whether the entail made by Robert, the first Earl, of his honours and estates (for they went together) was to the heirs general male of the family, in the event of the extinction of the male line of the second Earl (which took place in 1805); or whether the daughters of Henry Lord Ker, only son of Robert the first Earl, took estates tail, successively to them and the heirs male of their bodies.

The House of Peers decided in favour of the latter construction; and the present Duke inherits as male representative of the third daughter, the issue male of the two eldest being extinct. Yours, &c. C. C.

Mr. URBAN, *Bath, May 7.*
YOU are requested to give a place in your Magazine to the following statement, the subject of which is

one of considerable importance to the literary world, and particularly interesting to the feelings of those who may devote their time and talents to the business of writing for the Stage.

Early in the preceding year, a Romantic Drama, entitled "Aladdin," and founded on a well-known story in the Arabian Tales, was presented to the Manager, and by him to the Proprietor of Covent-Garden Theatre, in whose possession it remained about three weeks, and was then returned to the Author, with an assurance that the piece, though it had great merit, was not considered fit for representation.

A Romantic Melo-drama, under the same title of Aladdin, has been recently produced at Covent-Garden Theatre, and been very favourably received. The Writer of this has strong reasons for believing that the latter has been extracted from the MS. originally refused: the numerous hints for the costly and splendid scenery, and some of the most striking incidents and situations, being the same in each.

The truth of this affair shall be investigated; and should the suspicion entertained prove correct, every justifiable effort will be made by the friends of the injured party, to redress the very enlightened and respectable author of the first-mentioned performance. He is now in a distant country; and therefore this appeal is made to you, and through you to the Publick, by his and Mr. Urban's well-wisher and obedient servant,
E. GREENSTREET.

Mr. URBAN, April 15.

THE Church at GREAT MALVERN, which you, in conjunction with every person who has seen it, seem to take an interest in, is repaired; and so much improved beyond its late appearance, that it might almost be called "properly repaired*." Both labour and white-wash, however, are in the country by far too cheap, to suffer poor country churches to have even a chance of any other remedy for the cure of their distempers; and we are accordingly indulged with a most bountiful quantity of it in the parish church of Malvern. The ivy, which I presume Dr. Booker lamented,

* This Correspondent's Letter applies to our Note in p. 201, but the View there given, and the description of it by our Correspondent M. relate to "LITTLE MALVERN."--EDIT.

is at the East end of the Church, and partly covers the great East window. With the exception of the ivy-tree at Mr. Ponsoby's castle, in the Green-Park, it is nearly as large and handsome as can be seen; and however much the Poet may lament its intruding upon the sanctity of painted windows, I believe there are but few admirers of Nature, or, to be a little more confined, of Malvern Church-yard, that do not require the traveller to give his tribute of praise as he beholds it. Near the ivy tree is a sun-dial, (exalted six or seven feet on a pole,) which has four faces fronting the North, South, East, and West; and appears to be one of the few remaining companions of the painted or stained glass. As far as a traveller can guess, they are both about four centuries old.

YECATS.

Mr. URBAN, Coll. Oxford.

THE following is a correct comparative statement of the number of Commoners and Gentlemen Commoners in every College and Hall in the University of Oxford, except Christ Church, extracted from the Oxford Calendar for 1813, in which all the Members names are given.

Yours, &c. J. M. J.

Colls. and Halls. Commoners. Gent. Com.

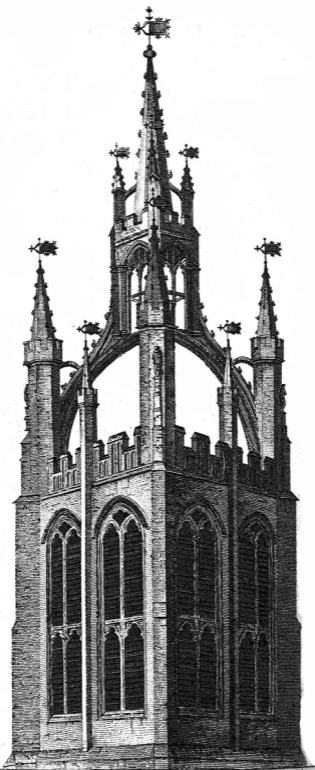
1. Brazen-Nose	68	12
2. Exeter	56	21
3. Oriel	52	9
4. Trinity	47	9
5. University	38	3
6. Wadham	37	4
7. Balliol	36	0
8. Magdalene Hall	35	4
9. Queen's	32	9
10. Jesus	31	0
11. Worcester	27	13
12. St. John's	25	0
13. Edmund Hall	20	6
14. Pembroke	13	8
15. Merton	9	5
16. St. Mary Hall	9	8 & 3
17. Magdalen Coll.	0	8 (sch.)
18. Corpus Christi	0	6
19. Lincoln	6	0
20. Alban Hall	11	0

552 135

Independent Undergraduates - - 671

New College and All Souls are omitted because all their Members are dependent; Christ Church College, because the arrangement in the Calendar is too complex for the present plan; and Hertford and New Inn, because they have no societies. This view will show in after-times "the rise and fall" of the Colleges and Halls in Oxford.

Mr.



Angular View of the Upper or Fifth Story of the Tower of St. Nicholas Church, Amsterdam 1791

Angular View of the Upper, or Fifth Story of the Tower of St. NICHOLAS's Church, NEWCASTLE-UPON-TYNE.

[See Plate II.]

AFTER what has been advanced in description of this Tower, p. 334, little more need be added than to observe, that the ribs, or bows, springing from the four turrets at the angles of the design, by meeting in an intersecting direction, support the lantern and spire, pinnacles, &c. The construction is singular and mighty, not alone from the elegance of form, but for the bold and decisive masonry. It appears, that at the termination of the buttresses, running as it were into the very turrets themselves, are small statues*.—If it may be judged from this engraving, and drawings of the same subject in possession of different gentlemen, the whole of the decorations remain unaltered (among which, are the questionable "Vanes," thirteen in number); they perhaps, in some respects, may convince "An old Correspondent," though my friend J. Carter cannot, that such embellishments are the only true finish for pinnacles, finials, &c. at least of the 15th century style. This he will, by a sort of "mental reservation," tacitly allow; though, no doubt, when speaking out, he will, by his usual trick of prevarication, turn the matter into ridicule, saying, (if his good intentions may be anticipated) "The Newcastle men are weather-hunters, their coals lacking a fair wind; we, the Westminster residents, are weather-wise by innate forecast; our concerns going on well, let a vane point in any direction: therefore such trifles are considered in our eyes, when doing the work of Henry's Chapel, as inappropriate and useless things. We are not superstitiously attached (like John my opponent) to an old practice; our method of carrying on business is by looking two ways; first, to the object itself (either an exterior of a Chapel, or Western interior of a Church) to be

* In a letter just received from a Newcastle friend, he says: "A deep drain has been recently made, so close to the steeple, as to have caused the foundation to give way, by which a considerable crack has been occasioned, which in my humble opinion endangers its safety daily."

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taken in hand: and secondly, and lastly, to the mode whereby it may be made to look better, and rendered conformable to the opinions of the admirers of modern Gothic, not the confined notions of devotees attached to the antient Pointed Architecture."

AN ARCHITECT.

Mr. URBAN, March 22.
YOU will, probably, agree with me, that the following Extract from a Representation of the State of Religion in His Majesty's Forest of Dean, in the County of Gloucester, which has lately appeared in another periodical publication, is worthy the attention of your many opulent Readers.

Yours, &c. BENEVOLUS.

"The Parish of which it hath pleased Divine Providence to appoint me the Minister, lies adjacent to this Forest, which contains above twenty-two thousand acres, and is inhabited by poor Miners and Colliers; who, as the Forest is *extra-parochial*, have no claim on the services of any Clergyman, and have been consequently left to the guidance of their own untutored understandings: of the doctrines of the Establishment they were grossly ignorant. The church of Newland, of which I am vicar, having been, from immemorial usage, generally considered as the parish-church of the Forest, for marriages, baptisms, and burials, I was frequently called upon to visit the sick. In the discharge of this charitable office, I became an eye-witness to their poverty, and was led to a more immediate knowledge of the state of their morals and religious views, which produced in my mind most painful and anxious feelings. The manners of an untutored people are too well known to need any explanation. On my first coming here (nine years ago), I observed them profanely inattentive to the Sabbath-day, and regardless of a judgment to come. Moved by compassion to their ignorance, I determined to make an effort to reclaim them from the error of their ways; and, for this purpose, appropriated *one evening* in the week for visiting the Forest, in order to instruct them there, after the close of their daily labours, in the principles of the Christian Religion. This was done in one of their cottages: I had no other means of communicating instruction to them, as they felt themselves under no obligation to attend divine worship. I have now the pleasure of being enabled to say, from seven years' experience, that the desire

of serving them has been attended, under the Divine blessing, with great success. Those of them who are able to walk so far, are regular and exemplary in their attendance on the ordinances of the Church; a general reformation of morals has been produced: to myself they are most respectful, affectionate, and grateful; many of them attend the ordinance of the Lord's Supper, and live in the faith, and fear, and love of God. The population of that part of the Forest which has been the scene of my labours, consists of nearly two hundred families and five hundred children; many of whom are fatherless, from the perils attendant on the employment of the men. Frequent solicitations have been addressed to me, by these poor people, to establish a School among them, where their numerous families might be trained up to fear God, and to honour that day which they once so wickedly violated. The great benefit, the unspeakable blessing, of such an institution, can only be estimated by contrasting the personal, domestic, and civil consequences, the present and eternal effects of moral and religious impressions, with extreme ignorance and depravity of life. That the effort which has already been made, in dependence on the Divine blessing, to improve the civil and religious character of these long-neglected people, has not been in vain, may be demonstrated by contrasting their present spirit and conduct with what occurred in 1800. That year was a season of grievous trial to the poor throughout the country. The scarcity which prevailed was severely felt by the lower classes of society. At that period the Foresters proved disorderly and riotous to so great a degree, that two of them were brought to an ignominious death. The present year is a season of similar difficulty; but, from the effect of religious knowledge and habits, instead of a riotous behaviour, or even of indulging in complaint or discontent, they bear their privations patiently, and, under their pressure, brought me a sum of money, collected from their daily earnings; a sum inconsiderable in itself, but large for them to produce. In consequence of this mark of their earnest wishes, I ventured to lay the foundation-stone of a building among them, to be devoted to religious purposes, which I will presently explain.

"In the prosecution of my plan, I have received, after a full and plain exposition of my views, the most encouraging countenance from my worthy Diocesan, from the Right Hon. the Earl of Liverpool, the Right Hon. the Chancellor of the Exchequer, from many of

the Nobility, Clergy, and Gentry; also from the National Institution for the Education of the Poor. Thus encouraged by the favour of Divine Providence, and the liberality of the publick, our building is nearly completed, and an eligible person has been sent up to the central school in Baldwin's Gardens, to be qualified to manage our institution on the plan of the National Society. But there is another object in view: it is intended that the same building, which is employed *during six days* for the instruction of children, shall be used as a place of divine worship on the Sabbath-day; and I hope I shall be able to obtain its consecration, or an Episcopal licence, for the exercise of the Christian ministry therein. But in order to this, and to perpetuate religious instruction among these Foresters, I am anxious to endow the place both as an Episcopal Chapel and a School-house; and, when the means of such an endowment are procured, to vest it in trustees, who will feel for the salvation of these objects of my concern, and place among them a Clergyman, who will feed them in their desert with the true bread that cometh down from Heaven. I cannot entertain a doubt of being enabled to realize these pleasing hopes: the support I have already met with is a pledge of their accomplishment. I receive it as such, and confidently appeal to the Religious and Patriotic feelings of the publick: while the inhabitants of distant lands are cared for, our own countrymen will not be neglected. The case is now made known, and I can leave the result with Him who *'careth for the stranger'*.

"I shall only add, that if any, who are disposed to assist in this good work, should wish for further information, I shall be truly happy and thankful to afford it, and shall be ready to receive advice as well as pecuniary aid.

P. M. PROCTER,
Newland Vicarage, near Colford,
Gloucestershire, Nov. 1812."

Mr. URBAN, *April 10.*
FROM the general impartiality and fair-dealing of your Publication, I do expect that you will give place, in common justice, to the following brief reply to what appeared in your page 236. — On taking up your Miscellany, my eye was attracted by certain remarks on the new Nov "She thinks for herself." The Writer either had read, or he had not read it: if he had, what shall we say of his understanding; — if not, what of his honesty? Let facts decide. In the first place, the title is, "She thinks
for

for herself," and not "She thinks to herself," as is there erroneously stated, and which conveys a very different sentiment. This might have been an error of the press; but it is so far from being the case, that it is twice mentioned under this false title; and on this *assumed* similarity a comparison is gravely instituted between this and "Thinks I to myself!" Had the Writer of this Article read these Volumes (which it is abundantly evident he never had), he would have found that there is not the slightest resemblance, nor the most distant allusion, much less an attempt, "to rival and excel that ingenious production." His *understanding*, therefore, so far, is not what is implicated! With respect to the Novel itself, he does not profess to give us one syllable of intelligence: he does indeed make one comment, equally profound and *elegant*; "No sooner had we gone through *twelve* pages (observe the number) than the Authoress began to *flag*." Accurate Critic! But might we not have asked for something like a proof? Would it have been unreasonable to expect, as is usual in such cases, a short illustration in support of assertion?—I shall not enter into the merits of this Novel; but I shall only say, if Novels are and will be read, if it is of consequence that sentiments of sound religion and morality should be conveyed through a popular channel, if it is of consequence that they should be embodied, as it were, and exhibited in a living and pleasing garb, and thus practically recommended and enforced; then no small share of praise is due to the present Authoress, who has contributed very meritoriously and very successfully to so desirable an object.

The flippancy of the concluding remark, connected with the fact so creditable to the *honesty* of the Writer, that he had never read the work which he pretends to review, defeats its own end. Allow me, Sir, to finish with one conjecture: The Writer, in some way or other connected with the sale or profits of "Thinks I to myself," alarmed at a title which he beforehand determined must imply an imitation of that popular work, took up his pen, and in his over-great zeal, aided by his apprehensions, committed a *trifling blunder*, not perhaps a very uncommon one, by omitting

to ascertain the truth of his conjectures!

Yours, &c.

X. Y.

Mr. URBAN, *Sproxtton, April 6,*
 IN your Supplement to vol. LXXXII. we are favoured with your Correspondents' Remarks on the Register Bill. Exclusive of the look of the Books themselves (which takes nobody's fancy) the difficulty of steering clear of Pains and Penalties from clauses of an unexplained and doubtful nature (though I do not deny its general use) occurs in every page.—

One Correspondent has observed, "There is not sufficient room in the columns for Baptisms for writing long names, particularly if the person should have two or three Christian names;" and the difficulty is increased in cases of Bastardy, when (frequently with the Surname of the Seducer, by the particular desire of the Mother) we have the long word *illegitimate* to add, unless, by stretching a point, we break into the two next blanks, and leave *Filius Populi* understood; the name of the presumptive Father, even in cases of filiation, or where without filiation it is admitted, being, I presume, irregular. I am also at a loss whether to insert the Maiden-name, or the name of a former Husband in case of children born to a second or third marriage; and I am extremely mortified in being forced to abandon my favourite practice (of 30 years' standing) of registering Births as well as Baptisms, by a regulation which I do not see is any way for the better.—Fines and Penalties to be imposed at discretion, may be attended with little or no inconvenience in the present age, when men do not suffer more but generally less than they deserve; therefore not a subject of much alarm. Yet arbitrary power always goes badly down with an Englishman.—We have no right, I should suppose, to erase any thing that is printed for our direction; for if one takes the liberty to do *this*, according to his own opinion or humour, another has a right to do *that*; and where are we to stop? For instance: Consent of Parents or Guardians being required only in cases of minority, the question, How are we to fill up the Blank succeeding the words "with consent of," when the parties are of full age? for some time puzzled me, till I hit upon this expedient,

dent, "with consent of" *the parties themselves*, which I look upon both to be strictly legal and always accurate, except by looking round unfortunately I should see the Overseer of the Poor, and the Constable standing in the groupe; and then "with consent of" the Parish of _____, but not of the Parish of _____, will probably be more correct.

If (according to the Preamble of the Act) "the amending the Manner and Form of keeping Registers will greatly facilitate the proof of Pedigree of persons claiming to be entitled to real or personal estates,"—very much depends upon marriages not only being duly solemnized, but readily made out where the marriage took place: And where so proper as *all* of them to be registered in the Established Church?—Quakers marry according to their own mode of worship, which the law allows, and have their own Registers exclusively. Inconveniences arise from this: two Quakers marry where they were born,—afterwards conform to the Established Church, or close in with the Methodists (a very common case), then remove to another part of the kingdom. In two or three generations, their descendants have claims to be entitled to real or personal estates: all depends upon the marriage above alluded to being clearly ascertained. The Marriage Register of the parish where their ancestors came from (which they know only by tradition) is searched in vain; the Quakers' Register is never thought of; the case becomes hopeless, and is finally abandoned. A single instance of this sort shews the propriety of collecting all the Marriages of the Parish into one Book, — which in other cases might be "of great public benefit and advantage."—And what danger to the Establishment, or hardship to Dissenters, Jews, Quakers, and Roman Catholics (having regular and licensed places of worship) after marrying in their own way, and under pain of the invalidity of such Marriage, repairing in a limited time to the residence of the Officiating Minister to be registered, by paying the accustomed fees? This would not interfere with any particular mode of worship,—could give no offence,—nor deprive the Church of her dues. And if no public benefit arose from this mea-

sure, it would be harmless at least, and so far conciliate all sects.

One of the grievances of which the Roman Catholics complain is, That, holding Marriage to be a Sacrament, they consider it as a sort of Prophanation to be compelled to use the ceremony of the Church of England. What reasonable objection can then be made to this trifling concession of Marriage and Registry? The dread of giving power to the Roman Catholics seems to arise from the probability of their abusing it; and when power has been abused, I grant, it ought to be given again sparingly and with a trembling hand; but what danger can arise from the abuse of a power which cannot be in existence?

To deny them then such a reasonable request, as to marry in their own way; or to throw impediments of any sort to their peculiar mode of worship by Pains or Penalties, is, in my opinion, alienating their minds for nothing. Yours, &c. W. M.

— Ridiculum acri
Fortius ac melius magnas plerumque
secat res.

THE soul of man is a thinking substance, and thought and reflection appear to be quite essential to its nature, and what distinguish it chiefly from the material world. Some Philosophers have entertained an opinion that the soul *always* thinks; and though on some occasions we are not conscious of its thinking, yet that this either proceeds from our inattention, or happens when the body is so overwhelmed and sunk in sleep, that all our sensations are shut up and suspended, and we seem to have but few signs of life left. As soon as this deep torpor is near its end, we feel the return of thought; and the mind is now in such a state, that we often join together incoherent ideas, and form conclusions from them, such as may sometimes, though not often, be realized in life, and the whole process is what is ordinarily denominated a dream.

As I am rather an old man, and, sleeping imperfectly, am often caught in reveries of this kind; so when they suit my fancy, or pretty much engage my imagination, it is not unusual with me to recollect them when I awake,

awake, and to amuse myself by committing them to paper. A fanciful locubration of this sort occurred to me a few days ago; and as it may possibly give a little amusement to your Readers, I send you the substance of it in the following statement:

Early in the morning I conceived myself transported into a neighbouring kingdom, and placed in one of its chief cities. I found therein many things to admire; but, gliding along superficially over them, I came at length to a magnificent building, called a Theatre. This very much attracted my notice, and finding the doors open, I boldly stepped into it. The building was rather of the old style of Architecture, and appeared to have been of very long standing, but occasionally had been new modelled; and the alterations in general had been so contrived, as to add considerably to the beauty and splendour of the edifice. Whilst I was musing on the order of its arrangement, the firmness of its structure, the elegant configuration of its parts, and the exquisite symmetry of the entire fabric, a person came up to me, and offered very politely to be my guide, to explain the several designs of each part, to point out the various concatenations by which it was connected, and to shew the mutual conspiracy of each portion to promote or be subservient to the interest of the whole.

But, before I had long enjoyed the benefit of his excellent remarks, our attention was arrested by a kind of bustle and tumult that discovered itself in one corner of the theatre; and my guide, who knew the occasion, immediately suggested to me, that I should not neglect the opportunity, but go with him, as he could introduce me into the room from whence the noise proceeded, and that I might probably hear something that would contribute not a little to my entertainment. On entering the room, we found a large company of people assembled, who seemed divided into two distinct parties, to each of which there was a leader or principal agent, who spoke each the sense of his own partisans; and the substance of what they said I shall, as near as I can, comprise in the following dialogue.—But let me first premise, that these two

august personages were, as my guide assured me, the principal managers of the theatre, the selectors of the Dramatis Personæ, or at least of the principal actors which had been ever subject to their controul, and that the name of the one was *Mr. Pope*, and that of the other *Mr. King*.

Mr. Pope first began with a very familiar observation, that this theatre was a very antient and venerable structure. To which the other assented; and observed, that its original beauty was very manifest, notwithstanding the subsequent alterations and changes which it had from time to time occasionally received.

Mr. P. Some of these add to its beauty and splendour, but others much tarnish it.

Mr. K. That may be very true; but perhaps we entertain different sentiments concerning the additions; and what one approves, the other would condemn.

Mr. P. But in such case my judgment ought to be preferred, from my great experience, and because I am the original proprietor, and have had the longest and best right to it.

Mr. K. You may have had the longest right, but I think, not the best.

Mr. P. Yes, I have also the best; for the original keys were given to my ancestor by the very Founder, and surely no right can be stronger than this.

Mr. K. You mistake, Sir! and I think you scarce know who was the Founder.

Mr. P. Yes, I certainly do, and his name was *Peter*.

Mr. K. Here you are in an egregious error; and I should rather say, his name was *Paul*: and we have writings and documents of the best authority to prove the truth of what we say, as one of my chief performers, *Mr. Thomas*, has abundantly demonstrated.

Mr. P. Well, I will not contend long with you on this point, although I am fully convinced that I am correct. But I have another title to allege; which is, a possession founded on long enjoyment and immemorial usage.

Mr. K. But how did you get this possession at first?

Mr. P. I acquired it by right of inheritance, or from legal descent.

Mr. K.

Mr. K. I am rather of opinion, it was obtained by usurpation, and retained by violence and fraud.

Mr. P. You must here be wrong; as some of your own ancestry have acknowledged my right, and that in behaviour of the most degrading humiliation, and of the most abject submission.

Mr. K. We are not answerable for the infirmities of our predecessors: They acted probably more from compulsion than choice.

Mr. P. Be that as it may; still they were all for a great length of time strongly attached to us, and highly valued our favour and good-will.

Mr. K. And you might have retained that influence still, if you had not been ousted for mal-practices.

Mr. P. What mal-practices?

Mr. K. You aimed at nothing so much as enriching yourselves. All your actors and all their performances were made subservient to your own aggrandisement: and you cared not what burdens you layed on the audience, or how you fleeced them, so that you could but serve your wayward inclinations, and pauper your avarice.

Mr. P. Mere pretence and vain assertion!

Mr. K. Besides, you covered and loaded your very stage with a great deal of trumpery, with paltry conceits, and a wild farrago of imaginary vanities; and you were so fond of this unmeaning stuff as almost to idolize it, and felt indignation if there was not more attention paid to it by the spectators than to the skill of the performers, or the substantial truths and merits of their rehearsals.

Mr. P. How easy it is to complain, and to substitute a false cause for the true one! You yourself must well know that we were cashiered, because one of your family wished us to relieve him from a load that was grown very burdensome to him; and, because we could not in conscience comply with his requisitions, he cast us off.

Mr. K. You would never have been cast off, if your errors and crimes had not made it necessary: And for these there was great cause that you should be abandoned, by whatever motives or agents the scheme was brought to pass.

Mr. P. But in a little time we were

restored to our wonted possessions and, I trust, shall soon be so again.

Mr. K. And how did you behave after your restoration: Treated with the most cruel and horrid barbarities some of my chief actors, for no other reason, but because their consciences would not allow them to swallow your abominable errors.

Mr. P. They were treated as they deserved, for refusing to adopt the truth.

Mr. K. Wretched casuistry! But your restoration was but for a short duration. You were soon convicted of error and fault, and were again expelled the theatre; and have been considered as outcasts ever since.

Mr. P. But, notwithstanding this, we have always kept up our stock of principal actors, and have them ready to be brought forward upon any favourable emergency.

Mr. K. You may have done so; but we have for more than two centuries kept them in the back-ground; and I trust we shall ever continue to do so, till they become more wise and more moderate.

Mr. P. You now have the advantage, and you may plume yourselves upon it; but yet some beams of light have often shone upon us, and we are ever upon the watch, and ready to improve the opportunity.

Mr. K. I allow that your partisans are alert and watchful; and that security has sometimes lulled ours into a torpid slumber.

Mr. P. My friends are aware of this, and will not fail to avail themselves of your negligence and timidity.

Mr. K. But do not make yourselves too sure. In the hour of real danger my performers will all come forward; and though they are reluctant and unwilling to engage in hasty warfare, yet, when necessity calls them, they will take the most active part, and never shrink from the defence of truth and the maintenance of right.

Mr. P. But we must prevail in the long run, you may depend upon it.

Mr. K. How come you to think so, when we have enjoyed the property of the theatre for so long a period already?

Mr. P. No matter for that; we are sure to be right; and right must in the end succeed. And why should

not my performers have their share in the emoluments as well as yours?

Mr. K. You are now come to the true source of complaint: But I cannot help thinking, you beg or claim principles, which you are unable to prove or support.

Mr. P. You may take my word for what I say, and my word is as good as a law.

Mr. K. You have often been mistaken before, and I see no reason to conclude that you may not be so again; nor is there any cause to suspect that you are more infallible now than you ever was, or in any respect materially improved.

Mr. P. 'Tis to no purpose to contend any farther; you must and shall submit; we are determined to persevere; we will not give up an inch to you, and such perseverance must conquer in the end. I have many engines at work, and all at fit opportunities shall be employed. — *Flectere si nequeo Superos, Acheronta movebo.*

Mr. K. We confide in the goodness and justice of our cause, and are not afraid of your menaces.

Mr. P. If you do not fairly yield in this trial, we shall soon return to the attack; and at every step we gain new strength. Indeed, rather than be ultimately foiled in the attempt, we shall feel no reluctance in turning you out of your seat as chief manager, and the constitution of this fine building, which you so vainly boast of, may be tumbled about your ears. * * * * *

Whether from the warmth of one of the combatants, or the apprehension of a sudden shock, or from any other cause, I found myself in a sort of commotion in my bed, and presently perceived myself to be broad awake.

Mr. URBAN, Trumpington, Apr. 25.
DURING the last Session of Parliament, a bill was taken into the House of Commons by Mr. Lockhart, one of the Members for the City of Oxford, and passed the Legislature for the "registering and better securing Charitable Donations." Of the great use and necessity of this Act, nothing at this day need be urged, as you can scarcely have a Reader who has not seen the existence of abuses in some Charity. But, strange to say, no notice whatever has been taken of this Act by the

Government. There are many instances in my own knowledge of large bequests, both of lands and money, belonging to parishes, in which every information would be supplied if it was known when, where, and to whom, such information should be delivered. The fact is, I believe, at present, that the existence of the Act is perfectly unknown to a very great majority of the persons who are to supply this most useful and necessary information. Would it not be right, nay is it not indispensable, that an extract of the principal heads of the Act should be circulated through every parish in the Kingdom? I have not the Act by me; but I believe also, that there are penalties attached to any disregard of the different clauses; when, depend on it, nine-tenths of the persons so liable have nothing but inspiration to assist them. I do not mean to say, that a great many of these people have not heard of Mr. Lockhart's Act. But how are they to get the precise information of the parts of it applicable to their own cases? Even if they were willing to go to the expence of Acts of Parliament, they are not always to be had, and certainly would not in the number they would be wanted. If some notice is not soon taken of this business, I shall trouble you with some material parts of the Act, for the benefit of your numerous Readers.

Yours, &c.

W. S. S.

THE NORTHUMBERLAND HOUSEHOLD BOOK. (*Continued from Volume LXXXI. Part I. p. 116.*)

P. 243. *Alb.*] The Alb was an antique linen garment worn at the administration of the Communion, but differed from the Surplice in being made to fit the body close like a cassock, with close sleeves, and tied round the middle with a girdle or sash. It was sometimes embroidered with various colours, and adorned with fringes. See Wheatley on Common Prayer, p. 107.

P. 254. *Haunsmen.*] Haunsmen or Haunsmen (more frequently written Henchmen or Henxmen) was the old English name for the pages so called from their standing at their Lord's Haunch or side. The Earl of Northumberland had three young gentlemen who attended him in this capacity, and are classed along with his Wards, &c. and next to his own sons,

P. 254. *Aumer.*] *Aumer*, i. e. Almoner. This sort of contraction is familiar in our language; so the *Ambry* in Westminster is corrupted from Almonary, Eleemosynary. It is not easy to account why the name of Under Almoner should be given to the servant who supplied the grooms of the chamber with wood, as at pp. 45, 255.

P. 254. *Pistoler.*] The *Pistoler* was the Clerk who read the Epistle; the *Gospeller*, or Priest who read the Gospel, is also mentioned.

P. 292. *Dormount Book.*] The "*Dormount Book*" and "*Wering Book*" were books wherein the accounts of the linen, and perhaps all other sorts of cloth, stuffs, &c. and wardrobe accounts were entered. The *Wering Book* probably contained entries of all such linen as was actually in *wear*—the *Dormount Book*, of such as was laid up, and not in present use. The Year, as to household affairs, ended at Michaelmas. Of this mode of computation a relique is still preserved in the custom of hiring servants at Michaelmas; as also the closing of most College accounts in our Universities at that time.

P. 302. *The Clark Avenar*] was the Clerk who kept accounts of the oats and corn used in the stables. One of the towers in the outer court at Alnwick Castle is still called the *Avenar's Tower*.

P. 302. *Broaches*] are spits: "a childe for the broches" was a boy to turn spits. To *broche* is to spit, to run through; hence the same verb is applied to a hogshead, or vessel of wine, as in p. 58. where it is ordered that vinegar be made of broken wines; and that when they are past drawing, and can be set no more "of broche" [i. e. a-broach] that then the "laggs" (or lees) be put in a vessel to make vinegar. In a secondary sense a *Broach* came to signify a lady's bodkin, and is so used by Shakspeare and other English writers of that day.

P. 310. *To ten of the clock * that my Lord goes to dinner.*] Ten o'clock continued to be the dining hour in the University of Cambridge in the reign of Edward VI. as appears from a very remarkable passage in a Sermon of Thomas Lever (who was afterwards appointed first master of Em-

nuel College) preached at Paul's Cross, 14th Dec. 1550. (small 8vo bl. l. sign. E 11.) Speaking of the University of Cambridge, he says, "There be dyuers ther which ryse dayly betwixte foure and fyve, untill syxe of the clocke in the mornynge, and from fyve untill syxe of the clocke use common prayer wyth exhortacion of Gods worde in a common chappell, and from syxe untill ten of the clocke use ever eyther pryuate studye or commune lectures. At ten of the clocke they goe to Dynner, whereas (wherreat) they be contente wyth a penyse pyece of byefe amongst iiii, havynge a few potage made of the brothe of the same byefe, with salte and otemele and nothyng els. After thys slender dynner they be eyther teachynge or learyng untill v of the clocke in the evenynge, when they have a supper not muche better than theyr dynner. Immediately after the wyche, they goe eyther to reasonynge in problemes, or unto some other studye, untill it be nyne or tenne of the clocke, and these being wythoute fyre, are fayne to walke or runne up and downe halfe an houre to gette a heate on their feete when they goe to bedde."

About the middle of Elizabeth's reign the dining hour was somewhat later, though even then it was still kept up to ten o'clock in the Universities, where the established system is not so easily altered as in private families. "With us (says the Author of the Description of England prefixed to Holinshed's Chronicle) the nobilitie and gentrie and students do ordinarilie go to dinner at eleven before noone, and to supper at five or between five and six at afternoone. The merchants dine and sup seldom before twelve at noone and six at night, especially in London. The husbandmen dine also at high noone, as they call it, and sup at seven or eight; but *out of tearme* in our Universities the scholars dine at ten."

We have before seen, in note to p. 103. that eleven continued to be the dining hour among the nobility down to the middle of the 17th century. And yet one would imagine that so early an hour as either ten or eleven must have very ill suited the nobility and gentry at a time when they were so generally addicted to all kinds of rural sports, and made them so much the great business of their lives.

(To be continued.) W. S. S.

* The frequent use of this word in the Household Book shews that Clocks were then common.

Mr. URBAN, *Harwich, March 15.*
THE following list of the triumphant Navy of our renowned Elizabeth, is extracted from a MS book of her annual expence, civil and military, richly done up in vellum, and lettered on the back "State of England in the reign of Q. Eliz."; and, as it is extremely interesting to remark the contrast between

that Navy, which then excited the enthusiasm of the Nation, and the Royal Navy of the present day, I have taken the liberty to subjoin a list of the latter, for the comparison of your numerous Readers. Their insertion in the pages of the Gentleman's Magazine will give me much pleasure.
 R. R. BARNES.

"The Number and Names of the Q. Shippes.

- "The figures on the left side sheweth the number of the shippes.
 "The first place on the right hande sheweth the Tonnage of euery shipp.
 "The second sheweth how many men eche of them is allowed in harborough to keepe them.
 "The third sheweth the number of men that euery shipp is allowed when she is at sea in service.
 "The fowerth place sheweth howe many of her men must be mariners.
 "The fifth sheweth howe many of her men must be gonners.
 "The sixte sheweth howe many of her men must be souldiers.

1. The Triumph	1000	30	500	340	40	120
2. The Elizabeth Jonas	900	30	500	340	40	120
3. The Beare	900	30	500	340	40	120
4. Du Mer L'Honneur	900	30	500	340	40	120
5. The Victory	800	17	400	268	82	100
6. The Arke Roiall	800	17	400	268	32	100
7. The Mary Rose	600	12	250	150	30	70
8. The Hope	600	12	250	150	30	70
9. The Eliza Bonadventure	600	12	250	150	30	70
10. The Golden Hynde	500	12	250	150	30	70
11. The Garland	500	12	250	150	30	70
12. The Nonparielle	500	12	250	150	30	70
13. The Defiance	500	12	250	150	30	70
14. The Vanguard	500	12	250	150	30	70
15. The Rainebowe	500	12	250	150	30	70
16. The Dreadnought	400	10	200	140	20	40
17. The Swiftsure	360	10	180	120	20	40
18. The Antilopp	340	9	160	114	16	30
19. The Swallowe	300	9	160	114	16	30
20. The Foresight	300	9	160	114	16	30
21. The Ayde	240	6	120	88	12	20
22. The Quittaunce	160	6	100	76	12	12
23. The Answere	160	6	100	76	12	12
24. The Crane	160	6	100	76	12	12
25. The Vantage	160	6	100	76	12	12
26. The Bull	160	6	100	76	12	12
27. The Tyger	160	6	100	76	12	12
28. The Tramontana	130	6	70	52	8	10
29. The Scout	120	5	70	52	8	10
30. The Acates	100	4	60	42	8	10
31. The Poppingay	100	3	60	42	8	10
32. The George	80	3	24	20	4	0
33. The Galley Bonaboglia	100	4	50	30	8	12
34. The Charles	70	4	45	35	4	6
35. The Moone	60	4	40	30	4	6
36. The Spie	60	4	40	30	4	6
37. The Aduyce	60	4	40	30	4	6
38. The Merlion	40	4	35	27	4	4
39. The Sunne	30	3	30	25	3	2
40. The Cygnet	20	2	20	16	2	2
Sixe Boates	0	6	180	174	0	0
The Frigate	20	2	35	0	0	0
The French Frigate	20	2	35	0	0	0
The Gennet	200	2	0	0	0	0

*The remainder of the letters are illegible, and the title with several pages are lost.
 GENT. MAG. May, 1813.

A List