

THE GENTLEMAN'S MAGAZINE :

LONDON GAZETTE
 GENERAL EVENING
 M. Post M. Herald
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 P. Ledger & Oracle
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 Sun—Even. Mail
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 and of KING STAGG BRIDGE, Dorset.

By SYLVANUS URBAN. GENT.

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METEOROLOGICAL DIARY, KEPT AT EXETER.

	Bar.	Ther. at 8 A. M.		Bar.	Ther. at 3 P. M.		Bar.	Ther. at 10 P. M.
June 21	30.21	56	Very fine; cloudy.....	30.21	58	Rain; at 5 fair	30.23	51 Fair and cloudy,
22	30.22	58	Fine	30.21	63	Very fine	30.21	51 Ditto.
23	30.26	52½	Very fine	30.20	68	Ditto	30.18	53 Ditto.
24	30.16	62	Lowering	30.16	62½	Ditto	30.16	58½ Ditto.
25	30.16	57	Hazy; lowering	30.14	70½	Very fine	30.14	56 Ditto.
26	30.19	60½	Very fine; hot.....	30.19	70	Ditto	30.15	52 Ditto.
S 27	30.13	60½	Very fine; cloudy and hot	30.10	73	Ditto	30.09	60 Ditto.
28	30.01	62	Fine though hazy	30.01	70	Heavy clouds.....	29.80	57 Fine.
29	29.79	62	Hazy	29.73	66	Cloudy; lowering; after 5 small rain	29.70	51 Small rain.
30	29.66	57	Cloudy, with showers	29.65	60½	Ditto		
July 1	29.73	58	Cloudy; lowering	29.73	59	Fair and cloudy; some small showers	29.76	53 Fair.
2	29.82	57	Fair and cloudy.....	29.85	61	Ditto	29.85	51 Ditto.
3	29.95	57	Fine	30.07	61	Fine	30.16	52 Ditto.
S 4	30.20	56	Ditto	30.22	62	Ditto	30.25	52 Ditto.
5	30.29	55	Very fine; cloudy.....	30.26	70	Cloudy	30.21	52 Fine.
6	30.09	60	Fine	29.96	68½	Ditto	29.85	56 Ditto.
7	29.69	63½	Fine but hazy	29.60	63	Some small rain.....	29.64	55½ Fine.
8	29.68	60½	Fair and cloudy	29.65	67	Very fine	29.62	54 Ditto.
9	29.61	62	Clouds with some small showers	29.60	66	Do. with some lightning and thunder	29.69	54½ Fair.
10	29.85	59	Very fine	29.91	68	Ditto	29.96	57 Ditto.
S 11	29.99	60	Ditto	29.99	69½	Ditto	29.99	55½ Ditto.
12	29.99	59	Ditto	29.91	69	Cloudy and heavy.....	29.85	65 Fine.
13	29.77	62	Rainy	29.70	62½	Ditto	29.67	58 Fair.
14	29.64	60	Hazy, lowering, and heavy	29.64	64	Shower, with thunder and light.; fine	29.64	57 Fine.
15	29.67	60	Fine	29.68	67	Ditto	29.64	54 Ditto.
16	29.78	61	Fine; small showers.....	29.78	64½	Small showers	29.84	54½ Ditto.
17	29.85	58	Fog; showers	29.88	66½	Fine	29.90	55½ Ditto.
S 18	29.91	58	Fine	29.89	63½	Ditto	29.79	57½ Small rain.
19	29.70	61½	Fair and cloudy; some drops.....	29.65	66½	Fair and cloudy	29.62	57½ Ditto; some small rain.
20	29.55	60½	Fair and cloudy.....	29.55	65½	Rain, with thun. & light.; fair at 7	29.56	56½ Fine.

THE GENTLEMAN'S MAGAZINE,

For AUGUST, 1813.

Mr. URBAN, *Shrewsbury, Aug. 14.*

EVERY man who attempts to detect falsehood or expose folly, must be content to pay a certain tax to the malevolence of the interested, or the prejudices of the ignorant. However, as I am not accustomed either to fear the one or to flatter the other, I sit down with the most perfect indifference under all the personal and abusive scurrilities of your Correspondent Phil-Atticus, and shall address a few observations, not to *him**, but to the common understanding of your Readers in general.

It will I presume be granted, by all who can form an opinion, as morally certain, that the Author of the Letters of Junius must have resided in or very near London. His immediate acquaintance with every important political transaction, with all the private Court history, and domestic anecdotes of the first families, the frequency and rapidity of his replies in his private correspondence with Mr. Woodfall and others, as well as his public letters, prove this to a demonstration. Now if Dr. Wilmot resided generally an hundred miles from the Metropolis, and if I can prove him to have been actually at that distance when I can prove Junius to have been in London, it will follow that Dr. Wilmot and Junius must have been two different persons. To talk of two thirds of Junius having been written by Dr. Wilmot and one third by some other person, is to commit a more wanton waste of words than even so miserable a scribbler as Phil-Atticus should be guilty of. And to suppose that Dr. Wilmot *might* have made frequent journies to the metropolis during the publication of Junius, is a mere gratuitous assumption, without the shadow of proof, and even be-

yond the limits of possibility. In the year 1770, conveyances to London from the distant parts of the country were neither frequent nor commodious. A man could not *then* travel 100 miles in a mail-coach in twelve hours; but a journey from Kenilworth to London *must* have been the work of at least two days; and, on this account, the intercourse between the more distant parts of the country and the Metropolis was far more limited than at present. But, even with all the present facilities of communication, I mean to assert, and I assure no reasonable man will deny it, that Junius could not have carried on his correspondence, unless he had actually, and almost invariably, resided on the spot.

I maintain, therefore, that Dr. Wilmot was Curate of Kenilworth in the latter part of the year 1770, and continued to be so for several years, ---I think till the year 1777, but of this I am not quite certain, nor is it of any importance provided I can prove him to have been so till the middle of May 1772. This I could do by the testimony of many of the respectable inhabitants of Kenilworth, who well remember the fact, and his general regularity of attendance to officiate; but I prefer, as still more unquestionable, the evidence of Dr. Wilmot himself. Supposing then the registers of baptisms and burials to be of no authority in the present instance, as being possibly made by the clerk, and the ceremony in every case performed by Dr. Wilmot's substitute (a perfectly incredible supposition), I shall produce a copy of every marriage which took place in the parish of Kenilworth from the latter end of the year 1770 to May 1772. As these *must be signed at the time by the officiating Clergymen*, they will prove that Dr. Wilmot *was frequently* present at his curacy; and as they were solemnized in every instance but three by the Doctor himself, it will afford a strong presumptive evidence that he *was generally so*. This list I now subjoin,

* I am not quite sure about the *gender*. But I am quite sure, that Metellus and Phil-Atticus are one and the same person, who at least writes under a lady's direction.

subjoin, and shall have a few observations to offer on it. It has been extracted from the registers by myself, when I was at Kenilworth in June last.

A List of all the Marriages solemnized in the Parish Church of Kenilworth from Dec. 1770 to May 1772.

Parties.	Date.	Officiating Minister.
Thomas Robards and Mary Adams,	Dec 25, 1770.	J. Wilmot.
Abr. Holyoake and Ann Harper,	Feb. 27, 1771.	W. Savage.
John Cox and Eliz. Watton,	March 4, 1771.	Ch. Dodson,
John Chaplin and Eliz. Ladbroke,	June 3, 1771.	J. Wilmot.
John Garrick and Mary Sybley,	July 14, 1771.	J. Wilmot.
R. Gibbs and Ann Clark,	July 20, 1771.	J. Wilmot.
Tho. Kelcey and Sarah Drake,	Sept. 18, 1771.	J. Wilmot.
Wm. Betty and Ann Molton,	Nov. 20, 1771.	J. Wilmot.
Tho. House and Eliz. Suffolk,	Dec. 12, 1771.	W. Savage.
John Morris and Hannah Haycock,	Dec. 27, 1771.	J. Wilmot.
John Asston and Eliz. Watson,	Feb. 25, 1772.	J. Wilmot.
John Dencer and Mary Clements,	May 17, 1772.	J. Wilmot.

From this list it appears, that the only possible absence of Dr. Wilmot, for any length of time, may have been from Dec. 25, 1770, to June 3, 1771. But I find in the list of Bauns, the following published by Dr. Wilmot, and entered in his own handwriting:

Jos. Peers & Mary Meller,	{ April 7, 1771. J. Wilmot.
John Chaplin and Eli. Ladbroke	{ April 21, 1771. J. Wilmot.
and H. Kingston	{ April 28, 1771. J. Wilmot.
and Eliz. Smith,	{ May 5, 1771. J. Wilmot.
	{ May 12, 1771. J. Wilmot.
	{ May 12, 1771. J. Wilmot.
	{ May 19, 1771. J. Wilmot.
	{ May 26, 1771. J. Wilmot.

Which reduces the possible interval to about three months. And it remains yet to be proved whether Dr. Wilmot was then in London, or rather at Trinity College, Oxford, of which he was Fellow, or any where else, or even absent from Warwickshire. For during the whole time of his curacy he resided occasionally, and during the latter years of it wholly, at Warwick, from which place he used to come over to serve the Church at Kenilworth. Now, Warwick is five miles from Kenilworth; Mr. Dodson, though rector of Cubbington, was

vicar of Leek Wootton, where he always resided, and which place is exactly mid-way between Warwick and Kenilworth; and Mr. Savage, though he resided at Warwick, was very often at Stoneleigh Abbey, about two miles from Kenilworth. It is therefore at least possible, that in these winter months, Dr. Wilmot may have availed himself of the assistance of a friend for occasional duty, who resided at only half the distance from Kenilworth, at which he lived himself. Afterwards, when Dr. Wilmot resided wholly at Warwick, he appears to have been frequently indebted to Mr. Dodson for occasional assistance; but that has nothing to do with the present argument.

Now I request your Readers, Mr. Urban, to attend to the following list of periods when I can prove Dr. Wilmot to have been at Kenilworth; and when Junius, not only from the date but from the internal evidence of his letters, compared with the preceding or concurrent circumstances, must have been in London. I make the references to the volumes and pages of Mr. Woodfall's edition.

JUNIUS in London.

Jan. 2, 1771. vol. I. p. *216.
April 19, 1771. vol. I. p. *223.
April 22, 1771. vol. II. p. 205.
May 1, 1771. vol. II. p. 223.
May 22, 1771. vol. II. p. 225.
May 25, 1771. vol. II. p. 235.
May 28, 1771. vol. II. p. 237.
June 20, 1771. vol. I. p. *224.
July 9, 1771. vol. II. p. 249.
July 13, 1771. vol. II. p. 252.

DR. WILMOT at Kenilworth.

Dec. 25, 1770.
{ April 7, 1771.
{ April 21, 1771.
{ April 28, 1771.
April 21, 1771.
May 5, 1771.
May 12, 1771.
May 28, 1771.
May 28, 1771.
June 3, 1771.
July 14, 1771.
July 14, 1771.

JUNIUS in London.

- July 16, 1771. vol. I. p. *225.
- July 24, 1771. vol. II. p. 263.
- Sept. 18, 1771. vol. I. p. *305.
- Sept. 21, 1771. vol. I. p. *316.
- About Nov. 15, 1771. vol. I. p. *234.
- Nov. 19, 1771. vol. III. p. 418.
- Feb. 17, 1772. vol. I. p. *259.
- About Feb. 22, 1772. vol. I. p. *249.
- Feb. 29, 1772. vol. I. p. *251.
- May 3, 1772. vol. I. p. *253.
- May 10, 1772. vol. I. p. *254.

Dr. WILMOT at Kenilworth.

- July 14, 1771.
- July 20, 1771.
- Sept. 18, 1771.
- Sept. 18, 1771.
- Nov. 20, 1771.
- Nov. 20, 1771.
- Feb. 25, 1772.
- Feb. 25, 1772.
- Feb. 25, 1772.
- } May 17, 1772.

I have also particular reasons for knowing that Dr. Wilmot was at Kenilworth on Feb. 17, 1771.

Thus it appears, that on the very same days on which Dr. Wilmot was at Kenilworth, Junius must have been in London; and that when Junius must have spent the months of April, May, and July in London, Dr. Wilmot spent the same months at Kenilworth. Your Readers will also recollect that this is the evidence of occasional duty only, and that there is abundant proof that Dr. Wilmot generally discharged it in person; how much stronger then is the presumption that he discharged in like manner the regular duty, or, in other words, that he was generally resident in Warwickshire, and not in London. But it would be a waste of your columns, Mr. Urban, and an insult to the common understanding of your Readers, to comment farther upon so plain a case; the facts speak for themselves, and prove to a demonstration that Dr. Wilmot and Junius must have been different persons. I shall, therefore, only beg leave to ask the following questions.

1. Can any man believe that Junius, who so carefully guarded his secret even in his private correspondence with Mr. Woodfall, would, as was Dr. Wilmot's practice, have thrown out the most public hints upon the subject?
2. Can any one believe that when Dr. Wilmot gave those hints, he would not immediately have attracted the most public and universal interest, if any one sensible person had credited him?
3. Is Dr. Wilmot known to have written any thing to which he prefixed his name? Is he generally known among scholars as a scholar? And can any one produce any publication of Dr. Wilmot's, the style of which at all resembles or approaches that of Junius?
4. Can any one believe that Junius would have written the rough drafts

of his letters in a common-place-book; or, having so written them, would have suffered part of one to remain?

5. Can any one believe, that Junius would have made a memorandum in his common-place-book, that he had that day "finished a letter of Junius (even before he had assumed the signature), and sent it to Lord S——ne?"

6. Can any one believe that Junius would have thought it necessary to write in his common-place-book the C between two lines, which was the mere private signature for the information of Mr. Woodfall?

I might pursue these questions to a much greater length were it necessary; but surely these are sufficient, if answered, as they must be by every man of common sense, by an unqualified negative. I will, therefore, only subjoin a few more, which I trust will be answered as generally in the affirmative.

1. Do we not all remember the forgery of the Shakespeare papers a few years ago?

2. May not Mr. Woodfall's publication furnish materials for a similar fabrication in the present instance?

3. Has not Mr. Woodfall, in the Gentleman's Magazine for May, directly and expressly contradicted the assertion of Metellus, and declared that he said the hand-writing of Junius was not like that of Dr. Wilmot?

4. Would it not be easy for a person who had seen Mr. Woodfall's publication to insert the C. on a leaf of the common-place-book?

5. Admitting that Dr. Wilmot ever possessed a copy of Junius bound in vellum, may not more than one copy have been so bound; and may it not be easy to have a copy so bound now?

6. Admitting that the entry, "finished a Letter of Junius and sent it to Lord S——ne," is in Dr. Wilmot's hand-

hand-writing, may not my former letter to Mr. Urban (Gent. Mag. for May last) assign a sufficient cause?

7. May not the date of this entry, (which appears to be made previous to the signature of Junius having been adopted by the Writer of those Letters) be a clumsy oversight on the part of the person making it?

8. Admitting the fragment of the letter of Junius, said to exist in the common-place-book, to have been written by Dr. Wilmot, may it not have been copied by him from the printed Letters of Junius?

9. Ought not Mrs. Serres to produce some proofs beyond mere assertion, and some respectable and creditable evidence in support of her own?

I now leave the question to the judgment of your Readers, and shall only add, that when Mrs. Serres publishes her projected Life of Dr. Wilmot, I have no doubt it will contain abundant materials by which any person who has inclination and time to throw away on such a subject, may fully prove that Dr. Wilmot was not the Author of the Letters of Junius.

Yours, &c. S. BUTLER.

Mr. URBAN, Aug. 17.

IN consequence of a misrepresentation of my sentiments, which occurred in a Letter under the signature of Metellus, inserted in your Magazine for April, p. 302, I felt myself called upon in the following month, p. 405, to set your Correspondent right as to the information I was supposed to have given Mrs. Serres, respecting the similarity of the hand-writing of Junius and that of her uncle, Dr. Wilmot. While my opinion was thought to favour the hypothesis of Metellus, it was quoted without hesitation; but as soon as he perceived that I would not suffer my name to be erroneously used, for the purpose of furthering the object of his letter, the same writer, as I conceive, under the signature of Phil-Atticus, commenced a coarse attack upon me, for presuming to assert the truth, in opposition to a most erroneous, if not wilful, misstatement of what passed in my interviews with the Lady just mentioned. I should not feel myself justified in using this strong language, Mr. Urban, if I had not perceived, in the Life of Dr. Wilmot, published since my last letter appeared in your Magazine, my name

twice brought forward to attest facts which are wholly untrue; and if I were not fully convinced I shall be clearly able to prove, that the supposed fragment of one of Junius's Letters, stated to have been found in the Common-place-book of the Doctor, is as errant a forgery as ever was attempted to be put upon the literary world.

But to the point. Phil-Atticus, Part I. p. 627. seems extremely angry that I should have put a question, which he terms *wise* and *witty*, whether paper, having a certain water-mark, was manufactured for the sole use of Dr. Wilmot? This he answers in the following terms; "that although no such consequential inference can necessarily be deduced from the fact, that he [Woodfall] has acknowledged; yet that it is a *very remarkable coincidence*, and affords strong ground for presumption that both the book in which the letters were sketched, and the paper on which they were afterwards copied, were purchased at the same place, and by the same person." Though Phil-Atticus here begs the question, by taking it for granted that the original Letters of Junius were sketched in the Common-place-book alluded to; yet I will again ask him, whether the paper which constituted that book, and the paper on which the Letters of Junius were copied, was manufactured for the sole use of one retail Stationer? and whether that Stationer had but a single customer? If Phil-Atticus answers these questions in the negative, as I presume he must, then it does not follow that Junius and Dr. Wilmot, though they used paper having the same water-mark, were one and the same person. As well, indeed, might it be inferred that your Magazine, which is published by Mr. Harris, could only be purchased at his shop, and that a single customer took off the whole impression. It seems, in quoting the nearly obliterated memorandum, I have been guilty of a woeful mistake, and that it should have been March 17: 67 and not March 1767; but still Junius did not write under that signature till Nov. 1768, twenty months subsequent to the date in question. — I shall here take the liberty to make one or two remarks on the Life of Dr. Wilmot, as recently published by his Niece. In

the preface to the Life, p. xxvi. the writer says, "Mr. Woodfall informed her that Junius was supposed to be a clergyman, and about the middle age:" and again, p. lii. "The late Mr. Woodfall thought Junius was a clergyman." Now I beg leave to assure your Readers, that my late much-respected Father never entertained, or had any reason to entertain, such an opinion as is here attributed to him; and that the Lady is certainly most grossly mistaken in imagining I gave her any such intimation. Again, in page 133 of the Life, the Writer mentions the circumstance of having very particularly described to me two seals which had been stolen from her Uncle, and which had "been affixed to the Letters and other communications transmitted to my late Father," and "that I confessed without the least hesitation" that I remembered to have seen similar impressions on the Junius Papers. This I most solemnly deny; and the Reader will, perhaps, the more readily give me credit for the truth of my assertion, when he recollects that I had given to the publick fac-similes of the impressions of all such Seals as were affixed to the papers in question, six months previous to the appearance of the Life of Dr. Wilmot, when it was not possible for me to know the claims the Doctor had to the authorship of these celebrated Letters; unless, indeed, I had had the honour of being personally acquainted with him, in which case I might have learned that one of the seals here spoken of, "our Author used to call his Junius," Life, p. 133: that is, Dr. Wilmot, without hesitation, avowed himself to be the writer of the Letters of Junius. With this avowal the Reader will perhaps be

the less astonished, when he is informed by the Editor of his Life, p. 181. that "Dr. Wilmot gave his Niece to understand, that a few of the Essays in the Rambler* were written by himself, in conjunction with Dr. Johnson, who laboured exceedingly during his stay at College." That "Dr. Johnson and our Doctor regarded each other with mutual esteem," and "when at Oxford their evenings were usually spent in the company of the Poet Laureat," where "the genuine wit and classical refinement of our Author distinguished those hours which were pervaded by the feast of reason and the flow of soul," Life, p. 43. A single fact will at once serve to convince your Readers, Mr. Urban, of the reliance which is to be placed on the accuracy of the Memoirs of the Life of Dr. Wilmot. This Gentleman was born at Warwick, March 3, 1726. Life, p. 8. Dr. Johnson, his most intimate friend and companion at College, left it in 1731 †††. And in Boswell's Life of Johnson, Dr. Wilmot's name is not even mentioned; a tolerable proof that he was wholly unknown to Dr. J. I shall forbear, however, to trespass upon the time and patience of your Readers by any comment on these assertions of the Editor of the Life of Dr. Wilmot; and shall proceed to state my reasons for believing the fragment of the 8th Letter of Junius, as pretended to have been found in the Common-place book of the Doctor, to be a mere forgery. The fragment consists of the last line of the last paragraph but one, and of the concluding paragraph of that Letter; and is thus given in Mrs. Serres' fac-simile of it: The black line describes the torn edge of the paper.

mercy of the Gov

of your private
uniform Author of your publick
is an answer to them all.

* The first Number of the Rambler was published March 20, 1749-50.

† Chalmers's Life of Dr. Johnson, English Poets, Vol. XVI. p. 551.

To enable the Reader clearly to judge of the objections to the genuineness of this supposed fragment, I shall transcribe the passage, as it must have been written, had this really been part of a rough sketch of the original Letter in question.

only that you will extend the mercy of the Crown?

These are questions you will not answer. Nor is it necessary. The character of your private life, and the uniform tenour of your public conduct, is an answer to them all.

It will be evident, after a moment's consideration, that the thirteen first words which begin the last paragraph and which do not appear at all in Mrs. Serres' Fac-simile, could never have been crowded into the space which has been left for them; that is, about two thirds of a line; nor can it be pretended that the Author, in copying the Letter for the press, had made some addition to this passage, as it is quite clear the paragraph must have been so constructed when the Author first committed his thoughts to paper, at least if this is the original rough draft it pretends to be. I have, however, one or two other objections to this spurious fragment. In the first place, I doubt whether the word *tenor* was spelt by Junius without the *u*. It certainly was not so spelt in the Letter as it appeared in the Public Advertiser, nor in the edition of the Letters published under the direction of the Author; but, as I have not any MS. of his, that I now recollect, in which that word occurs, I will not undertake to say that it was not so written by him, though he certainly spells the word honour with an *u*.—Not so with the word *publick*. I have referred to his MSS. in twenty instances at least, and find that Junius uniformly spelt that word without the *u*. The division of the monosyllable *Crown* is also liable to a very considerable degree of suspicion, as few instances occur in the MSS. in my possession, in which the Author divides a word at all. With respect to Phil-Atticus's assertion, that "on the scraps of the torn leaves which yet remain in the book, this very identical C. [the private signature of Junius in his communication with my father] is to be found more than once;" I can only say it was not pointed out to me on the three several times in which the Common-place-book was put into my hands; and if it is now to be found there, I have no kind of

doubt the person who was capable of writing the fragment, was equally able to make the letter C. when, where, and as often as he pleased.

I shall now beg leave to apologise, Mr. Urban, to you and to your Readers, for the great intrusion on your space and their patience, by the extreme length of this letter.

To your Correspondent Metellus, *alias* Phil-Atticus, a few words in reply will be all that is necessary to satisfy your Readers of the illiberality of his insinuation, that I was fearful a discovery of the Author would injure the sale of my edition of the Letters of Junius. Now, had any such disgraceful motive actuated my conduct, I should at least have carefully-concealed the MSS. in my possession till after the Work had been made public. That this was not the case, I can safely appeal to the testimony of a number of Gentlemen of the first character and consequence in the political and literary world: to those Gentlemen who have advocated the claims of Gen. Lee and Mr. Boyd to the authorship of these Letters, and to the intimate friends of the late Mr. Burke; to all of whom the MSS. in my possession were unreservedly shewn long previous to the publication which has called forth the idle pretensions of Dr. Wilmot to solve the enigma of, Who was the Author of the Letters of Junius?

Yours, &c. G. WOODFALL.

Mr. URBAN, July 7.

LYSONS (vol.LXXIX.p.315.) is, I think, decided to be right by Madox's 488th Formula,—“Maner of *Marlborne*, and lands in Tyborne, Lilleston, Westborn, Charyng, and *Eye*.” (14 Hen. VII.) So the 713th Formula (21 Hen. VI.) has, “Villis de Tiburn, Lilliston, Westburn, campis de Charryng, & de *Eye*.”

High Street, Marybone, of too modern fabric probably for *Eye Street*.

Yours, &c. S. P. W.

BRIGSTOCK CHURCH, NORTHAMPTONSHIRE.

Genl. Mag. Aug. 1813. Pl. I. p. 305.



Mr. URBAN, *Towcester, July 1.*

HAVING completed a collection of more than 300 Drawings of all the Churches and Chapels of Ease within the county of Northampton, after a labour of near six years, by a personal visit to the original edifices, I beg your acceptance of one of them, which it will give me great pleasure to see inserted in your valuable Miscellany.

It may perhaps be worth noticing, that my undertaking to preserve the resemblances of so many beautiful buildings, which are daily undergoing alteration, originated in the fall of a pot of coffee.

The following particulars are chiefly extracted from Bridges's History.

Brigstock is situated in the hundred of Corby and deanery of Weldon, and is bounded by Benifield on the East, on the North by Weldon, by Gedington on the West, and on the South by Sudbury. In Brigstock liberties, lying within the limits of Rockingham forest, are the bailiwicks of Brigstock, Gedington-wood, Farmen-woods (or Farning-wood), and Brigstock Great and Little Park.

The Church (*See Plate I.*) consists of a body, North and South ailes, and chancel, leaved. At the West end is a spire steeple, in which are five bells. At the upper end of each aile is a chantry chapel. The church and chancel are 74 feet 9 inches long, the body and ailes 45 feet broad.

This church, with the chapel of Starkerne annexed to it, was given by Ben. I. in the 33d year of his reign, to Cirencester abbey. The vicarage was ordained by Hugh Wells, Bp. of Lincoln, in 1225. In 1254 the profits of the rectory were valued at 16 marks; of the vicarage, at 6 marks and a half. In 1535 the vicarage was rated at 12l. 0s. 2d. out of which was deducted, in procurations and synods, 3s. After the Dissolution, the manor and rectory falling to the crown, were granted, 28 Eliz. to Sir Edward and Sir Walter Mountague, for their lives.

The rectory, with the presentation to the vicarage, was, when Bridges wrote his History of Northamptonshire, the property of Lady Torrington, by Lord Torrington's purchase of from the earl Salisbury.

The third bell, round which is this inscription,

"John Barton gave me,
Worship to God in Trinitie,"

is rung thrice every day, at four and eleven in the morning, and at eleven at night. John Barton was one of the plaintiffs in the action against Sir John Zouche, who, threatening to ruin him if he insisted upon his right in the common of Benefield, Barton replied, "he would leave a cow that, pulled by the tail, would low three times a day, to be heard all over the common, when he and his heirs would have nothing to do there." He had married a rich tanner's widow out of Lancashire, and gave this bell at his own cost.

The wake is kept on the Sunday after the Assumption of the Blessed Virgin.

In Brigstock is a large mansion, which formerly belonged to the Duke of Montague.

A singular modification in copyhold tenure, is constituted by the custom of this manor. If any man dies seised of copyhold lands or tenements, which come to him by descent in fee, his youngest son is legal heir. But if such lands were purchased by him, then the eldest succeeds to the estate; and in case such eldest son dies without issue, the youngest brother or sister shall be next heir, provided no surrender appear to the contrary. This tenure involves some other curious circumstances, which may be seen in Bridges.

By the Return to the Population Act, 1811, it appears that Brigstock contained 189 houses, and 196 families (37 of whom were chiefly employed in agriculture, and 60 in trade) consisting of 465 males and 463 females, total 928. GILBERT FLESHER.

Mr. URBAN, *Ipswich, July 1.*

GRINTON Church stands on the South side of the river Swale, in the North Riding of Yorkshire, and is formed by a nave and two side ailes. They are rather low in proportion to the tower. This circumstance, with the damp dark floor, gives the interior a gloomy appearance. The whole is built with free stone, procured from the neighbouring quarries. The seat for the family of Sir Sebastian Swale of Swale Hall (and as it has been humourously, though correctly, added), in Swale Dale, close by the River Swale, was not long ago converted into a vestry, in the widow

to which still remain his arms in stained glass. The tower is furnished with five bells. Swale Hall is on the same side of the river with the Church, from which it is distant about a quarter of a mile, and is now used as a farm-house, and, excepting some remains of an avenue of trees, does not appear of much consequence. Near the Church is a stone bridge of three arches, the road over which leads to Fremington and Reeth; the latter is the market town; the three places stand within a quarter of a mile of each other. The Register, the beginning of which is remarkably well written, commences in the year 1640; the first incumbent's name that appears is in the year 1674, Tobias West, Vicar, Ralph Garth, Thomas Raw, Churchwardens.

In the Church was suspended a curious garland of flowers, which had been composed with considerable taste and care: inquiring why it hung there, I was informed that, some years ago, a young woman of the town of Askrigg (five miles from Grinton) left a sum of money to have a garland made every year, for which the young men run a foot-race: the reason given is, that she had experienced a disappointment; and, as if inclined to revenge it on the faithless sex, they run up the steep part of the adjoining hill; but not designing, I suppose, to break their spirits, as her own had been, they are afterwards treated with a dinner called the Garland Feast.

The following coats of arms are in the Church:

1. Sable, three harts'-heads cabosed Argent, attired Or. *Cavendish.* S. S. 1706.

2. Azure, three chevrons interlaced Or.

3. Or, on a cross Gules five escallops Argent, impaling [blank].

4. Or, four bars Azure, over all a bend Gules.

On a mural monument, North side the chancel: Arms; Argent, three leopards' faces Gules, impaling Azure, semée of cross-crosslets and three cinquefoils Argent: Crest, a griffin's head coupé.

“Here lyes y^e body of Dorothy Darcy, 5th daughter of y^e Hon. Henry Darcy, esq. 3d son of Conyers Ld. Darcy, Conyers, and Menil, who departed this life y^e 28 of November 1698, and now rests in Christ, waiting for a happy resurrection.”

In the chancel:

“Here lyeth y^e body of Margr't Charder, deceased October y^e 16, 1728, in the 85 year of her age; she was heiress to Mr. James Hutehinson, who gave Fremington Free School.”

“Here lyeth the body of Mr. Thomas Langstaffe, who departed this life Feb. the 10th, in the 48th year of his age, annoq. Dom. 1702.

A wonderful sagacity, a sprightly wit,
And a piercing judgement too,
With piety and charity in him did meet:
The talents Heaven did bestow,
These talents he did faithfully employ,
And now in heaven the blessed fruit enjoys.”

“Francis Charder, of Reeth, junior, dyed October, the 30 day June, 1714, 91 his age.

“Here lyeth y^e body of Francis Charder, senior, who dyed November y^e 21.”

Mural, South side of the chancel:

“Near this place are deposited the remains of Thomas Parke, of Lowraw in this parish, who died the 5th November 1764, aged 66:—Of Hannah Parke, his wife, who died the 7th April 1770, aged 74:—Of Elizabeth Parke, their daughter, who died the 31st Nov. 1792, aged 68:—Of John Parke, their son, also of Lowraw, who died the 15th Dec. 1796, aged 73:—And of Ralph Parke, their son, also of Lowraw, who died the 19th Jan. 1811, aged 78.”

Middle aisle:

“Here lies the body of Elizabeth Hutchinson, wife of Mark Hutchinson, of Bukeroft, who departed this life the 2d day of January, in the yeare of our Lord 1769.”

Yours, &c.

J. RAW.

Mr. URBAN,

July 26.

PERMIT me to offer a few more observations on the *Biographical Peerage*. In the list of Peers classed according to the source from whence their ancestor derived their Peerage, surely the names of Russell, North, Cecil, and others, are improperly classed among the *Feudal Barons*.—The former illustrious race was founded by John Russell, a private gentleman, who was patronized by Henry VIII. and by him made Earl of Bedford. How can his descendants be classed as deriving their origin from the feudal nobility?—Lord Burghley, founder of the honours of the Cecil line, rose to his station by his own exertions. His birth was private, and

and even humble, according to some accounts.—The first Lord North was an eminent lawyer, and not a feudal Baron.

In the list of Irish Peers in the Army, occurs the name of "*Earl of Erris*:" no such Earldom exists: Lord Lorton's second title is *Baron Erris*.

In p. 109, Lord Lansdown's ancestry is lightly passed over: it might at least have been mentioned, that Thomas Fitzmaurice Lord Kerry was the *twenty-first* Baron of his line, and possessor of one of the most ancient baronies in the three kingdoms. His lady was Anne, daughter of Sir *William Petty*. The Marquis of Lansdown is heir presumptive to this ancient Barony, and also to the Earldom of Kerry.

In p. 127, no notice is taken of the Irish honours of the house of Shrewsbury.—Page 140, is not the motto of the Bridgewater family supposed to allude to the illegitimacy of their founder, Lord Chancellor Ellesmere? "*Sic donec*"—that is, "*Thus until*:" alluding to the bar of bastardy, which was to be borne *until* three generations.

Page 201. The title of Viscount Grandison, in Ireland, devolved in 1766 on William Villiers third Earl of Jersey, on the decease, without issue male, of John Villiers, the fourth Viscount and first Earl, Grandison of Ireland.

Noble (in his *Memoirs of Cromwell*, vol. I. p. 241), says, that Queen Jane Seymour was "*descended from a tradesman of London*," I suppose in the female line; for the male ancestors of the house of Seymour are stated in the *Biographical Peerage* to have been of great antiquity and splendour.

Why is the early part of the Leinster pedigree rejected? (see vol. II. p. 20). Maurice Fitzgerald is on record as of illustrious descent. Gerald, the eleventh Earl of Kildare, was nearly allied to Queens Mary and Elizabeth. The younger branches of the Leinster family are extremely numerous, though the *Biographical Peerage* limits them to the present Duke's uncles.

Page 27. The Baronetage in the Courtenay family is believed to be Irish, and conferred in 1651 on Sir Francis Courtenay (see Lodge's *Peerage*, vol. VI. p. 18). Beaton calls the grantee to the Baronetage, *Wil-*

liam Oughtred Courtenay, and gives an earlier date, *viz.* 1621; I believe erroneously, his list of Baronets of Ireland being very incorrect throughout.

Page 41. Sir Samuel Hood is of an *elder* branch of Lord Hood's family. Sir Samuel's grandfather, Alexander Hood, of Mosterton, in Dorsetshire, was the elder brother of the *Rev.* Samuel Hood, father of the Lords Hood and Bridport. Sir Samuel's great-grandfather also resided at Mosterton, where he possessed a competent landed property.

Page 42. Lord Duncan's ancestors have been seated at Lundie for several generations, though the Biographer seems cautious of admitting the fact. We are told that "*Admiral Lord D. is said to be of a respectable family.*"

Page 129. Henry Boyle, Chancellor of the Exchequer, was created Lord Carleton. The peerage, becoming extinct, was revived in Richard Boyle Earl of Shannon.

Page 139. The fact of Lord Chancellor King's being nephew of Locke has been questioned.

Page 146. Why is the earlier part of the Ponsonby pedigree rejected? See the History of Cumberland and Westmorland.

Page 189. Sir Dudley Ryder was nearly allied to Archbishop Ryder.

Page 219. Sir Nathaniel Naper, Knt. had issue Sir Gerard Naper, of Middle Marsh Hall, Dorsetshire, created a Baronet June 25, 1640. His son, or grandson, Sir Nathan Naper, Bart. sat in Parliament for Corfe Castle in 1680. The title is extinct. James Naper, fourth son of Sir Nathaniel Naper, Knt. and brother of the first Baronet, was the ancestor of Lord Sherborne. He married the daughter of Anthony Petty, gent. and sister of the celebrated Sir William Petty. His son, or grandson, was Colonel James Naper of Loughcrew, co. Meath, who had issue—Robert Naper, lieutenant-general in the army, colonel of a regiment of horse, and member for Athboy; Elizabeth Naper, married the Right-hon. Thomas Bligh, of Rathmore, by whom she was mother of John Earl of Darnley; and Frances Naper, wife of Lieut.-gen. Richard Ingoldsby, Lord Justice of Ireland.

Page 229. *read*, his uncle, *William* Archbishop of Tuam, and Lord Decies.

Page 297. Richard Fitzpatrick Lord Gowran,

Gowran, was nephew of James Duke of Ormond. The title of Earl of Gowran had been conferred on his first cousin, Lord John Butler, third son of the Duke; but he died issueless in 1677.

Page 312. Lord Yarborough is descended from Sir Edmund Anderson, Lord Chief Justice of the Court of Common Pleas, temp. Q. Eliz. Two branches of the Andersons have been created Baronets, viz. the Andersons of Broughton, co. Lincoln, in 1660, and the Andersons of Eyworth in 1664. Lord Yarborough descends from a younger brother of the first baronet of the Eyworth line.

Page 315. The Biographical Peerage states the Earl of Moray to be the elder branch of the Stuarts; but, if Lodge's Peerage be accurate, the Earl of Castle Stewart, of Ireland, is the real head of the family, he being the representative of the Lords Evandale and Ochiltree. Lodge states Andrew Stewart, second Lord Evandale, to be grandson of Walter, younger brother of the first Lord Evandale; but the Biographical Peerage states the second lord to be grandson of the first lord: be this as it may, the Earl of Castle-Stewart is the lineal male representative of Lord Evandale, Lord Chancellor of Scotland.

Page 340. The first Lord Harewood was *Edwin* Lascelles; the present lord is great nephew to the first Baron Harewood.

Page 349. Lord Carrington's grandfather had landed property in Nottinghamshire, and was lord of the manor of Keyworth.

Page 353. Charles Duke of Bolton left his estates to his *natural* daughter, Jane-Mary Powlett.

Page 370. The Earl of Clare is descended from a younger branch of the Fitzgibbons, styled "The White Knight." The ancestor of Lord Kingston married the heiress of the elder branch of the Fitzgibbon family. The title of "White Knight" was conferred on the Fitzgibbons by the Earl of Desmond, in the same way as the Earl of Chester conferred the titular baronies of Shipbroke, &c. &c. Lord Chancellor Clare was the son of John Fitzgibbon, of Mount Shannon, barrister at law, Member of Parliament for Jamestown in 1768, and author of "An Essay on Commerce," and of "Notes of Causes determined

at Westminster." He was the eldest son of Thomas Fitzgibbon, Gent. of Ballyseedy, near Limerick, who was the son of John Fitzgibbon, M. D. the son of Thomas Fitzgibbon, Esq. of Ballylander, co. Kerry, who lost his estate during the Civil Wars. He was younger brother of the "White Knight."

Page 398. Lord Redesdale is descended from the Milfords of Mitford Castle, a family authentically traced to the Conquest.

Page 413. The descent of Lord Monteagle is incorrect. The father of Josias Browne was not a settler in Ireland; he was son of William Browne of the Neale. Whether the latter came from England, I know not. The family, according to constant tradition, were a branch of the Montagu line: they bear the same arms. I imagine the family of the Neale branched off prior to the creation of Viscount Montagu.

Yours, &c.

H. M.

Mr. URBAN,

July 21.

YOUR Correspondent (Volume LXXXIII. p. 214) is much too lenient towards Mrs. Hannah More, and only notices with trembling timidity her *construction* of a passage, on the intermediate state between our death and the general resurrection, on which none of the learned seem yet agreed; nor is there any warranty I could ever hear of—What is the precise state of the soul in that solemn interval? Bishop Horsley, in Sermon 20, p. 370 of his first posthumous publication, has eloquently expatiated upon it, and nearly explained away that clause in our Creed, "He descended into Hell," by supposing our blessed Saviour visited the *souls* in prison since the Flood at that memorable period. But surely imagination here takes the lead: I can neither venture to adopt nor to controvert this opinion. The speculation may be innocent, however, and pleasing to indulge. But the charge I have to prefer against the Author of "Christian Morals" is of a more decided nature, and likely to do infinitely greater mischief, since in the very first chapter of the book, after an insidious Preface, in which it would have been well if the authoress had profited by her own opinions on the necessity of writers knowing where

to *do* and when to stop, she proceeds, with much art and address, in an attempt to dis sever, what ought to be an *indissoluble* bond between *preaching* and *practising*, the principles an author may recommend, and the *quantity of necessary adherence* to them in his own conduct. Every sincere Christian must feel disgusted to observe her recommendation of this artful duplicity, since nothing can be more clear and self-evident, than that if an author or preacher's own practice does not support and illustrate the virtues he enforces upon others, be his arguments ever so speciously tricked out with learning and eloquence, they can never carry due weight and conviction to the minds of his readers. That "Example draws where Precept fails," remains an undeniable and venerable old adage. The contrary can never produce due effect. Why is Addison, and so many exemplary men of former times, still held in undiminished esteem and admiration, but that their *lives* accorded with their principles, and threw a perpetual halo of sanctity and veneration about them?

The greater part of her chapter on Providence, all true believing Christians must heartily *assent* to. Still, however, she does not evince that trust and confidence, that real satisfaction in looking up to "the Father of mercies and God of all comfort," and the considering ourselves as under his *immediate* protection and superintendence, which she pretends to; but rather endeavours to undermine our trust, and argue it away, or turn it from its obvious meaning.

In a chapter or two following, Mrs. More gives such a pompous terrific construction of that sentence in our address to our Heavenly Father, "Thy *will* be done," which is taught by Christ himself, and seems to imply no more than to require that perfect resignation and submission due from the worshippers of God in spirit and in truth, which becomes our helpless state, and tends to reconcile us to our allotted portion of evils and adversities, under a firm trust in the wisdom of that Omniscient Being, without whose permission not a sparrow falls to the ground, and who will *make all things eventually work together for good*, whether we are able to discern it or not—I wish she had

better considered the beautiful paraphrase of the late learned and pious Edward King, esq. in his "Hymns to the Supreme Being," which can never be too highly praised.

Her Chapter on Habit is mere common-place, and has very little to be deduced from it. The sneers she throws at "good sort of people," who, she falsely asserts, place their hopes of attaining to Heaven upon their own works, is unpardonable. To all those who have been educated and instructed in the solid and excellent principles of the Church of England, and that *feel* the value of our inestimable Liturgy, the contrary is evident; since none can presume to offer or hope for acceptance of any prayer or sacrifice, but *through* the merits and mediation of our blessed Lord and Saviour Jesus Christ; continually imploring also the aids of God's grace and Holy Spirit, to direct, guide, and assist us in all we do and all we undertake. And herein I hope ever to hold fast "the profession of my own faith, without wavering," that, when the hour of my dissolution arrives, I may be able to exclaim with St. Paul, "I have fought a good fight," &c. in full confidence of its happy consummation; that my surrounding friends may have reason to hope I am indeed gone to the presence of my Father, to receive my *due* portion of reward. This hope and this confidence, so dear to my heart, and so consoling, I trust neither the specious Mrs. Hannah More, nor any narrow-minded Dissenter from the real truth as it is in Jesus, will ever be able to shake. And, indeed, their arrogant pretensions to Vital Religion and Evangelical Preaching, with all their formidable sectarian power and craft, which are so unremittingly employed in opposition to the interest and prosperity of the Established Church, become obviously odious and contemptible to all its faithful adherents, when there is not a village, round London especially, without its cottage conventicle, where, every Sabbath at least, some greasy, illiterate, unordained mechanic, is sent to disseminate the Gospel, and display *vital* religion, no doubt, in all its *purity*, tickling the ears of the poor deluded wretches who resort to them, and to whom the boldness and absurdity of their assertions, and the being

freed from all moral restraints, is a most palatable doctrine. But suppose they were even better qualified, and more respectable than they are, the injury to the Established Church is great, since in these Meetings the *Liturgy* is wholly neglected, ridiculed, and contemned. This is a crying evil, and calls aloud for redress from the Legislature, in which *all* should unite hand and heart before the Church is totally undermined; in the ruin of which, Episcopacy will inevitably be buried, as well as our whole venerable and valuable Constitution overthrown; since to pull down Church and State is the ultimate, though often concealed, aim and carefully-guarded secret of every denomination of Dissenters. Yet the old Presbyterians, and those who now reside quietly in Scotland on their manse, submissive to the laws and the father of their little community, whose conduct they carefully watch over, are angels compared to the present motley set. Mrs. More quotes Bishop Burnet somewhere; but he assuredly will not bear her out, for, in vol. IV. p. 475, of the *History of his own Times*, he says:

A. D. W. & Mar. 1700. "The Independents were raising the old Antinomian tenets; as if man, by believing in Christ, were so united to him, that *his righteousness* became *theirs*, without any other condition beside that of their *faith*. So that though they acknowledge the obedience to his laws to be *necessary*, they did not call it a *condition*, but only a *consequence* of Justification. In this they were opposed by most of the Presbyterians, who seemed to be sensible that this struck at the root of *all Religion*, as it weakened the obligation to a holy life."

In Chap. 18, vol. II. it is curious to observe the development of her *Principles*, in which, having fully instructed the novices, and informed them that it *matters not* whether they come from the *Hulks* or the *Church*, have been trained to *virtue*, or immersed in *vice* and *depravity*, she with shameful duplicity asserts that, after initiation, if they keep their own own counsel, they may do pretty much as they have done before.

Her last three Chapters contain some pleasing features of rational and practical Piety at first view, but are not calculated for active members of society. The abstraction from the

world which Mrs. More recommends, is perfectly unsuitable to the guardians, or parents of large families, and those upon whom the *happiness* and *comfort* of many depend. Their first care ought to be, to do their duty in that "state of life to which it has pleased God to call them." No life can be pleasing to God that is not useful; and although the indulgence of abstraction and retirement, if it enables us to keep aloof from the temptations of the world, is a happy privilege; it becomes criminal when exercised to the neglect of the welfare and interest of those whose well-being in life it is an imperious duty on us to promote. To "*use the world and not abuse it*," seems to comprehend the happy medium of moral perfection and true religion.

If you can allow space for these brief strictures, not written in envy or malice (being perfectly unknown to Mrs. H. More) but from conviction of the mischievous tendency of her book, which surely inculcates doctrines widely different from the sound and pure tenets of the Church of England, and the excellent morality of the Gospel; could it incline some of her partial admirers to weigh the arguments, and thereby become more steady adherents to the Church of England, rejecting the sophistry of those artful Lecturers who now abound; it would afford pleasure and gratification to

Yours, &c. INVESTIGATOR.

Mr. URBAN, Oxon, June 17.

F. A. de Chateaubriand, in Book V. Chap. 10. of the "*Beauties of Christianity*," asserts that

"On the banks of the Yare, a small river in the county of Suffolk, we were shewn a very curious species of Cress; it changes its place, and advances, as it were, by leaps and bounds. From its summit descend several fibres; when those which happen to be at one extremity of the plant are of sufficient length to reach the bottom of the water, they take root. Drawn away by the action of the plant, which settles upon its new foot, the claws on the contrary side loose their hold; and the tuft of Cresses, turning on its pivot, removes the whole length of its bed. In vain you seek the plant on the morrow in the place where you left it the preceding night, and you perceive it higher up or lower down the current of the river, producing, with the
other

other aquatic families, new effects and new beauties. We have seen neither the flower nor the fructification of this singular species of Cress, to which we have given the name of *Migrator*, or the Traveller."

A note upon this passage is, that

"None of the Naturalists consulted upon this subject have verified the description of this curious species of Cress."

The Yare, I think, is in Norfolk. It will allow some of your Readers on the banks of it to give some information on the subject, if you can insert this account now while the Cresses are in blow; as a plant having the power of detaching itself from its original *habitat*, and occupying a fresh spot, is, I imagine, unknown to any Botanist.

A NEW CORRESPONDENT.

Mr. URBAN, June 24.

THOUGH it is one of the standing rules of the British and Foreign Bible Society, that the Bibles shall be distributed without note or comment, "A Vice President of one of their Auxiliary Societies, near Uxbridge, has circulated Bibles, with notice pasted on the *Covers*, that if any child can find, in that book, the phrases—**GOD THE SON—GOD THE HOLY GHOST—TRINITY**—they shall have one guinea reward; and their parents, &c. are invited to assist them in the search." Comment or note, *within*, is, perhaps, all that is meant by the rule; but I am sure that the above notice needs no comment, either within or without.

CLERICUS SURRIENSIS.

Mr. URBAN, Exeter, April 9.

IF RUSTICUS (Part I. p. 209.) will consult Herbert's edition of Ames's "Typographical Antiquities," he will find many Almanacks that were printed previous to the year 1591, the date of the one he has described: indeed, I have one by me which, by the letter and spelling, appears much more ancient, though, unfortunately, Jan. and Feb. are wanting. This Almanack precedes a *rare and curious book of devotions*, in Latin and English, printed in black and red letters, illustrated with a variety of wood-cuts, in very fair condition, and complete, except the title-page to the beginning of the Almanack, and last leaf of the Table. Several of the Latin prayers have titles

in English. The title to the first prayer is similar, and spelt exactly the same, as the celebrated book of devotions in miniature, printed 1495, by *Julyan Notary*, said to be in the possession of Sir John Fenn; but the book I have is much more copious, containing 150 leaves; the size two inches wide by five inches high.

The title to the first prayer is printed in red, *viz.*

"These prayers follovyng ought for to be sayd or thou departe out of thy chambre at thy upringsynge."

English verses of four lines are at the conclusion of several prayers, in a small black-letter type. The following is a specimen:

"How Jhesu crist ryght poorely borne
vvas

In an olde crybbe layde all in povertie
At Bethlem by an oxe and an asse
Vwhere Mary blyssed his natyvite.

How an angell appered in the morne
Syngyng gloria in excelsis deo
Sayng the veray sone of god is borne
Ye shepherdes to bedleem ye may go."

There is a singular wood-cut for a devotional book embellishing the penitential prayers, of Bathsheba and her attendants; likewise the following poetical verses:

"Davyd seyng bersabee bathe i asvelle
Vvas sodenly moved vvith her beaute.
Sayd to his servaunt go thou an tell
Uryes vvse that she comespeke vvith me.

For this cruell synne natha' the pphete
Davyd reproved and blamed gretely
Vvherfore Davyd vvith heviness replete
Tenderly vvepyng cryed peccavi."

At the end of the Latin prayers, there are nine pages in English, introduced with three red lines, *viz.*

"Here folovve certayne questyons
vvhath synne is vvith the ordre of confession."

After the questions, the confession is prefaced with three more red lines, *viz.*

"And than begin youte confession
after this maner.

The forme of confession."

Then follows the form, in black lines.

"I knowlege myselfe gyilty unto almyghty god, unto our lady saynt mary et to all the company of heve, to you my gostly fader, that syth the tyme of my last co'fession I have offended my lorde vit deedly synnes."

These

These deadly sins are largely expatiated upon, which are called

“Pryde, Envy, Vvrathe, Slouth, Coetyse, Glotony, Lechery.”

Then follows an epitome of the Ten Commandments; with a red line title, viz.

The v. vvytes.

Furthermore I have synned in myspendynh of my v. vvytes, that is to say, in syght of even, tastynge of mouth, berynge of eeres, smellynge of nose, touchynge of handes et fete et vwith other me'bres of the body, vvherof I crye god mecy.”

This little volume finishes with a table of the contents in English. The title-page of this copy being wanting, I have not been able to discover by whom it was printed; and shall, therefore, feel highly gratified if any of your Readers will give the name of the book, when and by whom printed, &c.

S. WOOLMER,
Printer of the Exeter Gazette.

Mr. URBAN, *London, April 8.*

I SHALL be obliged to any of your Correspondents to state, whether Richard Eden, who was a Prebendary of Winchester, and installed in 1554, was the Author of the following Work, or in any degree related to him, or to the family of that name in the County of Durham, or to both:

“The History of Trauayle in the VWest and East Indies, and other Countreys lying eyther way, towards the fruitfull and ryche Molucaes; as Moscouia, Persia, Arabia, Syria, Ægypte, Ethiopie, Guinea, China in Cathayo, and Giapan; VWith a discourse of the North-West passage. In the hande of the Lorde be all the corners of the earth. Psalm 94. Gathered in parte, and done into Englyshe by Richarde Eden. Newly set in order, augmented, and finished by Richarde VVilles. ¶ Imprinted at London, by Richarde Iugge, 1577. Cum Priuilegio.”

The Editor of this Work, in the dedication to the Lady Bridget the Countess of Bedford, makes the following observation.

“This Volume divided be (P. Martyr, of Angleria, in the Dutchey of Milan) into eight decades, after the Greeke worde, so calling the sundry parcels thereof, for that eche one conteyneth in it, ten particuler bookes or chapters. R. Eden our countreyman dyd into Englysh, whan K. Phillippe was in Englande,

the three first decades, and the fourth also, though under a wrong title, according to the Dutche printers edition, wherein the fift, sixte, seuenth and eight decades were lefte out. He translated moreouer Gonzales Ferdinandus Oniedus breuiary of the West Indies, and gathered together out of many myghty and huge workes, some other pretty pamphettes concerning the Spanyards and the Portugalles voiaiges into the late discovered lands, adding thereto certeine discourses of the North partes. These his aforesayde doinges, as fewe mennes workes at the first come exactly abrode, this paynefull translatour mynded, if not to amende, at the least to augment by puttyng thereunto in English Lewes Varrmannus Navigation into Egypte, Arabia, Siria, Persia, and India, with our Merchantes, Muscouian and Persian trauelles: but death preuented his purpose, not suffryng him to accomplish his desire.”

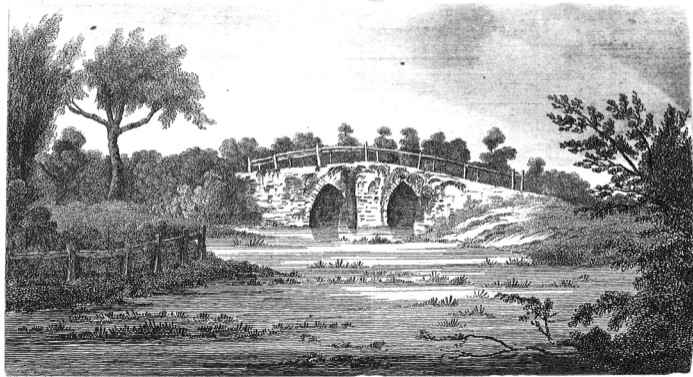
Quære? If the Reverend Robert Eden, who was appointed Archdeacon of Winchester in 1743, and installed as a Prebendary of that Church in 1749, was also any relation of the descendants of John Eden of Durham!

Yours, &c. R. S. A.

Mr. URBAN, *July 3.*

I IN the notes to the fifth canto of Rokeby there is a trifling error in styling the Lord Primate Rokeby, the *Right Reverend* Richard Robinson; *Most Reverend* is the style of an Archbishop. How did the Rokeby estate pass from the Rokebys to the noble family of Robinson: was it by marriage or purchase? The first of the Robinson family seated at Rokeby appears to have been William Robinson, who died in 1643, and was interred in the Chancel of Rokeby church; he paid a composition-fine for not accepting the honour of knighthood at the coronation of Charles I. This William Robinson was the only son of Ralph Robinson by Agnes, daughter and coheir of James Phillips, of Brignal, esq. and grandson of William Robinson, of Kendal, co. Westmoreland, a younger son of William Robertson, or Robinson, seventh Baron of Strowan, in Scotland. Lodge is silent as to the marriage of William Robinson, of Kendal, but I think some of the Peerages state him to have married into the family of Rokeby. By which of the Robinson family was their antient estate of Rokeby alienated to Mr. Morrill? G. H. W.

Mr.



Mr. URBAN,

July 1.

WITH this you will receive a view of King Stag *Bridge*, in the parish of Pulham, co. Dorset, (See *Plate II.*) so called from the following occurrence in a Royal Hunt, as narrated by Coker, the ancient Historian of Dorsetshire :

“King Henry III. having disported himself in the forest of Blakemore, he spared one beautiful and goodly white hart, which afterwards Sir Thomas de la Linde, a neighbour gentleman of ancient descent and special note, with his companions pursuing, killed at this place. The king took so great indignation against him, that he not only punished them with imprisonment, and a grievous fine of money, but taxed their lands, the owners of which yearly ever since until this day pay a round sum of money, by way of amercement, into the Exchequer, called White Hart Silver, in memory of which this county needeth no better remembrance than the annual payment; and the forest for some time lost its antient name, and was called the Forest of White Hart.”

Yours, &c.

T. R.

Mr. URBAN,

N. C. Staffordshire,
May 6.

AUDLEY Parish is situate in the North Division of the Hundred of Pirehill in the County of Stafford, and comprises Seven Townships; viz. *Audley, Bignall End, Eardley End, Helmer End, Knowl End, Park End, and Talk.* The village of Audley is about four miles to the N. W. of Newcastle under Line.

The Population of the Parish, according to the Return made in 1811, was 2,618 inhabitants (1,355 males and 1,263 females), and the number of Houses 475.

Coal abounds in this parish; and the Collieries afford employment to a considerable part of the poor, whose wages per week for each man, in the places where I made the enquiry, on an average are about 18 shillings. Such as take their work so much per yard, will earn an increase of six or seven shillings per week each man.

The price of coal varies according to quality and situation. About a mile or two from the Village of Audley, at Alsager Bank, Bignall End, &c. it is sold from 8s. to 9s. a ruck; each ruck varying from 25 to 30 cwt. in weight, and being in dimensions at

GENT. MAG. August, 1813.

some pits a little more than two cubical yards. At another pit, a ruck was stated to be eight draughts, *i. e.* eight times the quantity contained in the utensil or vessel in which the coal is raised from the pits.

THE CHURCH.

Audley Church is a stone building, situate in the midst of the Village; and consists of a Nave, a North and South Aisle, a Tower at the West end, and a Chancel at the East end of the Nave. In the interior, the Nave is separated from each side aisle by five pointed arches. The seats in both aisles and nave are pews of an uniform construction, and have the appearance of being newly made. An antient gallery is at the West end of the Nave, which, it is said, formerly belonged to the old Church at Newcastle-under-Line, and will hold about 80; the whole church, I guess, will contain about 800 persons.

On the North side of the partition, between the Nave and Chancel, is the following inscription, in capital letters, carved on wood:

“*Quum time, Regem honorate, Domine saluum fac Regem.*”

The Lord's Prayer, Decalogue, and Creed, are well printed on tables, neatly decorated, at the East end of the Nave, over the entrance into the Chancel; on the South side of which entrance is the *Reading Desk* and *Pulpit*.

In the South wall of the Chancel are three stone seats and a piscina, in niches with trefoil heads. These seats, as in other churches, have a gradual ascent in height from the ground, the nearest to the East wall being the highest seat.

MONUMENTAL INSCRIPTIONS.

In the Chancel, on the South wall, on a brass plate, near to a small door of entrance,

“*Reliquiæ Radulphi Henshall, Pharmacopolæ Londinensis, hunc locum juxta sunt depositæ; sexto die Julii obiit anno Dom' 1735, atque ætatis 44.*”

Within a niche in the opposite wall, on a plain altar-tomb, about half a yard in breadth, is a recumbent figure, in cap and surplice, above which are fixed two brass plates, the first inscribed in capital letters:

“*You Scholars raysed have this Picture here, [you fear. Apply your Books, and see that God E V.*”

On the other, in capital letters :

" Hic Imaginem Edvardi Vernon (Dinarum Literarum Professoris) videre licet; qui Scholæ Publicæ, Librariæ, Pavimenti, Fontis Com'nis, ac Pauperum Tunicarum Primvs Fvndator ac Donator fuit. An^o D'ni 1622."

This tomb is inclosed by a plain wooden palisade.

Within the rails of the altar, on the floor, on a brass plate, in capital letters :

" Here lyeth the Bodies of William Abnet, Gent. and Anne his wife, the which William died y^e 24th of Septem^r in Anno Do'ni 1622."

A stone slab on the floor of the Chancel is inscribed to the memory of the Rev. Joseph Wishaw, Vicar of Audley, who died April 3, 1721, aged 51.

And another to the memory of Joshua Stonbwer, Vicar, who died Jan. 12, 1790, aged 53.

On an altar-tomb at the East end of the Nave, near to the North aisle, is a recumbent effigy in armour, with a lion at his feet. No inscription is visible; but, according to tradition, it is said to represent Broughton Delves, esq. an armour-bearer to Lord Audley, or his Brother, in the reign of Edward III. *

On a mural monument in the North aisle :

" Near to this place is interred the Body of Elizabeth, eldest daughter of Thomas and Mary Roylance, who departed this life May y^e 25th, 1761, aged 18 years.

" In bloom of Life by cruel Death here's laid

To rest in peace a much-lamented Maid.
To Nature's choicest gifts her goodness join'd

All social Virtues that adorn the mind.
To mournful tears such merit gives relief;
Sweet consolation to a Parent's grief.

Thrice happy now, her Soul exalted knows
The Joy which from habitual Virtue flows.
Then let our Minds aspire to Heav'n
above,

So shall we gain eternal Peace and Love.

* Apedale, about a mile or two to the South of Audley, is said to have been the residence of this family. The remains of a foss are now to be seen there; but the place consists of only two farm-houses, one of which is probably on the site of the old mansion.

Mary, wife of Thomas Roylance, was interr'd 15th March, 1764, aged 61.
Thomas Roylance, Gent. died the 11th of February 1788, aged 86 years."

Arms, Azure, a tilting-spear in bend Or, impaling Gules, a falcon proper rising.

Several slabs in the North aisle are inscribed to the family of Cradock, and record the following :

" John and his wife Frances Cradock. She died Sep. 24th, 1604. He died Dec. 20, 1618.

John Cradock, Gent. died in y^e 73th year of his age, and was buried March 31st, 1705, ' To whom no man was superior in Charity and Sincerity.'

John Cradock was born at Betley, Feb. 18, 1723, and died there Feb. 13, 1745.

George C. late of Hartford College Oxford, was born July 9, 1725, and died March 26, 1755.

Charles C. A. B. late Vicar of Audley and Curate of Betley, and heretofore of Queen's College, Oxford, was born Nov. 12, 1726, and died June 22nd, 1753."

Under one of the middle arches that separate the North aisle and nave, is an altar-tomb, over which is raised a plain pointed arch, surmounted at each end and in the middle by two balls; the top slab is inscribed,

" Reliquiæ Johannis Cradock, Gen viri eximie prudentiæ et sinceritatis, integre erga omnes charitatis, magni erga suos amoris; nati Jan. 19, 1656, denati Sep. 9, 1721; hic sunt depositæ in sibi beatæ resurrectionis.

Theophila Vidua prædicti Johannis obiit Feb. 3, 1742, anno ætatis 80. Veritas, sinceritas, charitas, fidei observantia, et industria: hæc illam ornarunt virtutes."

Arms: *Cradock*, Argent, on a chert-ron Azure, three garbs Or, impaling a charge similar to the figures 3, 4, 5, 6, in Plate II. of your Number for December, 1808, page 1073, which your Correspondent Z. H. &c. noticed as being held by angels, carved as ornaments, in the Chapel founded and built by John Lane, an eminent Merchant and Clothier of Collumpton, co. Devon; and which figures are explained by another Correspondent, N. O. Vol. LXXIX. p. 16, as being a mark called by merchants and manufacturers the *Crowfoot*.

On the four corners of the whole coat on the tomb are four angels.

On a white marble tablet at one end

end of, and fixed perpendicular to the above, is inscribed,

"Johannes Cradock, vir integer vitæ, prudens et pius, obiit 7^o Feb. 1758, ann. æt. 72^{mo}."

Anastasia Coniux inculpabilis et piensissima obiit 23^o Feb. 1763, ann. æt. 75^{mo}."

On a mural marble monument on the North side of the Nave,

"This Monument is erected to the Memory of Charles Tollet, who died 23rd of June, 1776, aged 15 years. A Youth of a most promising Genius, and is happy through Mercy in Death.

Also rests the body of Catherine Tollet, who died October the 30th, 1780, aged 14 years, being the last and only hopes of Charles Tollet, Esq. by Catherine, his beloved wife."

On a distinct smaller tablet, on the lower part of the same monument,

"Near this place lies also the body of Anastasia Tollet, who died 25th of June, 1778, aged 14 years.

A most amiable disposition, remarkably ingenious, and very affectionate to her lamenting Parents."

Arms: Checky Argent and Azure, on a chevron engrailed Or, three anchors erect Azure; on a chief Gules, a Lion passant Argent.

On a mural marble monument, on the South side of the Nave:

"Sacred to the Memory of Thomas Rowley, of *Mill-End*, in this parish, Gent. who departed this Life the 4th day of February, 1779, aged 77 years.

Also in Memory of Thomas and Hannah, Son and Daughter of the above Thomas Rowley and Sarah his wife. Hannah died October the 13th, 1766, aged ten months; Thomas died October 23rd, 1768, aged 11 months.

Near this place is likewise deposited the Body of Jane Swanerton, Niece to the above Thomas and Sarah Rowley. She died December the 4th, 1744, in the 16th Year of her Age."

To the East of the above, on the same wall, on another monument:

"Here lyeth the Body of Anne Eardley, Widow of Edward Eardley, of Eardley, Esq. whome she surruived 19 years, lueing a Religious, Honourable, and truly Widow-like Life, and died the 9th of September, Anno Dom' 1676."

Arms: Argent, on a chevron Azure, three garbs Or; on a Canton Gules, a fret Or; impaling, Gules, a bend sinister Azure, between two bendlets Argent. Crest, a Goat salient Or.

The dexter and sinister sides of the above Coat are painted at the bottom of the monument, on distinct shields.

On a mural monument at the East end of the Nave, by the reading-desk:

"Sacred to the Memory of Elizabeth and Alice, the only daughters and coheirs of Edward Eardley, of Eardley, in y^e County of Stafford, Esq. who are interr'd near this place.

Elizabeth, married to Robert, Son and Heir Apparent of Sir Nicholas Wilmot, of Osmaston in y^e County of Derby, Kt., and had issue by him one Daughter, Ann, married to Robert Revell, of Carnfield, in y^e County of Derby, Esq.; and Seven Sons; viz. Robert, married to Ursula, one of y^e Daughters and Coheirs of Sir Samuel Marow, of Berkswell, in the County of Warwick, Bart.; Nicholas to Sarah, Daughter of Joseph Lloyd, of London, Esq.; Edward unmarried; John to Catherine, daughter of Francis Barker, of London, Esq.; Charles unmarried; Christopher to Ann, Sister to George Mountague, Earl of Halifax; Henry to Catherine, daughter of Christopher Dawson, of Arthington, in y^e County of York, Esq.

Alice died unmarried June 27, 1713, ætat. 66.

Elizabeth died May 11th, 1715, ætat. 70. Erected by all y^e Childers of Elizabeth then living, (Nicholas and Henry being dead,) who were her Executors, in Remembrance of such eminent Examples of Piety and Virtue, 1716."

Arms: Azure, on a fess Or, three escalops Argent, between three Griffins' heads erased of the same; impaling, Argent, on a chevron Gules, three garbs Or, and a canton Gules, bearing a fret Or.

This Coat is at the top of the monument; and at the bottom is the sinister side of the same Arms on a lozenge.

Near to the above, on a brass plate, fixed on an altar-tomb in the Nave:

"Ici gist mons. Thom's d'Audeley chivalier fra mons. James d'Audele seigno' de helegh de rouge chastell q' morult le xxiv de Januar l'an de gre' M^oCCCLXXXV qui uit: de q' alme dieu p' sa pite eit merci. Amen."

Above the inscription, on a distinct brass plate, is the figure of the knight, in armour.

(To be concluded in our next.)

JUNIUS.—*Stat nominis umbra.*

“Genius and art, Ambition’s boasted wings,

Our boast but ill deserve. A feeble aid!
Dædalian engin’ry! If these alone
Assist our flight, Fame’s flight is Glory’s
fall. [high,

Heart-merit wanting, mount we ne’er so
Our height is but the gibbet of our name.
A celebrated wretch when I behold,
When I behold a genius bright and base,
Of towering talents and terrestrial aims;
Methinks I see, as thrown from her high
sphere,

The glorious fragments of a soul immortal
With rubbish mix’d, and glittering in the
dust.”

YOUNG.—*The Complaint, VI. 259.*

Mr. URBAN, *Chelsea, Aug. 6.*

IN “An Essay on certain points of
resemblance between the ancient
and modern Greeks,” written by the
Hon. Fred. Sylv. North Douglas, oc-
curs a passage, which, in my humble
opinion, represents not unaptly the
state of uncertainty in which the
Junius question is placed:

“At Athens I remained three weeks,
during which time I was able to see
Marathon and Egina, the latter place hav-
ing been rendered particularly interesting
on account of the statues recently discover-
ed there by Mess. Cockerell, Foster, &c.
These pieces of sculpture were dug up
in the course of some excavations which
those gentlemen were making, in order
to ascertain the proportions of the tem-
ple of Jupiter Panhellenius, (the Παντος
Ἑλλανος Βωμός,) mentioned in Pindar,
Nem. Od. V.—The *ingenuity* of the *liter-
ary* of Greece has been employed in
conjectures,” &c. &c. &c. pp. 18, 19, 20.

The Statues, and the Letters of Ju-
nius, are fine relics; but, *without a
name*, fine as they are, the public
curiosity is not satisfied by them, it
seems.

For my own part, Sir, I could be
content to view and admire these
works of art, and not attempt to fa-
ther them upon any celebrated artist.
As *MODELS OF COMPOSITION*, indeed,
they may still alike command our re-
gard; but the subjects of both are
now to us matters of little compara-
tive moment. The Statues are only
valuable as studies of anatomy; the
Letters are only valuable as patterns
of language.

I have not the honour of knowing
Mrs. Serres; but she will permit me
to declare myself a friend to clerical

decorum.—*A friend to clerical deco-
rum must hope that no Clergyman was
Junius.*—Permit me to give some
reasons why I make this assertion;
they solely apply to character.

Junius was a disappointed political
Drawcansir. He was a man of pow-
erful intellect, of fine imagination,
shrewd judgment, and great acquisi-
tions. But he was a man of fierce
and implacable resentments, withal;
a man, envious, malicious, cruel, and
unjust: a man, whose courage was
problematical, whose honour was all
profession, whose morality was false,
whose religion was gross impiety.
In the furtherance of his dark and
dangerous designs, he burst impetu-
ously through every social barrier of
our common humanity; so that he
might but stab his victim to the heart,
he leapt with equal contempt upon
the throne of his King, or the altar
of his God, to strike the ministers of
either power. Like the savage hyæna,
he prowled in the obscurity of night,
and, with stern mockery of sentiment,
wept, and *whined*, and *sarled* over
the mangled limbs of his prey. De-
tection startled, whilst resistance ap-
palled him. Round Sir William
Draper he sculked and crouched and
shewed his fangs; from the Rev. John
Herne Tooke he fled outright. *His
words were smoother than oil, yet
were they very swords.* His pen was
a stiletto: his ink was poison. He
is, now, dead; and equally indifferent
to human praise or human censure!

Mr. Urban, Junius cannot have been
a solitary individual. Even were he
the admirable Crichton, Sir, Crich-
ton himself must have been *over-
tanto impar*. It was indispensably
necessary that many contributions
should furnish his political armoury.
Malagrida might possibly have pre-
pared the steel and the venom, but
the weapon of death was hurled by
another arm.

Allowing the claim of glory, to
what does the meed amount? Alas!
to this sad result. That a nobleman,
or a party, drew up malignant charges
and accusations, and consigned them
to a needy unprincipled scholar, who
tempered and fashioned the mass into
shape, and gave it dreadful splendour.

Poor, at best, is the applause of
fallible mortality; heavy is the guilt,
and base the treachery, by which ap-
plause

please has herein been attained. The "God bless your honour!" from the lips of one pauper relieved is worth it all.

Yours, &c. PHILO PROMUS.

Mr. URBAN,

THROUGH the medium of your Miscellany, permit a very old Correspondent to suggest a few Corrections for the next edition of Beatson's Index.

Vol. III. p. 138, read Sir John de Courcy (*Baron of Stoke Courcy, in England.*) P. 139. for *Armory* read *D'Amory*; for John read David de Barry. P. 141. for Edward read *Sir Christopher Plunkett*; for *Cosack* read *Cusack*; read *sir Rowland Fitz Eustace, Lord Treasurer of Ireland.* P. 142. read *Lord James Butler, Lord High Treasurer of Ireland, eldest son of Pierce, 8th earl of Ormonde and Ossory*; read *Edmund Fitzmaurice, eleventh lord Kerry*; the first Lord Dunsany was not named Robert, he was *sir Christopher Plunkett, knt.*; the date of the Barony of Dunsany is 1490, and it should be placed first in the list of creations by Henry VII.; the first Lord Louth was *sir Oliver Plunkett, knt.* he was created *Baron of Louth, omit of Louth Hill.* Read *sir William Birmingham, knt. Baron of Carberrie, in the County of Kildare, extinct in Edward, the 2nd lord.* N. B. he was not the son of Lord Athenry. Read *Bernard Fitzpatrick, (Chieftain or Prince of Upper Ossory) Baron of Upper Ossory, in the County of Tipperary.* Read *Con O'Neil, Chieftain or Prince of Tyrone, Earl of Tyrone.* Read *Murrough O'Brien, (Prince of Thomond) Earl of Thomond, for life, and Baron of Inchiquin, to him and his heirs male: Donogh O'Brien, (nephew of Murrough, Earl of Thomond, Baron of Inchiquin) Baron of Ibrackan, &c. &c.* P. 143. read *Ulick de Burgh, Earl of Clanricarde, and Baron of Dunkellin*; read *Sir Richard Butler, knt. (second son of Pierce, 8th Earl of Ormonde and Ossory) &c.*; read *Donogh (not Murrough) O'Brien*; read *Daniel Macarthy (More) Chieftain of Desmond*; read *Sir William Bourke, or de Burgh, Lord Castle Connel*; read *The Hon. Sir John de Burgh, second son of Richard, second Earl of Clanricarde.* P. 144. read *Roderic O'Donnel, Chieftain of Tyrconnel*; read *Sir Arthur Chichester, Lord*

Deputy of Ireland; read *The Hon. Theobald Bourke.* P. 145. read *Sir Richard Wingfield, Marshal of Ireland.* P. 146. read *Dillon of Costello Gallen—Mellefont—Claneboye—Netterville.* P. 145, read *The Hon. Lettice Fitzgerald, (widow of Sir Robert Digby, and daughter and heiress of Gerald, Lord Offaley, son of Gerald, 11th Earl of Kildare.)* P. 147, read *Sir Oliver St. John, Lord Deputy of Ireland*; read *Magenis.* P. 148, *Barrett's country—Sherard—Killulta—The Hon. Lewis Boyle*; read *Earl of Meath, with remainder to his brother, Sir Anthony Brabazon*; read *The Hon. Roger Boyle.* P. 149, read *Connor MacGuire, (Chieftain of Fermanagh)*; read *Sir Thomas Smythe, knight of the Bath*; read *Macarthy.* P. 150, read *Lucas Plunkett, tenth Lord Killeen, Molyneux, Ernly—Ikerrin—Clanricarde*; read *The Hon. John Bourke, fifth son of Ulick, third Earl of Clanricarde, Viscount Clanmorris, in the County of Mayo.* In the creations of James, Earl of Ormond, omit "Baron of Arklow, and Viscount Thurles," his only creation was *Marquis of Ormond.* P. 151, *Clanricarde—Claneboye*; read *Hon. Thomas Preston, third son of Christopher, 4th Viscount Gormanston, viscount Tara*; read *Macarthy.* P. 152, read *Sir James Barry, knt. Lord Chief Justice of Ireland, Baron of Santry, &c.*; read *Sir Charles Coote, bart. Lord President of Connaught, &c.*; read *Richard Coote, (second brother of Charles, Earl of Mountrath,) Baron of Co-loony, &c.*; read *Castlemaine.* P. 153, read *Viscount Dungarvan by summons*; read *Theobald, second Viscount Taaffe*; read *Oliver, second Viscount Fitzwilliam*; read *Macarthy*; read *William, fifth Baron of Charlemont, Viscount Charlemont, in the County of Armagh.* P. 154, read *Murrough Boyle, (eldest son of Michael, Lord Primate, and Lord Chancellor of Ireland,) Viscount Blesinton*; read *Baron of Clanehugh*; read *Hon. Altham Annesley, (second son of Arthur, first Earl of Anglesey, in England, and sixth Viscount Valentia, in Ireland.)* read *Dawnay*; read *Viscount of Rosse.* P. 155, read *Richard Talbot, Earl of Tyrconnel, and Baron Talbot, extinct in 1691: this nobleman was created Duke of Tyrconnel in 1688, by King James, after his abdication*; read *Hon. Ulick Bourke*; read *Tyaquin*; read *Clanricarde*; read *Dame Elizabeth Petty,*

Petty, (widow of Sir William Petty, knt. and daughter of Sir Hardress Waller,) Baroness of Shelburne, in the County of Wexford, for life; read Sir George Hewitt. P. 156, read Godert de Ginkell, (*Baron de Ginkell, in Holland*); read Hon. Charles Butler, (brother of James, second Duke of Ormonde) — Earl of Arran, Viscount Tullogh, and Baron of Cloughgrenan; read Sir Scrope Howe, knt.; read James Hamilton, (sixth Earl of Abercorn, in Scotland,) Viscount Strabane, and Baron of Mountcastle. P. 157, read Fermanagh; read Michael de Burgh (eldest son of John, 9th Earl of Clanricarde) — Baron Dunkellin, by summons; read eldest son of *Chambre*, fifth Earl of Meath. P. 158, read Hon. George Cholmondeley (brother of Hugh, Earl of Cholmondeley, &c.; read Alan Brodrick, *Lord Chancellor of Ireland* — Baron Brodrick of Middleton, &c.; read Hatley; read Percival; read Richard Fitzpatrick — Tullamore. P. 159, read Alan Brodrick, *Lord Brodrick*; read Matthew Aylmer, *Rear Admiral of the Fleet*. P. 160, George Carpenter, *Lieutenant General of his Majesty's Forces*; read second son of Christopher, Lord Barnard, in England; omit *Sir* before Thomas Gage: he was not a Baronet at the time of his creation to the Irish honors; after "Viscount of the County of Tyrone," add *he having married the Lady Catherine*, only daughter and heiress of James De la Poer, Earl of Tyrone. P. 161, read Thomas Fitzmaurice, *twenty-first Baron Kerry*. P. 162, read Rochfort. P. 163, read *Lady Elizabeth Villiers*, (only child of John, Earl Grandison); read *Ikerrin*. P. 164, read *Masse-reene*. P. 165, read Earl of Thomond; read Tullamore; read *Ellis Agar*, Dowager Baroness *Athenry*, Countess of Brandon, in the County of Kilkenny; read Thomas Birmingham, *twenty-second Lord Athenry*. P. 166, *Dangan Castle*; read John Browne. P. 167, *Hatley*. P. 168, read *Savile*; N. B. the title of Viscount Mount Cashell was not conferred in 1764, it was granted in 1766; read Right Hon. Arthur Trevor (*brother of the Viscount Hillsborough*); read Right Hon. John Gore, *Lord Chief Justice*; read *Hercules Langford*; read *Bective Castle*. P. 169, read Baron *Gilford*; read Countess Grandison of *Dromand*; read John Browne — James Hewitt —

Viscount *Bellisle*. P. 170, read *Lut-trell*; read *Peniston*; read *Molyneux*, Viscount *Molyneux*; read *High Ra-ding*; read John Browne; read *Branden*; read *Bellisle*. P. 171, read *Thomas Vesey*; read *Abbeyleir*; read *Philipps*. P. 172, read *William Ed-wardes*, (*cousin and heir of Edward Henry Rich*, last Earl of Warwick and Holland, and Baron Kensington, in England) — Baron Kensington; read *Lyttelton*; read *St. Leger St. Leger*. P. 173, read *Pierpoint*; read *Peniston*; read *Mayo of Monycrower*; read *Right Hon. James Dennis*, *Lord Chief Baron*. P. 174, read *Francis Mathew*; read *Christian Hely Hutchinson* (wife of the Right Hon. John Hely Hut-chinson, *Secretary of State*), *Baro-ness Donoughmore*, &c. &c.; read *Penrhyn*; read *Right Hon. John Scott*; read *Plunkett*. Page 175, after "Earl of Longford," omit "of the County of Longford"; read *Maude*, bart. (*brother of Thomas, Lord de Montalt, deceased*), *Baron de Montalt*, &c. P. 176, read *Right Hon. John Fitzgibbon*; read *John Smyth de Burgh*, Earl of *Clanricarde*; read *Glerawly*, &c. with remainder to his brother the Hon. *Richard Anne-ley*; read Earl of *Carysfort*, in the *County of Wicklow*; read *Right Hon. Hugh Carleton*, *Lord Chief Justice of the Common Pleas*, — *Baron Carleton of Anner*; read *Right Hon. William Edeu*; read *Sir John Browne*. P. 177, read *Charles Totterham*, *Lord Loftus*; read *William Cecil Pery*; read *Margaretta Foster*, (wife of the Right Hon. John Foster, *Speaker of the House of Commons*), *Baroness Oriel*, &c.; read *Right Hon. Alleyne Fitz-herbert*; read *Donegall*. P. 178, read *Sarah Cavendish*, (*wife of the Right Hon. Sir Henry Cavendish, bart.*); read *Francis Bernard*, of *Castle Bernard*; read Earl of *Clonmell*, in the *County of Tipperary*. P. 179, read *Charles Agar*, *Lord Archbishop of Cashel*, &c. &c.; read *Right Hon. Barry Yelver-ton*; read *Viscount O'Neil*. — N. B. among the creations of 1795, there is an omission of *Laurence Harman*, *Lord Oxmantown*, created *Viscount Oxmantown*. P. 180, read *Vanneck*; read *Cuninghame*; read *Cuff*. P. 181, read *Tullamore*; read *Allanson Winn*; read *Donoughmore*; read *Margaretta*, *Baroness Oriel*. P. 182, read *Ffrench*; read *Castle Ffrench*; read *Castle Rosse*; read *Hon. Clatworthy Rowley* (brother

brother of the Marquis of Headfort, and nephew of Hercules, Viscount Langford, deceased); read Right Hon. Lodge Morres; read Baroness Dufferin and Claneboye of Ballyduffery. P. 183, read Dunalley; read Clannorris. P. 184, read John Denis; after Marquis of Sligo omit in the County of Sligo; read Donoughmore; read Castlerosse; read Clannricarde; read Tullamore. P. 185, read Hon. William Waldegrave, Admiral in the Royal Navy; read Right Hon. John Toler, Lord Chief Justice of the Common Pleas; read Baron Ashdown; read Earl of Rosse. P. 186, read 1810. John Prendergast Smyth, Baron Kiltarton, in the County of Galway, with remainder to his nephew, the Right Hon. Charles Vereker. - 1812, Right Hon. William Handcock, Baron Castlemaine, with remainder to his brother Richard Handcock, esq. - Right Hon. William Beresford, Lord Archbishop of Tuam, (son of Marcus, Earl of Tyrone, and brother of George, Marquis of Waterford) Baron Decies, in the County of Decies, of Waterford. P. 176, read Viscount Cloanell in the county of Tipperary.

"Infelix operis summa quia ponere totum [ponere curem, Nesciet: hunc ego me, si quid communis magis esse velim, quam naso vivere pravo [pillo." Spectandum nigris oculis nigroque ca-

HORATIUS de Arte Poetica.

Mr. URBAN, Stratton, July 16. IN the absence of my friend A. H. C. Esquire, I intend to reply to your Liverpool Correspondent J. W., who objects to the distinction made between the words *Antiquary* and *antiquarian*. The former A. H. C. alleged to be the substantive, and the latter merely an adjective; and he most unquestionably is correct. That the adjective *antiquarian* is, through inadvertence, used * substantively, by many respectable authors, I am ready to admit; but even *Homer* sometimes nods †. That both the adjective and substantive are derived from the *Latin* word *antiquarius* we need no Ghost to inform us; but it does not follow from thence that the *English* words *Antiquary* and *antiquarian* may be used indiscriminately.

* Malus usus abolendus est.

† Aliquando dormitat Homerus.

We say antiquarian Pursuits, antiquarian Researches, &c., or the Pursuits of an Antiquary, the Researches of an Antiquary, &c.; but it would be contrary to the "*ius et norma loquendi*" to say antiquary * Pursuits, antiquary Researches, &c. because the word *Antiquary* is a substantive, and cannot be used adjectively. To us: an adjective substantively is frequently elegant in the *Latin* language, but not so in our own *mother-tongue*.

J. W., at length, pretends to reason from analogy, and mentions the words *Geometrician*, *Mathematician*, *Musician*, &c. Now, there is no sure reasoning from analogy; but if there were, what analogy is there between *antiquarian* and the words *Geometrician*, *Mathematician*, *Musician*, &c. None, except that the three final Letters in each word are the same.

The words do not resemble in this respect; *antiquarian* is an adjective, but the other words are substantives, and their adjectives are *geometrical*, *mathematical*, *musical*.

I have taken my motto from the Author to whose dogmas J. W. appeals; and I can assure J. W. I would as soon see an hideous nose between the finest black eyes as a sentence disfigured by the inelegant use of an adjective instead of a substantive.

Yours, &c.

G. B.

Mr. URBAN, Chelsea, Aug. 10. THE Letter inserted in your Magazine for July, p. 16, concerning the Author of the "Imitation," reminded me of having in my possession a French Translation of that work. Having consulted it with a view of resolving the three principal points which your Correspondent has stated for ascertaining its Author, I observe with regret that I can only communicate to you the title and advertisement of the best Catholic translation of that celebrated production. The Editor's Advertisement shews that, when the first edition was printed, in 1728, the same doubts existed, as now, respecting its author; but at the same time it appears clear by the same Advertisement, that it was gene-

* J. W. writes, "*antiquarian*, says your Correspondent, is merely adjective; so, I must beg leave to add, is the word *Antiquary!*"

rally attributed to Gerson, rather than to Thomas à Kempis, as the writer of the letter alluded to in Vol. XLIII. of the Gentleman's Magazine has already advanced.

What strikes me forcibly in the Advertisement is, that it is said, that the Translator made use of a Latin Edition, which he thought the most correct, having "been copied with great care from the most antient and best manuscripts." Where then were these antient Manuscripts deposited? Where did Father Morel find them? and what have become of them? These questions naturally present themselves, but they cannot with certainty be resolved.

If it was not possible to ascertain the true Author of this Work in 1728, how much more difficult would it be now, after the lapse of nearly an hundred years! Above all, when we consider the dilapidations which the Convents suffered during the French Revolution, in which it is most probable those antient MSS. existed; and I do not doubt but those mentioned in the Advertisement were deposited in the Convent of Benedictines of the Congregation of St. Maur, of which the R. P. Morel was a member.

"De l'Imitation de notre Seigneur Jesus Christ. Traduction nouvelle, avec une Priere affective, ou Effusion de Cœur à la fin de chaque Chapitre. Par le R. P. Dom Robert Morel, Religieux Benedictin de la Congregation de St. Maur. Sixieme Edition. A Toulouse: De l'Imprimerie de J. Guillemette, Libraire juré de l'Université, Grand Rûe, et vis à vis l'Eglise S. Rome. MDCCXXXVIII. — Avec approbation, et privilege du Roi."

"AVERTISSEMENT.—Le Livre de l'Imitation de Jesus Christ est si generalement estimé de tout le monde, que, tout ce que l'on pourroit dire, pour en relever le merite, seroit au dessous de l'idée, que l'on en a. C'est cette haute estime, qui a donné lieu à ce grand nombre de traductions, qui en ont été faites en toute sorte de langues, et principalement en la nôtre; chacun voulant marquer son zèle pour un si excellent ouvrage, et contribuer à le mettre en etat d'être lû et entendu de tout le monde.

L'auteur de celle ci étant un enfant de Saint Benoit, il sembloit bien naturel, qu'en traduisant ce Livre, et le donnant au public, il le fit paroître sous le nom de Gersen, abbé de son ordre, et qu'il rapportat les anciens manuscripts, et le temoignage des habiles gens qui le lui

attribuent; mais cela auroit peut-être pu renouveler des contestations, pour lesquelles il a toujours eu un fort grand éloignement, et qui interessent fort peu le public; il a crû qu'il valoit mieux le donner sous nom d'auteur, et s'appliquer à en rendre la Lecture plus agreable et plus utile. C'est ce qu'il a tâché de faire, en rendant sa traduction la plus exacte, qu'il lui a été possible, et en y ajoutant à chaque chapitre une priere, pour obtenir de Dieu la grace d'entendre et de pratiquer ce qu'il contient.

Si l'on trouve, qu'il se soit éloigné en quelques endroits, de celles qui ont paru jusques à present, c'est qu'en faisant la sienne, il s'est servi d'une Edition Latine, qu'il a crû la plus correcte, ayant été faite avec beaucoup de soin sur les plus anciens et les meilleurs manuscripts; et que dans les endroits cette edition est differente des autres."

"N. B. Le privilege du Roi pour l'impression et la publication de ce livre, accordé pour 20 années, porte la date du 23 Janvier, 1728."

1402. "Jean Charlier, dit Gerson du lieu de sa naissance au Diocese de Rheims, Docteur et Chancelier de l'Université de Paris, a travaillé sur un grand nombre de sujets de doctrine et de pieté. On lui attribue le Livre de l'Imitation de J. C. que l'on croit qu'il a fait en François."

DUFRESNOY, *Tab. Chron.* tom. II. 371.
1450. "Thomas à Kempis, Chanoine Regulier, plusieurs traités de Spiritualité, a traduit du François en Latin le Livre de l'Imitation de Jesus Christ." *Ibid.* 377.

First Edition of Thomas à Kempis' Works (supposed 1474) does not contain the Treatise De Imitatione Jesu Christi.

De Imitatione Jesu Christi, lib. II. Brixia, 1485, 12mo, Edit. Princeps. Another 1492. 12°; L. B. Elzevir, 1630, 12mo; Typ. Reg. 1640, fo.; Paris, Seb. Martin, 1657, 12mo; Paris, Barbou, 1758, 12mo.; Paris, Didot, 1788, 4to.

Traduit en François par le Sieur de Breuil, Paris, 1663, 8vo.; en vers par P. Corneille, Paris, 1658, 4to.; par Valart, Paris, 1759, 12mo.

Yours, &c. T. FAULKNER.

Mr. URBAN, July 22.
ON referring to the inquiries of "AN OLD CUSTOMER," in your Magazine for May, 1812, relative to the family of Rudyerd, of Rudyerd near Leek in Staffordshire, I am induced to state, that any communication on this subject will be gladly received, and given, by a lineal descendant, through your publication, addressed to
WOLFRIDUS.

Mr.

Mr. URBAN,
THERE can be few readers of our
 antient Dramatic Pieces but
 must have experienced some difficulty
 in ascertaining at what Theatre the
 representations were made, where the
 title-pages express the play to have
 been acted by the servants of "his"
 or "her Majesty;" or those of the
 "Prince" or "the Lord Admiral,"
 &c. &c.; and in an attempt to throw
 some light upon the subject, by a very
 considerable enlargement of the *No-*
titia Dramatica, published by the late
 Mr. Egerton, I have been led to form
 distinct articles of each theatre. Brief
 as those articles may appear, and lit-
 tle more than "brick and mortar
 history," I cannot help believing they
 derive from the subject sufficient inter-
 est to obtain a place in your col-
 umns, which I am induced to request,
 from a hope that general perusal may
 lead to discussion and information,
 with a correction of any misstatement
 of mine before they are collected in
 a volume upon the subject of the
 English Drama, which has been some
 time preparing for publication.

That such an attempt, particularly
 while treating of the earlier theatres,
 must derive considerable advantage
 from Mr. Malone's *History of the Stage*,
 cannot be doubted, and a general ac-
 knowledgment may suffice at present;
 at the same time the reading of the
 "black letter" tracts, to know what
 our ancestors read, now so prevalent,
 cannot leave a doubt that many pas-
 sages may yet be gathered from those
 works, which will serve to elucidate
 the customs of the stage, and throw
 considerable light on the infancy of
 the Drama.

Convinced of the imperfections of
 my own attempt, I am anxious to
 seek the liberal assistance of others,

and look with confidence to the infor-
 mation and suggestions of your Corre-
 spondents, whether communicated
 through the medium of your pages,
 or confided to your worthy printer,
 for

Yours, &c. EV. HOOD.

OF THE LONDON THEATRES.

NO. I.

THE FORTUNE THEATRE.—This
 Theatre stood between Golden-lane
 and White-cross street. By a con-
 tract, dated January 8, 1599, which
 Mr. Malone has printed at length in
 the *History of the Stage*, Henslowe and
 Alleyn, the actors, agreed with Peter
 Street, a carpenter, for the "erect-
 inge, buildinge, and setting up of a new
 house and stage for a play-house" at
 this place; and as the intended build-
 ing was not specified by any name
 in the contract, it becomes probable
 this must have been the first theatre
 built on that spot. The cost of erect-
 ing was £520. By the contract, it
 was to consist of three stories in height,
 containing "fower convenient divi-
 sions for gentlemen's roomes, and
 other sufficient and convenient divi-
 sions for twopennie roomes, with ne-
 cessarie seates to be placed and sett
 as well in those roomes as through-
 oute all the rest of the galleries of the
 said howse," and to have "divisions
 without and within." The "gentle-
 men's roomes" were the boxes, and
 by that title they are repeatedly men-
 tioned as early as 1609*. Twopenny
 rooms might be the part which was,
 until lately, called slips; and the area
 or yard, now forming the pit, seems
 to have been entirely open, and filled
 promiscuously by the crowd †.

The Fortune was opened by Allen,
 with the Lord Admiral's servants ‡,

* "Tis euen as common to see a bason at the Church doore as a box at a
 Play-house." *Every Woman in her Humour*, 1609. Again in Decker's *Gull's Horn-*
book, 1609.

† In the Play of *Nobody and Somebody*, 1601, it is said,
 "Somebody once pickt a pocket in this play-house yard,
 Was hoisted on the Stage, and sham'd about it."

And another trait of this portion of the auditory, occurs in the prologue to the
Hog hath lost his Pearl, acted by the London Prentices:

"We are not halfe so skil'd as strowling players,
 Who could not please here as at country fairs;
 We may be pelted off, for ought we know,
 With apples, eggs, or stones from thence below;
 In which wee leaue your friendship, if we may,
 And you shall haue a dance worth all the play."

‡ The Lord Admiral Nottingham.

GENL. MAG. August, 1813.

who

who had previously performed at the Rose, and who, in 1603, changed their patron for the gallant Henry Frederick, Prince of Wales. It has been described as a "vast theatre," and certainly continued a favourite with the publick for several years. In Albu-mazar, performed at Cambridge, 1614, Triculo says, "I will confound her with compliments drawn from the plays I see at the *Fortune*, and *Red Bull*, where I learn all the words I speak and understand not." And John Melton, in his *Astrologaster* or the *Figvre Caster*, 1620, describes the representation of the *History of Dr. Faustus**, at this theatre, as follows: "Another (he says) will foretell lightning and thunder that shall happen such a day, when there are no such inflammations scene except a man goe to the *Fortune* in *Golding-lane*, to see the tragedie of *Doctor Faustus*. There indeede a man may behold shagge-hayr'd deuills runne roaring ouer the stage with squibs in their mouthes, while drummers make thunder in the tiring-house, and the twelue-penny hirelings make artificial lightning in their heauenst."

This Theatre took fire at 12 at night on December 9, 1621, and was entirely destroyed. However, being popular, and the concern neither overburthened with the incumbrances attached to modern theatres, or the undertaking enfeebled by a divided proprietorship, it was speedily rebuilt, on an extended scale, forming "a large, round, brick building," with the figure of *Fortune* in the front, as described in *Heywood's English Traveller*, 1633:

—"a Statue, in the fore-front of your house
For euer; like the picture of *Dame Fortune*^[tuse]
Before the *Fortune* play-house."

The new theatre was opened by the *Palsgrave's* servants, who appear to have continued performing there until 1640, when they removed to the *Red Bull*. That company was succeeded by the *Prince's*, which contrived to act occasionally, notwithstanding the order made by Parliament, in July 1647, for the suppressing of Plays and Play-houses; nor did they finally desist until the peremptory ordinance of Feb. 13, 1647-8, for the dismantling of Play-houses, was issued. Amidst these contending difficulties, the rent of the Theatre falling in arrear, the Trustees of *Dulwich College* (to which Charity the Play-house had been devised by the will of *Allen*) took possession on the 21st of November, 1649; and upon the Archbishop's visitation in 1667, it was stated that the College "had been brought in debt considerably by the fall of the *Fortune* play-house †."

In February 1661, the site and ground adjoining were publicly advertised to be let for building upon, and that "twenty-three tenements might be erected with gardens;" but the proposal did not succeed, as appears by the above representation to the Archbishop of the impoverishment of the College by the falling in of the tenancy.

This theatre is mentioned on several occasions in the *Public Journals* under the title of the "*Old Play-House* in *Red-cross-street*;" and being used for a secret conventicle, was vis-

* This was one of the most popular productions of Christopher Marlow. Eight 4to editions are known: viz. 1604, 1611, 1616, 1619, 1624, 1631, 1661, and 1661.

† The noise of fireworks, and letting off chambers, or the clamour of fighting, was then introduced into almost every theatrical representation; and although not incidental to the piece, the custom was often preserved after a more vulgar manner by attaching crackers to the slops of the clown. This system fell into disuse about 1620. In the prologue to the *Two Merry Milk Maids*, printed in that year, the omission is accounted for as "the stage being reformed;" and the Author prays "for your owne good, you in the yard," will lend ears, in order to well understand and relate on returning home

—" 'tis a fine play,
For we haue in't a coniuurer, a deuill,
And a clown too:—But I fear the euill,
In which, perhaps, vnwisely we may faill,
Of wanting squibs and crackers at their tail."

‡ *Lysons's Environs*, vol. I. p. 104.

ted by the Officers of Justice, in the attempt to suppress those meetings, as late as November 1682*. E. H.

Mr. URBAN, August 5.

THOUGH long a Reader of your Repository, and possessed of it in full preservation from (what my Bookseller in his Catalogue justly called the Date of Mr. Nichols's Improvement) 1783, I had not seen, till very lately, the "Selection of Curious Articles" from the year 1731 to 1800 inclusive, as compiled on the suggestion of Mr. Gibbon, though I observed it had already reached a Second Edition. In the only Volume that has fallen in my way for a cursory view (the first), the authentic statement of the process relative to the Parliament's offer of the Crown to Cromwell, through a deputation from their body, with his demur, and desire to take time for consideration, brought to my recollection an anecdote, which I heard related on the subject, though at the distance of more than half a century. Though it did not occur to me, when I communicated to you some-time past, what, I think, you called "Remarks on Archdeacon Coxe's Memoirs of Stillingfleet," I never can forget the manner in which Mr. Neville Aldworth, when newly attaining the surname also of Neville, on his first visit to Billingbear, pointed to the Portrait of a particular Ancestor, and related a piece of History, traditional in the family:

"That was the Harry Neville, who, when taken into consultation, with others, by Cromwell, on the subject of his accepting or declining the offer of the Crown, said to him, with an uplifted arm, 'Sir! if we are to have a King again, the Stuart has the better claim.'"

As I believe you have not naturally, or by habit, an absolute aversion to the reminiscencia, or even garrulity of age, I will avail myself of the present opportunity, to convey to you one or two farther instances of recollection in that way, the result of a retentive memory, as to past matters, refreshed by recent reading; and which I wish I could, according to a friend's expression, "*sift*" somewhat after the manner of Mr. Gibbon's plan. Being,

from the circumstance of seniority and retirement, personally unknown to the very respectable Archdeacon (though indebted to the same pious Founder for education), I had some time past communicated to you some slight notices relating to his imperfect information in his "Historical Tour in Monmouthshire," where I chanced to have a degree of local and personal knowledge and interest as to an antient Priory therein described. The very entertaining and useful information therein given, with my recollection of his earlier valuable publications, has occasioned my recurring to some of them, with which the scenes of youth and the "genius loci" seem to give humbler men a connexion even with Statesmen. Mr. C. appears to have had a particular opportunity to obtain anecdotes relative to Wm. Shippen, who bears so considerable a character in the History of the Walpole Administration. I remember to have heard, nearly fifty years past, from a Gentleman then advanced in age, an anecdote of him perhaps worth recording.—When passing down the steps of the House of Commons, he was met and addressed by the then Duke of Grafton—with "How doest thou do, Old Jacobite?" He is said to have answered: "A Jacobite! my Lord Duke! that is a hard word to a man who has taken the Oaths to the Government; but I own, my Lord, I do revere the Royal image, how basely soever stamp't."

I know not whether I should communicate to you a third anecdote, which has recurred to my recollection when reading lately the very excellent publication by Mr. Wilmot, "The Life of Bishop Hough." The Editor has given an occasional trait of his Lordship's good-humour; a specimen of which I remember to have heard almost as long since as either of the former, from a Baronet, who had married a grand-daughter of Sir Jonathan Trelawny, Bishop of Winchester, and who was relating it, as newly told him, for the amusement of his lady.

An aged Clergyman, from a distant part of the kingdom, having occasion to visit London, where he had not been since his Oxford contemporary

* It then had avenues to both Red-cross Street and White-cross Street; a circumstance that, in several instances, enabled the preachers to escape from their pursuers.—A View of the Theatre is inserted in the *Londinia Illustrata*, No. 11.

had been advanced to the Mitre, thought he would take the opportunity to renew his acquaintance with his Lordship.—The Hackney Coachman, whom he directed to the Bishop's at Chelsea, happened lately to have set down a fare at the Bishop of Worcester's, who had a house at Chelsea in his latter days. The Clergyman endeavoured in vain to renew his acquaintance with the Bishop, notwithstanding the little recollection either had of the person of the other. At last he ventured to allude to some early Oxford pranks, which quickened Bishop Hough's conjecture, and made him ring his bell, saying to a Gentleman present, "Oh, oh! now I understand it—it is a mistake;—perhaps, Sir, you meant the Bishop of Winchester, not Worcester:—the Palace is in another part of the town."

Yours, &c.

E. J.

MR. URBAN,

Aug. 3.

RELYING upon your usual impartiality, I request the insertion of the following remarks on two Articles on the British and Foreign Bible Society in your Magazine for June and July. Your Correspondent R. C. in that for June, (for the piety of whose letter I feel great respect,) has, it appears to me, very little to alter in his sentiments upon the Bible Society, in order to become a very hearty friend to it. He approves the design entirely (for his limitation is only hypothetical, and is no doubt strictly attended to in practice), but objects to the constitution. Many before R. C. have done the same; but I believe that the ground that he takes is in some measure new, or at least that some of his remarks, as he has supposed, have not been anticipated; for although I have read every pamphlet that has been written against the Society, yet I do not remember that any other antagonist has compared the whole body of Dissenters to Heathens and Idolaters, and given that as a reason why he could not unite with them in giving the pure Word of God. In his first two authorities from Scripture, he compares his refusal to cooperate with Dissenters to Zerubbabel and Nehemiah refusing to permit the idolatrous and persecuting enemies of the Jewish Church to prevent the building of the Temple and City of Jerusalem under pretence of assisting

them. The motives of both are sufficiently obvious; and their offers were refused, not merely because they were idolaters, but because their insidious offers of service were well known to be made with intent to hinder and not to advance those buildings. The injunctions and examples of the Apostles are then quoted by R. C. to avoid keeping company with Hereticks; but is R. C. prepared to call all classes of the Dissenters from the Church of England Hereticks? I suppose he will answer, that Socinians and Unitarians are: then why not confine his charge to them? and why not first prove that either the Socinians as a body, or even large numbers of Socinians, have joined the Bible Society, and are eagerly engaged in persuading the mass of the people to receive the whole Bible as translated and printed by Authority, and to read it and compare all that they hear with it, to receive the whole of the Bible, and consider that as the standard by which all human opinions are to be examined and compared? I believe that it will not be found, that they are so generous as thus to give up their fundamental opinions and universal practice out of compliment to the Bible Society; but so far as they do, so much the better; and I could wish that more of them would do this, aye, that all of them would do so. But if he still objects to unite with any individual differing from him upon very important points, in the prosecution of pious objects, I would ask him, is he quite sure that he may not be co-operating already with some who hold those very tenets, and for these same purposes? In the two venerable Societies which he has justly praised, does he really believe that they all of them hold with him in every important point of doctrine? It may perhaps be answered, that, by the constitution of those Societies, great care is taken that no individuals shall be admitted whose characters are not vouched for; and that thus a secret enemy to the true faith can meditate no mischief without exposing himself in time to prevent it. I reply, that the object of the Bible Society being simple, and clearly defined, no one can possibly introduce any heresy, or any extraneous propositions; therefore, this latter Society is more strictly guarded than any other religious society is, or can be, from perversion or alteration:

alteration; from those who would alter, expunge, or add to any part of the sacred volume, or who would attempt to propagate heresy under pretence of giving the sacred Scriptures. I hope that R. C. (for whom I beg again to express unfeigned respect) will excuse me when I say, that it would have been more ingenuous to have used the word *Dissenter* instead of *Socinian* in the latter part of his letter; for, as it stands at present, it is calculated to make your readers believe that all the Dissenters belonging to the Bible Society are Socinians; or at least, while his reasoning applies only to the latter, many will all along suppose that it applies equally to all Dissenters. All the rest of R. C.'s remarks have been answered so often, and the impossibility of any danger arising to the Church, from the constitution or objects of the Bible Society, asserted and proved, by men who love the Church as much as R. C. does, that I consider it quite superfluous to add any thing more; I therefore proceed to notice the discoveries and alarms of your other Correspondent, "An Englishman."

John Bull has been often accused of credulity, and of a tendency to indulge needless alarm; therefore I am disposed to allow the propriety of his signature; but I fairly confess, that I was not prepared to expect, that any Englishman of this age could believe that a Society only seeking anxiously to distribute the Word of God, have been only working all this while in order to introduce Popery. This is an attack least of all expected. That the opposers of the Bible Society have been joyfully hailed by the Roman Catholics as their friends and fellow workers, is well known to all, who know what is going on in the religious or literary world (see the Letter of the Rev. P. Gandolphy to the Rev. H. Marsh); and that some of the advocates of that Society have accused its adversaries of using Popish arguments, against the free and unshackled distribution of the Bible, is also well known to those who have read the controversy between them: but that, all on a sudden, the Bible Society should become an engine for the propagation of Popery, is truly astonishing. I have been accustomed to hold the old-fashioned opinion, that the surest way to oppose the corruptions

of that corrupt Church was, to distribute the Bible every where, and among all persons; for this simple reason, that if you succeed in getting men to read the Bible as the Word of God, they will soon discover that many of its precepts are directly against the practices of Popery, and that many doctrines and practices held necessary to salvation by the Roman Catholics are not to be found at all in the Bible; but now it appears, that if any person favourable to Catholic Emancipation be found among the patrons of the Bible Society, they will be accessory to the propagation of Roman Catholic doctrines. I suppose, by the same precious logick, which was used some time ago, to prove that if a Socinian gave a Bible to a man, that man would infallibly become a Socinian by reading it; if a Baptist, a Quaker, an Independent, &c. gave Bibles, they would be accompanied with some secret influence, which would certainly transfuse the notions of the giver into the mind of the receiver. But "the Patrons of the Bible Society are now exerting themselves for what is called Catholic Emancipation." Does he mean all the Patrons? or that some men, whose names may be found among the Patrons, are friends to that measure? I will not stop to inquire how far a man may be a friend to the Church, and yet support that side of the question; nor how many Societies (including our two Universities) there are in England, which have two parties among them, one in favour of it, and the other against it. I suppose that "An Englishman" will not give the writer credit for his heartiness in his opposition to that measure, when he declares that he has laboured in the cause, and yet believes that a man may differ from him in that point, and yet be a good Protestant and a good Churchman.

But I will refer him to a few facts: The late venerable Granville Sharp, with whose name every thing that is excellent in Religion, Literature, and Philanthropy, has been associated for half a century, was the Chairman at the first meeting that was held for the formation of the Bible Society; and he continued to be one of the most zealous, active, and effective supporters of it to the close of his honourable and useful life; as he may learn by a resolution to that effect recently published