

lished by the Bible Society. The same G. Sharp was Chairman of the Protestant Union; whose papers have probably done more to open the eyes of Protestants, as to the real nature and extent of the Roman Catholic claims, than any publication of the present time; and whose questions to the Catholic Board, founded on their published Resolutions, were complained of in the House of Commons as calculated to do them much injury, coming too suddenly upon them, they having not had time then to answer them; but they have not yet been answered by them, *and never will*.

That other active Patrons and supporters of the Bible Society associated with Granville Sharp in the Protestant Union, it is fair to presume; though, as their names have not been published, it is impossible for me to satisfy your Readers' curiosity on that point.—Still farther to shew how wide are the views and feelings of the Bible Society from those of the Roman Catholics, I beg leave to refer your Correspondent to a book lately published, entitled, "Correspondence on the formation, objects, and plan, of the Roman Catholic Bible Society;" perhaps the most curious document, and most satisfactory exposition of the present state of the opinion of the Roman Catholic Clergy, respecting the Bible, and of the extent to which they wish it to be concealed, in existence. He will there find, that he himself is not a more determined enemy to the design and constitution of the Bible Society than they are; and that they anticipate the ruin and downfall of their Church from such a Society with equal sincerity, and (in the opinion, I should hope, of most of your Readers) with far greater ground for their fears, than he has that of the Church of England.—I might easily add many facts, which would illustrate and confirm what I have advanced; but, for fear of occupying too many of your pages, I forbear: I only add, as one fact that has come under my own observation for some years, during a close connexion with the British and Foreign Bible Society, that I have seen a much nearer approximation to the Church, both in language and sentiment, among the Dissenters who have joined the Society; and that the individual, who now addresses you, has had his attachment and veneration

for the Church, in whose forms and doctrines he was educated, much increased and established during that time—an effect which he has also observed in others.—And he will venture to add, that if the Bishops, Clergy, and Members of the Church of England, had acted in a different manner than they have done, and had generally kept aloof from this excellent Society on account of such reasons as those advanced by "An Englishman," that they would have incurred, and justly incurred, the severe reprehension of all who feel a desire to extend the knowledge of our God and Saviour Jesus Christ, by sending his own Word among all nations, languages, tongues, and people;—and our venerable and excellent Church would have lost ground in the hearts and affections of all good men both at home and abroad.

Yours, &c.

D. N. N.

. We have received a considerable number of Letters on the same subject; but have selected this as combining the substance of all the others.

Mr. URBAN, *Hartford, near Morpeth, Aug. 5.*

I FOUND, soon after I had sent my last Letter, that I had committed an error in asserting that the West end of Westminster Abbey is a part of the old building by Edward the Confessor; for, though it was permitted to stand when the Church was re-built, temp. Henry III. it was not long after removed. The writer of the "Graphic Description," not satisfied with praising the Saxons at the expence of the Normans, must sacrifice them also to the English; for he says, "There is not the least evidence of any building being erected in England by the Normans, with circular arches, for which they had not before their eyes a model of English or Roman execution." By English I suppose he means Saxon; for the name of English, I believe, was never given to this nation till long after the Anglo-Saxons were conquered by the Normans. As a farther proof of the Saxon origin of the present Cathedral of Peterborough, he tells us, that "Mr. P. Andrews presented above fifty Saxon coins to the Antiquarian Society, which were found at Peterborough." And so, because there was once a Saxon Cathedral there, which nobody ever denied, there never was any

any other—commend me to this for an argument above all I ever heard.

In the Second Number of the "Graphic Description," the writer supports the same opinion (as in the former) respecting Lincoln Cathedral, which is a much more undoubted specimen of Norman Architecture than even Peterborough; for the evidence of the greater part of that which is now standing being built by a Norman prelate is not to be controverted: but I have forgot to notice another curious argument by which the Gentleman attempts to get rid of the direct evidence for the Norman origin of the present Cathedral at Peterborough. A Monkish Historian tells us, that in the year 1117, Abbot de Sais "inchoavit novam ecclesiam, et jactavit fundamentum;" but this historian, he says, is unworthy of credit, because he affirmed that he saw the arm of St. Oswald unwithered after 487 years! And so a man who believes in a miracle, is not to be credited when he relates a fact: this is at least a bold method of argument, if it is not ingenuous.

The direct evidence for the Norman Architecture of Lincoln Cathedral is the circumstance of the Bishoprick being founded, and the Church built, by the advice of Remigius, a Norman prelate, who came to England with the Conqueror; but this the gentleman found was not to be permitted to stand, and therefore he boldly goes to work to get rid of the Norman origin of this Bishop and Architect; and for this purpose he quotes a passage from the Chronicler Brompton, which is originally to be found in Matthew Paris, at the very commencement of his History, where, in describing this Norman, he says, "Erat iste Remigius staturâ parvus, sed corde magnus; colore fuscus, sed operibus venustus." From the word *fuscus*, the writer ventures to deny that Remigius was a Norman; for, says he, "the Normans of that age were neither black nor swarthy: from the colour and name of Remigius, if we are not justified in pronouncing him an Italian, we may at least affirm he could not be a Norman." This is argument with a vengeance! "The splendid edifice of Remigius has long been considered the most unequivocal testimony of the genius and skill of Norman builders; but, if its author was not a Nor-

man, as we have shewn, it is a gratuitous assumption destined to detract from the merit of Englishmen, and deny the truth." "As we have shewn;"—how have you shewn it, Sir? But it is wasting time to answer such arguments; they answer themselves. The edifice of Remigius, which was finished by Bloet, was nearly burnt down in 1124. The present Nave was built by Alexander, another Norman, and the greatest part of the remainder by Hugh the Burgundian.—Having now shewn the futility of this Writer's attempt to get rid of Norman Architecture, merely because he hates the Normans, I have only to remark, that this hatred arises from a very pitiful and illiberal spirit. The Writer, as may easily be seen, is a very violent and injudicious friend of liberty, both civil and religious; and therefore he cannot bear the name of a Norman, nor of a Roman Catholic; and though he is compelled to allow, that we are indebted to the latter for all our finest religious edifices, he will not allow any to the former, because they were the enemies and oppressors of our civil liberty, of that which our ancestors enjoyed under the Saxons. He has, I maintain it, been utterly unable, so far, to deprive the Normans of the credit of two of our noblest Cathedrals. What will he do when he comes to others of later and of earlier origin? What will he say of the beautiful Choir of Canterbury, built by William of Sens, an artist brought from Normandy; and of the heavy pile of William de Carilepho at Durham; or the remains of Walkelin's Choir and Tower at Winchester? Will he find out some shade in their colour, to prove that they were no Normans?—I trust not. Should he persist in his Anti-Norman heresy, I pledge myself to expose his errors wherever they are to be found.

Yours, &c. W. BURDON.

Mr. URBAN, Aug. 2.
YOUR Correspondent, "A Member of the Church of Scotland," in your Supplement for June 1812, which, by accident, I have but just seen, pays you some merited compliments on your filial piety. Like a true Son of the Church, you have called, he says, a consultation to deliberate on the Maladies of your Parent; but without effect.—One Gentleman
has

has improper views of the case; another is too late in his recommendation; and your Correspondent Ausonius places too much reliance on the advantages of Residence. There is a secret, we are informed, in this affair, which your advisers on behalf of the Church have missed, but of which your Correspondent, the Member, is in possession; and which he promises to communicate to his Readers before they part.—This secret, as far as I can comprehend it, consists in what they who profess it modestly call “Gospel Preaching;” that is, Extemporary Preaching, for the most part with a strong leaning to Calvinism, accompanied by ascertain vehemence both of word and action.—As to Extemporary Preaching, it is a practice much in fashion in the Conventicle; and I have no objection to it in the Church, if judiciously performed. It carries with it an appearance of zeal, and sincerity, and talent; which commands the attention, and recommends the doctrine; and, I suppose the rule is absolute—

“Si vis me flere, dolendum est
Primum ipsi tibi.”

But the Clergy labour under some disadvantages in this business of extemporary Preaching compared with the Methodists (for it is of them I principally speak at present), which ought to be considered. The Clergy, for instance, obtain their qualification for the Ministry by the old-fashioned process of labour and gradual information; the Methodist Preacher, on the contrary, by a sudden light and an irresistible impulse. The Clergy have not all a gift, like the Methodist Preacher, whose manner and matter your Correspondent so highly approves. If, therefore, they make any mistake in extemporary speaking, they have generally the sense to perceive, and the modesty to be ashamed of it. This, probably, is not the case with the Methodist Preacher. Wrapt up in himself and his gift, he goes on; and by dint of perseverance, and an happy ignorance of his own errors, he comes at length to acquire a tolerable fluency. If he commits any blunder, he is an unlettered man; and to criticise such a person would be arrant pedantry. His perversions and mistakes, his declamation and froth, are nothing more than what may be expected from him, notwithstanding the

light of which he boasts. Knowing that he has no learning himself, he wisely affects to despise it in others, calling the possessors of it “Book-learned and carnal men;” men who “turn to the beggarly elements of the world.”

But with the Minister of the Establishment, the case is otherwise. He cannot so readily forgive himself for any oversight he may commit, nor will his hearers be so indulgent to his errors. As his education and rank in life are of a superior cast, and his auditors better judges of professional merit; so, from him, they think themselves entitled to look for better things.—Notwithstanding this, however, I wish the Clergy would more frequently attempt extemporary Preaching: well performed, it is, in my opinion, a powerful instrument of doing good, and might be made a means of preventing the religious instruction of the lower classes, from falling into the hands of ignorant, or designing men. There can be no doubt, I think, but the Clergy, with their distinguished literary attainments in other respects, would soon beat their opponents on this their favourite ground; and, without venturing to give a decided opinion, I wish it to be considered, by your intelligent Readers, whether there be any Church of note in Christendom, in which the practice of Preaching from written documents prevails so largely as in the Church of England? Certainly, what appears to be an Extemporary Discourse, commands more attention from the audience than a written one, though it may not be advisable at all times to attempt such a Discourse. This, however, is a point that must be left to the discretion of the Preacher.

Still, Mr. Urban, like an Orthodox Divine, I stick to my Text. Without a more general Residence of the Clergy on their Cures, nothing effectual can be done in this work of Reformation—neither Extemporary Preaching, nor Evening Lectures, nor Calvinistic doctrines, so much in vogue, will suffice without Residence. How is a Minister to know the character and disposition of his people, and the most favourable moments of addressing them upon religious topics, unless he reside among them?—If, indeed, the main duty of a Clergyman consisted in preaching a Sermon once

a week, and that alone could affect the business of Reform; then, no doubt, that duty might be performed by a Clergyman living at a distance, as well as by one Resident in the Parish. But men who have long lived in habits of vice, or are ignorant of the first principles of Religion (as frequently happens where men have been left much to themselves) are not suddenly to be reformed.

Your Correspondent intimates that I require genteel modern Dwelling-houses for my Incumbents, with portico, Venetian window, and viranda from without, I suppose; and great hall, saloon, and drawing-room within. But I require no such thing, as a necessary condition; nor will the words that I used, fairly interpreted, bear any such meaning. I merely observed, that in some parishes there was not even the vestige of a Parsonage-house; and that, in others, they were much dilapidated and decayed, and unfit for residence; and I suggested, that where the Livings would bear it, the Houses might be repaired by a charge upon the Preferment; and where they would not bear it, the Repair then (as Residence is a National object) to be at the expence of Government.—But, in all cases where Parsonage-houses were fit for the reception of the Minister, Residence should be enforced, either against the Incumbent or his Curate; and of this fitness of the house, let the Ecclesiastical Officer be the judge. Without some regulation of this nature, I do not see how Residence can be effected generally; for not even the most burning zeal (scarcely that of Simon Stylites, or a modern Methodist) would lead a man, in this Northern latitude, and sickle climate, to sit down in a Parish without a house to shelter him, or the means of procuring one.

And now, Mr. Urban, with your permission, I will offer a few observations, by way of peroration to this Address. We condemn the Methodist Preachers, and perhaps justly, for their spiritual pride, for their hostility to the Church, and for obtruding themselves into an office for which they are but little qualified. Yet, with submission, there are some things for which they are entitled to our commendation, and in which the Ministers of the Establishment them-

selves might condescend to take a hint from them; I allude to their zeal, and unwearied perseverance in preaching; their success in exciting religious impressions, where none existed before; and their frequent recurrence to public worship.—But, if residence were more general amongst us, religious sentiments would be more frequent in the minds of our people; for I take it for granted, that a Clergyman residing in his Parish would improve his parishioners by example, as well as by his labours. Hitherto there has been a laxity in religious concerns, amongst the Members of the Establishment; greater perhaps than amongst any other denomination of Christians in the same proportion: though this spirit seems now gradually to be giving way to a better sense of things. Hence it arises; that our people so frequently leave us, to join the different description of Sectaries that oppose the Church. This defection, I know, has been attributed to the love of novelty, to the arts of sectaries, to the contagion of enthusiasm. But, I suspect, it is chiefly to be attributed to Non-residence, and the relaxation of discipline that generally follows it. This defection could not, I think, take place to the extent in which it now exists, if the minds of men, particularly of the lower classes, were occupied (as they ought to be) with a persuasion that their own religious faith was superior to any thing that could be offered them from without; and if their Pastor were at hand, to keep them firm in this persuasion.—In the present state of things, it is in vain to think of stemming the progress of Sectaries by the force of Penal Statutes. This will only exasperate the evil; and of this opinion seem to be our Legislators.

Amongst other advantages of Residence, it would not be the least, that a more frequent recurrence might then be had to Public Worship in country parishes. Once in seven days is scarcely often enough for Christians to meet together to worship God in publick. Assembling thus seldom, there is danger that the religious impressions made on one Sunday will, before the succeeding Sunday, be obliterated or greatly weakened by the business or pleasures of the week. On this account, I am an advocate for Even-

ing Lectures. I am also an advocate for singing, as a pleasing part of the service, and generally acceptable to the people.

The calmness and serenity of a Summer's evening, and the solemnity of a Winter's night, heightened by the light of candles and well-selected music, are aids conducive to religious feeling, and bring the mind into that reflective state, which is most favourable to the labours of the Preacher.—And let no man despise these incitements to devotion in the hours of religious worship; for assuredly these cold hearts of ours require every assistance that sentiment or feeling can bestow, to fix the attention, and to raise our thoughts to God.

Yours, &c. ATSONIWS.

ABBAY CHURCH, WESTMINSTER.
Mr. Pitt's Monument; opened Sunday, August 8.

MR. URBAN,

AFTER regretting the loss of part of the compartments, architrave to centre doorway, and side dado arches of the West interior, let it be asked upon what principle designers in what is called Gothic Architecture (old English) make out their proposed subject to be set up in our antique religious buildings? Is it faithfully to copy some original decoration for the purpose required? or to give in an entire new idea worked up upon the old example, in a more perfect or improved state? I presume I shall never obtain other answer than this: "It is a mean and despicable expedient to become a copyist; we now possess taste more refined than formerly; therefore, our Gothicised productions are of a cast, at once to excel and utterly surpass all antique uses, style, or precedent." This exposition very fairly applies to the new masonic labour at the West end of the Church, piled up to support the sculptural memorial of that great character William Pitt.—The breadth of the nave by this new design is divided into five parts; centre, a pedestal with a pointed arch aperture for the passing in and out of the Church; right and left ditto, arched-recesses run over two old monuments, and at the extremities right and left, small arched panels.

Upon turning to the interior finishings of West entrances to our great churches, I cannot meet with the most

distant example to bear out this present arrangement. Again, in the series of arches of this fantastic piece of masonry, are those shapes prevailing in the reigns of Henry III. and Henry VIII. Hence all pretence with regard to one particular style is done away, if not despised. The mouldings have little connexion with any style; and the soffit of the arch of the perforated pedestal shews a makeshift hasty turning out of hand business, when not one moulding or compartmented line is introduced; nay, the very architrave of the original West doorway is nearly obliterated, when it might, without any *infringement* on the thing here exhibited, have been retained. No, methinks I hear the workers of this Gothic heap of stones (unworthy of the name of Architecture, as Sir Christopher Wren expresses it) cry out, "This performance is all our own, and by its merits will we stand or fall; either in its long duration or its sudden removal; whether it hordes out the old work and character of the building, or renders the sculptural congestion aloft invisible, or dimly seen, is a concern in which we sons of architectural fame have nought to do. Sufficient we gain the praises of the many; and as for the censures of the criticising few, why let them snarl, it is for us alone to smile!"

The Pittite groupe, hoisted so far above the detailed "ken of human sight," is a composition of the enormous kind, in bringing out a colossal Statesman, Anarchy as a true monster, and History, moulded in a Patagonian frame, destitute of grace or delicacy. Mr. Pitt's brawny and athletic contour makes the beholder tremble; who, doubtful whether the uplifted arm is to enforce attention, or fell the foes of Old England into dust and atoms, shrinks from the investigation of the skill of the artist, and, as he re-treads his steps towards the door, looks up askance, and sees the leg-like arch of mortal frame—striding over the subdued foe to his country's peace, fell Anarchy. If I cannot *delight* in certain strokes of the chisel in this portion of the sepulchral analogy, what will be expected from me in describing the *beauties* of the statue of History? Indeed, were we not told such is the intention of the character, no one could possibly discover the same. A huge, masculine female form, sitting, most

most unmannerly with the back towards you, and what is more, the altar; scorning to shew her face (not through bashfulness forsooth) or the employ she is engaged in. Ah, cast but for a moment an eye on the transcendent performances of the immortal Roubilliac! there every statue tells its allotted moral part; his males how noble, manly, and commanding; his females, how lovely, elegant, and chaste; nature in his works is not outraged, and set at defiance. Beyond this man's powers no one has advanced; no one has even climbed the midway height; a long chasm of forced genius alone has intervened between the lowest efforts of the chisel, and that of this extraordinary genius, a constellation of sculptural glory, although a Frenchman!

Yours, &c. J. CARTER.

ARCHITECTURAL INNOVATION.
No. CLXXVI.

*Progress of Architecture in ENGLAND,
in the Reign of CHARLES II.
(Continued from p. 39.)*

Cathedral Church of St. PAUL.

Plan of the Crypt.—The lines shewn in the plan already described, are here repeated in mass-like forms, properly disposed to sustain the superincumbent weight above; therefore is found a secondary kind of nave, transepts, and choir, with their side aisles; and in the large circular space immediately below the dome, additional masses of piers take place, for the bearing up the pavement, which occupies so great an area within the circle; in the centre aisle of nave, transepts, circular space and choir, a double disposition of columns and pilasters, right and left, for similar uses. The columns are principally met with in the centre of the circular space; the over-head coverings are semi-coves, and groins centered, with small foliated flowers. The capitals to the columns are Tuscan, and those to the pilasters ditto, but simplified: no bases. A doubt has arisen in contemptive minds, to which, either the crypt or the superstructure, the most approbation, in point of scenery and picturesque effect, is to be bestowed, without bringing the sublime part of the dome into the question. We are most disposed to give the preference to the crypt: the whole of the up-rights of this basement are so appro-

priate and so scientifically applied to their purposes of support; and although the place itself at present seems to be considered, in many of the divisions Westward, no more than a depot for lumber and rubbish, the time may yet arrive when other thoughts may be entertained of the beauties of such a masonic piece of labour. That the original intention of decorating the walls, as now partially seen, was for rendering the spot a grand perambulatory for those who might be inclined to indulge in sepulchral meditations, is evident, as we not only find the grave-stone (among many others) of Sir Christopher, but rich monuments of other eminent persons. One of the monuments deserves particular mention. It has a basement, with compartments of cherubim heads, draperies, and laurel wreaths. On the basement two kneeling figures, male and female; the attitude of the latter is elegant and full of devotional fervour; between them an altar with many books. An Ionic screen succeeds, with a drapery containing an inscription (nearly obliterated); a circular pediment, with a shield of arms, &c. costume about Queen Anne's time. Sir Christopher's memorial is on the pavement, in the last division but one in the South aisle of the choir part of this crypt. Why the great Architect's remains should be placed in such a humble and obscure spot is not directly understood. It is generally surmised, that the lines of the Church do not exactly lie on those of the original building; let it be whispered, that although Sir Christopher destroyed, root and branch, every vestige of its former architectural splendour; yet he, by the cross indented on his grave-stone (it is supposed by many) was no great enemy to the ancient modes of divine service therein celebrated; therefore the spot where his ashes rest is the very identical centre of the high altar of Old St. Paul's. We transcribe the epitaph:



“Here lieth Sir Christopher Wren, kt. the builder of this cathedral church of St. Paul, &c. who dyed in the year of our Lord MDCCXXIII. and of his Age XCI.”

The consequence of depositing the relics of the gallant Lord Nelson in the centre of the circular space, has brought the crypt into some sort of notice, in being visited by those who

wish

wish to view his present sepulchral honours, and perhaps may become the means to give a degree of celebrity to the vaulted aisles, they exciting those sensations of admiration already hinted: but in truth be it told, among the crowd continually hurrying to view the deposit of naval heroism, few, very few, ever think of exploring the surrounding objects. Directly in the centre of the circular space, are the octangular disposure of columns, forming a sanctuary for the reception of the Hero's tomb. A plain basement begins the design, wherein the body is reposed: a second plain basement in continuation, on which is fixed a large unadorned sarcophagus of black marble, said to have been brought from St. George's tomb-house, Windsor, and originally intended by the great Wolsey (while alive) to receive his mortal part after death. For what purpose then is this piece of antiquity brought to its present situation, as not the least particle of Nelsonic dust is found therein? Say it is an architectural device, to catch the eye, and rivet attention; an idle tale, no way according with naval achievements, or historic probability. On the top of the sarcophagus is laid an enormous coronet and cushion: no doubt a preparatory emblem, to countenance the colossal monument proposed to be piled up overhead in the Church itself. Modern sculptors are sensible they cannot produce the semblance of a *great* man otherwise than by chiseling out *great* features and *great* accompaniments; vast dimensions being more within their grasp, than vast proofs of skill in adhering to Nature's true proportions. A ridiculous expedient is resorted to, in order to accommodate company to see the Nelsonian sepulchre; two or three bits of candle stuck in sticks are handed about for this purpose. Would it not be more appropriate, more honourable, and more conducive to give the scene an imposing and solemn impression, to place a sepulchral lamp on each of the inclosing columns? Snuffs and candle-ends to light forth the glories of a Nelson! Fye, fye; away with this!

The Crypt of Old St. Paul's extended from the East no farther than the length of the choir; yet the distance was so much as to comprehend twelve divisions of columns and pointed arches. Hollar's view presents nine

divisions, the four Eastern ditto being portioned off into a place for the Church service of the adjoining parish of St. Faith, by a rich screen. From a large painting of this Crypt, in possession of J. Carter, the entire twelve divisions are visible, the screen removed, and a number of persons in the costume of Charles II's reign are seen walking among the several aisles.

A story has been very prevalent, that, in the present Crypt, all the monuments of Old St. Paul's were preserved. About twenty years past, a deputation of Gentlemen from the Society of Antiquaries, attended by J. Carter, visited the place, to investigate the truth of the assertion: not one of those memorials were to be seen.—At the funeral of Lord Nelson, workmen digging up the pavement, in order to insert timbers necessary for the occasion, discovered some fragments of statues, nine in number, evidently once making out part of the old series of monumental sculptures; they are now set up with some appearance of care in the East window of the Crypt; among which, is the statue of Dr. Donne, (very perfect) and accompanying vase; bust of Dean Nowell; statues (imperfect) of Sir Thomas Heneage, knight, William Hewet, gentleman, &c. and three shields of arms. It is probable, that if the whole pavement of the Crypt was taken up, most, if not all the rest of the sepulchral relics would be brought to view, such having been thrown into the rubble of the new foundation at the demolition of the old pile. Thus, to a certain extent, the above story is not without its share of credit. There are two inferior entrances (in North and South aisles) into the present Crypt.

Plan of the Dome and Galleries.—The dome circular, divided into thirty-two parts, by stone piers of two stories (the upper one perforated with large circles) not solely for the support of the three cones (two of brick, the third wood) they conjoining at their springing, and diverging into three distinct portions; but for the support of thirty-two frames of timber corresponding with the above stone piers, on which is laid the external cone of wood and its copper covering. This dome preparative is raised on a circular colonnade of thirty-two columns, sixteen of them being attached

to eight piers, which piers are in continuation upwards to the eight great piers of the main building, in the centre of the nave, transepts, and choir. On the apex of the first or inner cone, a circular gallery; on the apex of the second ditto, another circular gallery. Externally, on the entablature of the circular colonnade, a large circular balustrade gallery; and on the summit of the dome, a circular gallery also: the lantern succeeds in two stories, the first octangular, the second square. Of the internal galleries of the Church, some are visible, and others concealed. At the West end of the nave a visible gallery; a visible ditto is also constructed at the springing lines of the dome, vulgarly called the Whispering Gallery. The concealed galleries run over the side aisles of nave, transepts, and choir, no otherways communicating with the interior of the edifice than by small apertures (now stopped up) above the arches of the several divisions thereof. The concealed galleries, however, have a connexion with four most beautiful visible ditto, over the four great angular divisions of arches for the bearing up the dome itself. These concealed galleries are worked out behind the blank walls, or second story externally of the North and South sides of the building, as they are West and East over side aisles of the transepts. The concealed gallery over South aisle of nave communicates with the grand geometrical staircase and the library; ditto on the North, with the bell turret, and a similar formed chamber to the library, for the shew therein of the models of the Church.

AN ARCHITECT.

(Elevations in our next.)

Mr. URBAN, *Wolverhampton, June 4.*

THE following being a subject not well understood, I could wish to draw the public attention to it, and to see the comments of some of your Readers. How many, Mr. Urban, can tell the accent by the sound of the vowel, which is the only proper use thereof?

Let the ear then be cultivated, and the unaccented syllable distinguished by the sound of the vowel. In the words *cüracy* and *àccuracy*, for example, the difference in the sound of *u* in each word, when rightly pro-

nounced, is evident; though noted both alike in the Pronouncing Dictionary. Let *u* in the latter word be pronounced like *u* in the former, and the impropriety will appear.—In like manner the *u* in *substantial*, has not so full a sound, when rightly pronounced, as the *u* in *substance*, though noted both alike in the Pronouncing Dictionary.—Thus, in four words, has the Reader the true sound of every long and short *u* in the language, whether accented or not, open or shut.

And what is here said of *u* may be said of all the vowels, as in the following words:

1. fàtal	} a	1. àccent	} a
1. fatàlity		1. àccènt	
2. lègal	} e	2. èxports	} e
2. legàlity		2. expòrt	
3. vïtal	} i	3. ìmports	} i
3. vitàlity		3. impòrt	
4. òcal	} o	4. òbject	} o
4. locàlity		4. objèct	
5. frùgal	} u	5. sùbject	} u
5. frugàlity		5. subjèct	

Let the first vowel in each pair of words be compared together, and the ear will easily distinguish a difference, more or less, in the sound. All accented vowels have a full and perfect sound, which the unaccented vowels have not; as appears in the above ten pair of words. And, however imperfectly the unaccented vowel may be sounded, let all unaccented syllables be divided, mentally at least, according to the four following rules:

1. When one consonant intervenes, as
Pa ràde prè vènt
2. When no consonant intervenes, as
Cre àte ge ògraphy
3. When combinable consonants intervene, as
De spatch de spise
4. When uncombinable consonants intervene, as
Bal lòdn sup plànt

In the above examples it appears, that in the rules 1, 2, and 3. a vowel always ends the syllable.

And for dividing the accented syllable, let the two following rules be added:

5. When the accented vowel has a short sound, the intervening consonant must be in the same syllable, as
Màg ic vic ious treas ure
àc id vis ion cas ual
6. When the accented vowel has a long sound,

sound, the intervening consonant will be in the next syllable, as

Rà diancè là bial ð dium
fò liage gè nial ð pium

The following words are divided into syllables, according to the above six rules:

àm i ca ble me mò ri a list
5 1 3 1 6 2 1
và ri a bly me thòd i cal ly
6 2 3 3 5 2 4

In the word legality, e, i, and y have the same sound. And hence arises a very general and a very extensive rule, which will pronounce twenty thousand syllables.—Rule: *When e, i, or y, end an unaccented syllable, they have the same sound, namely, the open unaccented e.* For the open accented e has not the same sound, as appears in the first syllable of légal and légality. In the words egrégiously and célébriously, e, ð, i, and y, are noted all alike in the Pronouncing Dictionary.

The unaccented syllable continued, and the secondary accent, in my next.

When a vowel is said to have a long or short sound, the accented vowel only is meant. For the unaccented vowel has always an imperfect sound, in a greater or less degree. And hence only, ought the accent to be known, whether primary or secondary; as will appear in my next.

Yours, &c. J. SNAPE.

Mr. URBAN, Aug. 3.

THE inclosed Report will form a proper sequel to the article, p. 32, respecting the Kent Gaol.

Yours, &c.

COURT OF KING'S BENCH, July 6.

THE KING v. THE JUSTICES OF KENT.

The Attorney-General had obtained a Rule nisi, to shew cause why certain Orders for Payments connected with the Gaol now building at Maidstone, should not be brought before the Court, on the grounds of their being illegally made.

Mr. Topping this day shewed cause against the Rule's being made absolute.—The learned Counsel stated, that the application took place on an affidavit of Mr. Broadley Fooks, which had proceeded to a very considerable length, and had travelled into a discussion with which that Court would not interfere; and expressed his surprise at the statement of his learned Friend, the Attorney-General, who had, when he moved

for the Rule, described that a *something magnificent* was to be erected, like the *colonnade of St. Martin's Church*, of which he could find nothing in the affidavit before the Court. The learned Gentleman added, that when he saw who was Chairman at the Quarter Sessions (Lord Romney), no one by possibility could believe that that Noble Person would be concerned in any job whatever, or do that which by law he did not conceive could legally be done. Mr. Topping then objected, that by nothing before the Court did it appear that Mr. Curling, at whose instance this application was made, was a person interested in the question.

Lord Ellenborough — We certainly do insist upon that point: we will not allow such a question to be discussed till it appears that the Party is interested.

Mr. Topping, however, declined to press this objection; but proceeded to argue in the first place, that the Orders in question were not judicial orders, and therefore not removable by Certiorari; and in the next, if they were, that the six months prescribed by the Statute having been suffered to elapse before any application was made, the parties applying were now precluded from doing so.—The learned Counsel asked, "What are the facts stated upon the affidavit, to induce the Court to remove these Orders?" they are these—that a Contract was entered into in 1811, and another in 1812, but that there was no precise or definite contract for the whole? The affidavits admit, that a plan and estimate have been made, which the Magistrates have resolved to carry into execution. That Contracts have been entered into, under Orders of Sessions, more than six months ago, and which cannot now be brought before the Court; and yet these orders, which are but mere corollaries to the others, and formed upon them, are now to be brought before the Court for the purpose of being quashed. The learned Counsel then stated, that he felt himself somewhat distressed to know whether in this stage of the proceedings, which was merely a Rule to shew Cause, it was competent to him to enter into the question of the merits of the orders themselves, which he was ready to do.

The Attorney-General replied; and avowed the object of the present application to be, to stop the work of the Gaol in its present illegal progress, and that it should be inquired whether a magnificent Palace was to be built in the County of Kent. He contended that they were judicial orders, and strictly within time, and within the cognizance of that Court—

Court—that his object was to bring the whole system before their Lordships; and that in one shape or other he would accomplish it; that it stood before the Court uncontradicted, that there were no Contracts, no Orders to Contracts.

Mr. Justice Bailey—Not with any body?

The Attorney-General—Not with any body in the words of the Statute.—The Justices have spoken out; they say they think the provisions of the Act are incongruous, foolish, and expensive; and therefore they have gone another way to work; and employed A. and B. to do different portions of the work, by which they say they have done it cheaper; and in conclusion he stated that they were carrying on a public work according to their own views, and not according to the Act of Parliament.

Mr. Serjeant Best followed on the same side, and contended that the Justices had deviated from the Statute.

Lord Ellenborough—Where are the words of the Statute that require them to make a Contract—I do not find one word in the Statute which requires them to make one Aggregate Contract for the whole work, but only as the progress of the business may require.

Mr. Justice Dampier—The Statute in the first section authorizes the Magistrates to contract if they please—You assume what I do not find in the Statute, that the Contract is to be made at once—They might have extremely good reason for delaying the contract—Suppose Portland Stone to have got to an immense price in consequence of our state of war—if there existed any prospect of peace, it would be very prudent in the Magistrates to delay a Contract for this article for a twelvemonth or more—I do not see any thing which commands them to contract for the whole work at once, or for the whole by different Contracts.

Mr. Marryatt followed on the same side with the Attorney-General and Mr. Serjeant Best; and insisted on the necessity of Contracts for the whole, or for parts comprehending the whole. The Learned Counsel particularly objected to one Order made at the last January Sessions for payment to the Architect employed of a sum of money for commission and expences, which he contended was not an article of Contract.

Lord Ellenborough—“Why may they not pay the Architect in that way? The stones will not be brought into the building by music.—If there had been a provision in the Act, requiring a Contract for the whole, or for parts comprehending the whole, it would have frus-

trated the policy of it.—Few persons would be found to undertake such a work by way of contract, which can hardly be performed in several, perhaps ten years—Suppose, in these eventful times, such a contractor was to fail, and his securities were to fail, is such a County as Kent to go without a gaol, because half a dozen persons are insolvent! It is fit that such a County as Kent should have a proper Gaol and Court Houses.

“All this argument seems built upon a construction of the Act of Parliament of which it is not susceptible—There is no invalidity on the face of the Order which it is sought to impeach.—Therefore let the Rule why the Writ of Certiorari should not issue be discharged.”

Rule discharged.

Mrs. PALAIRET and Mrs. VIAS.

Mr. URBAN, *Chelsea, Aug. 25.*

PERMIT me to subjoin to my late communication the following brief P. S.

In consequence of my hint respecting F. D. I received, from

	<i>£. s. d.</i>
Thos. Jesson, esq. by Messrs. H.	1 0 0
Steph. Porter, esq. of the Temple	1 0 0
Mrs. Whitaker, of Pembury, Kent	1 1 0
T. Brown, LL.D. of Kensington	1 0 0
C. D.	1 0 0
C. Raikes, esq. by Messrs. H. ...	1 1 0
Thomas Grimston Estcourt, esq.	
M. P. of Estcourt, Tetbury,	
Gloucestershire	10 0 0
	Total <u>£16 2 0</u>

This sum, added to the £11. due with the 1st Quarter of THE ROCK LIFE ANNUITY, £16 10s. 10d. has been paid thus:

To Mrs. Palairt and Mrs. Vias	38 12 10
To F. D. the faithful god-daughter.....	5 0 0
	Total <u>£43 12 10</u>

This distribution, I trust, will be approved by the liberal Donors of the £16 2s. when they reflect, that Mesdames P. and V. defray all the household charges.—And now, my kind and very indulgent friend Mr. Urban,

Manum de tabulâ!
WEDDEN BUTLER, JUN.
Lecturer of Brompton.

Mr. URBAN, *Bath, Aug. 12.*

I FIND, in the Supplement to the last Volume of the Gentleman's Magazine, that you have again done me the

the favour to publish some Criticisms of mine on the Rev. Dr. Jamieson's Etymological Dictionary; in consequence of which, I think it right to state, that my Remarks on that Gentleman's valuable publication extend to ten or twelve additional Papers, which I cannot now, with propriety, obtrude upon you, because, however much I might have wished to have seen them continued in regular succession, I must allow, you, who have had long and ample experience in conducting a successful publication, to be the best judge of what is best calculated for the gratification of your Readers, and the credit and reputation of your own work. I do not know that the remainder of my criticisms comprehend any arguments stronger, nor do I believe that they contain any thing less to the purpose than those which have already appeared; but they certainly do contain a multitude of other arguments equally powerful, and amply sufficient to supersede the necessity of any apology for the freedom of opinion which I

have exercised. I wish it were in my power to offer an equally satisfactory excuse for presuming to attempt that which the united labour and the profound learning of Bryant and Milles were unable to effect; but on such a subject, I hope I may be permitted to say, with a late celebrated Author, that in disquisitions, which are naturally abstruse and intricate, the industry and the attention of the latest writer may discover many things, which have escaped the notice, or baffled the sagacity, of those who have formerly considered the same subject. We have been told, Mr. Urban, by a justly admired writer, that "Research affords a pleasure peculiar to itself, that it presents an idea of discovery to the imagination of the enquirer; an intellectual pleasure in which he flatters himself others will be desirous to participate, and which, if he can communicate with satisfaction proportionate to his own, publication is no merely the indulgence of a propensity, but the exercise of a social duty."

Yours, &c.

J. S.

LITERARY INTELLIGENCE.

Speedily will be published,

Observations on Popular Antiquities: chiefly illustrating the Origin of our Vulgar Customs, Ceremonies, and Superstitions. By JOHN BRAND, M. A. F. and Sec. S. A. Arranged and revised, with Additions, by HENRY ELLIS, F. R. S. Sec. S. A. Keeper of the Manuscripts in the British Museum. 2 Vols. 4to.

A Sermon preached at the Visitation of the Archdeacon of Middlesex in June last. By the Rev. RICHARD YATES.

A New Analysis of Chronology; with a copious general Index. By Dr. HALES. Col. MONTAGU's Supplement to his Ornithological Dictionary.

"The Cause and Cure of Methodism, with the Tendency of that Sect."

A Treatise on the Diseases of Arteries and Veins, comprising the pathology and treatment of Aneurisms and wounded Arteries, with Plates. By Mr. HODGSON.

An Essay on Average, and on other Subjects connected with the Contract of Marine Insurance. By Mr. ROBERT STEVENS, of Lloyd's.

The Mercantile Chronometer, designed to facilitate the computation of Discount, Interest, &c.

Three Hundred and Sixty-five Tables, exhibiting, without calculation, the number of Days from each Day of the Year to every other Day of the Year. By J. N. COSHAM.

Preparing for Publication:

An Historical Account of the Episcopal See, and Cathedral Church of Salisbury, drawn from the most authentic sources, particularly from the Charters, Registers, and other original Records of the Establishment, 4to, with Engravings. By WM. DODSWORTH, Verger.

The Ruminator, a Series of Essays, moral, sentimental, and critical. By SIR EGERTON BRYDGES, K. J.

Letters from the Levant. By Mr. JOHN GALT.

A Picturesque Voyage round Great Britain: written by Mr. RICHARD AYTON, and illustrated with coloured Prints, engraved by WM. DANIELL, A. R. A. from his own Drawings. To be published in Monthly Numbers.

A Poetical Tour to Scarborough, with coloured engravings.

The Fourth Volume of the Transactions of the Medical and Chirurgical Society.

Sermons, on various Subjects, by the late Rev. JOHN VENN, of Clapham.

Select Remains of the late Rev. JAMES BOWDEN, of Tooting.

A Practical Treatise on the Art of Flower Painting and Drawing with Water Colours. By Mr. G. RILEY.

The number of Almanacks printed in the Hungarian language, annually exceeds 150,000.

REVIEW

REVIEW OF NEW PUBLICATIONS.

11. *The Life of Nelson*, by Robert Southey. Two Volumes small 8vo. pp. 253. 275. Murray. 10s. *bds.*

"MANY lives of Nelson have been written: one is yet wanting, clear and concise enough to become a manual for the young sailor, which he may carry about with him, till he has treasured up the example in his memory and in his heart. In attempting such a work, I shall write the eulogy of our great Naval Hero; for the best eulogy of Nelson is the faithful history of his actions: the best history, that which shall relate them most perspicuously."

Such is the Work now before us; at the close of which, Mr. Southey very justly observes,

"The total British loss in the battle of Trafalgar amounted to 1587. Twenty of the enemy struck;—unhappily the fleet did not anchor, as Nelson, almost with his dying breath, had enjoined;—a gale came on from the South-west; some of the prizes went down, some went on shore; one effected its escape into Cadiz; others were destroyed; four only were saved, and those by the greatest exertions. The wounded Spaniards were sent ashore, an assurance being given that they should not serve till regularly exchanged; and the Spaniards, with a generous feeling, which would not, perhaps, have been found in any other people, offered the use of their hospitals for our wounded, pledging the honour of Spain that they should be carefully attended there. When the storm, after the action, drove some of the prizes upon the coast, they declared that the English, who were thus thrown into their hands, should not be considered as prisoners of war; and the Spanish soldiers gave up their own beds to their shipwrecked enemies. The Spanish vice-admiral, Alava, died of his wounds. Villeneuve was sent to England, and permitted to return to France. The French Government say that he destroyed himself on the way to Paris, dreading the consequences of a court-martial; but there is every reason to believe that the Tyrant, who never acknowledged the loss of the battle of Trafalgar, added Villeneuve to the numerous victims of his murderous policy.

"It is almost superfluous to add, that all the honours which a grateful country could bestow, were heaped upon the memory of Nelson. His brother was made an Earl, with a grant of 6000*l.* GENT. MAG. August, 1813.

a year; 10,000*l.* were voted to each of his sisters; and 100,000*l.* for the purchase of an estate. A public funeral was decreed, and a public monument. Statues and monuments also were voted by most of our principal cities. The leaden coffin, in which he was brought home, was cut in pieces, which were distributed as *relics of Saint Nelson*;—so the gunner of the Victory called them:—and when, at his interment, his flag was about to be lowered into the grave, the sailors, who assisted at the ceremony, with one accord rent it in pieces, that each might preserve a fragment while he lived.

"The death of Nelson was felt in England as something more than a public calamity: men started at the intelligence, and turned pale; as if they had heard of the loss of a dear friend. An object of our admiration and affection, of our pride and of our hopes, was suddenly taken from us; and it seemed as if we had never till then known how deeply we loved and revered him. What the country had lost in its great Naval Hero—the greatest of our own, and of all former times, was scarcely taken into the account of grief. So perfectly, indeed, had he performed his part, that the maritime war, after the battle of Trafalgar, was considered at an end; the fleets of the Enemy were not merely defeated, but destroyed: new navies must be built, and a new race of seamen reared for them, before the possibility of their invading our shores could again be contemplated. It was not, therefore, from any selfish reflection upon the magnitude of our loss that we mourned for him: the general sorrow was of a higher character. The people of England grieved that funeral ceremonies, public monuments, and posthumous rewards, were all which they could now bestow upon him, whom the King, the Legislature, and the Nation, would alike have delighted to honour; whom every tongue would have blessed; whose presence in every village through which he might have passed would have wakened the church bells, have given school-boys a holyday, have drawn children from their sports to gaze upon him, and 'old men from the chimney-corner,' to look upon Nelson ere they died. The victory of Trafalgar was celebrated, indeed, with the usual forms of rejoicing, but they were without joy; for such already was the glory of the British navy, through Nelson's surpassing genius,

nus, that it scarcely seemed to receive any addition from the most signal victory that ever was achieved upon the seas: and the destruction of this mighty fleet, by which all the maritime schemes of France were totally frustrated, hardly appeared to add to our security or strength; for, while Nelson was living, to watch the combined squadrons of the Enemy, we felt ourselves as secure as now, when they were no longer in existence."

12. *Vestiges of Antiquity; or, a Series of Etchings and Engravings of the ancient Monastery of St. Augustine, with the Cathedral, Castle, and other Antiquities, in the Suburbs of the Metropolitan City of Canterbury; illustrated by a corresponding Account, taken from the best Authorities.* By T. Hastings, Esq. Associate of the Liverpool Royal Academy, late Captain and Assistant-Quarter-Master-General in the Army, folio. 12 Plates. £2. 2s. Proofs £3. 3s. Murray, Hatchard, &c.

WHATEVER relates to the history and antiquity of Canterbury must always be interesting to Englishmen. It has been the theatre of nearly all those great events which in their effects gave a new feature to the national character. Piety, superstition, and hypocrisy, have all performed distinguished parts on it; while war and conquest were no less active and memorable. Captain Hastings, as a soldier, whose duty it is to be intimately acquainted with the human passions, has duly appreciated its influence on national manners and polity; he was no less affected as an artist with the beauty of those remains; and in this double capacity, with "the important assistance which the pencil affords the Historian," he has laid before the publick this "collection of views of the ruins and antiquities of the ancient Monastery of St. Augustine."

The Author, (in a very neat and apposite preface) modestly hopes,

"That he has sketched them with greater care and accuracy than have hitherto been applied to those venerable remains, and that his designs may at least be acceptable to illustrate the writings of various authors (particularly Hasted) and thereby assist in calling forth in the reader that deep interest, which an ocular inspection of them naturally and forcibly inspires. The Monastery of St. Augustine must be allowed to possess no inconsiderable claim to our

attention, when we consider it as one of the earliest edifices founded by him who first taught Christianity to our Saxon ancestors. The conversion of a nation to Christianity, and the advantages resulting to an idolatrous people from the preaching of the Gospel, are circumstances of such transcendent importance, that we cannot but regret they have been so slightly noticed by those who have written the history of this Monastery."

As a proper introduction, therefore, to his description and pictorial sketches of this ancient Monastery, he has given a concise but comprehensive historical view of Britain previous to the conversion, and the manner in which the Saxons under Ethelbert were converted to Christianity by Augustine. Among the first of the heathen temples which were dedicated to the service of the true God, was the Church of St. Pancras. Ethelbert had offered sacrifices to his idols in it; but immediately after his conversion, he gave it to Augustine, who consecrated it, and called it after the martyred youth, whose name it still bears. Of its ivy-clad ruins Captain Hastings has made a spirited etching, which includes the only remaining arch, and a considerable part of its walls, with a distant view of St. Martin's. The latter is an interesting object, as confessedly of Roman origin, and was doubtless a Christian temple long prior to the advent of Augustine. The cemetery gate of the Monastery is the next subject, which possesses considerable force and natural effect. This is followed by an extensive and complete view of the great Gate, a very large plate, executed in a style of peculiar strength and fidelity. The Author has revived and improved the manner of the ancient masters in their style of etching; but has greatly surpassed them in accuracy of portraiture, without falling short of their impressive effect. Perhaps this is a style of delineating architectural objects which should be encouraged in preference to high-finished engravings, which are necessarily so very expensive, and from which none but persons habituated to the contemplation and comparison of prints can derive any practical knowledge. In this manner every part is distinctly seen, its features correctly exhibited, and things as they are presented to the eye. It ought not to be confounded with some of the miser-
rable

nable and imperfect scratches which in latter times have assumed the title of Etchings, still less with those deceptive shadings called *tinting*.

In a South-east view of the Abbey ruins, with Ethelbert's Tower, and the tower of the Cathedral in the distance, we have a striking example of picturesque effect in the superiority of this mode of representing such subjects, compared with that of delicate engraving. We are more impressed with the grandeur of the object, the effects of wind and weather during the lapse of ages, and the haggard aspect of decaying walls, by this etching, than by a fine engraving, where the skill and manual dexterity of the artist would necessarily divert the attention from the subject of investigation, and where the extreme delicacy of the lines would induce us to overlook the actual condition of the buildings. Cabinet students of Antiquities and of ancient Architecture, and they who love splendid pictures rather than faithful portraits, may think differently; but the observers of Nature and the actual state of things will be much more pleased with a correct knowledge of what has been, and what is, than with what *might* be. In the front view of Ethelbert's Tower, which is one of the best sketches in this interesting collection, we observe that Captain Hastings has been very attentive to the great variety of arches which still remain in that ancient structure. The pitch of nearly all the arches is different, and varies in all the gradations between the flat, the circular, and the pointed. Under the Saxon arches are ornaments which distinctly mark approximations to the pointed arch; they are also divided into angles, which precisely correspond with the plan of the pointed style of Architecture given by Mr. Hawkins. The vestiges of zigzag ornaments seen over the windows of Canterbury Castle, indicate something similar. The Author's view of this Castle and St. Mildred's church is one of his plainest pieces; but his design of the West Gate and Holy Cross Church, with the Square Tower in the City wall, is executed with much spirit. His trees here, as well as elsewhere, are much superior to some of those of our best artists. The graceful ease, and diversified outline of trees and foliage, are very rarely

caught with much accuracy by artists, although Gilpin has well discussed their importance and effect. Captain H.'s views of the Wall of Canterbury near Lady Wotton's Green, the back part of the Tower between the Postern Gates, and that South-east of the great Gate of the Abbey, are all highly picturesque, and the trees peculiarly natural. The large size of the plates is well adapted to convey just notions of the real grandeur and magnitude of the objects delineated. There are two high-finished Engravings by Woolnath, from drawings made by the Author, of Bell Harry Tower in the Cathedral, and Christ Church Gateway, which are creditable to both artists. The latter is not relieved by any sky, which has rather a novel effect. The work, indeed, evinces great natural talent, as few men can handle their pen, pencil, and burin, with equal skill; and considered as the production of a gentleman retired from the Army, and devoting himself to cultivate the Arts and illustrate the Antiquities of his country, it merits the generous approbation of a liberal and discriminating publick. The etchings we should think likely to insure the Author such encouragement as would enable him to carry that style to a degree of excellence not hitherto known. It is evidently capable of great improvement, and it is a pity that public taste should not be directed to its cultivation. The untutored genius of Captain Hastings has done so much, that we hope more will still be done.

Before concluding his remarks, the Author notices the injurious imputation too frequently and unthinkingly cast on the memory of Augustine, that he was merely a papal emissary sent to teach the Pope's supremacy. The argument is very applicable to the existing state of affairs. Augustine was certainly a good character; and it would be uncandid, if not ungrateful, to deny him the applause of beneficence. His success in converting the ingenious Saxons is a demonstrative proof of his persuasive powers and talents. That he could not teach the Pope's supremacy Captain H. very satisfactorily proves, as the very idea was unknown till some time after his death.

"The universal spiritual empire of the Pope," observes the Author, "commenced

menced only under Boniface III.; he was the first *universal* Bishop, and constituted by Phocas, the *usurper* of the Constantinopolitan throne. How then could Augustine be sent to teach the Pope's supremacy? In the days of the pious Gregory, the light of the Gospel was unclouded by those superstitions and heresies with which the Church of Rome has since been polluted. It is to the baneful and pestilential influence of those idolatries, corruptions, and horrid impieties, which in after-ages crept into the papal church, and which spread like a contagion over Christendom, that the ultimate downfall of monastic establishments must be attributed. Many are the instances which prove the wide difference between the principles, life, and manners of Augustine, and those of the Monks who succeeded him. St. Augustine is termed our Apostle. He was our greatest earthly friend, from whom our Saxon ancestors received the mild precepts of Christianity. Surely, then, the ruins even of his temporal works must naturally excite a lively interest in the breast of every Englishman; while his pious beneficence has laid an obligation of gratitude to his memory on all succeeding generations."

13. *Essays on the Superstitions of the Highlands of Scotland: To which are added, Translations from the Gaelic; and Letters connected with those formerly published. In Two Volumes, 12mo. By the Author of "Letters from the Mountains."* Longman and Co.

WE are once more indebted to Mrs. Grant for the exercise of her fruitful pen, ever used in the cause of morality, and for the general information of mankind, on subjects which are uniformly well selected and interesting. In the case before us she has taken a wide field for observation; and, judging from what we have ever heard of the Highlanders, their peculiar manner of thinking furnished her with ample materials. Mrs. Grant dedicates her Work to Sir Walter Farquhar, bart. and tells him she well knows that the recollection of his native land will be ever dear to him; and, though the opinions and manners now passing away to mingle with those that have been, still retain an interest for him, and though she should be gratified to awaken that interest, yet these are not the motives which produced this address. Mrs. Grant acknowledges, that, supposing she even had the power, she

ought not to attempt the withdrawing his attention from the important concerns which constantly occupy his time and the exercise of his humanity; nor shall she, however grateful to her private feelings the undertaking might be, express them on the latter subject; her sole intention being at present to assure him of her high esteem, respect, and gratitude.

In an address to the Reader, the Authoress informs us, that she considers these Essays as a kind of adjunct to those letters and poems, formerly offered by her to the publick, and received by it with so much indulgence. She professes to delineate the national manners and the superstition of the Highlanders at length, shewing how the former originate with the latter, or blend with them: thus, in connexion with the Works alluded to, the present completes the picture of Highland life, of which her previous writings presented casual sketches or unconnected features. Mrs. Grant also wishes it to be understood, that these volumes are not offered to the community as the result of laborious study, as "they contain merely the overflowings of a mind filled with retrospective views of the past, and reflections suggested by deep feeling, and long and close observation among scenes of peculiar interest." She derived much encouragement in giving these Essays to the world, from the conviction that all her other writings obtained their principal interest "from the fidelity of the delineation they presented, and the images they reflected, of a mode of life more primitive than what is usually met with." The Letters were selected from many others as in a manner completing the series already published, "The Author," she concludes, "when no longer connected with scenes so peculiar and so endeared to her recollections, cannot expect to preserve that interest in the minds of others, which she is conscious was a great measure derived from local circumstances."

The following is the arrangement of these amusing Essays. The lady begins by treating on the origin and tendency of the superstition of the Highlanders, from which she proceeds to consider the obstacles that have occurred tending to prevent the learned from investigating the legends

and traditions preserved in the Celtic or Gaelic languages; as well as the causes that operated in checking those who understood those languages from allowing them their due value and importance in the general scale of science. The Authoress then indulges in an examination of the causes which have operated in preventing strangers from emigrating to the Highlands, thus precluding the acquirement of any knowledge of the customs or language of the country through such a medium. She then notices the particular state of society, which most probably engendered the belief of the existence of individual spirits, and their re-appearance upon the earth; in addition, she attempts to assign the motives for such prejudices in the earlier periods of society. In the next place Mrs. Grant considers the combination of religion and superstition, when rendered subservient, in some measure, to the imperfect sense of the former, which prevailed at the time above alluded to.

She also accounts for the obliging and courteous manners and polished conversation of the Highlanders; and gives instances of visionary terrors, and encounters with spirits, stating the supposed efficacy of pious rites in compelling ærial forms to vanish from sight. She dwells upon the avidity shewn by the ignorant of every nation, to collect food for credulity; and the depraved taste for the marvellous, nourished by absurdity and extravagance. In commencing the second Volume, we are presented with a recapitulation, the prophecy of Ercildown, remarks on the continually-increasing stream of tradition, and an endeavour to prove that general nature, rather than manners, should be studied in the period of society something advanced beyond barbarism, though not yet refined, with various illustrations of the fact that the love of the marvellous is inherent in human nature. She subsequently traces the progress of the human faculties in the infancy of knowledge, shewing that the imagination first predominates, and is afterwards subdued; that the ravings of absurdity cannot be considered the natural effluence of high-wrought enthusiasm, but of an artificial attempt to dazzle with the glaring, and astonish with the marvellous. This lady's next

object is, to exhibit the danger to be apprehended from the evaporation of the power of the affections, in the heated atmosphere of general society; with an illustration of the difficulty and danger of too suddenly enlightening weak and unpractised organs, and of precipitately removing the natives of the mountains to a more civilized sphere of action. She mentions the military propensities of the Highlanders, their attachment to the place of their nativity, and self-denial; gives an instance of singular fortitude in certain victims to principle; details the popularity of a chief lately deceased; and appropriates her tenth and concluding Essay to the popular and well-known song of Macgregor na Ruara. The interval between pages 230 and 359 is occupied by fifteen Letters, the selection mentioned in the address to the Reader.

Two different illustrations are given by Mrs. Grant, of the superstition of danger attending the assembling of the whole of a family upon any particular occasion, which we shall select for the amusement of our Readers. The first relates to Queen Mary, at the period when she made the memorable excursion to the North, which proved so fatal to the Gordons. She resided some days at Inverness, and in the castle where King Duncan was murdered, and there received the homage of the neighbouring nobility and gentry. A wealthy and powerful family named Monro, were at that time inhabitants of Ross-shire. The laird had attended his sovereign on her expedition; and his lady had borne him twelve sons and twelve daughters, some of whom were detached from the family, or married; this good lady, proud of her numerous offspring, took immediate measures for assembling them to adorn her train in the presence of Royalty.

“The sons were all dressed in Lincoln green, the wonted costume of knights and hunters, and led the procession in gallant array, mounted upon sable steeds. Next their mother, decked no doubt in her best array, followed, attended by her daughters, attired in white, and mounted on horses of the same colour. This goodly train was ushered into the Royal presence, after being duly announced. The matron, dropping on one knee, made obeisance, and told her Sovereign, she had here brought twelve squires, and twelve damsels, ready to devote
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themselves to her service. The Queen started from her seat, overwhelmed with astonishment and admiration, and cried, 'Madam, ye sud tak this chaire; ye best deserve it.' After this exclamation, the ceremonial was properly adjusted, and the family returned home enchanted with the grace and loveliness of their accomplished Sovereign. It was, however, remarked, that from that day they were never again seen together, and that this imprudent mother was the sad survivor of the far greater number of the children thus rashly exhibited."

In the second case, Mrs. Grant informs us, she knew herself, about thirty years ago, the principal of an antient house, who had once been happy in a family of uncommon promise; she declares, she never saw together an equal number of children of so prepossessing an appearance: they all had good capacities, were well disposed, and several were extremely beautiful. Some of them died in the spring of life, and others connecting themselves unhappily, were lost to the family; but, as the stain of vice did not attach to any of them, it could not, on the whole, be properly called an unfortunate house.

"Such, it appears, they were considered, but the thing was very satisfactorily accounted for. It was however by such means as never would have entered any head but that of a Highlander. This old gentleman had a friend, who, by the death of his children and his wife, had been reduced to a melancholy solitude. This affliction his friends did all in their power to soften, by bringing him among them, and amusing him to the best of their power. When time had blunted the edge of his sorrow, he came to visit the friend already mentioned, with many other persons, at the time of an annual festival. After promiscuous dancing had gone on for some time, the father desired his four sons to lead his four daughters to dance what in that country is called an 'ightsome reel.' This was his whole family, who all excelled in that exercise, and were much admired by the spectators. The childless father, however, broke out into lamentation, and contrasted the happiness of his friend with his own forlorn state. In short, the vanity of the father, and the envy of the visitor had such an effect in provoking judgment, that this family never met together again, and were soon after scattered and diminished."

Mrs. Grant proceeds in a most agreeable manner through the whole

of her Work; and, as far as we can perceive, is of our own opinion respecting the subject she treats of, till she arrives at the 261st page of the first volume: there we think she has produced a story that admits of but two constructions, either that the clergyman she speaks of was a *second-sight man*, without being conscious of the faculty, or that she tacitly admits it may exist. We will not admit the idea of falsehood; and the supposition relating to an *ignis fatuus* would be combated on any other occasion by Mrs. Grant herself. — It seems the Presbyterian Clergy make fierce and open war on all the host of airy terrors.

"One, however, of milder manners and a better-regulated mind than many of his brethren, combated these prejudices in a more gentle, and therefore more effectual manner. He was one of a family eminent for sanctity in its most attractive form, unspotted by the world, gentle, and easy to be entreated. They were the ornament and comfort of their native valley, to which they were pastors in succession for three descents; and which they enriched with the fruit of righteousness, which is peace. I must not name them," says Mrs. Grant; "but am pleased to think that their piety, their learning, their benevolence, and simplicity of life and manners, still live in the venerable and amiable representative of their family and their virtues. The good old pastor to whom I allude had, in his own gentle way, banished a whole troop of apparitions and auguries from his parish, and, in the decline of a well-spent life, was enjoying 'that sweet peace which bosoms goodness ever,' in the midst of his family and flock. It was his custom to go forth and meditate at even; and this solitary walk he always directed to his church-yard, which was situated, in a shaded spot, on the banks of a river. There, in a dusky October evening, he took his wonted path, and lingered, leaning on the church-yard wall, till it became twilight, when he saw two small lights rise from a spot within, where there was no stone nor memorial of any kind. He observed the course these lights took, and saw them cross the river, and stop at an opposite hamlet. Presently they returned, accompanied by a larger light, which moved on between them, till they arrived at the place from which the first two set out, when all the three seemed to sink into the earth together. The good man went into the church-yard, and threw a few stones on the spot where the lights disappeared.

disappeared. Next morning he walked out early, called for the sexton, and shewed him the place, asking if he remembered who was buried there? The man said, that, many years ago, he remembered burying in that spot two young children belonging to a blacksmith on the opposite side of the river, who was now a very old man. The pastor returned, and was scarce sat down to breakfast, when a message came to hurry him to come over to pray with the smith, who had been suddenly taken ill, and who died next day. This story he told to my old friend, from whom I heard it; and I am much more willing to suppose that he was deceived by an ignis fatuus, than to think either could be guilty of falsehood."

14. *A Series of Popular Essays, illustrative of Principles essentially connected with the Improvement of the Understanding, the Imagination, and the Heart.* By Elizabeth Hamilton, Author of *Letters on the Elementary Principles of Education*, *Cottagers of Glenburnie*, &c. Edinburgh, Manners and Miller; London, Longman and Co. and Cadell and Davies, 2 Vols. 8vo.

MISS Hamilton has dedicated her Essays to the Rev. Archibald Alison, prebendary of Sarum, &c.; and presents her Readers with a long explanatory Introduction, some of the leading points of which we shall proceed to notice. This lady considers the narrow limits of a title-page much too confined for the conveyance of any thing like a distinct idea of the nature of a Work such as the present; but, it being necessary that those who peruse it should have some guide to their expectations, the task of writing an Introduction seemed an essential duty imposed upon the Author. She confesses, however, that it is a duty she performed with reluctance; for, whether it arose from natural infirmity, or the habits of her life, she feels that repugnance to speaking of her own Works, that it required no inconsiderable effort to enable her to address the Reader. She has been further induced to make this confession, through the consciousness that her backwardness lost all the advantages which her Essays might have derived from many eminent judges of literature, had she conversed with them on the subjects of which they treat. The inference to be drawn from this acknowledg-

ment, the lady states, is, that when she has erred, she alone is responsible for the error.

She next adverts to the explanatory observations that are presumed to be necessary. The title-page informs the publick, that the contents of these Essays are connected with the improvement of the understanding, the imagination, and the heart; and she has to prove the existence, and explain the nature of that connexion, which she does, by saying

"It may be necessary to premise, that it is not in the form of didactic precept, or grave admonition, that I have presumed to offer my assistance, even to the uninformed. It is by calling the attention of the Reader to a serious examination of the obstacles which impede our progress, and which must be surmounted before either the heart or the understanding can be effectually improved, that I have attempted to accomplish the end proposed. The obstacles to which I allude are not created by external circumstances: they are to be found within, and can only be discovered by an actual survey of our common nature; such as may, however, be taken by every person capable of observation and reflection."

The inference that may be drawn, that the subjects are nearly connected with the science of mind, is not erroneous; nor does the Authoress comprehend how it is possible to effect improvement without due consideration of the nature of that which is to be improved. She requests, in addition to these observations, that those who hastily decide on the merits of a work by looking over the first pages of it, will not hence conclude that it is her intention to be dull, deep, and metaphysical throughout. She assures them of the contrary, and that it is not in her power to be very deep. She has taken care to repel dulness as much as possible.

"The conclusions," continues Miss Hamilton, "which I have presumed to make, are deduced from facts that are the objects of our familiar observation; and when it has been thought necessary to illustrate them, the mode of illustration adopted will be found to correspond with the term *popular* assumed in the title."

In a subsequent page she observes; few in reality have it in their power

to judge of the utility, or inutility, of the science of mind. The writings of the learned are addressed to the learned; and, consequently, the knowledge of many useful truths must be confined to them, until they obtain currency through the medium of less exalted channels. "To be thought instrumental in thus diffusing the observations or discoveries of superior minds," Miss Hamilton declares she should deem no trifling praise; but that is not the object she principally had in view when writing her Essays; though she has availed herself of the light derived from the investigations of our eminent philosophers; her aim being different, the assistance was consequently partial. The prominent feature of her design is, an attempt to deduce, from an attentive review of the human mind, "proofs, that revealed religion offers the only effectual means of improving the human character." Hence she has confined her remarks concerning mind to such facts as are within the scope of each common observer, and which all have it in their power to comprehend and investigate. The Authoress pronounces the first Essay in the series to be but remotely connected with the subjects discussed in those which succeed; but, although some years have elapsed since the former was written, she has discovered no reasons for retracting the sentiments urged in it, with respect to the advantages derived from the science of mind.

"It has been retained as a useful, though not essential, preliminary. It is devoted to an examination of the chief objections that have been made to the utility of that knowledge, which (she) deems to be eminently and practically useful; and to an illustration of the advantages derived from it, as affording the only means of detecting what is visionary or unprofitable, in our plans of education."

As a preliminary step towards improving the understanding, Miss Hamilton has endeavoured, in the succeeding Essay, to point out the means afforded by Nature for the expansion of the intellectual faculties, demonstrating "that attention is in every instance the agent by whose operation they are developed and improved." On this part of her explanations we shall let her be heard in her own words:

"I am conscious, that in having endeavoured to prove that there is an exact correspondence between the degree in which we are capable of exercising any or all of the intellectual faculties, and the degree of attention bestowed on the peculiar objects of that faculty, I have possibly exposed myself to the charge of presumption. It may by some be deemed unpardonable in me to present the result of my own observations on the agency of attention, supported by the authority of any former writer. But it is not the truly great and enlightened philosophers, who have devoted themselves to the science of mind, that will be most forward to condemn me. Those will behold with complacency the genuine fruits of observation and reflection, necessarily untinged by those prejudices and predilections which are so apt tenaciously to adhere to the disciples of every distinguished school; and, when I have erred, will do the favour to point out my error, with the indulgence due to one who is earnestly bent on the pursuit of truth."

We should be guilty of a very culpable neglect of our duty as impartial critics, were we to omit noticing a paragraph in the xxvth page of the Introduction, which is in itself a successful pleader in favour of this lady's Essays. She says, that she has boldly and freely declared her opinions, as the result of her own observations upon the human conduct and character; and that she has endeavoured to give her Readers an opportunity of observing the same subjects in the same point of view, that they might be enabled to correct the mistakes she has committed concerning them. Miss Hamilton further observes, that having no ambition to be considered as the Author of a peculiar theory, she is so far from being anxious to establish her own opinions, that she is sincerely and earnestly desirous they should be as farther received than as they are found on close examination to accord with truth. Should further apology be considered necessary, the Authoress confesses she has nothing in addition to offer, as she has never yet been convinced that there is any subject within the range of human intellect, on which the capacity of individuals, of either sex, may not be innocently, if not profitably, employed. Most truly does she assert, that time lavished on the contemplation

of the works of God, can never be considered as misapplied if it leads to a just estimation of the Great Creator;

"And as all our researches into the works of Nature tend to increase our admiration of divine wisdom, by affording such astonishing proofs of correspondence between the means and the end, as argues a congruity of design that exalts our conceptions of the Omniscient, we may from analogy conclude that, were the intellectual world as obvious to our investigation as the material, we should perceive that all which excites our wonder and admiration, in the structure of organized bodies, is as nothing compared to the wonders of the little world within."

As it is altogether impracticable that we should follow Miss Hamilton through the xlvii pages of her Introduction, we are under the necessity of confining ourselves to the concluding sentences, wherein she deems it necessary to say something of the execution of her Work, the far greater part of which, now offered to the publick, "was composed, or at least suggested, in the solitary hours of sickness," and, consequently, may be expected to exhibit some marks of that languor of mind which attends indisposition of the body. But as the pain she endured, though it frequently interrupted, never entirely broke the connexion of her thoughts; she trusts that few material chasms are discoverable in the series.

We need not inform our Readers, that a question has long existed in the elevated ranks of society, as to the propriety, or impropriety, of enlightening the minds of the lower classes of the community by education: we shall not obtrude our own opinion upon this important subject, but substitute that of Miss Hamilton as a specimen of her abilities as an Essayist:

"I may be pardoned," she observes, "for making a few observations on a subject of such importance, as I am aware that, from the gross ignorance and depravity of the greater number of those employed in our English manufactories, a plausible objection may be brought against the conclusion I am anxious to establish. But though it be acknowledged that the most effective workmen are often the most profligate, and that these are stimulated to work, by no

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other motive than that of procuring by their labour the means of sensual gratification; it must be remembered, that persons of this description are regarded by their employers as parts of the machinery, and that it is by workmen of superior character that these inferior wheels are set in motion. It is on the knowledge and judgment of these few, that the master-manufacturer depends for his success. He succeeds; and, if he be a man of narrow mind, cares not how vicious the propensities are, which, in the lower orders, operate as an incentive to exertion. Imagining his interest to be concerned in promoting these propensities, he dreads the introduction of principles that would check or controul the sensual appetites, improve the judgment, and convert the living tool into a rational agent. But, happily, more enlightened views now very generally prevail. Experience has proved, that motives of a higher and more generous nature may be no less operative than those that are brutal and vicious; and that, in proportion as the capability of exerting the mental energies has been extended, industry and application have been substituted for those violent but transient efforts, produced by the avidity for sensual indulgence. It has been found, that in proportion as the judgment has been enlightened by education, attention has been providentially directed towards the future, and that the desire of respect, or distinction, or honourable independence, acts with no less vigour than the desire of present enjoyment. It is only by cultivation that the sphere of judgment can be thus enlarged; and I am, I confess, extremely anxious for the establishment of this point, as I consider it to be one in which the interests of society are deeply involved; for, if the judgment is to be improved in exact proportion as the objects on which it is exercised are multiplied, it affords an unanswerable argument, not only for extending the advantages of education, but for permitting the freedom of discussion to all orders and classes in the community."

The very nature and essence of Essays consist in the promulgation of a set of opinions, arising from the subject to which the mind of the Author is directed. Now we are all well aware, that diversity of opinion prevails on every subject that can be stated; hence we infer that Miss Hamilton's labours will meet with many admirers and some adversaries; but
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this we consider as a consequence of the nature of the Work, rather than any thing peculiar to the Authoress, whom we conceive to be entitled to great praise, in endeavouring to promote the cause of religion and virtue.

15. *A concise History of the Jews, from the Time of their Re-establishment by Ezra and Nehemiah, after the Babylonish Captivity, to the Destruction of Jerusalem by the Romans: forming a Connexion between the History of the Old and New Testaments. With a Map of Palestine. For the Use of Schools.* By the Rev. John Hewlett, B. D. late of Magdalen College, Cambridge; Chaplain in Ordinary to His Royal Highness the Prince Regent; Morning Preacher at the Foundling Hospital, &c. &c. small 8vo. 6s. Longman and Co.; Rivingtons.

PREVIOUS to our entering upon this interesting little Volume, it will be necessary to remind our Readers, that Mr. Hewlett published an edition of the Holy Bible, dedicated by permission to the Prince Regent, and richly embellished with Engravings from the great Masters in the various schools of painting, with the addition of illustrative Maps. In speaking of this Bible, it has been remarked, that no other of similar character has issued from the press during the last fifty years, as the interpretation of doctrinal points is strictly conformable to the Liturgy and Articles of the Established Church as received and taught by our Bishops and the great body of the regular Clergy. It is not, however, our intention to enlarge on the merits of a publication not immediately before us, but merely to explain the succeeding words of Mr. Hewlett's Advertisement: "The following concise History of the Jews forms part of the Supplementary matter that accompanies my Edition of the Holy Bible." Many of this Reverend Gentleman's friends, men for whose judgment he has the greatest respect, and who are engaged in the instruction of Youth, suggested to him their opinions, that it might be an acceptable work to the publick if printed separately, "and that it would make a very useful and instructive School-book."

As such, the Author offers it, with due deference to the whole body of professors in teaching, declaring that the matter has been carefully revised, and

the few Notes, which are referred to in the Bible, having been incorporated with the narrative of the text. Mr. Hewlett thinks the subject treated of in this little Volume has been perhaps too much neglected in schools, although no one will contend that it is not interesting, and such as young persons should be well acquainted with; and he concludes, "because it is connected with Revealed Religion, and fills up the chasm between the history of the Old Testament and the origin of Christianity."

We fully agree with the Author in the latter part of his Advertisement, and think, both the professors he addresses, and the parents of youth committed to their charge, will feel grateful to him, for thus placing before the instructed such easy and pleasing means of information, relating to a people more favoured in the first instance, and persecuted in later periods, than any other who have appeared upon our globe.

At the bottom of the first page is the ensuing explanatory note:

"In order to prevent a perpetual reference to the same books, the reader is informed, that the following abridgement is compiled chiefly from the books of the Maccabees, Josephus, Prideaux, and the Antient Universal History. References to the antient Classics, and other works, which occur only occasionally, will be found at the foot of the page."

In tracing the History of Alexander the Great, as far as he is connected with the Jews, Mr. H. has evinced masterly talents for abridgment; and presents us with brief, yet satisfactory, notices of remarkable events, in easy flowing language. He informs us, in a few compact periods, of his accession to the throne of his father at the age of twenty, of his successes in Thrace and Illyrium, of his opposing Darius with a very unequal army, and his crossing the Hellespont. "Full of that enthusiasm which serves, when united with other qualities, to constitute a hero, he passed the river Granicus in sight of the Enemy's army, which he put to flight, and in a very short time Asia Minor submitted to his arms." Tarsus in Cilicia, and the treasures deposited in that city, fell into his hands; Darius, eager to arrest the progress of the young King, neglected the advantages to be derived from his numerous forces and a well-chose

chosen field of battle, and engaged him in the narrow passes near Issus; the former was totally defeated, and lost, with immense treasures, his mother, wife, and children, who were made prisoners, but treated "with the kindness of a father, and the munificence of a King," by the high-spirited Alexander. Tyre, unlike other cities which he subdued, stood a siege of seven months; and there he disgraced his character by severe acts of revenge; and receiving information that the Jews had, in addition to refusing him supplies, granted them without scruple to the Tyrians, from Judea, Samaria, and Galilee, he determined to march into the first-named district, to punish them for the preference shewn to his Enemies.

"Alexander," proceeds Mr. Hewlett, "farther demanded of Jaddua, who was at this time High Priest, the tribute which the Jews had been accustomed to pay to the Persians. Jaddua stated, that conscientious motives prevented him from complying with his demand, and that his oath of fidelity to the Persian monarch would not permit him to transfer that tribute to an Enemy."

Fired at the refusal, Alexander marched towards Jerusalem, and was rapidly advancing towards the metropolis, when the Priest and his flock, aware of their danger, had recourse to prayer, sacrifices, offerings, and atonements, in the hope that the Almighty would protect his faithful people, and preserve their holy temple.

"It was communicated to Jaddua in a dream, that he should go and meet the Conqueror in his Pontifical robes, at the head of all his priests, who were also to appear in their proper habits, and to be attended by a numerous body of the common people dressed in white. Jaddua, convinced that this dream was a divine communication, ordered the gates of the city to be thrown open, and marched in solemn procession to an eminence called Sapha, which commanded a prospect of the Temple and of the whole city. As soon as the venerable Pontiff approached sufficiently near for Alexander to perceive the magnificence of his dress, seeing the hallowed name of Jehovah engraved on the front of his mitre, he was struck with awe; and, advancing towards him with the profoundest respect, he paid him a sort of religious veneration."

In the above clear and concise man-

ner, Mr. H. informs his Readers of the success of the High Priest in diverting the anger of the King, and in procuring for the Jews such advantages as they little expected at the commencement of the procession.

We shall next turn to the Author's narrative of the cruelty and death of Pilate, "the unrighteous judge." The emperor Tiberius appointed Lucius Vitellius proconsul of Syria about the beginning of the year A. D. 35, who went to Jerusalem during the Festival of the Passover, where he was received with the greatest respect and attention; and, in return, he remitted, for one year, the duty on fruit offered for sale. After a stay of three days in the metropolis, in which time he deposed Caiaphas the high priest, and appointed Jonathan the son of Annas or Annanus in his sacred office, he went to Antioch, the capital of his province.

"In consequence of a tumult which took place soon after in Samaria, Pilate acted in the most cruel and arbitrary manner. A wretched fanatick, or impostor, persuaded the Samaritans, that, if they would go to the sacred mount Gerizim, he would direct them to the spot where Moses had formerly buried the consecrated vessels. The credulous multitude flocked to him in great numbers, provided with arms; and having encamped near a village called Tiratbaba, they waited for others to join them, till they might form a body sufficiently strong to take possession of this pretended treasure. Pilate, having received intelligence of this, sent a numerous detachment of cavalry and foot forces, with orders to attack the deluded multitude, without discrimination or delay: great numbers were of course cut to pieces, many were taken prisoners, and the rest saved themselves by flight. Not satisfied with this summary and vindictive punishment, he ordered all those of a superior class who had been induced to join this credulous mob, to be immediately beheaded.

"The Samaritans complained of this cruel and arbitrary proceeding to Vitellius, assuring him that the people had not assembled in arms with a view to promote any sedition, but in order to defend themselves against the capricious and tyrannical oppressions of the Jewish governor. Vitellius, who was well acquainted with Pilate's cruel and rapacious character, on hearing this complaint, ordered him to repair immediately to Rome, and answer the accusations
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of the Samaritans before the tribunal of Cæsar. In the mean time he sent his friend Marcellus to Jerusalem, with orders to take upon him the government of Judea. Pilate was forced to obey; but, being detained by contrary winds, the emperor Tiberius died before his arrival at Rome. Other accounts state, that, conscious of his guilt, and afraid to face the Emperor, he destroyed himself. Thus perished by their own hands, the traitor who betrayed Christ, and the unrighteous judge who condemned him to death."

It appears to us, that enough has been advanced on the concise History of the Jews, to recommend the work; and we shall conclude with giving Mr. Hewlett's ideas on the state of the Jews subsequent to the period at which he closes his subject. He mentions their dispersion throughout the different nations of great part of the world, and observes, that "they seem to have been marked out as objects of the Divine judgments, during a long series of ages, for their infidelity, their cruelty, and numerous transgressions." So far from being considered the chosen people of God by their fellow creatures, they are viewed as outcasts, and appear to be the decided subjects of severe and long-continued discipline. The world at large contemplates them with a mixture of pity and contempt; and they have no other relief than that they are not persecuted with the unrelenting hatred of former ages. The laws and institutions of their Divine Legislator are calculated to preserve strict political union; "and yet no people were ever more scattered and divided. They are found in every part of the civilized world; but they no where have a government, a country, or a home." Mr. Hewlett then cites 22 instances of the predictions of our Saviour relating to this devoted people and their city; and concludes his work with an Appendix, containing sketches of the character of the Samaritans, Pharisees, Publicans, &c.

16. *Practical Reflections on Moral and Religious Subjects*: pp. 210. 12mo. Rivingtons.

IN these days of literary frivolity, in which versification is deemed poetry, romance history, scepticism knowledge, declamation eloquence, sentiment morality, and enthusiasm reli-

gion, the honest Critick's task is truly arduous. To him selection is difficult; whilst unqualified rejection, however frequently merited by the Sciolists who rise around him, would neither satisfy the Authors nor the Reviewer.

Amidst a mass of new publications, it would be hard indeed if none were found whose light served to illumine the palpable obscure. The "Practical Reflections" before us, we think, do sparkle with no common lustre: the casket, it must be owned, is homely; but the jewels it contains are gems of worth. They are in fact,—to drop our metaphor,—thirteen little sensible *Sermons* (for such they ought to have been called), ambiguously and rather suspiciously thrown loose before the publick, unowned, unprotected, without apology, without explanation. By their contents, only, are we left to judge of them and of their too timid compiler.

The subjects discussed are,

"I. The Uncertainty of Life, from James iv. 14.—II. Contentment, 1 Tim. vi. 6.—III. Christian Sensibility, John xi. 35.—IV. Universal Charity, 1 Cor. xiii. 8.—V. A general Fast, Jonah iii. 8.—VI. Prayer in general, 1 Thess. v. 17.—VII. Good Friday, 1 Peter, ii. 24.—VIII. Equality of Man, Prov. xxii. 2.—IX. The House of Mourning, Eccles. vii. 4.—X. Conscience, Acts xxiv. 16.—XI. Christmas-day, Matthew i. 21.—XII. The power, wisdom, and goodness of God, Psalm viii. 4.—XIII. Parental and Filial Duty, Proverbs i. 8."

From this summary prospectus it is apparent, that plain and clear precepts on common topicks constitute the whole instruction of the manual. It seems a pleasing little collection of good trite thoughts, well worded, and carefully adapted for use, in nurseries, parlours, and schools, in rainy weather. It is not milk and water for downright babes; neither is it strong meat for full-grown men and women. We approve of it, as a kind of homely dish of minced and hashed meats, wholesome, simple, and easily concocted into nutriment by stomachs the most tender. If the mess of pottage be not very savoury and *picquant*, neither is it altogether insipid; for it, very possibly, Esau might not have sold his birthright, and Jacob might not have received his blessing; but the

the contents are good, notwithstanding.

Who or what is the Author of this Book forms a foolish sort of mystery, which we are by no means over-anxious to pry into curiously. No doubt he may have his reasons for concealment. In our decided opinion, and we give our opinion on an attentive consideration of his work, he is one of "the mob of gentlemen who write with ease;" he could do better, provided he took more pains, and selected from deeper sources.

To such a writer as the present, with a tolerable English library at his elbow, the arts of composition and compilation, of abridgment and adjustment, are well known. His labour itself is his reward, his solace, and his entertainment. Certainly, we never can applaud that diffidence of soul, which permits a man to treat in print the most important concerns of Religion in a slight, perfunctory manner, whilst it prudently warns him to withhold from his lucubrations all parental responsibility.

17. *Scripture Directory: or, an Attempt to assist the unlearned Reader to understand the general History and leading Subjects of the Old Testament.* By Thomas Jones, Curate of Creaton. pp. 140. 12mo. Seeley, &c.

THIS publication contains the order and form and leading subjects of every book or portion of the Old Testament, together with a lucid statement of the contents of the Chapters in each, and the Author's pertinent observations thereon. The attempt to analyse such a book further, would be a nugatory undertaking. Mr. Jones has ably done that which he professed to do; and to the unlearned reader of every denomination, from six to sixty years of age, he has presented a very explicit and satisfactory guide in studies the most solemn that can engage our contemplation. His diction is uniformly correct, his reflections are devout, his doctrine is pure. We recommend the Book, particularly, to all Bible Societies, and institutions for the benefit of the Poor.

18. *The Age we live in: a Fragment. Dedicated to every Young Lady of Fashion.* 8vo. pp. 236. Lackington.

"IN giving these pages to the Publick, the Editor complies with the particular

injunction of the writer of them. Her sun set at a very early period of her day of youth; and the present Volume is the result of some of those hours of confinement that she was obliged to submit to."

This is a severe, though we fear too just a satire on the frivolities of a fashionable life, as written in the Journal of a Young Lady, whose early career in the vortex of dissipation had been checked by illness and a sprained ankle.

She at first manifests the utmost impatience under her confinement:

"January 1st, 18**.—New-year's day, and I still laid up. I wonder how many more months I am to go on in this way, like a piece of wax-work, contented to remain in any position they choose to place me in. My foot gets no better, nor ever will be that I see. Doctor C. says it must be pump'd upon—I wish he was pump'd upon; it does no good at all. If I ever am able to walk, it is as much as I can expect; and then I shall not be fit to be looked at—my ankle is as big as a bolster—I shall never dance any more! What can I do to amuse myself? I am sick to death of morning calls; there is such a fuss getting in and out of the carriage—people are so awkward. I will write a journal—that is a capital idea; at any rate, it will remind one of past pleasures—there is something in that." * * * * *

"But if I go on at this rate, I shall never get through January. What did I do besides go to the Opera? Nothing, positively, but odious morning calls—no routs, no balls, no company in town worth thinking of—the Park very dreary. Let me recollect—was it not in January that De V— had a ducking in the Serpentine? It was. Mercy! I never shall forget the fright I was in! Lady M— and I were in the carriage together; it was on a Sunday, of course; and we chanced to be both looking at him as he went in. One leg slipped in first,—I shrieked—Lady M— shrieked; but before we had time to recover ourselves, or indeed determine almost what had frightened us, he fell; and the weight of his body broke the ice still farther, and under water he was in a moment. Poor De V—!—how they got him out, I can't tell; but he was got out, and a terrible object he looked like. We drove home as fast as possible, for I thought he was going to die, or was dead; and I am sure I never should have recovered that as long as I live. I never saw a corpse, neither did Lady M—; I would not see one for all the world—I should die with terror. I remember, that day, Mrs. K— dined

dined with us: she is what you call a very religious person, and bores you to death with preaching; and she would have it, that it was a judgment upon him for skating on a Sunday. I never heard such stuff in all my life; as if people could not be just as good skating as walking or sitting still. But then her notions are so very rigid, that she will not even allow of riding on a Sunday to be proper; and calls the Park—the dear delightful Park!—a scene of wickedness. Poor woman! these are the notions she has been bred up in, and therefore, I suppose, she cannot help them; but I pity her to my heart, and thank my stars that my friends are more liberal in theirs. I know very well, she thinks us monstrous wicked for not going to church sometimes, and having company, and taking rides, &c. on Sundays; and I dare say would not keep company with us, if it were not for the long acquaintance there has been between her and mamma, and, what is perhaps a stronger motive still, the hope of converting us. Poor soul! she may spare herself the vexation; for we think ourselves as competent to judge of what's right as she does."

The solitary hours of sickness at length lead her to reflection, and she concludes in the following serious strain:

"Alas! that I could but recall a few, a very few, of my best days of health, to offer them a willing tribute to my Maker! 'Tis a poor testimony of our love, to yield him that which the world will not accept of any longer—a worn-out frame and sunken spirit. O most unworthy of his goodness and his care! O base return for benefits unspeakable! How hateful am I to myself! how vile, how thankless, how ungrateful!—He gave me every pleasure that the world bestows; and I accepted and enjoyed them all; nor once, not even once, looked back to think upon the Giver, and refused the scanty tribute even of my thoughts, to thank him wherewithal.—Whence flow these unbidden drops? they are not tears of gratitude, of sorrow, of repentance—no, I cannot hope it. They are but the effusions of a disappointed heart and sinking frame, that longs even now, amidst its anguish, to renew the vain delusions that it cannot willingly relinquish.—Grant me, kind Providence, a few more years of health, that I may serve thee in the fullness of my strength, nor shun thy sacred precepts, and reject thy easy duty, until unfit for any other! Could I implore thee in thy holy temple, how different should be the workings of my thoughts to what they used to meditate on formerly! But

I am excluded from his house!—the doors are shut against a wretch who only entered them to pass that time in listless inattention, that the Almighty dedicated to himself alone, nor left mankind the choice of how he should employ it, otherwise than in his praise. A scanty portion from our worldly cares, he only has demanded; and yet we think the boon too much to grant! Expect our every wish and pleasure gratified, and yet refuse the time, the pains to make them known, and humbly ask them of him!—O ye, who bask beneath the sun of health! think not with levity upon the blessing;—you cannot estimate its wondrous value, till time steals it in part away, and yields no profits of its years of duration: nor think it ill-bestowed to lend a portion of it to your Maker. For youth is his delight; and much it pleases his divine and condescending goodness, to receive the grateful homage of infantine praise."

19. *Victoria.* By Mrs. John Philippari, Author of "Muscovy," &c. 8vo. pp. 7.

THIS Tyrtæan Ode, we believe, is only printed for the fair Author's Friends; at least the copy sent to us has not the name of any Publisher. One Stanza shall be copied:

"Intrepid sons of England's darling soil,
Oh, ever ready for the martial toil,
How glow'd your hearts on that eventful day

When Puebla's heights beheld, and seen
The bold Cadogan cheer the bright array,
And marshal to the strife his gallant bands,

Leading the sanguinary way. [heart,
High beat each British and Castilian
And every soldier seiz'd the ready brand;

Proud they advanc'd with life itself to
And grasp'd their weapons with a giant's hand. [own'd,

La Puebla's echoing hills their presence
Her sylvan shades and dells in murmur moan'd;

And ruddy drops stained La Puebla's
When great Murillo bled, and brave Cadogan died."

20. *The Rejected Addresses; or, the Triumph of the Alc-King: a Farce.* By William Stanley, Esq. pp. 62. Cawthorn.

"THE following Farce (for it pretends to no higher title) owes its existence to *The Theatrum Poetarum*, a production that for genuine humour has rarely been excelled. The pleasure the Author received from it, induced a wish to see the matter