

I have not here given Harvey's own language, because of its disgusting pedantry; and this character is drawn with much industry from many scattered passages which I noted as I went along. Some of these pamphlets I have lent to a friend; and am now therefore obliged to have recourse to my common-place book. I am not sure, therefore, whether it is of him or of Nash that the following passage is spoken:

"Albertus' Secrets, Poggius' Fables, Bebelius' Jest, Scoggin's tales, Wakefield's lyes, Parson Darcy's knaveries, Tarleton's tricks, Elderton's ballats, Greene's pamphlets, Euphuus' similies, double V's phrases, are too well known to go unknown; where the veine of Braggadocio is famous, the arterie of Pappadocio cannot be obscure. Gentlemen, I have given you a taste of his sugar-loafe that weeneth Sidney's dainties, Ascham's comfits, Cheeke's succats, Smith's conserves, and More's junkets, nothing comparable to his pap. Some of you dreamed of electuaries of gemmes and other precious restoratives; of the quintessence of amber and pearle dissolved, of I wott not what incredible delicacies; but his gemme mint is not always current; and as busy men, so painted boxes and *gallipots*, must have a Vacation."

The indignant author is as unsparing of his adversary's person as he is of his mind. He speaks of him as pot-bellied, short-necked, frowsy-faced, ugly even to loathing, yet vain of his looks, ogling, and writing posies and reading romances in ladies' chambers; insolent, yet a notorious coward; and, conceited as he was, in constant dread of that sudden death with which impending apoplexy threatened him, with all his sins unwhipped upon his head. It is said, that in some part of the low buffoonery of Greene's, or Nash's, or Deloney's satirical pamphlets, he had secretly libelled every friend or assistant of his early life; and that a multitude of unprovoked abuses, of which the hand that furnished them was not for years suspected, were all at last traced to the envy of this odious exerescence of sham-learning, malignity, and wickedness.

Can any of your Readers fix on the Author to whom this alludes? I have looked into Herbert's Ames for most of the travels of those days, but cannot satisfy myself. One or two pas-

sages induce me to believe he was an Oxford man; and perhaps something may therefore be found in "Wood's Athenæ," a book I have not at hand to refer to. Harvey says, that though a pretender to Greek learning, he was grossly ignorant of it; and in describing Grecian manners, appears unable to construe Homer as well as the most backward school-boy. He is spoken of sometimes as a physician, and sometimes as if he was preferred in the church; and is laughed at for being jilted by the ladies, to whose eyebrows he had written ridiculous sonnets.

By the bye, can he mean *Parson Darcy*, of whose knaveries he speaks in another place? The name of this parson Darcy is new to me: Does the following passage relate to the same?

"I have touched the booted Shakerley a little, that is always riding, and never rideth; always confuting and never confuteth; always ailing something and railing any thing: that shamefully and odiously misuseth every friend or acquaintance, as he hath served some of his favorabest patrons (whom for certain respects I am not to name), M. Apis, Lapis, Greene, Marlow, Chettle, and whom not?"

Yours, &c. SHEPHERD TONY.

* * * To tear off the veil of decorum which covers the particular occurrences leading to the recent resignation of the curacy and lectureship of Fulham, suits neither the wish of the Editors of THE GENTLEMAN'S MAGAZINE, nor the character of our publication: but the subjoined papers are too honourable to the Writers to be slighted by us, and too important to society to be withheld from our Readers.

"To the Parishioners of FULHAM who have subscribed the Address, &c. to the Rev. JOHN OWEN, on occasion of his resigning the Curacy and Lectureship of this Parish.

Fulham, August 12, 1813.

"The Undersigned having waited upon the Rev. JOHN OWEN, with the Address of the Parishioners on occasion of his resigning the Curacy and Lectureship of this Parish, and presented him with the Purse of £711. 5s. 6d. as an acknowledgment of his valuable services in the discharge of those offices during a period of more than seventeen years, have now the pleasure of reporting, for the

the satisfaction of the numerous Subscribers, both the Address and Mr. OWEN'S Reply.

(Signed)

JOHN DRUCE,
JOHN BOWDEN,
JOHN BAYFORD,
MATTHEW BURCHELL,
JOSEPH KIGHT.

N. B. Messrs. Howard, Davis, and Baker, who obligingly assisted in waiting upon the Housekeepers for their Signatures, &c. did not accompany the Deputation."

"To the Rev. JOHN OWEN, *A. M.* late Fellow of Corpus Christi College, Rector of Paglesham, and late Curate and Lecturer of Fulham.

Fulham, July 28, 1813.

Dear Sir,

"Allow us to express the sincere regret we feel at your leaving the Pastoral Station which you have filled for upwards of seventeen years with so much credit to yourself, and so much advantage to the Parish. Accept our thanks for your unremitting attention to the several duties of your office, by visiting the poor and sick, relieving their wants, instructing their youth, and exerting yourself in every possible way, both by your Discourses from the pulpit and your personal example, to promote their moral and religious improvement. We have witnessed with great satisfaction, as the result of these services, a progressive amendment in the manners of the lower orders, and a more frequent and serious attendance at Divine Worship during your Official Residence among us. Suffer us to request your acceptance of a small testimony of the high respect and esteem we entertain for you, and receive at the same time the assurance of our earnest wishes for your welfare, and that of your family.

We remain, dear Sir,

Your obliged Friends,

JOHN ORD, &c. &c."

"To JOHN ORD, *Esq.* &c. &c.

Fulham, Aug. 10, 1813.

My Dear Friends and Parishioners,

"With emotions of gratitude to which no language of mine can give adequate expression, I received this morning, from the hands of Messrs. Druce, Bowden, Bayford, Burchell, and Kight, the testimony of your esteem and affection, in the Address which you have kindly transmitted to me, and the very liberal Offering with which you have been pleased to accompany it. If any thing could have added to the value of this testimony, it would have been the respectability of the parties who did me

the honour of presenting it, and the very obliging and impressive manner in which they performed that service in the presence of my assembled family.

"It will be in the recollection of many to whom I am indebted for this mark of attention, that nearly seventeen years and a half ago, I was placed in the situation which I have now resigned, by the express and unsolicited recommendation of the venerable Bishop Porteus. From the confidence with which I was honoured by his Lordship from that time to the day of his death, I was encouraged to expect, that the exertions and sacrifices which I made under his observation, and in a parish of which he was both the head and the patron, would eventually secure for myself and my numerous family, a permanent and beneficial establishment among you. It pleased God to remove that excellent Prelate before an opportunity was afforded him of giving effect to this his presumed intention; and the events which ensued left me only the choice, of continuing in the same humble and laborious capacity, or of retiring altogether from a field on which I had bestowed no ordinary cultivation. Preferring a connexion with the Parish on any terms, to an absolute separation from it, I determined to adopt the former alternative: nor have I departed from that determination, till I found myself placed in a situation in which I felt convinced, that I could no longer officiate, as you are pleased to say I have hitherto done, 'with credit to myself and advantage to the Parish.'

"Such is, in brief, the history of that connexion, the dissolution of which has awakened our mutual regret. I will not dissemble, that under all the circumstances to which I have adverted, the prompt and spontaneous expression on the present occasion, of your respect for my character, your gratitude for my services, and your good wishes for the welfare of me and my family, is a seasonable and consolatory occurrence. My conscience indeed bears me witness, that I have uniformly desired and endeavoured to fulfil the duties of my station: but when I look to the signatures affixed to your Address, and observe among them the names of those Gentry who have made me their Almower, and of those Tradesmen with whom, as parish officers, I have been in the habit of co-operating for more than seventeen years, I do rejoice to find the fact of my having fulfilled the duties of my station so explicitly stated, and the truth of that fact so honourably and unanswerably attested.

"In taking my leave of you, allow me

me to repeat, how utterly unable I am to express my acknowledgments in terms at all correspondent with the obligation I feel. Whatever may be my future destination, be assured, that the welfare of Fulham, and particularly of those who have honoured me with such marks of their sympathy and regard, will continue to engage both my solicitude and my prayers. The memorial of your kindness will be cherished by my family with affectionate gratitude; and my children will, I trust, be stimulated by the consideration of it, to respect and imitate that conduct, which has obtained for their father so honourable a testimony and so liberal a reward.

"I am, my dear Friends and Parishioners, your very faithful and obliged Friend and Servant,
JOHN OWEN."

Mr. URBAN,

Sept. 2.

I BEG the insertion in your valuable Magazine of the following letter to the Rev. R. Hodgson, on occasion of his withdrawing from an Auxiliary Bible Society.

Rev. Sir,—It is generally reported, that you have thought it necessary to withdraw from an Auxiliary Bible Society established at Uxbridge, on account of some very extraordinary methods taken by a Gentleman in that neighbourhood, who is himself a Vice President of the Society, to propagate the tenets of the Unitarians. It is understood that you declared, that either he must retire from the Society, or you; and that, in consequence of his refusing to retire, and of the Society refusing, I presume, to expel him, you are no longer a member of it. Entertaining all the respect which is due to your character (and a great deal of respect I conceive to be due), and feeling that respect increased by your putting yourself forward on the occasion above alluded to; I must express my opinion that the alternative proposed by you was preposterous. The principle on which the Society was originally founded and has always proceeded, is this, that Christians of all denominations should meet together for the purpose of circulating the Scriptures; none being at all fettered thereby in their interpretation of the Scriptures, nor at all obliged to abstain from any methods which they may deem proper to be taken for the purpose of propagating their peculiar tenets. A Member of the Church of England has, therefore, no more right to complain of a Socinian for endeavouring to propagate Socinianism, than the latter has to com-

plain of him for promoting the welfare of his Church. Nay, if any member of the Society should make use of means which he may possess in that peculiar capacity, to promote and support his opinions, I see not how any complaint can be reasonably brought against him: no one member being any more concerned in the religious tenets of another member than in his political tenets. To say that this may be attended with much inconvenience, and that the Society itself may thus be turned into an instrument of much evil, is nothing to the purpose. For it was foreseen at first that schisms and differences would be excited; but it was conceived that the circulation of the Scriptures was an object of so great importance as to swallow up all other considerations. The minds of men appeared to be of a sudden so much enlarged, and their views became so comprehensive, that they could not stop to consider of any danger which might threaten any single part of the Christian world, or our own Church in particular. Having then, Sir, united with the Bible Society, and approving as you did of the principle upon which it was formed, I see not how you can with any reason object to the worthiness of any member, whatever be his tenets, and whatever pains he may take to propagate them, so long as he does not offend against the laws of your Society.

But, Sir, allow me to suggest to you, that if you thought it necessary to withdraw from an Auxiliary Bible Society, there was another step which it must surely have been advisable to take; and this was, to submit the case to the consideration of the Parent Society. The Parent is, if not responsible for the conduct of its offspring, yet deeply interested in their conduct. And it cannot but be right that the great Central Committee, which directs the operations of the whole machine, should be made acquainted with an event which has occasioned a Vice President of one of its Auxiliary Societies to retire from it. It must be proper that it should be asked whether it approves the conduct of the Socinian Member, or the conduct of the Auxiliary Society in suffering that person to continue among its Vice Presidents. It is easy to foretel the result of such an application to the Parent Society, for that Society has no power to expel the obnoxious member; and even if it may be supposed to possess such a power, it does not dare exercise it. It must then remain for your consideration, whether you deem it right or consistent with your character to continue any longer a member of a Society which

allows,

allows, and thereby, to a certain degree, approves and sanctions, such conduct as that of which you have openly expressed your disapprobation. But mark the consequences of your feeling it necessary to retire. What you do, every other well-principled member ought to do. That is, every person of sound principles ought to retire from the direction of the Auxiliary Society, and then from the Parent Society: the effect of which will be to leave a very large body of those who are inimical, and those who are indifferent, to the welfare of the true Church, united together, and strengthened and rendered more formidable by that union.—Yet I am clearly of opinion, that every member of sound principles ought to quit the Society, rather than continue to lend his support to the forming and strengthening of a machine which he is not permitted to direct, and which is big with danger both to Church and State.

I have already stated, that I feel my respect for you increased by the manly step which you have taken. You have done that now which many others will, ere long, be obliged to do; for it is notorious, I believe, that several persons have expressed great interest in the welfare of the Bible Society, who have no regard at all for the Bible or the Christian Religion. The Society is considered by many as merely a bond of union for those who are disaffected to the Establishment in Church and State. The violence of some members will soon compel the more moderate to retire, who will, I fear, have little satisfaction in reflecting that they have contributed to form that body which they are obliged to quit in disgust. That you should be among the first to retire, cannot excite my surprise; for I have never been able to account for your joining the Society, but by supposing that a very laudable affection for the person, and veneration for the memory of a departed Prelate, had misled your judgment, and blinded your eyes to the dangerous consequences of this so much admired, and so much mistaken liberality.—I am, Rev. Sir, with the greatest respect, your humble servant, B. T.

Mr. URBAN, *Maidstone, Aug. 30.*

THERE is one point in the controversy respecting Junius, upon which I feel tempted to offer a word or two, because I think it will show that the advocates of any one supposed Author can only weaken their cause by drawing inferences from such premises.

This point is the *water mark*, which certainly is (as described page 405.) that of the paper called *foolscap**, by a very great proportion the most commonly used of all the writing-papers. At the time when Junius wrote, this mark was used for foolscap paper by many, if not all, the paper-makers in England, who each of them, of course, had several similar frames constructed, and in a single year manufactured many thousand reams of paper therewith. This paper, when sold to different Stationers in the metropolis and large towns in the kingdom, would be at nearly the same time on sale at a great number of different places: so that the chance was, I suppose, at least 5 to 1, that in any part of England a man who wanted paper of that size would receive it with the same mark upon it.

The paper-makers had not at this time generally, if at all, adopted a practice, which they have since followed, of putting their names, the date of the year, or some distinguishing mark upon their paper; and the ancient marks were distinctive only of size and quality.

It will appear from the above, that Mr. Woodfall (well acquainted as he most probably is with all these facts) could do no less than dismiss this argument as he did, and that no improper sarcasm ought to be considered as intended in his words.

Yours, &c.

A. C.

Mr. URBAN, *Sept. 4.*

IHAVE lately observed in the Newspapers, certain very severe strictures on Stage coachmen, for overloading their carriages; and, perhaps, few persons who happen to be on the roads in the vicinity of Lon-

* The first mark of the foolscap corresponded with its name, a Zany's head with cap and bells. The Dutch, having afterwards contrived to supplant our own manufacturers, introduced the cognizance of the United States, the Lion grasping a thunder-bolt, &c. This was soon imitated in England, whereby the Dutch paper was in its turn supplanted; after which the mark was changed for our own more appropriate emblem of Britannia. The original mark has been out of use for above a century. It has been engraved by the Society of Antiquaries in their *Archæologia*.

don will fail to join in the same censure, incited as it frequently is by narratives of broken limbs and lost lives. But, as I have about me somewhat of a disposition to consider matters of public concern in more lights than one, it occurred to me, in sundry late peregrinations in the environs of this great metropolis, that, although much cannot be said for the *stage-coachmen*, neither have we a great deal to say on behalf of their customers. For if, on the one hand, a coachman takes up more passengers than his coach can carry with safety, on the other hand, I am told, there are few instances of passengers refusing to ride because there are already too many. The calculation of the proper number never enters into their heads, until they are overturned; and then they are ready enough to go to law, and to prove, to a demonstration, the famous juvenile problem proposed to little folks at Christmas, the object of which is to determine "how many feathers will break a horse's back?" The answer, I hope, I need not remind your Readers, is, "One more than he can bear." Now, Sir, in the case of a stage-coach, where is the passenger, eager to go to the country, or to get back to town (and, for various reasons, not very able to walk), who ever considers whether he himself may not be "the one too much?" The laws, indeed, affect to prescribe a certain number; but our wise Legislators never considered that the citizens of London, particularly in their return from the pleasant villas near town, are not to be reckoned by number, but by weight.

Another circumstance, however, is to be taken into the account. Of late years a great revolution has taken place in our journeyings by stage-coaches, and which has produced nine out of ten, perhaps, indeed, I may say, the whole of those accidents which we attribute to the coachmen—I allude, Sir, to the fashion, taste, liking, or what you please to call it, of preferring the *outside* to the *inside* of our coaches. I call this a revolution, and it is a very important one—and, if it proceeds—if this fashion continues—I have no doubt that our posterity will, at some Debating Society, inquire what the inside of a coach was made for? I am sorry to say it, because I am somewhat in

years, and have not a head steady enough to mount a top, that it is already asserted, that none but effeminate persons will ever think of riding inside; and that no person will be seen there, who does not consent to be thought old, decrepid, and feeble; and, in a word, an old woman; or, what is perhaps as bad, an old man.

What is the consequence of this fashion? Very naturally, that the coach-proprietor, finding a falling-off in his bookings for the *inside*, must contrive to derive his profits from the *outside*; and this, as every one knows, has been done in two ways—the one by raising the price of outside carriage—and the other by additional accommodations *before, behind, and at top*, for the increased number of persons who choose to travel in that way, and who, I will tell them to their faces (some of which faces, I have no doubt, are now bending towards this Magazine), that when they set out on their journeys to the villages around the metropolis, they think no more of danger from riding with 16 or 18 outsides, than they do from walking with an equal number upon a grass-plat. No, Sir, the only time to think of danger is when it is *past*; and the only time to have any suspicion that the coach may be overloaded, is, when the surgeon is breathing a vein, or setting a limb. Then, indeed, the *coachman* is *entirely* to blame; because, in answer to your earnest intreaties to be taken up, with even the promise of an *extra* shilling, you now discover that he ought to have warned you of your danger. Such a coachman may, perhaps, be found, if any person would be so good as to tell us where; but—

This fashion of outside riding, which, by the way, we have learned from those who call themselves "people of fashion," and who certainly set the example in their private carriages, has had another effect, which justifies me in calling it a revolution. It has tended to the abolition of the order of precedence formerly observed at country inns. There, in former days, while the *insides* were shewn into a handsome dining parlour, the *outsides* were referred to the kitchen, or had their meal in some inferior apartment, and were considered as only a small degree above *waggon passengers*.

passengers. But now, were an inn-keeper to judge thus of stage-coach outsides, what dreadful blunders would he not make? what insults would he not offer? Why, Sir, were he to estimate upon the old scale, he might shut up his house in a week. I will give you an instance. I lately went to one of our Universities in a stage-coach, which admits only four insides—Who *I am* is of no consequence; but my companions were, a fat Linen-draper's Wife, an old Attorney, out of practice, and a Baronet's Lady's Gentlewoman's Gentlewoman; while on the outside were three Doctors of Divinity, two Bachelors of ditto, a Doctor of Laws, and four Senior Fellows of Colleges, who, when we alighted to dinner, looked at us *insides* with, I shall never forget, the looks of disdain, and the turning up of noses!

I might, perhaps, in this Dissertation, introduce a remark upon another change that has lately taken place among us, and serves to crowd our coaches—I mean, the disuse of our legs. The time was, Sir, when from my country-house, at the bottom of Gray's Inn-lane, I could, on a Sunday morning, from five o'clock or sooner, see hundreds beginning their journey on foot to places eight or ten miles distant; but now, the same class of people, and of the same age, are mounted aloft with a dozen and a half of lazy souls like themselves, and confine their walks to their friends' gardens—30 feet by 20, including a pond. Nay, what shocks me more, when I reflect on past times, is to see even the Islington stages, at three and four o'clock in the afternoon, loaded inside and outside, with hale, hearty, stout young Brokers, Excise and Bank Clerks, and other young Gentlemen, who can learn only from their fathers for what purpose legs were given them.

I have thus endeavoured to avert the wrath of outside travellers a little from the coachmen to themselves, and to recommend, if possible, a compromise between the parties. I have also another scheme to propose, which will give all the delights of *outside* travelling, without the present dangers; and this is, to discontinue the present form of carriages altogether, and construct others in the

form, as near as may be, of open caravans, or *café-carts*, capable of accommodating 30 or 40, and drawn by as many horses as may be thought sufficient. I mean nothing rude by mentioning *café-carts*. I have often remarked the looks of these animals in their journeys near London, and have not *always* seen more *sensible* faces in those whose delight "to look about them" gets the better of all considerations of personal safety.

Yours, &c. AN OLD INSIDE.

Mr. URBAN,

Aug. 18.

I WISH to know the date of the invention, and the meaning of what is called the *Collar of S. S.* All the Dictionaries which I have consulted, as well as the *Encyclopædia Britannica*, and that of Chambers, mention that it is *actually* worn by the *Knights of the Garter*; but this is a gross error. It is now, I believe, worn by our great Law-Officers only, the portraits of whom, since the reign of Elizabeth, are generally ornamented with it. The earliest engraved head, I believe, which has this Collar, is that of Sir Henry Hobart (by S. Pass) who was Chief Justice of the Common Pleas in 1613; but we have a modern print, by Harding, of Sir Christopher Wray, Lord Chief Justice, with the Collar, from a *picture* in the possession of Sir Cecil Wray, painted so early as 1592. This Collar, or Chain, is composed of links in the shape of the letter S, having in front a rose with a portcullis on each side. I read in Herbert's "Inns of Court" (an extract from Dugdale, I believe) that "by a decree, bearing date 24th June 1635, made at the Courts of Westminster, it was ordered, that upon particular days, the two Lord Chief Justices and the Lord Chief Baron are to wear their Collars of S. S. above their mantles;"—this is the first mention made of it in the account of the dresses of the Judges in this book, and I am inclined to think that it had not been long before a part of their insignia. During the last century the portraits of the Lord Mayors of London and Dublin have been represented with this ornament. With respect to the Collar worn by *Knights of the Garter*, which is composed of Roses (encircled by the Garter) and knots with the George pendent, that has undergone no alteration since the reign of Henry

Henry the Eighth, as is evident from the numerous portraits, by Holbein, of the Members of that illustrious Order—but when was this first introduced? I think in the latter part of that Monarch's reign; for Vertue's print of him, which is from a painting by Holbein, has a different Collar, being composed of jewels without any particular form; that also on the large medal of him (with the Hebrew and Greek inscription on the reverse, struck in 1545.) is composed of port-cullises and roses. The question then is, when was the *Collar of S. S.* worn by *Knights of the Garter*? Mr. Warton, in his *Hist. Eng. Poetry*, vol. 1. p. 252. says that as it was worn by them, he supposes the letter S, of which it is formed, was an allusion to the name of the Countess of Salisbury, in honour of whom the Order is said to have been instituted. In antient sepulchral monuments, this Collar is to be found: one I have seen, of which there is a print in 2d vol. of the new edition of *Hutchins's Hist. Dorset*. It is at Christchurch in Hampshire, and according to tradition represents a knight of the family of Chidioc. I wish to be informed whether it occurs on other monumental effigies, and to ascertain whether the person so represented be Knights of the Garter; for if it has been heretofore a badge belonging exclusively to that noble Order (as I have been given to understand) tradition has, I think, misled the Historian with respect to the name in the instance I have noticed; for I cannot find that of Chidioc or Gervase (which the Chidiocs assumed) in the List of these Knights as given by Edmondson.

Yours, &c.

S. B.

Mr. URBAN,

Muptedurhom,
Aug. 23.

YOUR Biographical Correspondent A. N. having given it as his intention to enter into the discussion of the claim of Thomas of Kempis to the authorship of the *Imitation of Christ*, and wishing to obtain some information on the subject; I beg leave to inform him, that I have now before me a copy of that invaluable work, the first page of which begins thus:

“Incipit liber primus egregii viri Thomae de Kempis de *Imitatione Christi*,

et de contemptu omnium vanitatum mundi.”

The last Chapter of the Fourth book has the following conclusion:

“Explicit liber quartus et ultimus libri hujus de *Imitatione Christi*, ab egregio viro Thomâ de Kempis editi.”

At the end of the Index of the Chapters are these lines:

“Finit iste libellus Colonie retri Minores diligentissimè impressus Anno Dcccclij. quintâ Octobris.”

I must observe that between the Fourth book and the Index just mentioned, are found two little printed Works; one, *De Meditatione Cordis*, and the other, *Doctrina pulchra pro Religiosis*. The former begins with this title:

“Incipit Tractatus magistri Johannis Gersonis de *Meditatione Cordis*.”

And ends thus:

“Explicit liber de *Meditatione Cordis* Joh'is. Gers. Sequitur *Doctrina pulchra pro Religiosis et Solitariis*.”

If it should be of any service to your Correspondent, I beg leave farther to add, that the Tenth Volume of the *Annals of the Art of Printing* (*Les Annales de l'Imprimerie*) a work published at Nuremberg in 1802, speaks, page 448, of the edition of 1503 of these two fore-mentioned works, viz. *de Imitatione Christi*, and *de Meditatione Cordis*, as one of the first; for the very first printed Latin edition of the *Imitation of Christ* had been published, I believe, in 1492.

I do not know any translation of the *Imitation of Christ* into English, prior to the one published at Antwerp in 1686, in which is found a sketch of the *Life of Thomas of Kempis*.

Yours, &c.

L. P.

Mr. URBAN,

Furnival's Inn.

AT the request of your Correspondent A. N. I send you a Copy of the Title-page of a Book in my possession.

Yours, &c.

JOHN CRISP.

“The Christian Pattern,
or the
Imitation of
JESUS CHRIST;
being the genuine Works of
Thomas à Kempis,
containing

containing four Books; viz.

I. The sighs of a penitent Soul, or a Treatise of true Compunction.

II. A short Christian Directory.

III. Of Spiritual Exercises.

IV. Of Spiritual Entertainments, or the Soliloquy of the Soul.

Translated from the Original Latin, & recommended by George Hickes, D.D.

To which is prefixed

A large account of the Author's life and writings.

London: printed for John Nicholson at the King's Arms in Little Britain; Robert Knaplock at the Angel & Crown Saint Paul's Churchyard; and Jonah Bowyer at the Rose in Ludgatestreet near the West End of Saint Paul's. 1707."

Mr. URBAN,

Lenton Priory,

April 7.

RUFILLIUS, Part I. p. 209, has very fully answered the inquiries of B. Hall, p. 61, respecting the Almanack from which the verses were taken. LXXXII. Part II. p. 566, said to be "the oldest Almanack known;" and having expressed his doubts as to the fact, it has induced me, for the information of those to whom it may be interesting, to state, that I have an Almanack now before me, a little older than this "oldest," and it is reasonable to infer, from its title-page, that there are others *still older*. A quatrain, principally containing instructions for diet and regimen, forms a head-piece to each month. The title is surrounded with a flowered border, and runs thus:

"A brief treatise containing many proper Tables and easie rules, very necessarie and needefull for the use and commodity of all people collected out of certayne learned mens workes.

* *

The contentes whereof the page that followeth doeth expresse. Newly set forth, and allowed, according to the Queenes maiesties iniunctions.

Imprinted at London by John Walley, 1597."

On the back of the title-page is a very rude compass, shewing the four cardinal points, only, the lines of which are inscribed—"est lyne—south

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lyne—west lyne—north lyne;" then follows a copious table of contents, &c.

The etymology of the word *Almanack* having been a subject of discussion, in some of the late numbers of your truly valuable Repository; I have transcribed it from Einer, 1621. Printed for the Company of Stationers.

"The ancient Saxons used to engrave upon squared sticke, the Moones of the yeare, by which they could tell beforehand the severall Moones. Every such carved sticke they called in their language an *Almon-acht*, that is, according to our manner of speaking, *Almoon-head*, that is, the regard or observation of the Moones. Thence came the word *Almanacke*, now used in a larger kind, to comprehend all the matters from which we are wont to describe the yeare, besides the Moones, one branch whereof is *Prognostication*."

These two Almanacks are bound up into a small volume, with a third, intitled

"The Protestant Almanack, for the Year from the Incarnation of Jesus Christ 1669, our Deliverance from Popery by Queen Eliz. 110. Being the first after Bissextile or Leap-year. Wherein the Bloody Aspects, Fatal Oppositions, and Pernicious Conjunctions of the Papacy, against the Lord Christ, and the Lord's Anointed, are described, &c. Calculated according to Art, for the Meridian of Babylon, where the Pope is elevated Ninety Degrees above all Reason, Right, and Religion, above Kings, Canons, Councils, Conscience, and every thing that is called God, 2 Thess. 2. And may without sensible Error, indifferently serve the whole Papacy. By PHILLOPROTEST. a Well willer to the Mathematicks. Cambridge: Printed for Information of Protestants. Anno 1669."

The Calendar is filled with a List of "Martyred Protestants," after which follows a Catalogue of "Popish Blasphemies; Cruelties; Pride and Usurpations; Miracles, or Lying Wonders; Treacheries and Perjuries; Equivocations, and Mental Reservations; Whoredoms; Popish Principles; Implicit Faith and Blind Obedience; Lyes and Slanders; Penal Sins; Saints and Martyrs, &c." occupying no less than 40 pages; to which is added a second part, containing 39 pages, under the Title of

"Speculum Papismi: or a Looking-Glasse for Papists, wherein they may

see

see their own sweet Faces. Being the Second Part of the Protestant Almanack for the year 1669. Containing a Chronology of the Popes and their good Works, who expect to merit Heaven by them; as also a short Scheme of the various Tortures and Cruelties exercised upon the innocent Protestants by the ever-bloody Papists; with the most eminent Fairs and Marts openly kept in the Popedome.

“Written that Papists may learn to blush at their heretical Principles, and Protestants may beware of their treacherous Practices.

Accipe Poparum invidias, et crimine ab uno

Disce omnes. VIRGIL.

Vivere qui cupitis sancte discedite Roma,
Omnia cum liveant non licet esse piura.

Cambridge, Printed for information of Protestants, 1669.”

Yours, &c. W. S.

Mr. URBAN, *Aylesbury-street,*
Aug. 17.

IT was with most sincere grief I sent you the notice of the death of a very young gentleman, Mr. Thomas Henry Sheridan, of Persia, (p. 194.) who, if he had lived, would have been a second Sir William Jones: as it was, he was an honour to human nature, and the flower of all the Sheridan family. In saying, that “his talents and abilities were equal to the most celebrated of that family, and that his goodness of heart was even superior to his transcendent talents,” I only echo what his best friend and patron, Sir Harford Jones, said of him to myself, when, on Sir Harford’s arrival from India, he delivered some letters from young Mr. Sheridan into my hands.

I have reason to know this assertion to be true: through me he remitted a large sum of money to pay the debts of his deceased brother, Charles Robert Sheridan, who, not so fortunate as himself, was involved in difficulties some time after the death of his father; through me, he remitted an Annuity of twenty pounds a year to an old Nurse who had suckled that brother, and was a faithful servant in the family to the time of her death; through me he also remitted another Annuity, of equal amount, to a distant relation of the family, who had made herself useful in the education of his sisters. The wish nearest to his heart was, to make his mother and his sisters com-

fortable, and to place them in a state of independence: he conjured me, by the friendship I professed for him, to procure him the most minute and accurate account I possibly could collect, from every source, of his revered father’s debts, which it was his intention to liquidate, as fast as his emoluments would allow of, with all interest due thereon. On the most diligent inquiry, from the widow of Mr. Charles Sheridan, from his sister Mrs. Lefanu in Dublin, and from his amiable daughters, much to the honour of Mr. Charles Francis Sheridan, I could not learn that he owed a single farthing, either in England or Ireland, at the time of his death.

Mrs. Charles Sheridan did not live to hear of the afflicting intelligence of the death of her excellent Son, she having died at Worcester in the month of March last. He has left three most amiable and accomplished sisters to lament their irretrievable loss; the eldest, married to Charles Satterthwaite, esq. of Liverpool; the second, Lætitia, single; and the youngest, Caroline, married to Captain Riddell of the Madras Cavalry, and now with her husband in India.

On Sir Harford Jones’s departure from the Court of Persia for England, Mr. Sheridan was left Charge d’Affaires until the arrival of Sir Gore Ouseley. His health being then in a precarious state, he was advised to travel; and having spent some time at Bushire, in Persia, where he grew worse instead of better, he passed some time at Schiraz, when a sudden attack of fever put it out of his power to move any farther, and he was carried off in a few days.

The mournful duties of interment were performed, with every attention to decorum and propriety, by the Armenian Clergy at Schiraz, in whose chapel he lies buried.

Yours, &c. W. CHAMBERLAIN.

Mr. URBAN, *August 8.*

YOUR Correspondent in p. 24, has been led into a mistake by Phillips* with respect to Capt. Broke being descended from Sir Robert Broke, Lord Chief Justice of the Common Pleas; whereas, by a pedigree copied from the original in the possession of the family, the follow-

* Grandeur of the Law.

ing equally honourable descent may be relied upon as correct.

Capt. Philip Bowes Vere Broke of the *Shannon* is ninth in descent from Sir Richard Broke, Lord Chief Baron of the Exchequer temp. Hen. VIII.* This L. C. B. Broke was fourth son of Thomas B. of Leighton in Cheshire, and uncle to Richard Broke of Norton, Knight of Malta, and Vice Admiral of England, ancestor of the Brokes of Norton, in Cheshire†. The Chief Baron purchased the estate of, and built the mansion-house at Nacton, in Suffolk, where the family continued to reside (as Fuller testifies ‡) in "right worshipful equipage." The Judge's descendant, Robert B. of Nacton, who married a daughter of Sir Lionel Talmashie, was created a Baronet 21 May 1661, but died without issue male, upon which the title became extinct; and the manor and estate at Nacton devolved on his nephew Robert B. of Nacton, father of Philip Broke, esq. M. P. for Ipswich, whose son Philip Bowes Broke, of Nacton, one of the first private characters of the age in which he lived, was father of the distinguished Capt. Broke of Nacton, and Lieut.-col. Broke, of whom honourable mention has been made in dispatches from the Armies in Spain. Yours, &c. D. R.

P. S. Would not every liberal mind in the Kingdom, and the Barons in particular, for the honour of their Order, be glad to see Capt. Broke reinstated in the Baronetage which belonged to his family, and taking precedence as from the 21st of May, 1661 §?

Mr. URBAN, *Off Cagliari, July 27.*

I TAKE leave to transmit my respects to your Compendium from this place, and to explain the great deliverance the Nymph packet has experienced from Corsairs.

On the 24th ultimo, at 10 o'clock P. M. the ship was boarded fore and aft by two boats; and in the darkness of the night, the white turbans, and their men, seemed to have overpowered the ship's company by their

numbers; and the gun-boats astern had ceased firing; when in the scuffle no fire-arms were used by the ship's company, but the true art of wrestling was the apparent means of overpowering the boarders; but, in this momentous crisis, a table-bell was rung, and the words "La Illah Illah allah Mahomet rusul Allah"*, were uttered by me, one of the passengers of the ship, when, to the surprise of us all in the cabin, the Corsairs fell on their hands and faces, some were secured, and put in irons, some retreated over the ship's side, and the attack ceased for the night, when, to our astonishment, one prisoner broke his fetters, and threatened the lives of all on board, and he was killed in the contest. At night, 10 o'clock, the alarm was again repeated, with the attack, as on the preceding night; but the Corsairs made for the tops and the helm, armed as before, with false fires and air-guns; but the ship's watch was too powerful for their attempts, and they retreated on persisting in the exclamation of the words "Allah, Illah, Hou," terminating with the last word "Hou," when they all fell with their hands and faces to the deck, and so the ship was cleared of her enemies (not less than 100 boarders). Those prisoners in irons died of their wounds.--For the information of your Readers who have travelled in Africa and Turkey, I beg your favour to insert this in your Magazine; and, as Christians opposed by Turks, we hope the name of God has not been called in vain, and the stratagem neither unjust nor unrighteous in opposing Corsairs, who said England was at war with America.

W. SNOBE, *Mincing-lane, London.*

HENRY THE SEVENTH'S CHAPEL. ARCHITECTURAL PROCEEDINGS.

(Continued from vol. LXXXI. Part II. p. 418. and the *Controversy thereon*, down to vol. LXXXIII. p. 616.)

THE rebuilding of the Eastern aspects of the Chapel is at last upon the finishing stroke. The Masonry has been investigated in Vol. LXXXI. Part II. p. 9; and the Sculptures entered upon at the same page, which took in the vanes, parapets, crockets, and finials. I

* Advanced from the situation of a Poisee Judge in the Common Pleas, 1526. There is a portrait in his robes at Nacton.

† Created Baronet Dec. 12, 1662.

‡ Worthies of England.

§ Capt. Broke has been created a Baronet, since this was written. EDIT.

* Non est Deus nisi verus ille Deus, qui creavit eorum et terram. Mahometus Nuncio Dei!

now proceed regularly with the comparison between my sculptural detail, drawn prior to the rebuilding, and the new ditto introduced upon the occasion.

Previously let it be remarked, that the remnants of painted glass remaining in the Eastern bow-windows have been collected together, and give in one undigested mass all the luminous shew to the centre window of the first story. However these remnants, before removal, might to common eyes have the appearance of unconnected devices, arms, &c. yet, while so existing, they kept up the idea of the original historic use and purpose of each particular arrangement at this part of the Chapel. As it is, the national thread of heraldic information is utterly disjointed, and rendered in some measure nugatory and of no account.

SCULPTURES continued.

Entablature immediately under the parapet of second story. Among the vestiges of ornaments on the cornice were beasts with their heads downwards; new, ditto with their heads upwards, and in place of one beast, a rose, and for a fleur-de-lis, a lion. Frize; ornaments nearly obliterated; new, ornaments introduced, a fancy mixture of different kinds of foliage, not strictly consonant with the Tudor style.

Entablature over the heads of the windows of second story. Variety of detached ornaments in the frize with spaces between; new, only two of the ornaments accord with originals, among which originals was a head crowned placed on the right-hand side of the centre space over the point of the centre window; new, ornament; said central spaces now done away, as noticed Part I. p. 34.

Spandrels to ditto windows, consisted of roses and portcullises; new, all correct.

Upper entablature to the turrets. A detached run of beasts, which with those as above, seemed to express the Tudor supporters of dragon, dog, lion, &c. new, only two right, and those but partially imitated, the rest rather out of character and drawing.

Labels on the pedestals to the niches in the turrets, with names of the statues once placed therein. First turret; new names not yet cut. Second ditto; new, names entirely

wrong. Third ditto; new, centre name right, others wrong. Fourth ditto; new, one of the names partly right, others wrong. Fifth ditto; new, all names wrong. Sixth ditto; old work remains.

Compartments below ditto pedestals. Filled with portcullises; new, all right.

Upper frize to first story of turrets and windows. Run with beasts (of the character of the Tudor supporters), roses, fleur-de-lis, and portcullises. First turret; not entirely finished. Second and third ditto; new characters not well preserved. Centre bow-window; 1. Fleur-de-lis; new, rose. 2. Beast; new, portcullis. 3. Diamond ornament; new, rose. 4. Fleur-de-lis; new, portcullis. 5. Rose; new, portcullis. 6. Beast; new, rose. 7. Fleur-de-lis; new, portcullis. Fourth turret. Sculptures much mutilated, only one perfect, a rose; new, portcullis. Bow-window right-hand; new, only one sculpture right. Fifth turret; window, &c. new, not right.

Small circular compartments immediately below the above frize, to the turrets and bow-windows. In this line of ornaments many-crowned heads, roses, fleur-de-lis, an eagle, and a pelican feeding her young, with a continued variety of diamond and other formed ornaments. First turret; not quite finished. Second ditto, new, not one sculpture right. Second bow-window; new, not one ditto right. Third turret; new, not one ditto right. Third, or centre bow-window; new, not one ditto right. Fourth turret; new, not one ditto right. Fourth bow-window; new, not one ditto right. Fifth turret; new, not one ditto right. Fifth bow-window, and sixth turret; old work remains. The several new sculptures in these circular compartments, here set down "not right," shew a repetition of one idea, a kind of diamond ornament, little according with the character of the building. In fact, there seems to be a perversion and substitution of situation, both of the devices and ornaments.

(These SCULPTURES to be continued.)

(My sketches are open to any Gentleman's investigation, upon sending previous notice to No. 12, Upper Eaton-street, Grosvenor-place.)

JOHN CARTER.

Mr.

Mr. URBAN,

TURNING over the volume of your entertaining Magazine for 1786, p. 1050, I met with the following passage, in a Letter signed EUTRÆLIUS, which is rendered interesting by the discovery lately made of the Royal remains:

“ Dr. Bostock, at Windsor, shewed the entry of the King’s burial in the register-book, viz. ‘Bury’d King Charles.’—The governor of the castle would not permit the burial-service to be used for him. Indeed, it must be granted, that part of it could not, with any propriety, be then repeated. The dutiful sons of the Church, and loyal subjects of the King, could not decently ‘give Almighty God hearty thanks for his great mercy in taking’ him away. The persons ‘in great power, and flourishing like a green bay-tree,’ would not have readily joined in such a thanksgiving. God, ‘in his heavy displeasure, suffered his life to be taken away,’ and his death was ‘a heavy judgment upon us.’ It is remarkable that the noble personage who attended the funeral, and saw the King interred, yet, on going into the church after the happy restoration of his Son, could not tell in what part of it the body of their dear Sovereign was deposited.”

Yours, &c.

B. N.

ARCHITECTURAL INNOVATION.

No. CLXXVII.

*Progress of Architecture in ENGLAND
in the Reign of CHARLES II.*

(Continued from p. 133).

CATHEDRAL CHURCH OF ST. PAUL.

ELEVATIONS. West Front. Three great features preserved, in centre and side ailes; in height, first story, second ditto, and turrets. First story; double flights of steps, with pedestals and balusters; Corinthian columns as a portico, in which are doorways to centre and side ailes; mouldings enriched, frieze plain. Centre doorway, square-headed, architrave, scrolls, and entablature. In this portico two tiers of decorations; first tier, niches, second ditto, five basso-relievs relating to the acts of St. Paul; arched cieling with square compartments. Side doorways; square-headed, Corinthian columns; high enriched entablature, particularly in the frieze, where are boys issuing from foliage, flowers, &c. above, circular-headed windows; still higher, other basso-relievs of the acts of St. Paul. Side

portions of the elevation for North and South turrets; circular-headed window in a sweeping recess compartment; window supported by a pedestal, in its spandrel festoons of fruit and flowers. Corinthian pilasters on each side, being in continuation of the line of columns to portico. In the spaces between the capitals of pilasters on left portion, cherubim’s heads, swords, trumpets, and laurel leaves; on right portion, the swords and trumpets left out, the ornaments consisting wholly of palms, fruit and flowers. Rustics to basement and grounds between pilasters. Second story: second portico of Composite columns; within, centre window having a segmented arched head, architrave, &c. on each side ditto pilasters, niches, &c. arched cieling with compartments. In continuation to turrets Composite pilasters, between them windows, square-headed, with architraves and Composite columns, pediments to the entablatures, &c. they standing on pedestals embellished with festoons of fruit and flowers. In spaces between the capitals of pilasters, festoons of fruit and flowers. In divisions between porch and side portions, small windows, over which basso-relievs. General entablature; pediment centrally, some mouldings enriched; in frieze fluted scrolls, in cornice modillions. In tympanum of pediment centrally, grand basso-relievo conversion of St. Paul. On pediment St. Peter and cock. St. Paul with the sword (on the apex,) and St. James, as a pilgrim. On the entablature St. Matthew with the angel, St. Mark with the lion, St. Luke with the ox, and St. John with the eagle. The turrets succeed in three tiers: first tier; plain basement with circular compartments; that on the South contains the clock. On this basement vases. Second tier; circular and united angular Composite colonnade: moulding, in entablature enriched, frieze plain, at the angles vases. Third tier; circular lantern with plain pilasters, windows and buttress pedestals, and many vases: this tier terminates with a dome head and pine-apple.

Dome: One great circle; plain basement, on which a grand circular Composite colonnade; within it, windows and pilasters. At the eight buttress piers occurring in ditto colonnade,

nade, niches, compartments, festoons of fruit and flowers. General circular entablature, entirely plain, excepting blocks in the cornice. On ditto entablature grand circular balustrade gallery. External cone succeeds supported by thirty-two plain pilasters, having blank windows or recesses between them. In general circular cornice, dentels. Covering of the external cone copper in thirty-two compartments and dividing ribs, corresponding with the preceding columns, pilasters, &c. On the summit of cone plain circular small gallery, inclosing a square lantern (with windows) cantoned off at the angles: Composite columns and niches and compartments in the cants. Entablature plain, which has on it a series of vases, and terminating with a sweeping dome head, scrolls, &c. This head supports a magnificent foliated globe and cross, the latter stands North and South, that is transversely with the pile, or in a religious sense, is placed according to the use made of this emblem of our Redeemer's sufferings in the former modes of divine worship in this country.

In the centre of the area before the West front, is a grand historical and allegorical sculptural trophy. Queen Anne is standing on a circular pedestal with pilasters, supported by scrolls, on which are seated four allegorical female statues, the whole being raised on a circular flight of steps. The precise meaning of the allegory intended in these four females is not sufficiently comprehended at this day, and as the attributes borne by them have suffered much from mutilation, nothing decisive can be advanced in explanation, otherwise than to observe that the principal statue seems to appear by the ægis on the breast as England; the second by the fleurs-de-lis on the robe, as France; third, by the harp between the hands, as Ireland; fourth, perhaps by the costume, as America; one of the feet of this statue is treading on a decapitated head, said to be a representation of that of Cromwell. Between the two first statues, a guideron shield with the royal arms. The attitude of the queen is majestic and commanding; but, referring to the attending females, surely no sculptural effort has surpassed them: variety in position, and elegance in feature,

drapery, &c. characterize these four Graces of the British capital. It is remarkable, this assemblage does not stand parallel either with the church itself, or centrally towards Ludgate street, where its chief attraction is directed. Some few years past an insane negro broke the noses and the hands of all these statues, in which condition they now remain. Francis Bird was the sculptor.

South Front, from West to East. Side portions of West front returned, with the introduction of a doorway in first story (to geometrical staircase) enriched head, no architrave, (singular) rich scrolls with cherubim heads, support open pediment, plain cornice: in tympanum of ditto three cherubim heads, fruit and flowers. The two stories in their principal features of pilasters, windows, entablature, rustic basement, &c. in continuation from West front, are then run the whole length of this South aspect, that is, in the Consistory and Library, nave, transept, and choir. First story; windows take an alteration, commencing at the Consistory, in shewing circular heads with kneed architraves supported by ornamented scrolls and compartments; key stones of Cherubim heads. Coming to the transept, is the semi-circular portico; Corinthian columns raised on a semi-circular terrace; on each hand piers of entrance, with rich vases of lions heads and foliage, set on pedestals worked with cherubim heads and fruit and flowers. Doorway into transept, (square-headed), architrave, scrolls, and attached half Corinthian columns; plain entablature, over which a plain pedestal with rich scrolls attached; in continuing this height, a demi pedestal, and a succession of other rich scroll work. Double flight of steps to the porch. The choir in continuation similar to nave. At the Eastern extremity of the line a plain door-way in the basement, (entering to the crypt,) above it, niche and compartments. In the Eastern point of the choir, which is circular, pilasters and windows in continuation. The entire grounds to this story rusticated: spaces between capitals, festoons of fruit and flowers. Second story; after passing the returns where the windows are in continuation from West front, they having columns on each side, pediments, &c. the same window

window decorations are inserted in the run of blank wall to nave, transept, and choir; but instead of the window opening, a niche is employed, and immediately under it in the pedestal, a small plain window is broke in, for lighting the concealed galleries to ditto portions of the edifice. In transept, centrally, a large segmented arched and kneed window, with scrolls; cherubim head key-stone, &c. The Composite pilaster on each side this window, is superbly decorated with fruit and flowers in the shaft, and a cherubim's head in the capital. Niches and compartments attached. General entablature returned from West front to the Eastern extremity of the line. From the West turrets, the height of the elevations terminate with a balustrade; pedestals over the pilasters. To the entablature in centre of transept, a pediment with many breaks; in tympanum semicircular compartment, with a basso relievo of a phoenix rising out of the flames, emblematic of the rebuilding of the cathedral. The grounds to this story rusticated. The windows of East semicircular end of choir, recessed the thickness of the wall; Composite columns give the finish of the line to this circular part, supporting pedestals and prodigious attached ornamented scrolls. On the entablature and pediment of transept five statues; attributes destroyed, therefore their characters cannot be ascertained. In basso relievo's to windows of Consistory are the arms of the see, books, &c.

By the introduction of the blank run of wall to second story of this front, the old method of displaying the windows of the centre aisle to ecclesiastical structures, as being one strong feature in the general whole, is here done away. This innovation certainly answers no one architectural purpose; a mere sham intent of an upper story of concealed chambers, &c. when in fact it is but a decorated wall without use or beauty. Sham decorations in great public buildings should always be avoided, they betraying in the architect a want of discernment and taste, and a kind of bankrupt's habit in his skill and invention. No one subterfuge like this of sham expedients in our ancient works.

North Front. According to modern architectural arrangement, the

lines are a repetition of those just described on South ditto, excepting, that from the nature of the ground on this side the terrace is dispensed with, and in the tympanum of the pediment is set up the royal arms, supported by angels, of forms and attitudes the most elegant and the most chaste. The statues on the pediment, &c. vary also, and as their attributes are destroyed, no character can be assigned to them. These several statues on the summits of each front are considerably larger than the life, an augmentation from Nature's proportions, absolutely necessary, in order that they may keep pace with the loftier dimensions of the edifice, and come within the ken of lineal demonstration; and to do further justice to the merits of the sculptors employed about the church, let it be maintained, their performances give proofs of sculptural eminence, of a turn far superior to what we are in the habit of witnessing at the present hour.

East Front. Comprehending the semicircle and divisions right and left; all the features discussed are in continuation, in pilasters and kneed windows to first story, and blank ditto to second story, that is, in the side divisions: in the circular portion columns take place of pilasters, and are found standing over the pilasters of first story: this disposure is a most egregious architectural oversight. Recessed windows between said columns with arched heads; scrolls in the key-stones. Rustics in continuation to each story. Over centre window, as finish to the upright, a treble-disposed pedestal, sided by prodigious scrolls, full of foliage, cherubim heads, &c. This pedestal and scrolls break in upon the balustrade, which is in return from the other fronts: in truth, this Eastern part of the building is quite irreconcilable to true architecture, and wholly beneath the usual turn of design prevalent in Sir Christopher's labours. The lines of the West and East aspects of the transepts are in continuation with those of the nave and choir. It may be necessary to note, that beneath the windows of first story of the side and Eastern fronts in the basement, are plain segmented ditto for lighting the crypt.

Finding the statue of Anne set up as the

the finisher of the building, surprise is entertained in not meeting with that of the founder Charles II. However, it is obvious who was to have the honour of being considered as the great patron of the same: one was living, and in the zenith of power, the other passed into oblivion, and his name trodden under foot.—Thus the pride of human way is supported on the overthrow of an ill-fated destiny!

AN ARCHITECT.

(Internal Elevations in our next; concluding the Survey of this Cathedral.)

Mr. URBAN,

IF the account of the Malets in Debrecht be correct, the present Sir Charles Warre Malet is the great grandson of Sir Thomas Malet, created a baronet in 1663; and if so, why does not he assume that more ancient dignity, instead of ranking under his recent patent?

The Translator of the Memoirs of the Margravine of Bareith has made a mistake as to the name of one of George I's mistresses. She was Lady Darlington, not Arlington: the latter

honour belongs to the Grafton dukedom, inherited in the female line from Bennett Earl of Arlington, the Statesman. The title of Countess of Darlington was conferred on Sophia de Platen, mistress to George I.

Yours, &c.

H. V.

Mr. URBAN, *Cuckney, May 4.*

AS there seems to be a difference in opinion respecting the propriety and meaning of the saying "Wine of one year, or year," (see vol. LXXXII. Part I. pp. 38, 239, 629.) I am induced to send you the following transcript from "The Nomenclator of Adversus Janus: Imprinted at London for Ralph Newberie, and Henric Denham, 1585."

"Vinum bonum, hornocinum. *castoreo.* Vin de ceste année, ou vin d'une année. *Castoreo.* This year's wine, or wine of one year.

"Vinum bimum, *Horat. dicitur.* Vin de deux feuilles. Wine of two years.

"Vinum annosum, edentulum, *Plant. vetustum.* *polyternis ovor.* Vin vieil. Old wine."

Yours, &c.

JAMES DOWLAND.

LITERARY INTELLIGENCE.

Shortly will be published:

Flora Glottiana: A Catalogue of the Indigenous Plants on the Banks of the River Clyde, and in the neighbourhood of the City of Glasgow. By Mr. HORRICK, F.L.S. and Member of the Wernerian Nat. Hist. Society of Edinburgh.

Observations on the Charters and Statutes of the University of Oxford, so far as they relate to the Procuratorial Power over the Non-matriculated Inhabitants of that place; and on the Vice-Chancellor's Court.

New Editions, with Corrections, of the "History of the Roman Wall," by W. HUTTON, F. A. S. S.; and of his "Battle of Bosworth-Field," with the Addition of a Second Part by Mr. NICHOLS.

A Second Edition of "Excursions in Kent, Gloucestershire, Herefordshire, Monmouthshire, and Somersetshire, in the years 1802, 1803, and 1805," embellished with many highly finished Engravings. By JAMES PELLER MALCOLM, F. S. A.

The First Part of the re-publication of "The Gentleman's Diary, or Mathematical Repository, from its commencement in 1741 to the present time."

"A Batchelor's Heiress, or a Tale without a Wonder," by the Authoress of "The Daughter of St. Omer."

An Easy and Practical Explanation of the Church Catechism, intended chiefly for the use of Sunday and other

Parochial Schools, and dedicated to the Rev. Dr. Bell. By the Rev. HARVEY MARRIOTT, rector of Claverton.

Preparing for Publication:

Journal of a Voyage, in the Honourable East India Company's ship *Hope*, from Gravesend, by the route of Madeira and the Cape of Good Hope, to Madras, Palo Benang or Prince of Wales's Island, Malacca, Macao, and Canton; returning by St. Helena—generally introductory to, and descriptive of, a Series of interesting and singular Views in India and China. By Mr. WATHEN, of Hereford.

A new Edition of Sir WILLIAM DUGDALE'S History of Embanking and Draining, with a Continuation to the present time, extracted from records, manuscripts, and other authentic testimonies, and accompanied with maps of the principal Marshland and Fen Districts.

Supplementary Notes, &c. to the Oxford edition of Strabo. By T. FALCONER.

A History of the Art of Caricaturing; illustrated with numerous Engravings. By JAMES PELLER MALCOLM, F. S. A.

Some interesting Particulars relative to the arrival and seizure of MIRANDA, and his British Staff, in South America; with a brief account of his previous landing, from a Falmouth Packet, in a British Colony, under an assumed name, and of his conveyance therefrom to the Spanish Main, in a British Man of war.

REVIEW

REVIEW OF NEW PUBLICATIONS.

24. *A Charge delivered to the Clergy of the Diocese of Ely, at the Primary Visitation of that Diocese in the Year 1813.* By Bowyer Edward, Lord Bishop of Ely. 4to. pp. 19. Hatchard.

IT is with peculiar satisfaction that we so frequently meet the watchful Guardians of the Established Church thus zealously active in the honourable duties of their elevated station.

"The superintendence of this Diocese," says this worthy and learned Prelate, "having been intrusted to me, I have been anxious to obtain as accurate information as possible relative to every part of it, that I may be enabled the better to discharge the important duties of my station. For this purpose, printed queries have been addressed to the incumbent of each benefice, your answers to which will, I doubt not, prove essentially useful to me."

Speaking of "the signs" of the "eventful period in which we live," the good Bishop with animated patriotism observes,

"If the evils under which Europe has so long groaned be traced to their source, the great predisposing cause will be found in the machinations of Philosophy, falsely so called: by this, men were taught to treat with ridicule and scorn the fundamental truths of the Christian faith; by this, the sacred bands of religious and moral obligation were gradually loosened and dissolved; nor did Revolution triumph but by the aid of Atheism and Infidelity.—Blessed be God, we have hitherto been exempted from participating in those horrors which other Nations have experienced. Not that there have been wanting amongst us also preachers of Infidelity, who have spared no pains to disseminate their impious principles, and to subvert that happy Constitution which our forefathers transmitted to us as our most precious inheritance. Never can we too highly applaud the wisdom and energy of our rulers, by which the machinations of disloyalty were detected, and the turbulence of sedition was repressed;—but let us not forget how much also was effected by the active and zealous co-operation of the Established Clergy of this kingdom; who most strenuously and successfully exerted themselves in exposing the mischievous tendency of those revolutionary notions, which were so industriously propagated throughout this country.—I have adverted to these facts, not merely with the view of

doing justice to the exertions of the Established Clergy at that period, but also because I am of opinion that it is still incumbent upon you to follow their example. The storm has not yet subsided:—there are yet too many to be found, who, deaf to the admonitions of experience, despise the liberty with which God has blessed us, and appear to be desirous only of innovation and change. Hence arises the necessity of inculcating the true principles of moral and civil obligation; a duty which is peculiarly incumbent upon the Established Clergy.—Be it then your care to impress upon your hearers the duty of subordination; to establish loyalty upon its only sure foundation, Religion:—remind them, as occasion may require, of the blessings we have so long enjoyed under a just and mild government:—explain to them the nature of that contest in which we are engaged; that we are not contending for objects whose value is uncertain or precarious, but for every thing dear and estimable among men. It is highly important that these points should be well understood; for in proportion as men are more fully convinced of these truths, they will be disposed to submit more willingly to those sacrifices which every one is now called upon to make."

"Promoting the education of the Poor" is the next object of Bishop Sparke's attention; and his suggestions for the conduct of the Clergy towards those "who may differ from them in religious opinions" must be equally admired by every true Christian and by every liberal-minded Dissenter.

"A religious establishment without a toleration of such as think they cannot conscientiously conform to it, is a tyranny of the worst description. Such a system is happily unknown in this country. No arbitrary restraint is here imposed upon the conscience; but every one is allowed, without hinderance or molestation, to worship God in such a manner as may be most conformable to his own opinions and inclinations.—That wise and liberal indulgence which our constitution has thus exhibited, it surely becomes us also to display in our conduct towards those who are not members of our Establishment. Although we cannot but think that our own ecclesiastical constitution, both in matters of faith and in its internal polity, approaches nearer to perfection than any other, and therefore must deeply regret that any difference

difference of opinion should exist amongst us; yet we are bound, by every principle of Christian charity, not to suffer such difference to excite in our minds the smallest degree of ill-will towards them. Let us, on the contrary, by our meekness, forbearance, long-suffering, afford the best, the only genuine proof of the purity of our religious faith. How widely soever they may differ from us in some points, let us still treat them with brotherly kindness, and be disposed to do them every good office in our power:—let us show ourselves ready to grant them every indulgence, to make every concession, that is not inconsistent with a due regard to the security of our own Establishment.—For toleration itself has its limits: nor must the spirit of conciliation lead us to forget that paramount duty which we owe to our common parent. In the discharge of this duty we may be assailed with invective and reproach by those whose unreasonable expectations are never to be satisfied; by those who seem to think that all former concessions are of no value while any thing yet remains to be conceded. These attacks we must sustain with firmness and with temper; neither laying aside that Christian charity which ought to regulate our whole conduct, nor losing sight of that which must ever be a primary object of our attention, viz. the safety and protection of that venerable fabric which was raised by the wisdom and piety of our forefathers, and which we trust will long continue, to the unspeakable benefit of our remotest posterity.”

Some admirable observations on “public preaching” are thus concluded:

“In speaking of the manner of discharging our public duty, I must recommend a strict adherence to the appointed service of our Church, and to the directions contained in the Rubrick.—Excellent as our Liturgy is, we are by no means prepared to assert that it may not still be capable of improvement: but, however this may be, no private individual is authorized to make the least alteration in it. One person may, perhaps, think that some particular prayer had better be omitted; another, that some lessons might be substituted with advantage in the place of those which are now directed to be read: but this would be productive of the utmost confusion; and entirely destroy that uniformity which it is so important to preserve in the public service of our Church.—I am persuaded that no Clergyman, who seriously reflects upon the solemn declaration of

conformity to the Liturgy, which he has been required to make, will ever think himself at liberty to depart from it in the smallest particular.” “In explaining to you my sentiments as to the nature of those duties which are incumbent upon you, I beg leave to assure you, that I am fully sensible that whatever I may have said on this subject, applies as much to myself as it does to you.—Of the awful responsibility of the station in which I am placed, I am well aware; and my anxiety that I may be able faithfully to discharge the duties annexed to this station, is commensurate with the sense I entertain of the extreme importance of those duties. Consistently with this declaration, if any of you, my reverend Brethren, should at any time have any advice to offer, or any proposal to make, by which the glory of God, and the honour and interest of the Church may be promoted, I request that you will freely communicate your thoughts to me; being assured that due attention shall be paid to your suggestions. I will only add, that you shall at all times find me ready to co-operate with you to the utmost of my power, both in what relates to your spiritual labours, and your temporal concerns and welfare.”

25. *The Work of an Evangelist. A Sermon, preached in the Parish Church of Halstead, in Essex, on the 2d of June, 1813, at the Visitation of the Rev. George Owen Cambridge, M. A. Archdeacon of Middlesex. By the Rev. Richard Yates, B. D. & F. S. A. Rector of Ashen; Chaplain to his Majesty's Royal Hospital, Chelsea; and alternate Preacher to the Philanthropic Society. Published at the Request of the Reverend the Archdeacon and the Clergy of the Deanery of Hedingham. 2vo. pp. 48. Rivingtons, & Hatchard.*

THIS impressive Discourse is inscribed, in a grateful but manly Dedication, to the Countess of Chichester:

“As the situation,” Mr. Yates says, “that has called me to the duty of preaching this Sermon was conferred on me by the generous and condescending patronage of the Earl of Chichester, I cannot but avail myself of the opportunity, now first afforded me, of publicly expressing my deep sense of obligation and gratitude.—I have taken the liberty of addressing your Ladyship, not only in consequence of having witnessed in your Ladyship's amiable attention to all the relative duties of life, the practical effect of that belief of the Gospel doctrine which it is the chief purpose of the following Discourse to recommend; but

also from a conviction, that I could not, with becoming deference, say to his Lordship himself all that is due to the engaging and beneficial illustration, which the example of his Lordship's conduct affords, of the benignant influence of Christian principles brightening the lustre of hereditary honours and exalted rank, and dignifying the character of the enlightened Patriot, the accomplished Statesman, and the virtuous Magistrate; and upon which it is unnecessary for me to expatiate to your Ladyship, who so fully recognises and so justly appreciates all that the pen of gratitude would willingly express; and whose pious resignation and Christian fortitude, under a prospect the most awful to conjugal and maternal feelings, could find consolation and support in the anticipation of endeavouring 'to bring up his children to admire and imitate the virtues of one of the kindest of fathers and best of men.'

In the Sermon itself, from 2 Tim. iv. 5. the decided superiority of the doctrines of Christianity over the precepts of the ablest Philosophers, in meliorating the happiness of mankind, are undeniably evinced; and the superior excellence of our Established Church incontrovertibly asserted—in language, however, totally devoid of asperity to those who may differ in the slight shades of doctrinal opinion.

The "Liturgy of our excellent Church" receives from this impressive Preacher the commendation which it so richly deserves, and forms a prominent part of his Discourse.

"A considerable and most important part of the public service of the Church of England, as we all well know, consists in reading to the assembled congregation the sacred Scriptures themselves, in such a course, that all the most instructive parts are brought before the hearer, in the very words of the inspired penmen, the Old Testament once, and the New Testament three times in each year.—The prayers and thanksgivings,—drawn up, many parts of them, in the very language of Scripture, and with a perspicuity, pathos, and energy, that have never been surpassed, and rarely equalled, in any human compositions,—while they supply the worshiper with judicious and excellent forms of devotional expression, afford also the most impressive instruction in Gospel doctrines and Gospel duties; so that it is impossible to use them with any sincerity of heart, or to study them with any pious meditation, without becoming

'wise unto salvation*';—wise in the knowledge of the attributes and perfections of the Godhead, of the mercy of Redemption, of the necessity and importance of Divine assistance, of the duties of the Christian life, and of the sublime and animating prospects assured to Christian faith and Christian obedience.—The evangelic instruction which the admirable and comprehensive Liturgy of the Church of England thus provides, by its justness of interpretation, propriety of diction, and scriptural sublimity, is fitted to satisfy the understanding, gratify the taste, and elevate the devotion of the learned and superior orders of society: and, considered as a luminous illustration and practical commentary on the sacred Scriptures, is also peculiarly adapted to the wants of the poor and illiterate, by far the most numerous classes of mankind, and those classes that in the most polished nations of antiquity were held in a state of the grossest ignorance, and in some of them of an abject personal slavery. But the 'Spirit of the Lord anointed the Saviour of mankind to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised †.'

Amongst other useful suggestions which the experienced Preacher holds out to his younger Brethren, he very properly tells them,

"It is with much concern and sorrow that serious and considerate Christians sometimes hear the service of the Liturgy hurried over with negligent indifference, that the minister may give the unfatigued energy of his powers to the Sermon. But surely this is equally inconsistent with reasonable propriety and with religious devotion. Shall our addresses to the awful Majesty of Omnipotent perfection; shall the prayer of contrition, the petition of weakness, or the emotion of gratitude, be uttered with cold and rapid inattention; and the effusions of human fancy, the advice and exhortation of one frail and erring being to his fellow-mortals, be given with every possible care, animation, and solemnity? Surely this is not the most probable method of renovating the heart to piety and virtue; of impressing the love of God, and the love of our neighbour.—To obtain a temporary purpose, such a bold and enthusiastic flow of eloquence may be useful; but to command the rational faculties of the soul, to influence the cool hours of retirement, to form a regular and perma-

* 2 Timothy, iii. 15. † Luke iv. 18.

ment course of piety and virtue, previously composed Sermons seem more likely to succeed, if the advantages of impressive delivery, of correct intonation, and of awakening expression, be added to the weight of logical and just argumentation.—Sectarian and enthusiastic zeal exerts its powers in vain, and the Church of the Establishment is never asserted, where the Minister exemplifies in his life the kindness, the candour, and the benevolence of the Gospel, and the principles, that produce such evident and beneficial moral effects, are enforced from the pulpit with a discreet, a manly, and an engaging earnestness.—The graces of a judicious elocution contribute very essentially to the full impression of truth; for, if the attention be not excited, and the taste gratified, the most profound truths may be heard with indifference. The disgust occasioned by the careless, erroneous, or defective enunciation of the reader or speaker, destroys the effect his learning and judgment might otherwise have produced.—The soundest arguments lose their influence, and the exactest logic its power of conviction, when the attention of the hearer is called off from the subject by the coarseness of provincial dialect, or the awkward negligence of a school-boy delivery, which either buries the force of truth in an obscure unmeaning monotony, or perverts it by a stupid and inelegant misapplication of emphasis and inflexion."

Our limits will not allow us to transcribe Mr. Yates's very sensible and candid observations on "The Education of the Poor." But, on this head, speaking of "the Catechism of our Church," he adds,

"This admirable composition contains in a small compass all that is necessary for a Christian to know and to practise; Christians cannot study it too much, nor meditate on it too often. It is so plain, that the unlearned may understand it; and its energy and comprehension may afford subjects of useful reflection to the learned and the wise. The Poor will find it a most useful companion in the study of the Sacred Scriptures; and the more instructed, who examine it with attention, will find that it contains the sum and substance of many splendid volumes, and that its excellence as a composition is only surpassed by its practical utility as a noble and interesting compendium of Gospel truth.—When our congregations are enabled to read, we may further promote the Work of an Evangelist, by distributing among them printed copies of the sacred Scriptures.

—This may be a work of more or less urgency, according to the peculiar circumstances of parishes and of individuals. In the churches of our villages and smaller towns, all may, by attending the public service, attain a knowledge of the Sacred Scriptures, if it be not the fault of their own inattention and negligence. But in some of our large cities and populous districts, where, as in too many places, the churches of the Establishment are not sufficiently capacious or sufficiently numerous to receive a fiftieth* part of the population, there the distribution of the Sacred Scriptures is, indeed, the only way of extending a knowledge of their instructing and saving contents; and, in all cases, it must be an act of distinguished benevolence to give our indigent brethren the comfort and consolation of studying, in the retirement of their chambers, the sacred Word of God.—On the mode and manner of best conducting these important subjects a considerable difference of opinion hath lately prevailed. But let us charitably hope, that by these shades of difference in the opinions of wise and good men, truth may be more effectually elicited; and the beneficial effect produced, of awakening a greater degree of zeal, and a greater degree of circumspection on both sides."

26. Zollikofer's *Sermons, by the Rev. William Tooke, F. R. S.* Longman and Co.

THE Sermons of Zollikofer are now completed in ten elegant volumes 8vo, embellished with a Portrait of the Author; but so judiciously arranged by the Editor, that they may be had in separate compartments of two volumes each.—This celebrated Divine is distinguished from the generality of Preachers, by the truth of his composition, the sententious solemnity of his manner, the elaborate perspicuity of his diction, the precise appropriation of his terms, the closeness of his argument, the concinnity and elegance of his style, and the flowing eloquence of his periods, inasmuch that he has been not unfitly called the Christian Cicero.

In the Sermons of Zollikofer we see displayed the innate strength of truth, combined with the easy grace of nature. Skilled in tracing the source and current of moral action, he de-

* "Vide Note, p. 205. vol. I. Porteus's Lectures on the Gospel of St. Matthew, 8th edition."

teets the hidden motive and the human principle. He possesses the happy talent of winning the affections, of fixing the wavering thought, and of blending instruction with delight; so that his Sermons, as has no less justly than frequently been observed, are the most entertaining as well as the most improving of all others.

If we advert to the life of this man, we find it free from every foible, and not less adorned by science than regulated by the spirit of the Gospel. We behold the perfected Christian addressing his auditory in the name and by the authority and with the solemn majesty of his Divine Master, whose instructions he delivers immediately from himself; and therefore all he utters assumes an awful influence over the mind, commanding oftentimes even an involuntary assent. Hence it is that persons of all sects and parties in Religion, though they may otherwise view him with alien eyes, feel nevertheless that he attracts their observance and commands their reverence. And while the religious agnostics are earnestly contending, as the votaries of Paul or of Apollon, the votaries of Cephas, of Martin Luther, or of Jean Chauvin, we find in these volumes no other than the sincere votary of Jesus Christ.

The Translator has rendered ample justice to his original.

27. *The Lamentations of the Children of Israel, respecting the Hardships they suffer from the Penal Laws; and praying, that if they are repealed, so as to exempt the Catholics and Dissenters from their Influence, the Jews may also enjoy the Benefit of this Indulgence, in common with the rest of his Majesty's Subjects. In a Letter to a Dignified Clergyman of the Church of England. By Abraham, Isaac, and Jacob, Moses, Aaron, and Levi, David Bathsheba, Solomon, 1000 Wives and Concubines, Daniel Belteshazzar, Manasseh Ben Israel, of the House of David.* 8vo. pp. 72. Souter.

WHO would suppose, by the title-page, that this pamphlet could be any thing beyond an ironical attempt at Wit? It is, however, a serious attack on Christianity; and, though not likely to be the production of "one of the children of Israel, a Jew, a circumcised Jew," is evidently written by one well acquainted with the modern as well as ancient history of that peculiar race

of men. Not only the doctrines and ritual of the Church of England are boldly censured; but the tenets and the practice of Dissenters of every denomination (with the exception of the class called *Unitarian Freethinkers*) are severely lashed.

The Athanasian Creed, and the doctrine of the Trinity, are of course most unmercifully handled. We shall not, however, obtrude any remarks on those offensive passages; but an extract or two shall be given from less exceptionable parts of the pamphlet.

Speaking of the "children of Israel," the Writer facetiously says,

"We are charged with too violent a passion for the Mammon of unrighteousness; but we find the most sanctified Christians, in respect of worldly lucre, as little scrupulous of taking the profit to themselves, as they are of throwing the scandal upon us. We get what we can, and keep what we get, not by any principle of Religion, but of convenience; and this principle reigns in as full perfection amongst the Saints at Rome, or Geneva, as among the children of Israel in Duke's-place.—We cannot but admire at such uncivil usage from our brethren the Dissenters, who have laid themselves under so many obligations to us Jews, have turned us out of the possession of all our ancient privileges, and allow us as little right in the Old Jerusalem, as we pretend to have in the New.—In short, they make as free with Sion, as if they were Lords of the Manor; and appropriate the Songs of Sion to themselves, as if they were Hymns of their own composing. They have made prize of all the Psalms of David, as if he had not been King of Israel; and all the blessings of the Law, and all the curses in the Prophets, are converted to their own use, as if the Israelites had no property in them.—After this, it is strange that they will share with us none of their emoluments, and that they would debar us of all indulgences which they lay claim to themselves."

"You, Sir," he adds, addressing the Dignified Clergyman, "will judge between us Jews and the Dissenters and Catholics, whether we have not the same right as they have to employments? or, what pretence there can be, that, against the constitution of the country in which we live, we, of all other people, should have no share in enacting or executing the laws which we are bound to obey? Why might not the Land of Canaan be as profitably represented in Parliament as the Kingdom of Scotland or Ireland

Ireland since the Union; and with as little prejudice to the Church of England, from our Synagogue, as from their Kirk or Chapel? why may we not adorn one side of St. Stephen's Chapel with our flaxen wigs and sallow faces, in as becoming a manner as our Northern or Irish brethren appear on the other side in their black ones?—With regard to public employments, are there not abundance of them in this happy Island which are fitter for Jews than for Christians, and which have insensibly transformed good Christians into real Jews, by the prevalent force of example? What may you think, Sir, of us Jews, in the capacity of Excise Officers? Or, what think you of Excise Officers, as different in any thing from us Jews; but that the circumcised are in all respects fit to be Excisemen, and that the Excisemen are most of them fit to be circumcised?"

In the conclusion of the Pamphlet, the present Ruler of France is extolled to the skies, for "that great and unexpected revolution of the age, the installation of a grand Sanhedrim of the wanderers of Israel at Paris."

28. *The Giaour, a Fragment of a Turkish Tale.* By Lord Byron. 2vo. pp. 41. Murray.

THE powers of imagination and the splendors of language with which the noble Author of this tale is gifted, are known to all lovers of Romance and Poetry in the Empire. His Lordship is no common artist, and describes with no common felicity of execution. To borrow comparisons from a sister science, we may observe in the varied operations of his skill, the wild scenery of Salvator Rosa, with the glowing contrast of earth, water, and sky of Louthembourg; whilst his groupes of animated nature exhibit the uncouthly grand conceptions of Fuseli, and the masterly delineations of Michael Angelo Buonarrotti. The story of the work before us is concise:

Hassan, an Emir of high rank, kills his mistress Leila for disloyalty to his bed; and the *Giaour* (or *infidel*) her fierce admirer, waylays and slays the Emir in personal combat near the Peak of Liakura; after which deed of blood, he turns a *caloyer* for six years, pines away in despair, is shrived by a father-confessor, and dies.

"He passed: nor of his name and race
Hath left a token or a trace,
Save what the father must not say
Who shrived him on his dying day;

This broken tale was all we knew
Of her he lov'd, or him he slew." P. 40.

The circumstance to which the above story relates is not very uncommon in Turkey. A few years ago, the wife of Muchtar Pacha complained to his father of his son's supposed infidelity; he asked with whom, and she had the barbarity to give in a list of the twelve handsomest women in Yanina. They were seized, fastened up in sacks, and drowned in the lake the same night.

From many striking passages we select the following; not because it is the best, perhaps, but because it breathes a gentler spirit than the deep tones of his Lordship's lyre generally communicate:

"As rising on its purple wing
The insect-queen* of Eastern spring,
O'er emerald meadows of Kashmeer
Invites the young pursuer near,
And leads him on from flower to flower
A weary chace and wasted hour,
Then leaves him, as it soars on high
With panting heart and tearful eye:
So Beauty lures the full-grown child
With hue as bright, and wing as wild;
A chace of idle hopes and fears,
Begun in folly, closed in tears,
If won, to equal ills betrayed,
Woe waits the insect and the maid,
A life of pain, the loss of peace,
From infant's play, and man's caprice:
The lovely toy so fiercely sought
Has lost its charm by being caught,
For every touch that woo'd its stay
Has brush'd its brightest hues away,
Till, charm, and hue, and beauty gone,
'Tis left to fly or fall alone.
With wounded wing, or bleeding breast,
Ah! where shall either victim rest?
Can this with faded pinion soar
From rose to tulip as before?
Or Beauty, blighted in an hour,
Find joy within her broken bower?
No: gayer insects fluttering by
Ne'er droop the wing o'er those that die,
And lovelier things have mercy shewn
To every failing but their own,
And every woe a tear can claim
Except an erring sister's shame." P. 6.

Lord Byron is no mercenary writer. From the rich exuberance of these massy fragments, many a builder of "mouted battlements and keeps" may yet extract ample materials for another *Marmion* or *Rokeby*. We intend

* "The blue-winged butterfly of Kashmeer, the most rare and beautiful of the species."

no disrespect to the Author of these two popular and expensive publications.

29. *Anecdotes, hitherto unpublished, of the private Life of Peter the Great.* 12mo. pp. 170. Cawthorn.

THESE are some very entertaining anecdotes of Peter the Great, and place the private character of that Sovereign in a most amiable point of view. For their authenticity we shall quote the advertisement prefixed to them :

“The following Anecdotes are given on the authority of Monsieur Stehling, who, in 1784, was a member of the Council of State to the Empress Catherine, and who had collected them from ocular or auricular witnesses, contemporaries of Peter the First, and had carefully subjoined at the bottom of each anecdote the name of the person from whom it had been derived, and who had guaranteed its authenticity. Monsieur Stehling’s manuscript having been perused by François-Louis Comte d’Escherny, chamberlain to the King of Wirtemberg, the contents of it were, subsequently, and from memory, committed to writing by that gentleman, and published in his work, printed at Paris in 1811, and which is entitled, ‘*Melanges de Littérature, d’Histoire, de Morale, de Philosophie;*’ &c. Those who would examine the original of the ensuing translation, will find it in the First Volume of the *Melanges*, but they are warned that the incidents alone have been extracted, without any attention to the reflections with which the Count d’Escherny has interspersed his narrative.”

30. *A Narrative of the Building, and a Description of the Construction, of the Edystone Lighthouse with Stone. To which is subjoined an Appendix, giving some Account of the Lighthouse on the Spurn Point, built upon a Sand.* By John Smeaton, Civil Engineer, F.R.S. 2d Edition. Longman and Co.

WE with pleasure see before us another of Mr. Smeaton’s works, which we are at a loss whether to commend most for its modesty, perspicuity, or candour. It is no trifling honour to the memory of that ingenious engineer, that the publick should require a second edition of so expensive a publication within a few years after the appearance of the original, particularly as the interest excited by the recent erection of the Edystone Light-

house must have been gradually diminishing for a considerable length of time: it is, however, a most gratifying proof that real talents, in whatever science they may be exerted, seldom fail to meet with a reward which extends even to the memory of the person concerned.

In turning over these pages, which have long been familiar to us, we were again forcibly reminded of our original opinion of the contents, than which nothing can be more interesting and amusing. It is indeed impossible not to be deeply interested in thus perceiving and understanding the development of Mr. Smeaton’s mind on a subject that required, it might be supposed, the united talents of a host of engineers. And it is equally impossible not to admire the simple and natural resources which offered themselves to his adoption on every case of difficulty, but which do not occur to one man in ten thousand.

We shall dwell the longer on this work, as it is probable many of our Readers may not have seen it, and as it has been very scarce for some time past. Mr. Smeaton was recommended to the Lessees of the Edystone rock less from personal knowledge than the reputation he had obtained in his profession. These happened to be men of the greatest liberality; and, although their interest in the concern was rapidly drawing to a close, they determined to waive all pecuniary considerations in securing stability to a structure on which depended the safety of an incalculable number of lives; and they wisely gave Mr. Smeaton a *carte blanche* to proceed as he judged best on the subject.

The first Light-house erected on the rock was overturned by the great storm in 1703, with the unfortunate Mr. Winstanley, the architect of the building, in it, of whom, or any part of the house, not a vestige was ever after discovered. A Mr. Rudyard erected the second, which had become greatly decayed, when a fire from some unknown cause consumed it down to the very base. These were two sufficient reasons why Mr. Smeaton determined his lighthouse should be of stone, though during its erection his ears were assailed on all sides with prophecies that a stone building would be beaten down by the sea immediately. Mr. Smeaton, ever attentive to the

the manner in which Nature has performed her most durable works, had observed that an oak bore a greater proportion of leaves and branches on the top of its stem than any other tree: this led him to examine how the pressure of the wind was counteracted at the base; and he soon remarked the swelling circumference at the root; thence he inferred that the repeated dashing of water would be best resisted by a broad basis, tapering by degrees to a smaller diameter, as the force could not otherwise than be weakened by the retiring of the resisting power. Such, therefore, he made the outline of his admirable structure. The rock seemed calculated in every particular to promote all his difficulties; it was several feet higher on one side than the other, and on the highest side it projected over its base. A site less calculated to secure a foundation could scarcely have been devised; but Mr. Smeaton found that his predecessors had slightly hewn the surface into a kind of steps; and he improved the hint, by making it a complete gradation of levels, and by filling those with six courses of Moorstone, which species of stone, he discovered, best resisted the corrosion of salt water: he procured a platform for the regular progress of his work.

These stones were dove-tailed in the rock, and the courses above it were uniformly connected to a centre stone and each other throughout the solid part of the structure. To secure these still more firmly, he was a whole winter employed in making experiments to obtain a cement that should set or harden even immersed in water: in this he succeeded to his satisfaction; and that the raging of the sea might not move them before the cement set, he wedged them in a most curious manner, besides driving trenails or wooden bolts into holes made through one stone into the next below it, which were further secured by splitting the lower end of the trenail, and putting a wedge slightly in it: this, when it reached the bottom of the whole, was driven by every blow on the other end till it rendered the extraction of it impossible. Judging from this brief description, we may well suppose that the base soon became little short of a solid mass of stone.

The narrative he gives of the va-

rious excursions himself and his workmen made to the rock, eight out of ten of which proved abortive from the turbulence of the sea, excites our commiseration even at this distant day; and we involuntarily shudder at the situation of persons working on a place not 40 feet across, where the ground swell in calm weather dashed the water 60 feet in height over the rock, while, to use the nautical expression, they might have gone to sea in a walnut-shell in other places; and it was only when this grand swell met with counteraction from a North-east wind, that the rock could be visited. To remedy the inconvenience of sailing 14 miles, and returning the same distance fruitlessly, Mr. Smeaton at length determined to moor a vessel in the vicinity of the rock, to which they might retire in bad weather; and this expedient consequently saved them much time and trouble, though they found it frequently necessary to bear away for a port; and at one time they had nearly concluded their labours in a very dreadful storm, that carried them almost into the Bay of Biscay. Besides the above, Mr. Smeaton had three narrow escapes for his life: after he had completed the rock to a level, he very naturally paced it up and down, enjoying the sight of his work so far forwarded; but, unfortunately, he had forgot for the moment that there were holes in the surface purposely left by the masons, in one of which his feet slipped, and before he could recover himself, he fell over the edge amongst the rocks below. The principal injury he received on this occasion was the dislocation of a joint one of his thumbs, which he did not recover the use of for six months.

The next disaster he met with originated from an attempt to slide down a sloping rope into a boat waiting to receive him; but the moment he quitted his hold, the boat was drawn from beneath his feet by the motion of the waves, and he fell into the sea, where his trusty boatmen suffered him to remain no longer than to get a thorough wetting. The last accident was the most serious of the whole: when the lighthouse had been prepared for the lantern, Mr. Smeaton wished to superintend the heating and setting of some iron bars: for this purpose he had a fire of charcoal made in the midst of one of the rooms, and depended

ended on an aperture in the vault of the apartment for a succession of fresh air: in this he was deceived, for the vapour entered the cavities of his brain, and he fell senseless in the circle of his workmen who were also enjoying the warmth of this fatal description of fuel. The good people had the presence of mind to convey him to a room below, where they applied such quantities of water, that he recovered almost in a state of drowning.

This worthy Engineer appears to have been very fortunate in the choice of his foremen, workmen, and seamen, particularly in the cases of his deputies Jessop and Richardson, and Bowden a sailor; the latter was never known to utter an oath, take a dram, or insult any of his companions; this man's advice saved the vessel in the storm just mentioned, and he was remarkably ready in suggesting hints to facilitate their united labours. Mr. Smeaton writes in strong terms of his worthiness, and informs us of his promoting him to the command of one of the vessels employed.

On the other hand, he met with some slight discouragements; for instance, in his attempting to obtain permission to draw his designs upon the floors of the Guildhall at Plymouth and the Assembly room, in both which cases he met with an absolute refusal, under an idea that the chalk would injure the boards; in consequence, he was compelled to use that of a garret, where he could sketch only half of his circle at once. At one time some miscreant cut a cable almost asunder that held a boat loaded with stone ready to sail for the rock; and although they all had Admiralty protections, his seamen were repeatedly impressed by presumptuous inferior officers, whose superiors as constantly released them.

The Lighthouse was completed August 24, 1759; and on January 15, 1762, Mr. Smeaton had the heartfelt satisfaction of receiving the following letter from Dr. John Mudge at Plymouth, which we insert as the highest tribute of praise that could be paid to the abilities and judgment of Mr. Smeaton as a Civil Engineer.

"Accept my most sincere congratulations on the safety of the Edystone; as
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well from the danger that has threatened it, as that I think the dreadful storm it has withstood will for ever remove any anxiety about its being injured in future by the united force of the wind and sea. It blew very hard the beginning of last Monday night, but increased with incredible fury towards Tuesday morning; when about six, partly from the long Southerly winds, but principally by its concurring with the spring-tides, it afforded the most horrible scene of devastation. This tide rose full two feet higher than when the Victory was lost, and when the Fish-house was carried away; or than was ever known in the memory of the oldest man living. The seas came in bodily over the Barbican wall, but one wave with such irresistible violence, that it swept away the parapet below its foundation; and in its return carried off five people then upon it, all of whom were drowned. The new Lammy pier was swept clean away. Prodigious losses have been sustained by the shopkeepers on the quays; as in some of their shops near the Barbican the water was as high as their counters; and the quays themselves are in so ruinous a condition, and so much of them carried away, that had the gale continued till the next tide, it is highly probable some of them would have been wholly swept away, and the houses with them. In the midst of this confusion there were no less than six large merchant-ships wrecked in the very harbour, some of which were beat to pieces, but all lost; and this in the short space of 300 yards, betwixt Teatshill and Bearhead. There were nine men of war in the Sound, several of which were constantly firing signals of distress. Some cut away one, others two, and another three, and one lost all her masts and her bowsprit. Three of them only escaped with their masts standing; one of which, to avoid immediate destruction on the South side of Mount Batton, was by the great dexterity of the pilot brought in within the Fisher's Nose, and run ashore under the Lammy; but this was when the ebb had made considerably; so that she was safely got off the next tide. But it exhibited a very uncommon appearance; as I believe it was the first time that ever a man of war was seen in that place. In the Hamoaze the men of war were all this while firing signals of distress; and some of them ran foul of each other. The sea came over the dock-gates into the dock where the Magnanime was; but as there did not come in enough to float her, it did no considerable damage. The new dock was likewise filled.—I will only mention

mention one circumstance more, to give you some idea of the extreme agitation of the sea; the froth of it flew clean over the walls of the garrison, and in such quantities, that in one situation a sentinel was obliged to quit his post.

"In the midst of all this horror and confusion, my friend may be assured, that I was not insensible to his honour and credit; yet, in spite of the high opinion and confidence I had of his judgment and abilities, I could not but feel the utmost anxiety for the fate of the Edystone: and I believe poor Richardson was not a little uneasy. Several times in the day, I swept with my telescope from the garrison, as near as I could imagine, the line of the horizon; but it was so extremely black, fretful, and hazy, that nothing could be seen, and I was obliged to go to bed that night with a mortifying uncertainty. But the next morning, early, I had great joy to see that the gilded ball had triumphed over the fury of the storm; and such a one as before I had not a conception of. I saw the whole so distinctly from the bottom to the top, that I could be very sure the lantern has suffered nothing. It is now my most steady belief, as well as every body's here, that its inhabitants are rather more secure in a storm under the united force of wind and water, than we are in our houses from the former only."

21. *The present State of Portugal, and of the Portuguese Army: with an Epitome of the antient History of that Kingdom, a Sketch of the Campaigns of the Marquis of Wellington for the last Four Years, and Observations on the Manners and Customs of the People, Agriculture, Commerce, Arts, Sciences, and Literature.* By Andrew Halliday, M. D. late Assistant Inspector of Hospitals with the Portuguese Forces. 2vo. Longman and Co.

DR. Halliday dedicates his book to the Prince Regent of Portugal; and begins his Introduction in these words:

"As the appearance of the present volume is in some measure owing to a former publication, I must trespass for a moment on the patience of the reader, while I give a short account of that work, and of the circumstances under which it was published. This account is due to many of my friends, and necessary in some respects for my own justification."

The account is in substance as follows. At the time Dr. Halliday joined the Portuguese army in 1809, many British officers were actively

engaged in drilling and organizing it; that gentleman experienced a lively interest on the occasion; and entered fully into the feelings of the persons so employed, taking a particular pleasure in making memoranda of such observations as occurred to him from time to time, as to the conduct and progress in discipline of the different brigades and regiments. These observations having been submitted to the perusal of many of the Author's friends, they were so well approved that he resolved to publish them at some future period.

Returning to England on leave for a short time in 1811, Dr. Halliday soon found that the publick knew nothing of the real state of the Portuguese army, and that the most direct falsehoods concerning it daily appeared in the Newspapers: he, therefore, resolved to publish his observations however imperfect;

"1st, Because (he) conceived that it was of some importance to this country to know the true state of the army of one most antient and faithful Ally, particularly when so considerable a part of that army was paid by Great Britain; and, 2dly, (he) was anxious to counteract the intrigues of a few disappointed and envious individuals, whose business it was to mislead the publick, for the purpose of depreciating as much as possible the merits of Sir William Carr Beresford, and of the British officers who had assisted him in the organization of the Portuguese army."

In each of these particulars our Author declares himself to have met with complete success; but, as he had little leisure during his stay in England, neither the style nor sentiments of the observations were corrected, and the book was only ten days in the press; in consequence, some of the statements were so worded as to afford an interpretation directly the reverse of his feelings and intentions. The governors of Portugal, hearing of those passages, felt indignant at their circulation, not being aware that they were meant to apply to times long past, although they admitted of being construed as inimical to the present established religion and government of the country.

Dr. Halliday seized the first opportunity for explanation, and had the satisfaction to hear their Excellencies say they were perfectly satisfied as to