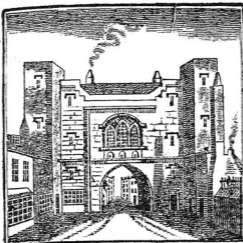


THE GENTLEMAN'S MAGAZINE :

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 GENERAL EVENING
 M. Post M. Herald
 Morning Chronic.
 Times-M. Advert.
 P. Ledger & Oracle
 Brit. Press—Day
 St. James's Chron.
 Sun—Even. Mail
 Star—Traveller
 Pilot—Statesman
 Packet—Lond. Chr.
 Albion—C. Chron.
 Courier—Globe
 Evg. Chron.—Inq.
 Cour d'Angleterre
 Cour. de Londres
 15 other Weekly P.
 17 Sunday Papers
 Hue & Cry Police
 Lit. Adv. monthly
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 and of COOK'S FOLLY, &c. near BRISTOL.

By SYLVANUS URBAN, GENT.

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

DISSENTATA.—A Continuation of the List of CAMBRIDGE GRADUATES from 1800; and of OXFORD from 1810.

In the Magazine for December last, P. 532. In the article "Covenant of Seisin"—Walter (not Ralph) Sneyd is the present lord of Tunstall manor. The particular property in that hamlet adverted to, belongs to the heir of Admiral Smith Child deceased.

P. 23. a. read *Comment trouvez vous nos petits bougres les Carnagnols?*

P. 58. col. 2. l. 54. for base read case.

We are greatly obliged by AN OLD CAN-TAN's elucidation of a *Critical Conjecture*.

We must decline any further interference with DEVONSHIRE PRISONS.

G. B. has taken much pains to prove what, from common sense, and the authority of Dr. Johnson, is become self evident, that ANTIQUARY, and not ANTIQUARIAN, is the proper substantive for a proficient in *Antiquarian* researches.—But it is time to drop the subject.

A. C.'s *Evening Twilight* in our next. The Volume inquired after is *in progress* at the press.

Mr. JAMES PARKES's View of Old Parr's Cottage, in our next.—The View of St. Michael's Church, CAMBRIDGE, shall appear in our Magazine for May. — TERVERAL HALL, and several other Plates, already engraved, wait only for opportunities of bringing them forward.

METEOROLOGICAL DIARY, kept at EXETER.

Day	Bar.	Ther. at 8 A. M.	Bar.	Ther. at 3 P. M.	Bar.	Ther. at 10 P. M.
21	29.47	Foggy; small rain.	29.38	49½ Cleared up; fine.	29.42	47 Fine.
22	29.50	Fine; a shower, F. & C.	29.46	47 Fair and clear.	29.46	42 Ditto, foggy & frosty.
23	29.78	Foggy and frosty.	29.61	45 Ditto.	29.81	46 Ditto.
24	29.86	Fine, but cloudy.	29.90	50 Ditto.	29.93	43½ Ditto; some rain; fair.
25	29.94	Fine though gloomy.	29.92	48 Ditto.	30.05	44 Ditto.
26	30.25	Very fine, like frost.	30.53	45 Ditto.	30.30	31 Frost.
27	30.91	Fine hard frost.	30.84	35 Fine, frost.	30.34	53½ Ditto.
28	30.26	Fine hard frost.	30.22	42½ Ditto frosty.	30.22	55 Frosty.
29	30.20	Very fine, sharp frost.	30.20	41 Ditto.	30.30	32 Ditto.
30	30.20	Thick fog, frost suspended.	30.20	42 Foggy and mild.	30.30	37 Ditto.
31	30.20	Hard frost.	30.18	43½ Frost.	30.18	56 Ditto.
1	30.08	Hard frost.	30.01	43 Ditto.	29.94	31 Ditto.
2	29.80	Fog, frost suspended.	29.77	34 Foggy and frosty.	29.74	34½ Foggy.
3	29.63	Cold wet fog, & small rain.	29.55	35½ Ditto; rain.	29.48	34 Rain.
4	29.31	Dark, snow on the ground.	29.23	39½ Dark, frost.	29.20	27 Hard frost.
5	29.13	Snow, hard frost; ceased sn.	29.10	31 Hard frost.	29.10	32 Ditto; snow.
6	29.25	Deep snow, hard frost.	29.32	34 Ditto, fine and clear.	29.48	25 Ditto.
7	29.50	Hard frost.	29.50	27½ Ditto.	29.50	26 Ditto.
8	29.50	Hard frost.	29.60	30 Ditto.	29.53	30 Ditto.
9	29.59	Very fine, hard frost.	29.59	31 Ditto.	29.62	16 Ditto. [blowing hard.
10	29.62	Hard frost; after 12 gloomy.	29.62	27½ Hard frost, dark and gloomy.	29.60	30 Ditto; much snow &
11	29.59	Much snow and wind.	29.59	29 Ditto ditto ditto.	29.54	30 Hard frost.
12	29.46	Fine, hard frost.	29.66	22 Ditto.	29.61	19½ Ditto.
13	29.86	Fine, very hard frost [snow	29.93	27 Ditto.	29.94	21 Ditto.
14	29.72	Frost, gloomy & wind; at 10	29.58	30½ Frost but gloomy; some snow	29.51	27 Hard frost.
15	29.48	Hard frost but gloomy.	29.48	29½ Ditto ditto.	29.38	29½ Very gentle thaw.
16	29.12	Very gentle thaw.	29.15	36 Ditto.	29.32	55½ Ditto.
17	29.57	Fine sharp frost.	29.61	31½ Ditto; gloomy.	29.43	27½ Heavy snow.
18	28.93	Gloomy.	28.94	33½ Ditto; rain and sleet.	28.89	33½ Rain.
19	28.83	Gloomy with rain & sleet; fair	28.83	32½ Dark, gloomy; snow.	29.00	30½ Snow and frost.
20	29.47	Dark, frost with sleet.	29.65	30½ Ditto.	29.77	24½ Fine, hard frost.

Note. Early on the morning of the 10th two Therm in the neighbourhood were at 8 and 9—not in my own observation, but I mention it as curious.

THE GENTLEMAN'S MAGAZINE,

For FEBRUARY, 1814.

Mr. URBAN,

Feb. 1.

AS Mr. Feinagle, and his Art of Memory, have made some stir both in France and England, it may perhaps be curious to some of your Readers to be informed, that the general principles of the method pursued by that teacher are as old as the time of Cicero. In the Rhetorics, addressed to Herennius, and always printed with the works of Cicero, and according to the best conjecture written by *Antonius Gniphio*, a Rhetorician whose Lectures Cicero himself attended, we find an account of a System of *Mnemonics*, in substance the same as that of Mr. Feinagle. I quote his words, and then subjoin a translation.

“ Nunc de artificiosa memoria loquimur. Constat igitur artificiosa memoria et locis et imaginibus. Locos appellamus eos, qui breviter, perfectè, insignitè, aut natura, aut manu sunt absoluti, ut eos facile naturali memoria comprehendere et amplecti queamus, ut rades, intercolumnium, angulum, fornix, et alia quæ his similia sunt. Imagines sunt formæ quædam et notæ, et simulacra ejus rei, quam meminisse volumus: quod genus—equi, leones, aquilæ; quorum memoriam si volumus habere, imagines eorum certis in locis collocare nos oportebit.” B. III. c. 16.

This introductory passage may thus be rendered:

“ We will now speak of artificial Memory: It consists entirely of *places* and *images*. We call those *places*, which, either by nature or art, are briefly, perfectly, and strikingly determined; so that we can easily understand and connect them; as a *house*, a *space between columns*, an *angle*, an *arch*, and other things similar to these. *Images* are certain forms, notes, and images of that thing which we wish to remember, as *horses*, *lions*, *eagles*, which if we wish to retain in memory, we must place their *images* or signs in certain places.”

This is exactly the System of M. Von Feinagle, who divides a room into certain imaginary spaces, and fills

it with objects, calculated to recall to mind the things which he wishes to remember.

The Latin Author proceeds to compare the *places* to paper, or other matter on which we write; the *images* to the Letters; the disposition and placing of the images to the writing; the *pronunciation* (by which I suppose he means the mode of reciting the symbols by name) to reading. We must therefore, he says, have many places, for arranging many images: and these places must be arranged in order, that we may not be impeded by any change in the arrangement, but may be able to point out the images required, whether we begin from the top, the bottom, or the middle. This he illustrates by a very apt comparison:

“ Nam ut si in ordine stantes notas complures viderimus, nihil nostra intersit utrum a summo, an ab imo, an a medio nomina eorum dicere incipiamus; item in locis ex ordine collocatis eveniet, ut in quamlibet partem, quotoquoque loco libebit, imaginibus communiti dicere possimus id quod locis mandaverimus.”

“ For as, if we see a number of persons whom we know, standing in order together, it makes no difference to us, whether we begin to tell their names from the first, the last, or the middle; so having arranged our places, we can, by the suggestion of the images, tell, in any order we please, the things which we have assigned to the places.”

He proceeds:

“ Quare placet et ex ordine locos comparare, et locos quos sumserimus egregiè commeditari oportebit, ut perpetuo nobis hæere possint.”

“ Wherefore we must provide places arranged in order, and diligently reflect upon the places which we have provided, that they may be fixed indelibly in our minds.”

It is plain, from this specimen, that the systems are fundamentally the same. But perhaps, if you approve of this specimen, I may be able to send you some other time a further

proof, that here also, as in many other cases, *there is nothing new under the Sun.*

MNEMONICUS.

Mr. URBAN, *Mansfield, Jan. 18.*

AS your pages have ever been liberally devoted to the insertion of any Antiquarian Researches, especially of an Ecclesiastical nature, I am induced to request of you to give room to the following observations, in the hope they may not prove unacceptable to the curious, and convey communication of considerable importance to several persons whose legal rights are hereby particularly distinguished.

BELLA VALLA Priory, Notts.

By accident, the Leiger-Book of this religious house is now in my hands. It appears complete, and perfect in all its parts. From every information I am able to collect, no doubt can exist but that it is the same to which Thoroton had recourse in his "History of Notts:" in his notes to that work he refers to it, and gives extracts from it which exactly correspond with the supposed original. It commences in the 16th year of King Edward III. at which time the Priory was founded for Monks of the Cistercian Order; and contains the Letters Patent for its foundation; an account of the different properties assigned for its support; conveyances of lands, &c.; exchanges; the internal regulations of the house; and what appears of most consequence, and is omitted by Thoroton, the appropriations of, and subsequent endowments of Vicarages in, the Churches of Grysley, alias Griesley, and Selston, in the County of Nottingham, and Faraham, or Fernham, in the Archdeaconry of Richmond, Diocese of York. These endowments are first given in the body of the deeds of appropriation, and afterwards in separate acts. They took place at a late period, in the year 1343. I am ignorant whether they be registered in the Archbishop's Records at York, in which diocese Notts is; but, as many at this day are not discoverable, to the great loss and detriment of the Vicars, I may perhaps render a service by giving publicity to the repository of these three. Numerous Clergy are at this moment instituting expensive and often fruitless searches for such necessary documents. It is well known

to what causes their so frequent absence is to be attributed.

The identity of this Leiger-Book for legal purposes may perhaps be questioned, as it is not deposited in an Office of Records, but in private hands. This must be decided by abler judgment than I can presume to offer. Its internal evidence, and correspondence with Thoroton's publication, may perhaps entitle it to the rank of an original, and establish its authenticity. If this be the case, it appears of considerable importance to the Vicars whose endowments are enumerated in it. It is a well-known point of Law, that "talibus ordinationibus nullum tempus occurrit;" in other words, that no prescription will invalidate their contents; that they are esteemed in all cases as conclusive evidence to ascertain the Vicarial rights, as if the deeds were of yesterday's production.

Should further information respecting this Chartulary be acceptable to any one who may read these pages, I shall be happy in giving extracts and translations (on account of the abbreviations) on application for that purpose.

T. L. CURSHAM, M. A. Vicar.

Mr. URBAN,

Feb. 3.

AS there is now some prospect of the restoration of civil order on the Continent; it may be amusing to future English Travellers, to examine whether the following articles of English Antiquity have escaped the destruction of the modern Vandals. The notes are extracted from Breval's "Travels."

At ROME.—In the Vatican, Picture of Ethelwolph, King of England, with an Inscription, vol. I. p. 100.

PAVIA.—Inscription at St. Augustine's on the Monument erected to the memory of Lionel Duke of Clarence, 2d Son of Edward III. vol. I. p. 268, II. p. 170.

TURIN.—A whole length of King Charles Ist, by Vandyke, vol. I. p. 286.

VERCELLI.—The Cathedral thereof said to be built by Henry II. to atone for the death of Thomas à Becket, *ibid.* p. 265.

BOULOGNE.—The great Bell of the Church of Boulogne was brought away from thence by Hen. VIII. as a trophy, and is now at Horseheath Hall, in Cambridgeshire, vol. II. p. 2.

ST. OMER.—White, the Popish Bishop of Winchester, deprived by Queen Elizabeth,

zabeth, lies buried there under a handsome Monument, *ibid.* p. 3.

ANGERS.—In St. Maurice's Church Windows, a figure of Margaret Queen of England, with the Arms of England and Anjou, quartered in a Lozenge just under her. *ibid.* p. 25.

ZURICH.—In the Library there, Letters of Lady Jane Gray, &c. *ibid.* p. 67.

BASLE.—In the Library, a drawing of Sir Thomas More's Family, &c. *ibid.* p. 71.

LYONS.—In the Jesuits' Collection, a gold Medal on Cardinal Pole's being sent Legate from the Pope to Queen Mary, *ibid.* p. 114.

PARIS.—Divers Monuments at the Royal Abbey of St. Antoine. Alexander Hales, an English Franciscan Monk, famous for his learning in the 13th century, *ibid.* p. 277.

Yours, &c. M. GREEN.

Mr. URBAN, *Hackney, Jan. 19.*

IT is forty years since I read Hanway's Travels, down the Volga, across the Caspian Sea, &c. with his History of Persia: giving the Work a second perusal, I have been astonished at the striking affinity of character between that dreadful scourge Nadir Shaw, and Buonaparte. Their likenesses are so exact, that they differ in nothing but the *pyramids of human heads* raised by the former. As many of your readers of the same standing as ourselves may possibly have the work by them, I would recommend to them a second perusal; and to your younger readers, who may not have it, I would beg leave to say that most Libraries have; to them it will afford this solid fact, that great conquerors of their description are great scoundrels, and that there is *nothing new under the Sun.*

AN OLD CORRESPONDENT.

On the Reasonableness of imputing Sensibility to the Vegetable World in general, or to any specific portions of it.

THAT, wherever there is volition, there is likewise sensibility, no rational mind will pretend to question: and although it be not equally obvious, or equally demonstrable, that sensibility (regarded merely as a passive quality) can in no case exist without volition; yet is it altogether certain that the only satisfactory proof which can be given us by any created substance (distinct from our own persons) of its actual feeling, must be derived exclusively from its *sensible*

exercise of that faculty which we are wont to denominate the *will*; or, in other words, from its affording us, through the phenomena which it exhibits, indisputable evidence of its being endued with an inherent power of self-motion.

I say this on the fully-warranted assumption, that motion, however modified, is in itself invariably and entirely passive—in all cases, I mean, to be regarded as a necessary result, not as an active principle;—and, consequently, can then only with reason be considered as indicating a sentient nature, when it cannot without palpable absurdity be resolved into any other origin, than such as of necessity implies in the substance moved the power of self-direction.

In what manner, indeed, the latent principle of feeling and perception is connected with the power of sensible self-motion, we are confessedly, at present, utterly unable to conceive. Conscious, however, of being ourselves endowed with perpetual sensibility and thought, and not less so that the ordinary movements of our bodies are no other than the immediate result of our mental perceptions and volitions; it becomes morally impossible for us, when we observe in the motions of other creatures phenomena precisely similar to those which are exhibited in the voluntary movements of our own limbs, not to ascribe to such creatures (whatever may be the mode or place of their existence) the possession of a nature at least equally sentient and self-directive with that of man.

Now, such being the case, it must needs be obvious to all reflecting minds, that whether the Vegetable world in general be, or be not, endued with sensibility, is a question capable of being brought into a very narrow compass, and consequently (we might naturally infer) to a no less speedy and certain issue.

For the sole point to be determined being simply this, Whether among the infinitely diversified expansions and contractions in the parts of vegetable bodies, we meet with any thing at all analogous (in respect of its original) to the ordinary motions of Creatures notoriously possessed of feeling and volition; it seems to me to be no more the exclusive province of *Philosophical Inquirers* to pronounce a decisive

decisive and final judgment on this question, than upon that which should relate to the existence or non-existence of hardness, of flexibility, of colour, or of any other sensible quality that may be remarked as naturally appertaining to Vegetable substances.

If, therefore, mankind in general at present entertain, and in all past ages be well known to have entertained, but one opinion on the subject,—and if that opinion be (as we must needs acknowledge it to be) no less unfriendly to the Darwinian Theory respecting Vegetables, than to the Cartesian respecting Animals,—I know not, for my own part, how it is possible for human ingenuity either to obviate or repel this brief and unsophisticated conclusion on the subject, viz. that the judgment which shall ascribe a sentient nature universally to Plants, and that which shall deny it universally to Brutes, have, in truth, an equally well-founded claim to our serious attention and assent.

And should any one be disposed to compromise the decision of the present question, by denying, on the one hand, the attribute of feeling, to the Vegetable World in general, and by ascribing it, on the other, to certain specific portions of it, in virtue of their superior organization; I shall content myself with observing briefly in reply: First, That every earthly substance which is known to be endowed with sensibility, is (in consequence of such endowment) rightfully to be accounted and denominated a part of the Animal Creation. And 2dly, That since between the possession and the want of feeling there cannot possibly exist, even in imagination, any middle state,—to comprehend in the Vegetable System any individual production whatsoever, which is, confessedly, distinguished by the possession of a sentient nature, appears to me (I must needs own) a mode of scientific classification no otherwise to be accounted for consistently, than by imputing it to the indistinctness of men's ideas on the subject, and to the correspondent incorrectness of their language.

Jan. 27.

OXONIENSIS.

Mr. UREAN,

Feb. 17.

IF the following hint is adopted, it may obviate many of the dangers of travelling after heavy falls of

snow. Most of the lives that were lost in the late severe weather, were lost through the impossibility of tracing the Roads, when the banks and low hedges were drifted over; and the unfortunate people fell or were driven into deep ditches, stone-pits, and hollows, not knowing where they went. A few Lombardy Poplars planted on each side of the road, would effectually remove this evil. I would recommend one to be planted at every hundred yards on each side of the road; not opposite to each other, but in triangles. A tree would then be visible, on one hand or the other, at every fifty yards.

This Tree is recommended in preference to all others, for its rapid growth, cheapness, growing in almost all situations, and for its taper form, which occasions no drip or shade that can be injurious to the road. Its form also will render it conspicuous at a great distance, and distinguish it from common trees. Now, as there is none but a dry burning soil in which it will not grow most freely, it is the most proper for universal planting. And even on the very driest soils, it may be made to grow with very little trouble, merely by making channels on the side of the road to take off the rain water, and let a deep hollow be made at every hundred yards, into which the water that runs off the road may flow: in this hollow plant the poplar, and every heavy shower will supply it amply with water. On open commons and heaths, where fencing could not be put round the tree, to keep off the cattle from barking it, plant either large Trees, heading them down to about nine or ten feet from the ground, to prevent their being shaken about with the winds; or else, if trees are too expensive, procure large limbs with rough bark, and plant them deep in the ground. Let both these and the trees be washed over with lime, and keep them covered with it, and no animal will touch it. As a farther precaution, plant a few roots of the common bramble round each tree, and in a few years nothing can reach it.

It is now an excellent time to plant these trees; and before next Winter they will in most situations become conspicuous enough to direct many a doubtful traveller.

VIATOR.

Mr.

Mr. URBAN, Feb. 13.

IN that popular poem "The Bride of Abydos," by Lord Byron, occur the two following lines:

"Mark! where his carnage and his conquests cease—

He makes a solitude, and calls it peace."

The beautiful idea expressed in these verses will immediately suggest to the classical reader a very similar passage in the *Agricola* of Tacitus, cap. 30, "*siquæ ubi solitudinem faciunt, pacem appellant*:" indeed this similarity has been pointed out by a writer in the *Monthly Review* for January, 1814; who says, "probably this is an unconscious plagiarism."

For my part, Mr. Urban, I remember no long time since to have met with some very excellent verses in your Magazine, [see vol. LXXX. ii. p. 62.] written by Mr. Crowe, of Oxford, on the occasion of Lord Grenville's installation. Two of the lines towards the beginning, I well recollect, ran thus:

"And where he bids the din of arms to cease,

He calls the silent desolation—peace."

Now, let any of your Readers compare this passage with the one quoted above from Lord Byron's Poem, and let him tell me the result of his labour.

It is very difficult in these days, I am well aware, for an author to steer clear of another's ideas; and experience sufficiently convinces us of the truth of this assertion. Hence we may learn the necessity of using the utmost caution and deliberation, before we bring a charge of plagiarism against any man. That most candid and admirable poet, Mr. Crabbe, tells us, in his preface to "The Borough," that he had written the line

"And monuments themselves memorials need,"

long before he had met with the one in Juvenal,

"Quandoquidem data sunt ipsis quoque fata sepulchris."

Yours, &c.

J.

Mr. URBAN, Feb. 14.

HAVING sought in vain for historic particulars relating to the village of "Charing," Middlesex, the supposed ancient site of the Cross, I am tempted to doubt that there ever was any village or hamlet so called in the place designated; for, although Northouck and other writers speak

of its existence as if fully ascertained and admitted, I do not find that the elder Historians and Chroniclers, such as Matthew of Westminster, and Thomas Walsingham, speak of it at all: the first, merely saying, in regard to the death and funeral of Q. Eleanor:

"[1290] Quinto Kalen. Decembris obiit Domina Elionora, regina Angliæ uxor regis Eadwardi, filia quondam potentissimi regis Hispaniæ Ferrandi*; et Westmonasterii, juxta feretrum Sancti Eadwardi Regis et Confessoris, 16 Kalen. Decemb. ejus anniversarium celebrator †."

And Walsingham thus:

"—regina consors defungitur in villa de Herdeley juxta Lincolniam, propter quod rex demisso itinere cæpto versus Scotiam, Londonias funus deducendo revertitur cum mœnore. Conditum est ergo corpus cum aromatibus in Ecclesia Westmonasterii cum honore; cor verò in Choro Fratrum Predicatorum Londoniis est humatum. In omni loci et villa quibus corpore passaverat, jussit rex ‡ crucem miro tabulatu erigi ad reginæ memoriam, ut à transeuntibus pro ejus anima deprecetur, in qua cruce fecit reginæ dicta Alienora soror Aldefonsi § regis Castellæ, nobilis genere, sed multò nobilior morum gravitate."

If you, Sir, and your antiquarian friends would not be shocked at the seeming innovation, I should venture to suggest (in reference to the fond epithets usually applied to the first Edward's beloved Queen, and to the then prevalency of the French language here), the conjectural reading, *Chere Reyne*, in lieu of *Charing*, cross: and am, Yours, &c. ♣.

Mr. URBAN, Feb. 14.

IN proportion to the pleasure, which every virtuous mind must receive from recording acts of goodness and disinterested benevolence; so is it a painful task to mention instances of such conduct as betrays a depraved mind, or an unfeeling heart. But such examples ought to be held up to general abhorrence; and the perpetrator of a bad action should meet with the punishment it merits. There are breaches of morality, and infringements of the great rule of right,

* Query, Fernandi (III)?

† Flores Historiarum, edit. Frankfurt, 1601.

‡ There were, as is well known, originally fifteen of these crosses.

§ Alphonsus X. ¶ Post Conq.

which

which no human laws can reach; but public opinion is, in these cases, a very severe Legislator, and has erected a tribunal, from which no criminal can escape. Very little doubt can be entertained as to what judgment public opinion will pass (at least, in this country,) upon the man who could be guilty of the action which you will now allow me to detail to you.

Some time before the amiable General Moreau quitted America, on his last fatal expedition to Europe, he had placed a Nephew of his at a College in Baltimore, superintended by L'Abbè Du Bourg, who ought to have esteemed it a high mark of confidence in the General, and an honourable distinction to himself, to have under his care one who bore a name so eminent in itself, and so dear to all good Frenchmen. After the departure of the General, and of Madame Moreau, this youth remained at the College, from which he was expelled, as soon as the afflicting news of the death of the General had reached the ears of this virtuous and disinterested Abbè. The conduct of the young man was, I can assure you, in every respect, highly exemplary. He was of an amiable temper, and of very industrious habits; and his abilities are such, as will not disgrace the name of Moreau, and would have thrown a lustre upon the college, had Du Bourg viewed his own interest in a proper light.—When I tell you, Mr. Urban, that the very name of this young man was the obstacle to this youth's remaining under the care of the Abbè Du Bourg, you may not be more surprised, but you will be more shocked. As long as the General survived, he was happy in superintending the nephew of him, who might have great influence in a country, which would, in all probability, have hailed him as her deliverer. The moment that this chance failed, by the fall of a man whose loss Europe has already deplored, and will, perhaps, have reason to lament yet more deeply; at that moment he cruelly, perfidiously, and basely expels the unoffending youth from the College! And why? Because he thinks that the present Ruling Power in France may maintain its seat, and that he, by educating the Nephew of a man, who was the virtuous and decided enemy of that Power, may lose all chance of promotion in his native country.

Even if other evidence was wanting, the mode of the young man's dismissal is a sufficient index to the real motives of this man, who is, indeed, by this barbarous act, a disgrace to his vocation, as Principal of a College, and a libel upon his sacred profession. He is, in truth, a worthy candidate for honours dealt out to the most unworthy; and such a decisive act of unfeeling cruelty and base ingratitude would render him a useful tool to the Usurper of Clerical, as well as Political Rights! I am, Yours, &c. R.

MR. URBAN,

I F R. C. in your last volume, p. 635, would review my observations, p. 214, he would see that he has misunderstood them. The consciousness after death is not a part of the doctrine I have espoused or believed. I think the soul is then in a state of rest, waiting for its final resurrection in a glorified body—not a body similar to that in which it is now enclosed, but a purer frame freed from its frailties and infirmities, which are not fit for an ethereal state: St. Paul, who was reserved to reveal this mystery, declares it in 1 Cor. xv. most clearly. Happiness or misery, in this intermediate state, would partake of either reward or punishment, neither of which can precede the final judgment. Its rest is, therefore, unconscious; nor can its locality be fixed during that state. The mind is lost in ascertaining a place for myriads, whose very consciousness of waiting for ages would be a grievous punishment; and if they were conscious, what would mean the sound of the last trumpet awakening them from the dead? But this intermediate rest, distinct from the body, relieves the inconsistency. Whence then has arisen the doctrine of consciousness and immediate happiness? From natural weakness and fear; from soothing affection of relatives; from ministers kindly wishing to afford a last comfort; and from enthusiasm. But I believe there will not be found any passage connected with a context which warrants the principle. The 24 of Matt. the Epist. to Cor. and to Thess. and the Book of Revelation, are decidedly against it; and however traditionally such a doctrine may have been received, it is time it were no longer suffered to lead the public mind astray.

Yours, &c.

A. M.
Mr.



Chubb & Co. del. sculp.

S.W. View of GILLINGHAM Church Dorset.

J. B. Smith sculp.

Mr. URBAN,

Jan. 1.

THE Parish of Gillingham is one of the largest in the county of Dorset; as by survey it has been found to be 41 miles in circumference, and, by geometrical computation, to contain 64,000 acres. It is situated in the most Northern extremity of the county, near the borders of Wilts and Somerset, four miles Northwest of Shaftesbury; and, being a deep inclosed country, consists chiefly of pasture for grazing, and the dairies. Weaving of linen is the only manufacture carried on here.

In 1016 an important battle was fought, between Edmund Ironside and Canute, at Penn, co. Somerset, so near to this place, that some historians style it the Battle of Gillingham; in which the Danes were entirely defeated.

The Forest of Gillingham was heretofore part of Selwood forest, co. Somerset. Leland says, it was, in his time, four miles in length, and a mile in breadth. It was disafforested in the beginning of King Charles the First's reign.

The Church of Gillingham (of which, by the kindness of Mr. Buckler, I am enabled to send you a View; see *Plate I.*) is a royal peculiar in Shaftesbury deanery, dedicated to the blessed Virgin Mary; and is a large ancient fabrick, consisting of a body and two aisles of equal height, a chancel, a chapel adjoining to it, and a high tower, in which are six musical bells, a clock and chimes. The nave is 54 feet long and 22 wide, and the roof supported by four pillars, and three round arches. Some old wooden seats are remaining, carved with the device of the Stourton family. The chancel is 48 feet long, 21 broad, and 20 high to the eaves. The North aisle is 53 feet long and 15 broad. The South aisle is 54 feet long and 18 broad. The tower is 63 feet high, and about 15 by 14 in the inside.

In the church is a monument for Thomas Jesope, M. D. fellow of Merton college, who died 1615; and his brother Rev. John Jesope, vicar of this parish, who built great part of the vicarage-house, and died 1625. Another for Dr. Edward Davenant, also vicar here, who died 1679, æt. 84. Also other monuments to the memories of Henry Dirdoe, esq. who died

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1724, aged 77; Mrs. Frances Dirdoe, who died 1733, aged 84; Francis Devenish, gent. who died 1689, aged 77; John Tinney, who died 1728, aged 74; Rev. John Pern, M. A. 27 years vicar here, who died 1770; and his son, Rev. Andrew Pern, who died 1771, aged 27; William Read, esq. who died 1798, aged 44, a considerable benefactor to this parish; &c. &c.*

Edward Young, LL. B. dean of Salisbury, and father of the celebrated Poet, was prebendary of Gillingham Minor, in the cathedral of Salisbury.

Rev. Edward Davenant, D. D. was born in London, and educated at Queen's college, Cambridge. He was nephew to Dr. Davenant, bishop of Salisbury, and was collated to this vicarage in 1625. During the Civil Wars his house was plundered, and his library, worth 1000*l.* seized by Waller's soldiers. At the Restoration he was restored to this preferment. He was a very learned man; and assisted Abp. Usher in his *Chronology*, by calculating the Eclipses since the Creation. Dr. Wallis makes honourable mention of him in his *History of Algebra*. His charity and hospitality still survive, by tradition, in this parish.

The Rev. John Craig, prebendary of Gillingham, was an inoffensive virtuous man, master of a good Latin style, an excellent mathematician, and esteemed by Sir Isaac Newton. He died 1731.

The Rev. William Newton, vicar here, was born at Maidstone in Kent, and had preferments in that county. He repaired the vicarage-house; and published, "A Companion for the Lord's Day, 1716;" several defences of the bishop of Bangor's Sermon; the life of Bp. Kennet; "The History of Maidstone, 1741;" and several sermons, and other religious tracts. He assisted Mr. Hutchins in his history of this place, and died in London 1744.

The Rev. Edward Emily, dean of Derry, which he exchanged for the mastership of the hospital at East Harnham bridge, Salisbury, was vicar

* All these Epitaphs may be seen at length in the Third Volume of the new Edition of Hutchins's History of Dorsetshire; where is given a very full and satisfactory history of this large parish; and from whence the above particulars are extracted.

here

here from 1783 to 1792, in which year he died, and bequeathed his fortune to the present Bishop of Durham, who settled 6000*l.* 3 per cents. on the poor of that hospital.

The Rev. Dr. Purdy, of whom some Memoirs are given in vol. LXXXII. Part ii. p. 587, was curate of Gillingham.

The present vicar is the Rev. William Douglas, D. D. prebendary of Westminster, son of the late Bishop Salisbury.

By the Population Return in 1811, the parish of Gillingham contained 3 houses building, 11 empty, and 373 houses occupied by 410 families (of whom 211 were chiefly employed in agriculture, and 170 in trade), consisting of 929 males and 1063 females; total 1992. Yours, &c. B. N.

MR. URBAN,

Jan. 4.

ST. Nicholas's Church, or the Old Church, as it is called, is supposed to be one of the oldest buildings in Liverpool; I mean that part of the old tower now standing, and from the top of which, on the 11th February 1810, the steeple or spire slipped down.

The other remaining building of any antiquity in Liverpool is the Old Tower, at the bottom of Water-street, which occupied a space fronting Water-street, and bounded on the West by Church-alley, of about 3690 square yards; and nearly equal in quantity to the Chapel-yard of St. Nicholas, before it was enlarged. This dwelling was given to that gallant Knight Sir John Stanley, a famous warrior, who married Isabella de Lathom, by which marriage he obtained also Lathom and Knowsley. He was descended from the Stanleys of Hooton, an antient and respectable family; and became the founder of the Stanleys of Knowsley, afterwards and now Earls of Derby; also of the Stanleys of Alderley Park, near Macclesfield, now of Winton in Cheshire. The House, or Tower, was given to him by Sir Thomas de Lathom, his father-in-law, about 1360, in the reign of Edward III; and he obtained a licence from Henry IV. to fortify it with embattled walls. In 1734, James Earl of Derby was Mayor of Liverpool, and gave entertainments at the Tower.

Leland, who visited Liverpool soon after 1530, when he made his progress through England, and presented to King Henry the result in the 27th year of the same King's reign, says "Lyrpole, alias Lyverpoole, a paved town, hath but a Chapel. The King hath a Castlet there, and the Erle of Derby hath a Stone House there."

The Castle was granted to the town in 1704, at the rent of £6. 13*s.* 4*d.* the constable's salary; and about this time the Parish received a rent from the Corporation for some houses in it. In 1715 an arrangement was made between the Parish and Corporation; on which account the Parish conceded their rights to the Corporation; and upon this spot St. George's Church was built. The Castle was moated round, and the ditch was in a circular form, in part displayed by the circular turn of Castle-ditch and Preeson's-row, to Old More-street, above Fenwick-street, as at this spot the end of that street was called the "Dry Bridge" within these fifty years. From thence round to the top of Harrington-street to the top of Lord-street was the boundary of the Castle.

There can be little doubt then but the Chapel, the tower of which is yet remaining, and, on a comparison of the work with the Old Tower adjoining, was built before the year 1360, about 450 years ago; and about 69 years ago a spire was added to the tower, and built upon the old rotten soft stone, which is evidently shown by the present appearance of the same; but there is no evidence which goes so far as to state the foundation of this Chapel, or by whom founded, that we know of. It is certainly of great antiquity. King Henry the Fourth granted a lease of all the King's lands in Liverpool, as had been done in the time of King John, through the interest of Sir Thomas de Lathom with the King. They had also interest made with the Chancellor of the Duchy, about 1340 to 1360, on behalf of the Mayor, with the assent of the said Mayor, and of all the good men and commoners of the same town, praying "to get the same at as low a rent as the same can be got by his good labour, and to get an annual fayre, and to get the said Mayor and us power to take a man by his body, &c. &c.;" yet we see it

was not always the Corporation had the grant of the town rents, for in 1422, 8 Hen. V. a grant was made by the King to Henry Bretherton, chaplain, and Richard de la Crosse. — "A grant by Robert de Bonnel to Robert Cawdry, our attorney, to give possession of all our messuages, lands, and tenements, with turbarry and pasturage, and all their appurtenances, &c. in the town of Lyverpull, Monday after St. John's day, anno 1442."

The following is from an antient manuscript, in the possession of Matthew Gregson, esq.

"At the Dissolution there were four Chantries in the Chapel of Liverpool; 1. viz. The Chantry of the High Altar, of the foundation of Henry Duke of Lancaster, to celebrate there for the souls of himself and his ancestors, which is observed accordingly, and the grant is for ever.' [1344 to 1352.]

"When the commissioners (Hesketh and Asburst) met at the dissolution of the Chantries in 1533, Ralph Howard, incumbent, was of the age of 50, hath yearly £5. 19s. 10d. in lands and tenements, besides his living £10.

2. 'The Chantry of St. Nicholas within the Chapel of Liverpool, of the foundation of John Duke of Lancaster, to celebrate there for the souls of himself and ancestors, and to make one yearly Obijt for his soul, which is observed according, and the grant is for ever.' [Established about 1380.]

"Richard Frodsham is the incumbent, of the age of 80, and hath for his salary about 5l. 14s. 7d. besides his living 40*.

3. 'The Chantry of the Altar of St. John was of the foundation of John of Liverpool, there for the souls of him and his ancestors for ever, which is done accordingly.'

'John Hurd is the present incumbent, aged 50, and hath the clear yearly income of £5. 6s. 3d. and his living, besides £2. The ornaments belonging to the Chantry of St. John are valued to 40s. besides viii oz. of plate for Chalice.

"The Chantry of the Altar of St. Katherine's, in the Chapel of Liverpool, of the foundation of John Crosse, to celebrate there for his soul, and to doe

* Harl. MSS. No. 2042, "anno 1378, 21 Nov. Hugo Botyl (now Bootle) Vicarius grants 13s. 4d. to Chapell St. Nicholas, and 10s. to St. Mary's, Walton."

The Mores have been resident since the year 1260, at Moore Hall, and Bank Hall,

one yearly Obijt, and to distribute 3s. 4d. to poor people, and also to keep a schoole of grammer free for all children bearing the name of Crosse, and poor children, (which is not observed.)

"Humphry Crosse is the incumbent, and hath for his salary the profits thereof, being 6l. 2s. 10d. being 50 years of age, and his living, besides £2. The ornaments belonging to his Chapel 3s. besides 12 oz. plate.

"The King's rent at the same time of the Dissolution, 1533, or 1536, was £10. 1s. 4d. exclusive of the Chantry Rent aforementioned, out of which the sum of five pounds, or thereabouts, was reserved for a Schoolmaster, for ever, which sum was until lately paid to it. Mr. Bains the free-school master, formerly had a seat, next Mr. Gamon's, reserved to him in the Old Church."

The date of the earliest parish records begins 1681. Formerly mortuaries were here paid, but ceased in 1738.

In 1699 an Act of Parliament was obtained, to make the town of Liverpool a parish separate from Walton, in which parish it was formerly a Chapelry only. About the year 1690 the Church-yard was on the East side inclosed, before this it must have been open. About this time the Church-yard was over-run with weeds, for 14d. is charged in the churchwarden's account for a besom, and for weeding the church-yard. Now not a blade is to be seen.

In 1718, the out aile was determined to be built, and was built by the Corporation, Thomas Johnson, Madam Willies, and other proprietors of the present out aile.

The set of six bells was fixed in 1755. Charge £257. 10s. besides four old bells.

	wt.	qrs.	lbs.
Tenor.....	15	1	12
Fifth.....	12	0	10
Fourth.....	9	2	6
Third.....	8	1	20
Second.....	7	0	3
First.....	7	1	5

The first four bells, it is said, came from Drogheda, the last from Bristol. 1736 — The spire was projected, which is just fallen.

1745—Thomas Gee drew a plan of a spire.

1745—Henry Sephton and William Smith delivered proposals.

1747—Five receipts for building the same are charged £310.

1749--The church-yard was extended, the land taken in to the Strand, which cost £111. 14s. 8½d.

1759--Leave given to Government to make a battery in the old church-yard.

1760--A battery of 14 guns was made; this was taken down in 1772.

1774--The Old Church was altered by a faculty; the old walls, roof, and Gothic pillars taken down, with the old blue ceiling, black and white clouds, golden sun, moon, and a number of golden stars of different sizes, painted and gilt upon boards nailed up to the ceiling and roof, joists and spars.

1789--The steeple was surveyed, upon being thought in a dangerous state: it was therefore ordered to be repaired; and Mr. Thomas Wainwright repaired it for twenty pounds, under the direction of the late Mr. John Hope.

Church Expences in 1681.. 75 10 8
Ditto .. 1781.. 749 14 1
Yours, &c. M. G.

Mr. URBAN, *Middle Temple, Feb. 1.*

AS the very interesting question respecting the Presentation of Books to the Public Libraries is likely soon to become the subject of Parliamentary discussion; permit me to refer your Readers to a satisfactory account of the origin of the Bodleian Library, which (in vol. LXXX. Part ii. p. 150.) you have extracted from Mr. Chalmers's excellent History of that University; to which, perhaps, you may have no objection to add a short quotation from Wood's Annals (ed. Gutch, vol. II. p. 920):

"Duke Humphrey's Library remaining desolate from the reign of Edward VI. till towards the end of Queen Elizabeth, it pleased the thrice worthy Thomas Bodley, esq. sometime Fellow of Merton College, to restore it. At Easter 1598 he came to Oxford, to view the place on which he bestowed his bounty. By this time [1602] there were in this place (where for many years was neither Book nor Student to be seen) 2000 and above of excellent choice volumes set up and reduced into a Catalogue. King James, in his Charter of Mortmain for the endowment of it, in the second year of his reign, did worthily stile and declare Sir Thomas Bodley (lately knighted by him) the *Founder* thereof.... So great was his zeal for obtaining more

books, and for the furnishing of it in after-ages, that he did not only search all places in the nation for antiquated copies, and persuade the *Society of Stationers in London*, to give a copy of every book that was printed (since confirmed by the Charters of Kings); but also searched for Authors, whether public or private (so that they were of good note) in the remotest places beyond the sea."

The subject, Mr. Urban, will be somewhat further illustrated, by an extract from the Records of the Stationers' Company.

"14 Nov. 1610. Received from Oxon, by the delivery of Mr. Doctor Kinge, Dean of Christ Church, the Vice Chancellor of Oxon, the Certificate, under the University's Seal, of an indenture (before sealed at Mr. Leak's house in Paul's Churchyard under the Common Seal, 15 Novemb. ult.) for one book of every new copy to be given to the Public Library at Oxon—that they appoint Sir Thomas Bodley to receive the same."

This, on the face of it, appears to have been a private transaction between Sir Thomas Bodley and the Company of Stationers; who, in return for some favour done to them by his interest at the Court, complimented the munificent Knight with a *voluntary gift*, towards the furnishing of his new Library at Oxford.

From this foundation*, however, arose the following oppressive Clause, in a Decree of the Star-Chamber, July 11, 1637:

"Whereas there is an agreement betwixt Sir Thomas Bodley knight, Founder of the University Library at Oxford, and the Master, Wardens, and Assistants of the Company of Stationers; (viz.) That one Book of every sort that is new printed, or reprinted with additions, be sent to the Universitie of Oxford, for the use of the Publique Librarie there: The Court doth hereby order and declare, That every Printer shall reserve one Book new printed, or reprinted by him with additions; and shall, before any publique venting of the said Book, bring it to the Common Hall of the Companie of Stationers, and deliver it to the Officer thereof, to be sent to the Librarie at Oxford accordingly, upon paine of imprisonment, and such further order and direction therein, as to this Court, or the High Commission Court respec-

* The earliest Entry of *Copies* at Stationers Hall is in 1585; the Title only, without the delivery of any Books.

tively, as the severall causes shall require, shall be thought fit."

Though this delivery of a single copy to the Bodleian Library, originating out of a private transaction, was now become a serious matter of obligation, it seems to have been not very punctually complied with; as the following entry will evince :

"Feb. 1, 1662-3. A Letter from the Vice Chancellor of Oxford was presented to the Court; whereby the Vice Chancellor reminded the Company of their Engagement and Obligation that laid upon them, to send a copy of every Book they print to their Public Library; complaining of the little care that hath been thereof taken for several years: That, as they desire not to take any violent course for the performance of that Obligation; so they hope the Company will prevent it, by sending such Books as are in arrear."

The Tax (for such it now became) was in the mean time *tripled*, by an Act of 13 and 14 Car. II. which, amongst several other obnoxious Clauses, directed, that, in future,

"Every printer should send three copies of every book new printed, or reprinted with additions, to the Stationers' Company, to be sent to the King's Library, and the Vice Chancellors of the two Universities of Oxford and Cambridge, for the use of their Public Libraries."

The first Entry which appears on the Stationers' Records, after the passing of this Act, is thus worded.

"Dec. 1, 1663, several Books were delivered into the Court of the Company, to be disposed of in several Libraries, according to the Act."

In 1668, the Company of Stationers gave directions,

"That the Beadle do give notice to every Printer, to reserve in his custody THREE of every Book by him printed, of the best and largest paper, according to the Act of Parliament at Oxford in 1665."

In 1693 an Order was issued, "for prosecuting all Booksellers, Printers, and others, who neglect to send in their Books for the Three Libraries."

In the following year, these oppressive Statutes were wholly repealed; and it was not till the *Golden Age of Literature*, in the Reign of Queen Anne, that, by an Act expressly passed "FOR THE ENCOURAGEMENT OF LEARNING," a grievous Penalty was laid on Authors, Printers, and Book-

sellers, by the Delivery of NINE COPIES of every Book that should be entered at Stationers' Hall. Still, however, there was a choice left, at least by common usage and acceptance, to those who did not care about the protection of their copy-right. Those who sent the Copies, were protected by the Law. Those who withheld them, submitted to the chance of having their Books reprinted. And it is not a little remarkable that scarcely a single Book was ever entered at Stationers' Hall by any resident Member of either of the Universities.

After the lapse of a Century, it was reserved for the present Age, to add two more to the Copies already required; and to expound the Law to be obligatory on those who cared not about their copy-right, as well as on those who did. And, unless the Legislature shall condescend to afford relief, the TAX of ELEVEN COPIES remains the expounded Law of the Land, and must be obeyed. CARADOC.

To those Gentlemen who not only assume the title of BIBLIOMANIACS, but read the Books they purchase.

SIRS,

Jan. 20.

MANY of you, I doubt not, may have heard of that truly egregious Virtuoso, who attended at a sale of choice medals, and purchased at an enormous price one article which was stated to be an *unique*. When the treasure was completely transferred to him, the happy possessor battered it into an undistinguishable mass of metal before the eyes of his astonished competitors, exclaiming with transport, that "Now there existed but *one* specimen of the kind, and that was locked up in his own cabinet." Let Messrs. A. B.; C. D.; E. F. &c. if they please, make the obvious application. I own myself no enemy to the justly-renowned members of the "ROXBURGH CLUB;" and, as far as my judgment allows me to appreciate the value of their patrician labours, I confess, I see no possible benefit or injury that will result from their limitation of copy, edition, sale, &c. &c. to the cause of genuine Literature.

Every Library has its toys equally with its jewels and pearls of price; and I would no more quarrel with a "CLUB" of amateur bookmen under any of their Champions, than with a

"CLUB"

"CLUB" of amateur actors under Colonel F. G. for the little *pic nic* imaginary rarities they severally may condescend to contribute towards a private feast of harmless good cheer, for their mutual comfort, solace, and entertainment. In my humble opinion, Gentlemen, general scholars are not in the remotest degree concerned in the transactions of one jovial association: and I am sure Mr. Kemble will readily attest the innocuousness and insipidity of the other. *Verbum sat sapientibus.* I pass on to the main purport of this short address.

Sirs, In consequence of the unsettled state of the Continent of Europe, no doubt can be entertained, but that property of every description has sunk in estimation; and that Books printed, and MSS. especially, have almost been treated as drugs, amidst the clamours of war and the clash and din of arms. Commerce has, universally, languished: but *THE COMMERCE OF THE MIND* (the interchange and barter of knowledge and the *belles lettres*) has felt, very severely indeed, the numbing operation of the Napoleonic Code. In Holland, that quodam grand emporium of printed science, vast piles of learned works are stored, for which the much distressed proprietors would rejoice exceedingly to receive any sum at all resembling a moderate equivalent. Here, Gentlemen, is a channel open for your liberal enterprize! a channel, too long unexplored, which presents the most delightful prospects to your view. To a CLAYTON CRACHERODE such an opportunity of doing a twofold act of humanity, by relieving the woes of strangers, and enriching the understandings of his countrymen, would have proved [as to many of you, I trust, it will prove] a source of inexpressible pleasure. I presume not, pedantically, to attempt to dictate to others what process they ought preferably to adopt in so favourable a conjuncture; but, I hope, I may humbly venture to suggest the *advantage of dispatch.*

With no ill-will towards "CLUBS" or "BIBLIOMANIACS," I remain,

Most respectfully, Sirs,

Your honest adviser,

SHENKIN AP' JONES.

W. B * * R.

Poet's }
Corner. }

WINTER REMINISCENCES.

*Christmas Carols.—Christmas Eve.
Frost Pictures.—Former Seasons.*

THE little popular or vulgar Carol, to commemorate "the merry time of Christmas," which brings tidings of comfort and joy, that is annually sung by the children of the poor at the door of every village in the kingdom, how ever deficient in poetical merit, is perfectly calculated to find its way to the breasts of all who cherish any tender remembrance of their earliest days; and, exclusive of its spiritual import, never fails to excite in me a momentary renovation of the pure delights of that enchanting period when the heart was always open to mirth and joy, and before it could be said to know or require comfort, having never been seriously afflicted. Comfort, however, is the feeling which sooner or later we are sure to stand in need of, when mirth and joy, like the pleasures of Spring and Summer, have taken their departure.

The simple productions of the "unlettered Muse" are often more exquisitely touching than the most correct and finished compositions of the Classic Poet; and I much question whether the verses which Cowper undertook to write for the Bellman, though undoubtedly adapted to the presumed qualifications of the supposed Author, and to the natural feelings of the untutored readers for whom they were immediately intended, were equal in their proper effect to some of the most common productions of persons in that humble station of life. I do not mean to instance the Carol above mentioned, and of which I remember little but the burthen or chorus of "tidings, &c." as possessing any peculiar force in affecting the feelings, other than from the sound of youthful voices singing the same words to a tune which the ear has been accustomed to at the present season, from the earliest period of its admitting or noticing any melodious or tuneful sounds. Having no scientific knowledge of music, I am far better pleased with the rustic strains of "the merry plough-boy" who sings or "whistles o'er the lea," or "the mower singing blithe," and infinitely more affected by "the plaintive

tive ditty" of the milk-maid forsaken by her faithless swain, or even the most common ballad, than with the finest airs of the most admired performers, whose powers to please the mind, or interest the hearts, are far above or beyond my comprehension. In them I never found that species of harmony which indisputably conveys one of the happiest effects of music, that,

"With Nature's force, can open all the cells

Where Memory sleeps." COWPER.

I do not, however, consider myself competent to say that no such effect can be produced by scientific performances on those who are instructed in them; but, perceiving no effect whatever on the audience, even at an English Concert, but what has more the appearance of an affected taste than of real feeling derived from either sense or sound, I must retain my preference of those inferior and common productions of the untaught musician, or the poet of Nature, which make so strong an impression on the lower orders of the people, and all in whom the genuine feelings of Nature most evidently and forcibly prevail.

When, at the close of one of those "dark days before Christmas," which I made the subject of an Essay in 1812, I am sitting in a pensive mood by a comfortable fire enjoying that sort of light so favourable to meditation, which the above interesting Author, in his poem of the Task, terms parlour twilight; or when a keen frost is beginning to delineate on the windows those exquisitely fine landscapes which the morning sun is to exhibit in a degree of picturesque beauty that no artist can attain; when, at such an evening hour, I hear the children of the village caroling at the door, for which a few pence will reward and delight them—I feel most sensibly the gratification which the Poet alludes to in having the stores of Memory opened; from which I can select an abundant feast of recollections of many former periods of my life, either in Childhood, Youth, or later years. Of the first description was the joyous Christmas Eve at my Father's rectory:

Where, when the nipping frost has chased

The birds of every spray,

A Winter parlour then supplied

The comforts of the day;

Around the sides a paper flock'd,

Of firmest texture wrought,

Whose ample leaves* seem'd horses heads

By childish fancy sought.

Retrospect of Life.

This room, though it had no decorations of taste or elegance, had a respectability in its appearance, which was answerable to that of its revered master. I am still partial to the costume of the Clergy of the middle of the last century, and the style of their habitations, which were both distinguished by an appropriate agreement with the situation they held in society—before the coat of a Clergyman made him look like a smart tailor exhibiting his newest fashion, or the venerable peruke had given place to the monkish tonsure of a modern divine; and their studies and parlours were converted into elegant book-rooms and splendid drawing-rooms; which is now the case with every Incumbent of a moderate benefice, vying with the fashionable world in all his domestic arrangements. But to return to the old parsonage, about the year 1760, on Christmas Eve. The good Rector seated by his own fire-side, where every English subject is a sovereign, and cannot be invaded with impunity, smoking his evening pipe (a prerogative now nearly obsolete, except amongst the lower class), or playing at piquet with his eldest daughter; the younger children running every minute to the door to listen to the little half-frozen songsters, and take in a supply of berried holly for the windows; the mistress of the family with exemplary notability superintending the preparations in the kitchen for the next day's festivity, and bringing in a foretaste in a little silver saucepan that was always used for niceties. By those who have no pleasing or tender remembrance of their childish days (if any such there are) I shall be thought too minute in relating these particulars, and may be asked what interest I can possibly suppose the publick to take in the domestic amusements of an obscure Country Parson and his family, forty or fifty years ago, on Christmas Eve? It is true I cannot expect to interest the superior orders of society, whose habits of life are very different; but the superior orders form but a small part of the community; the

* The old flock papers were of very large patterns.

middle and lower classes are those whom my descriptions generally apply to; to whom the minister of a parish is individually of more importance than a minister of state; and the little biographical anecdotes of such a family, having a nearer resemblance to their own, will consequently be read with an interest proportionate to the recollections it will call forth respecting the early occurrences of their father's house. This is my apology for these "short and simple annals" of private life, to those who may conceive they require any. The paternal dwelling, however humble, and all its dear connexions, will remain in every mind, that has not been utterly corrupted or depraved by vanity or vice, a very deep impression of reverential gratitude and tender regard: Those who have risen to the most distinguished stations, unless they are absolutely unworthy of their advancement, look back to the companions of their youthful days, and the occurrences of their native home, not only without disdain, but with an innate partiality that no advantages of fortune have power to dispossess them of: while those who are reduced from the situation in which they were born, although they may have met adversity with fortitude, and submitted to it with perfect resignation to the decrees of Providence, will experience a peevish and soothing gratification in tracing in the picture I have drawn (though an evening piece) some perceptible likeness of the fair morning of their days; which they may correct with the pencil of Memory till it becomes a more faithful portrait of some very dear friend, and the joyous scenes of long-departed years. To conclude the appeal, I wish to make to the feelings of Nature and the sentiments of every serious mind: Those who have been conducted through all the intervening stages to the middle or decline of life, and been enabled to maintain an equal station in the world to that which their parents held; who have renewed with their families for many successive years the moderate festivities and cheerful enjoyments of the season, although it is impossible they should have been exempt from those calamities which inevitably interrupt, and for a time destroy, the pleasurable scenes of human life, exclusive

of the common cares and anxieties which are felt in every period but childhood and early youth; those who have been thus far blessed, and whose consciences acquit them of any gross or habitual crimes unforsaken, must consider themselves to possess a very favourable lot, and may cherish the sweet remembrance of their days of innocence, and the joys of their father's house, without any deep or lasting regret that they are gone; for, though they never can be literally, they may be more than figuratively, more than ideally restored, when they have attained, through Divine grace, as far as human frailties will permit, another state of innocence, similar in purity, but superior in principle, which is required to prepare them for the eternal mansions of their heavenly Father; from whence they never shall depart to feel any more the anguish of separation from those they fondly love, or the grievous and trying changes of this variable world.

W. B. Northiam, Dec. 17.

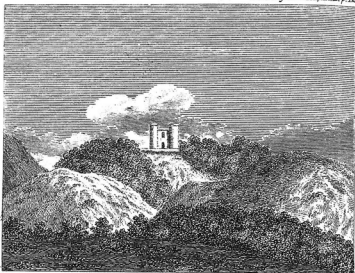
Mr. URBAN, Jan. 16.

IT is recorded by an old Historian, that at the second battle of St. Alban's, February 17, 1461, there "were slain 2300 men, of whom no nobleman is remembered, save Sir John Graie, which the same daie was made knight, with 12 other, at the village of Colneie." Holinshed, vol. III. page 660. --- If any of your numerous and learned Correspondents can give the names or any account of the above-mentioned 12 persons so knighted, and whether any or all of them were made knights banneret, it will greatly oblige B. E.

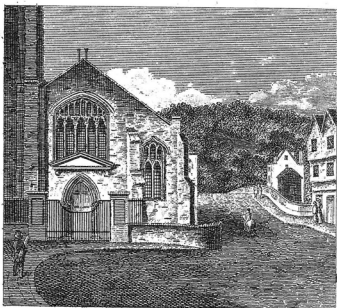
* * * "An Occasional Correspondent" has favoured us with the following extract from the Register of Sedgley, co. Stafford, as entered by the late Rev. J. Best, vicar:

"1812. June 25. Thomas Medcalf, M. D. Woodsetton. The above Gentleman came to reside in this Parish a few months ago in an obscure situation. It has been reported of him that he was educated in one of our Universities, that he had lived in affluence, had served as Consul General at Leghorn, and held correspondence with many respectable persons of Rank. Most certainly he appeared to be in his department and conversation a gentleman and a scholar."

Mr.



COOK'S FOLLY, near BRISTOL.



VIEW at HENLEY UPON THAMES.

MR. URBAN,

Feb. 1.

I SEND you for insertion two small drawings: (see *Plate II.*) The first is a romantic view between two and three miles Westward from Bristol, on the North bank of the Avon, with *Cook's Folly* on the summit of the precipice. That gentleman, who built this imitation of part of a Castle in 1693, evidently intended to have a pleasing object, suited to its situation, for contemplation on approaching, and a considerable elevation whence to observe with greater effect a most interesting distant prospect of England and the Principality of Wales. The Vulgar, who perceived no advantages to be derived to them from the structure, stigmatized it with the term of the *Folly*, and invented the following ridiculous story, detailed in the *Bristol Guide*: "This building, which greatly embellishes these parts and prospects, is called *Cook's Folly*, from a story current thereabout, that one Cook dreamed that he should die by the bite of a viper, and therefore built and confined himself in this place. But all his caution could not avert his destiny: for, as he was sitting by the fire, a viper sprung from some faggots, and bit him so effectually as to occasion what he had been at so much expence to avoid."

Many of your Readers must be familiarised to the other view, which shews the West end of the Church, the ascent of the bridge, and the hills beautifully covered with woods, Eastward of Henley upon Thames. It was taken from the bow-window of the adjacent Inn at Henley.

Yours, &c. A TRAVELLER.

LETTERS TO A FRIEND.

LETTER II.

DEAR SIR, *Stonor Park, Oct. 20.*

IT is with some apprehension of my former Letter's having exhausted your patience, that I venture on another.

During my stay with you, I have perused with great attention, Mr. Blair's late publication of "THE CORRESPONDENCE ON THE FORMATION, OBJECTS, AND PLAN OF THE ROMAN CATHOLIC BIBLE SOCIETY," and I take the liberty of troubling you with some Observations on the following parts of it:—I. His charges against

GENT. MAG. February, 1814.

us of not noticing his First Circular, and of my withholding information from him on the subject of our Bible-Committee: II. His Assertion, that the Editions of the Bibles, authoritatively issued from the Catholic presses abroad, and named in *Le Long's Catalogue*, are either in the learned or foreign Languages, or burthened with notes: III. His Animadversions on the Harsh Expressions in the notes to the Original Rheimish version of the Bible, and in Dr. Challoner's notes to his edition of it: IV. The Charge of Duplicity, brought in his work, against the Roman Catholic Bible Committee: V. And his Misconception of what is asserted by Roman Catholics, of the Unchangeable Nature of their Doctrine.

I. Mr. Blair seems displeas'd, that *No notice was taken by the Catholics of his first Circular.*

In answer to this charge, permit me to observe, 1st, that, in these days, when circular applications in print are so very common, a neglect in answering any one of them, cannot be justly construed by its Writer, as a want of civility in his regard.---2dly, That Mr. Blair's first circular contained some expressions,---(as, where he mentions, "our drinking turbid streams, and sitting in darkness and the shadow of death"), which would naturally make a Catholic suppose that it came from no friendly hand. This was my impression on reading it; I have not met with a single Catholic on whom it did not make a similar impression:—this was particularly noticed to Mr. Lefroy, both by Mr. Gandolphi and Mr. Blake.

As to his charge of my *withholding information from him*, or Mr. Lefroy, I can assure you, that there is not the slightest ground for it, as I possessed no information to give them. This, when Mr. Lefroy did me the honour to call on me, I mentioned to him. I told him most explicitly, that, "owing to the great weight of business, which then, and for some time past, had pressed upon me, I had not been able to give any attention to what the Roman Catholic Bible Committee was doing, in respect to their intended publication of the New Testament; and that some time must elapse before I could attend to it;" I therefore referred him, for

the

the information he wanted, to Mr. Blake, who had moved the Resolutions, which passed on this subject, at the Catholic Board, as the person whom I thought most able to give him the information he wanted. — My inability to attend to the concern in question, I also noticed in my Letter to Mr. Blair.

The fact is, that down to this moment, I have taken no part in the business, except by writing to Mr. Blair the letter which he has printed. I am aware of the assertion in print, that Dr. Poynter's Address was composed by me: but I can assure you, that this is altogether a mistake, as I neither wrote or suggested a word in it. The only meeting of our Bible-Committee which I attended, was, I believe, the last which the Committee held. My attendance at it was accidental, and the only part I took at it, was, to ask, — why the intended Stereotype edition of Doctor Challoner's version, was printed from the edition of 1749, (the first edition of it), instead of being printed from that of 1777, which, I believe, was the last printed in his life-time, and which must naturally be supposed to have had his latest cares. To this, a satisfactory answer was given: It was replied, that, in every subsequent edition there was some alteration of the first, — that there was no evidence of Doctor Challoner's having himself made, or approved of any of these alterations; that there was reason to suspect he was dissatisfied with some of them; and that the first was therefore the only edition, which it was quite safe to publish, as the authentic work of Dr. Challoner. I mention this circumstance, as, in our little Biblical history, it should be generally known.

With respect to my Letter to Mr. Blair, which that gentleman has published, the occasion of my writing it was, — that, from various quarters I heard, that the conduct of the Roman Catholic Bible Committee had been represented to be highly reprehensible: a mine, it was said, was to be sprung under us, which would blow us up; and prove to the world, that we were wholly unworthy of the relief we were then soliciting. Other expressions of a similar import were communicated to me, by some of my respectable Protestant friends: — and it was on this occasion that I first heard

the assertion, adverted to in my former letter, that it was contrary to the principles of Roman Catholics to print the Bible without notes.

Being a total stranger to everything which had been done, or was doing, in the business, I applied, as soon as I received this communication, for information concerning it to an active member of our Bible Committee, and received from him, the account which I transmitted to Mr. Blair. All the enquiries which I have since made have satisfied me of the perfect accuracy of every part of that letter. Whatever might be the opinions of individual members of the Committee, and however well-grounded might be their anticipation of its final determinations, it is most certain, that among the points, which in my letter to Mr. Blair I stated to be uncertain, there was not one, on which the Committee had then come to any resolution. This I accordingly intimated in my letter to him: I never expected to see it in print; but it will speak for itself. Its object was "to spread friendships and cover heats." And such, I hope, the obvious tendency of it will be admitted to be by those who peruse it. At all events, I am quite sure that the facts mentioned in it will be found to be perfectly accurate.

II. In my letter, I observe in it, that we, (the Roman Catholics,) had not been idle in the great and noble project of the propagation of the sacred Volume; and, in proof of this assertion, I referred the gentleman to whom I was writing, to "*Le Long's Bibliotheca Sacra*," where he would find an account of the numberless editions of the whole Bible, or of the New Testament, which have issued from the Roman Catholic presses abroad. In answer to this, Mr. Blair says, that "*he is not ignorant of one of those Biblical Works*," and adds, that "*if his memory does not deceive him, all the numberless editions authoritatively issued from the Roman Catholic presses abroad, and named in Le Long's Bibliotheca Sacra, are either in the learned and foreign languages, or burthened with Notes, and therefore unfit for the use of οἱ πολλοί.*"

I wish Mr. Blair would again look into *Le Long*. The Edition before me, is that published by Boerner, at Leipsic, in 2 Volumes 8vo, 1709. In the Second Volume of it, ch. V. Sect.

ii. p. 36, Mr. Blair will find an article, with the title, "*Biblia Gallica à Catholicis Edita.*" He will see by it, that, before that work was printed, there had been in the French language Nine original versions of the whole Bible; that many editions of several of these versions are in 8vo, and the smaller sizes;—that there had been Twelve original French versions of the New Testament; that there had been several editions of most of those versions;—that almost all these editions are in octavo, or in a smaller size; and that there had not been fewer than 200 editions, of different parts of the Old and New Testament, particularly the Four Gospels and the Psalms, from one or other of these versions. Which of these editions are, or are not burthened with notes, I cannot say; but it is evident, from the sizes of them, that far the greater part of them can have none: and it is fair to infer that the proportion of those, in which the notes can with any propriety be said to amount to a burthen, must be small indeed.—I must add, that all these versions and editions were anterior to the year 1709. Now, reading of no kind was, before that year, so common as it has since been. There is, consequently, no reason to suppose, that the versions subsequent to that period have been proportionably fewer, or the new editions of them proportionably less numerous, than those which preceded it. An equal number of versions and editions had not before that time been printed in England.

I also wish Mr. Blair to read what I have written in my former letter to you, on the Early Versions of the sacred text into the other vernacular languages of Modern Europe. Surely he will allow, that, what I have said in that Letter and what I say in the present, abundantly justifies what I mentioned in my letter to him, that "Roman Catholicicks had not been idle in the great and noble project of propagating the sacred writings."

I beg leave to add, that, having lived long in France, and been intimately acquainted with the literary and devotional habits of that people, I am perfectly convinced that the Bible was as much read, as much explained, and as well understood in France as it is in England. I will however admit, that it was not read at so

early an age in France, as it is among English Protestants. But (*absit invidia verbo*), I will presume to say, that, taking a Protestant boy of 10 years old, who has read the Bible, in the manner in which it is usually read, before that age in England, and a Catholic boy of the same age, who has been taught the French Catechism, and particularly Fleury's Historical Catechism, in the manner in which it was usually taught in France, I am quite confident, that the latter will be found to have quite as full and as clear a knowledge of the history, the morality, and the religion, of the Old and New Testament, as the former.

III. I am far from attempting to defend any *Harsh Expression*, justly deserving that epithet, in the Notes to the Original Rheimish Version, or in Doctor Challoner's Notes, in his edition of it.

But when the harsh expressions of the Rheimish Annotators are brought forward, — the dungeons too, the racks, the gibbets, the fires, the confiscations, and the various other modes of persecution, in every hideous form, which the Catholicicks of those days endured, should not be forgotten. That these should have produced some expressions of bitterness from the writers in question, cannot be a matter of surprise; if something of the kind had not fallen from them, they would have been more than men. But permit me to ask, whether the language of their Protestant Adversaries, (who had no plea of this kind to urge,) were more courteous? To ascertain this, I wish you only to turn to the first and last pages of Doctor Fulke's "Texts of the New Testament:" — In the first page of it, he tells the Rheimish Translators, that "they had perverted the Bible, by their partial translation, and poisoned it with their heretical and blasphemous annotations;— that they craftily begged of their favourers in England larger exhibition, upon colour of printing their translation of the Bible:" In the last page he tells them, that "the words of their prayer were good and godly; but that they proceeded not from a faithful heart, not only their wilful and obstinate maintaining of errors, against the most clear light of truth, with their intolerable licentiousness of lying and slandering the saints of God,

God, did sufficiently declare." That, "though they could speak good words on hypocrisy, yet their heart knew, and their cauterized conscience could not but bear witness, that they dared not abide the trial of God's judgment, howsoever (as all wicked offenders did commonly) they appealed to it." Are these passages exceeded by any contained in the Rheimish Annotations? If they are not, permit me to ask, why the Roman Catholics of the present day should be criminated for an alleged intemperance of some of the Rheimish Notes? Why should not the Protestants of the present day be alike liable to crimination for the equal intemperance of the antagonists of the Rheimish Annotators?

Dr. Challoner's Notes are said by Mr. Blair, to be hostile to the Protestant Church. I apprehend it to be universally allowed by Protestants, that every denomination of Christians has a right to establish its own interpretation of the Sacred Writings by fair argument. I must therefore suppose that this is not the hostility of which Mr. Blair complains. But, in a subsequent part of his publication, (page 34,) Mr. Blair intimates that Doctor Challoner's notes are "hostile to Protestant principles and establishments of every kind." This sounds as if Mr. Blair thought that Doctor Challoner's notes had a disloyal tendency, and contained something inconsistent with the principles of allegiance and fidelity which every true Englishman holds in respect to his king and his country. This is a serious charge; and it is the more serious, as, in consequence of Doctor Challoner's having taken the Oath of Allegiance, contained in the Act passed in 1778, for the relief of the English Catholics, it necessarily involves in it, an accusation of perjury. Permit me, through the medium of this letter, to request Mr. Blair, by the duty we owe the dead, to explain his words, and, if they were intended by him to convey the charge I have mentioned, to copy the notes on which he founds the charge.

But I am willing to hope his expressions mean no more than that some of *Dr. Challoner's Notes* are illiberal or uncharitable. I doubt whether any of them, if they were construed in the sense in which the

venerable prelate himself understood them, would be found to merit either of these epithets. This, however, cannot be settled, without a minute discussion of each note. But if any passages, really exceptionable on either of these grounds, can be found in them, it must be allowed that these passages are not numerous: and it must also be allowed, that, *even now* Roman Catholics are occasionally treated by their Protestant opponents, with expressions of at least equal asperity. The first sentence of the preface to the work entitled, "*Roman Catholic Claims*," (published but a few months ago,) politely informs us, that "misrepresentation, evasion, and untruth, are the usual weapons of controversial popery."

It is full time that this polemic rudeness should cease. The Roman Catholic Board, by their Resolution of the 9th of last February, declared, "That they decidedly disapproved of every publication, either illiberal in language, or uncharitable in substance; injurious to the character, or offensive to the just feelings of any of their Christian brethren." That every denomination of Christians should adopt and act up to this Resolution, must be the wish of all who possess real charity, or a real love of truth.—It was a golden observation of St. Francis of Sales, that "a good Christian is never outdone in good manners."

IV. In one part of Mr. Blair's Publication, the language of the first resolution of our Board, by which the members of it express their opinion, "that it was highly desirable to have a subscription entered into by the Roman Catholics of Great Britain for the purpose of promoting a *gratuitous* distribution of the Holy Scriptures," is commented on, as "meaning to convey to Protestants the notion of an intended indiscriminate distribution of the Scriptures among the poor, when, at most, a very different distribution of it was intended." Mr. Lefroy, on understanding from Mr. Gandolphi, that "the advertisement of the Catholics did not mean that the Roman Catholics should, in future, distribute the Holy Scriptures indiscriminately; but merely that those poor people, to whom their priests thought fit to intrust the Scriptures, (published with

explana-

explanatory notes), should be supplied for nothing," -- observes that, "in that case, the *Advertisement of the Roman Catholic Board operated as a complete deception upon the Protestant Publick, and that it was apparently published with the intention of imposing.*" This is a serious charge, and, if it be proved that the gentlemen who framed, adopted, or published the resolution, did it with the intention ascribed to them, they deserve the censure of all good men. But surely the charge cannot be supported.

In answer to it I must observe, 1st, That nothing is better known by the Protestant Publick, than that the Roman Catholics consider it a part of the discipline of their church, that the perusal of the Bible, in the vulgar tongue, should not be indiscriminate. This is perpetually charged against the Roman Catholics by the Protestants, and the Roman Catholics always admit the charge. -- Was it not therefore natural for the Roman Catholic Committee to suppose, that the gratuitous distribution of the Bible, mentioned in the resolution, would be construed to mean a gratuitous distribution of it among those to whom, by the rules of their discipline, it is distributable? 2dly, I must next observe, that no secret was made by the Roman Catholics of their construing the resolution in this sense. It was mentioned by Dr. Poynter to Mr. Blair, and by Mr. Gandolphi to Mr. Lefroy; and both Dr. Poynter and Mr. Gandolphi must have been aware that they could not make this construction of the Resolution more public, than by communicating it to those gentlemen. 3dly, I must add, that the Doctrine of the Catholic Church, on which this construction of the resolution is founded, forms a principal article in Dr. Poynter's printed Address; -- and 4thly, That this Address was generally circulated by the Committee. I might also add the very respectable rank and character of the gentlemen, of whom the Committee was composed. -- But, without resorting to any argument, from that circumstance, (which, however, every gentleman must feel to be of some weight), I think no reasonable person can, for a moment, think that a point, distinctly published by Dr. Poynter in an Address, in-

tended for general circulation, and previously distinctly announced by him to Mr. Blair, and by Mr. Gandolphi to Mr. Lefroy, by whom it would be immediately communicated to the Protestant Committee, could have been intended to be either concealed or disguised.

V. Referring to his selection of Dr. Challoner's notes, Mr. Blair observes, (page 54), "that the *doctrines of the Romish Church, though veiled for a time, are unchangeable as the laws of the Medes and Persians, and can never be renounced by her sons.*"

Of the many misconceptions of their tenets, of which the Roman Catholics complain, they feel none more than that which seems to be implied by these lines. It is most true that the Roman Catholics believe the doctrine of their church to be unchangeable: and that it is a Tenet of their Creed, that, what their faith ever has been, such it was from the beginning, such it now is, and such it will ever be. But this they confine to the Articles of their Faith; and they consider no doctrine to be of faith, unless it has been delivered by divine revelation, and been propounded, as such, by the Church. This the Roman Catholics wish their adversaries never to forget.

When any of their adversaries finds, in any Catholic writer, a position which he thinks reprehensible, he should enquire whether it be an article of Catholic faith, or an opinion of the writer. In the latter case, he should reflect that the general body of the Catholics is not responsible for it, and should therefore abstain from charging it upon the body.

If he take the higher ground, he should first endeavour to ascertain, that it is an article of the Roman Catholic Faith: but here again, he should carefully examine, whether it be the principle itself, which he means to impute to the Catholics, or a consequence which he deduces from it. These are widely different, and should never be confounded. If it be the principle, he should then enquire, whether it have ever been propounded to them, as an Article of Faith, by the church. A wise method of ascertaining this would be to read the "Catechism of the Council of Trent." A proper perusal, however, of that work requires attentive study: if