

THE GENTLEMAN'S MAGAZINE :

LONDON GAZETTE
 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.
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Enlabeled with beautiful Perspective Views, of the Residence of EDMUND BURKE, Esq. at BEACONSFIELD; and of GREAT BOOKHAM CHURCH, and the MARKET HOUSE at GODALMING, SURREY.

By SYLVANUS URBAN, GENT.

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THE GENTLEMAN'S MAGAZINE,

For SEPTEMBER, 1814.

Mr. URBAN, Sept. 15.
TO the traveller of cultivated mind, who seeks for objects of curiosity and attention in his native land, there are no spots more attractive than those which are distinguished as the abodes of Genius. Of departed genius, he enjoys the recollection; of living, the contemplation. The abodes of the former, as *Hagley, the Leesowes, &c.* have, in general, been abundantly described: of the latter, many as yet want an historian; and this I believe to be the case with the enchanting residence of Bremhill.

BREMHILL is the parsonage and the abode of a Poet of no small eminence; of one whose correct taste has worked only on the classical models, despising all modern tricks — of *William Lisle Bowles*. It is a village situated on a hill, about two miles North of Calne, in Wilts. The Church, a venerable Gothic structure, with a tower, stands just South-West of the village; and the Rectory, a stone house of the same character, is exactly South of that, on a small terrace, commanding a most beautiful view, with the hill immediately sloping from it towards the South. In this view, the principal objects are the hills and downs between Marlborough and Calne. In front, Oldborough Hill, with the antient camp and the modern *White Horse*, executed by Mr. Alsop, now of Calne: somewhat nearer, is the town of Calne, with its fine tower; and to the right, the majestic woods and hills of Bowood, the residence of the Marquis of Lansdown. A garden of about two acres spreads itself immediately before the house, always a beautiful spot, now embellished by the taste, and immortalized by the verses, of the owner. As it is not of sufficient extent to fatigue either you, or me, or your Readers, let me take you, Mr. Urban, by the hand, and conduct you round the garden. Should you wish to exchange the narrative for the reality, the Reverend Poet will, I

doubt not, be happy to conduct you in person.

Turning to the left from the house, you go through a rustic arch, which leads to the Eastern view. The objects here are pleasing, but not distinct; and coming to a handsome tree, you naturally turn to contemplate it. Looking to the West from this tree, the whole extent of Bowood immediately meets the eye. In allusion to which, you find the following elegant inscription affixed:

When in thy sight another's vast domain
 Spreads its long line of woods, dost thou
 complain?

[thy state
 Nay, rather thank the God that plac'd
 Above the lowly, but beneath the great:
 And still his name with gratitude reverse
 Who bless'd the Sabbath of thy leisure here.

Deus nobis hæc otia fecit. W. L. B.

These lines evidently express the feelings of the Poet himself, but may be applied by others according to their circumstances. A few steps further, stands a small, neat obelisk of stone, with no other inscription than *ANNO PACIS 1814. W. L. B. P.* It might be wished that it were something higher; and, if the Peace continues, perhaps it may grow. You now enter a plot of decorated garden, not actually divided from the rest of the ground, but distinguished from it by mere interference of art—small flower-borders, trellis-work arbours, a fountain perpetually playing, and a small cold-bath, encompassed by rock-work. Here, over a rural seat, we read the following lines:

Rest, Stranger, in this decorated scene,
 That hangs its beds of flowers, its slopes
 of green:

So from the walks of life the weeds remove,
 [above.

But fix thy better hopes on scenes

For the Cold-bath, where the little rill falls into it, the following verses are destined:

Mark where, above the small cascade,
 Quiver th' uncertain light and shade:
 Such shadows human hopes supply,
 That tremble restless, and then die,

Stranger,

Stranger, thoughtful tread the cave —
No light is fix'd, but that beyond the
grave.

Proceeding directly up the slope
from this place, you meet with a
root-house Hermitage, with a rude
stone table, a wooden chair, a small
sun-dial on a fragment of a twisted
column, and a rustic-cross, which St.
Bruno, the Hermit, is supposed to
have erected, and thus to have in-
scribed :

He who counted all as loss,
Save Peace, and Silence, and the Cross.
BRUNO

On the front of the Hermitage, and
near the dial, are these :

To mark life's few and fleeting hours,
I plac'd the dial 'midst the flowers,
Which one by one came forth and died,
Still withering round its ancient side :
Mortal, let the sight impart
Its pensive moral to thy heart !

BRUNO.

You now pass through a com-
pletely embowered filbert-walk to a
large pond, into which, at the upper
end, falls a pleasing cascade. The
pond is terminated by another rural
seat, in which these lines are written :

QUIETI ET MUSIS.

Be thine Retirement's peaceful joys,
And a life that makes no noise ;
Save when Fancy, musing long,
Wakes her desultory song ;
Sounding to the vacant ear
Like the rill that murmurs near.

On a gentle ascent, above the cas-
cade, is a funereal urn, embowered
in shade, to the memory of the Au-
thor's brother, Dr. Bowles, who fell
a sacrifice, at Gibraltar, to the duties
of his profession. The pedestal is
thus inscribed :

M. S.

HENRICI BOWLES, M. D.
Qui ad Calpen,
Febre ibi exitiali grassante,
Ut opem miseris præstaret,
Publicè missus,
Ipse miserrimè periit ;
Anno 1804, æt. 39.
Fratrì optimo mœrens P.

W. L. B.

From this place, by a winding and
shady walk, you are re-conducted to the
house, and terminate this short, but
classical tour, by again enjoying the
natural beauties of the scene.

I should not, perhaps, introduce
the verses of any other writer with

those of Mr. Bowles ; but the follow-
ing, being written up in pencil, on the
subject of the place itself, may at
least be read with indulgence :

TO THE REV. W. L. B.

Here dwell delighted ! by these airs in-
spir'd, [admir'd ;
Write what they breathe, secure to be
Raise here thy voice, exert thy tuneful
skill, [Hill :
And give to Britain one more famous
So, when the praise of her poetic race
Recording Verse or History shall trace,
BREMILL shall seem, what Pindus was
so long, [Song.

Not theme alone, but SACRED HOME OF
Who will not wish that the Poet
may long enjoy the place, and the
place the Poet, so worthy of each
other ? A. N.

Mr. URBAN, Sussex, Aug. 21.

A HISTORY of the County of Sus-
sex has been long expected ; I wish
very much to be informed, whether this
expectation has any just foundation ?
It is well known that the late Sir
William Burrell made great Collec-
tions for this purpose, which are now
deposited in the British Museum.
Since his death, various persons have
directed their attention to this design,
but all have ultimately relinquished
the pursuit ; unless the Rev. Mr. Dal-
laway, a gentleman well known to
the publick, and very competent to
this arduous task, be still proceeding
with the History of the three Western
Rapes of this County — Chichester,
Arundel, and Bramber ; and unless
the Rev. Mr. Valentyne, of Magdale-
ne Hall, Oxford, be going on with
the three Eastern Rapes—Lewes, Pe-
vensea, and Hastings. Some time ago,
these two gentlemen had respectively
undertaken to prepare a History of
the Western and Eastern Divisions of
this County ; if they are proceeding,
it is well — it cannot be in better
hands ; if, however, either of them
should have relinquished the under-
taking, it ought to be known, as it
is probable that a Gentleman, very
adequate to such a work, would at-
tempt the History of one Portion of
the County, provided it were fully
and fairly understood that either of
those in whose hands it has so long
rested had wholly abandoned the pur-
suit, but not otherwise : he is well
aware how difficult and prolix must
be the labour of such a project ;
therefore

therefore it is not intended to find any fault with the delay, or even to stimulate the Authors, much less to endeavour to take the Work out of their hands, even if it were practicable. There are also many who, for various reasons, are very desirous of knowing if this long-wished-for History be in progress, and the state in which it now is. If it be proceeding, it is probable that some useful communications would be made from various quarters. Perhaps some of your Correspondents will be able to give some information on this subject, so interesting to all Sussex men, and even, it might be presumed, to the Country at large, since Topographical writings have of late come into such high estimation with the publick.

It is curious, that of the adjoining County of Kent there are no fewer than five Histories, of worth and authenticity, viz. Lambarde's, Kilburne's, Philipot's, Harris's, and Hasted's, besides some of inferior note; whilst there is no account of Sussex except what is contained in Camden, in the Magna Britannia, and the Beauties of England.

E. J. C.

Mr. URBAN, *Sussex, Aug. 30.*

IN the Eighth Volume of Literary Anecdotes, page 642, is the following paragraph: "Dr. Goodenough is preparing a very learned Work, called *Botanica Metrica*, containing the etymology of all botanical names, both technical and also of the plants." This work has not been, nor, indeed, as I believe, is it likely to be published. This is the more to be lamented, as it would not be easy to find a person so well qualified to be the editor of such a book as the Bishop of Carlisle, who, to very considerable and acknowledged qualifications as a general scholar, unites an accurate and profound knowledge of the science of Botany.

A work of this kind is, however, much wanted; and, if executed in a familiar and popular manner, and published at a moderate price, it would become a manual to all Botanists and Florists, and must obtain a considerable sale, as the study of Botany has of late become very general, and it cannot be doubted that it must be agreeable and satisfactory to every one to understand the terms of a science on which all are occasion-

ally obliged to converse, and to pronounce the words which they are using with the true accent and in a proper manner.

The book might be intitled, "The Etymology and Accentuation of the Terms and Language of Botany; or, A Botanical Glossary, on the Plan of Dr. Turton's Medical Glossary." A moderate knowledge of the Greek and Saxon Languages, and a slight acquaintance with French and German, would be requisite to an Author of such a work, who would derive great assistance from the *Etymologicon Botanicum* of Skinner's Saxon Lexicon, and from the Article *Nomina* in Milne's Botanical Dictionary, and also from Martyn's Language of Botany.

I would recommend the careful accentuation of all the words, so as that we may no more hear of the *Arbütus*, *Clemätis*, *Philyræa*, or *Tragopogon*. It is the lot of many a good Botanist to be sneered at on account of his ignorance of language; but how should a person conversant with the English Language only be aware that the proper pronunciation of these words is *Arbütus*, *Clemätis*, *Philyræa*, and *Tragopogon*. There may be a few words so entirely naturalized and Anglicized, that the use of the proper accent, as to them, might seem to partake of affectation and pedantry: no scholar even, would call an *Anemone* by its proper and right name of *Anemone*. Words of this kind, however, should be noticed, and the Botanist should be left to his choice.

The following outline of the plan may suffice:

- Acorn — Anglo-Saxon — *Aac-corn*: the corn of the oak-tree.
- Wort — Saxon — an Herb: a very frequent termination of the Saxon names of Plants; as *Rib-wort*, *Navel-wort*.
- Bane — Saxon — the same: *Rats-bane*, *Hen-bane*.
- Gladiolus — Latin — *Gladius*, a sword: from the sword-like shape of the leaves.
- Nectarine — Latin — *Nectar*, the drink of the Gods: from the deliciousness of the fruit.
- Sycamore — Greek — *Suke* and *Morea*, *Fig-mulberry*: from the resemblance of the leaf to the *Fig* and *Mulberry*.
- Plane — Greek — *Platus*, broad: from the breadth of the leaves.
- Linnaea — Modern Latin — *Linnaeus*: so called from the celebrated Botanist.
- Goodenia* —

Goodenia—Modern Latin—Goodenough: the name of the present Bp. of Carlisle.
Cauliflower—Latin—*Caulis*, a Cabbage, and *Flos*, a flower.
Radish—Latin—*Radix*, a Root.

As there are few to whom a book of this kind would not occasionally be useful, it may be presumed that the circulation would be so general as to render it advantageous to the Editor: I would, therefore, Mr. Urban, recommend it to you, or to some of your learned associates (in the language of the trade) to get up a book of this kind, as expeditiously as may be consistent with the proper execution of the task; and, if notice should be given of such an intention, several of your Correspondents would readily contribute their assistance.

Yours, &c. E. J. C.

Mr. URBAN, *Louth, Sept. 10.*

DOCTOR Robert Uvedale, a learned Divine and celebrated Botanist, who planted the large Cedar in the garden of Queen Elizabeth's Palace at Enfield, and concerning whom your Correspondent Caradoc, p. 24, requests information, was Fellow of Trinity-college, Cambridge, and Rector of Orpington, in Kent*. He was born May 25, 1642, and was nephew of Sir William Uvedale, of Horton, co. Dorset, and father of the Rev. Robert Uvedale, D. D. Vicar of Enfield. As an account of him, and a pedigree of his family, may be seen in Hutchins's History of Dorsetshire, vol. II. second edition, I shall only add a few circumstances respecting him which are not mentioned in that Work.

At the time of his election to a Fellowship of Trinity-college, he was not only a good classical scholar, but had a considerable knowledge of the Hebrew, a language important for its utility, and venerable for its sanc-

tity, and the study of which, and other parts of theological learning, it was the primary intention of the Founder of Trinity-college to encourage and promote †.

Linnæus has called some plants after his name, *Uvedalia*; and, in the British Museum (Bibl. Sloan. 4064, Plut. 28. F.) are fifteen Letters from him to Sir Hans Sloane; also Letters from him to Dr. Sherard, and Mr. James Petiver, F. R. S. author of *Gazophylacium Naturæ et Artis*, 1711, fol. an important and valuable work, with numerous Plates, some of which are dedicated to Dr. Uvedale.

Dryden, Dr. Uvedale, and other learned men, having agreed to translate Plutarch's Lives from the original Greek; Dr. Uvedale, accordingly, translated the Life of Dion, and the work was published in 1684.

Dr. Uvedale's eldest daughter, Joanna, married a gentleman of the name of Bullen (descended from the family of Thomas Bullen, Earl of Wiltshire); and her principal descendant and representative is Richard Frewin, esq. of Great George-street, Westminster.

Dr. Uvedale died in 1722, and was buried in Enfield church. A whole-length portrait of him, and another of his wife ‡, were in the possession of the late Admiral Uvedale §, of Bosmere House, co. Suffolk. R. U.

Mr. URBAN, *Sept. 6.*

IN the course of my reading two very entertaining and useful works, I remarked a singular coincidence of customs in two Nations far distant from each other, and at periods as remote as 1583 from 1812; these are, England and India. Stubbs's "Anatomic of Abuses," printed in 1583, well known to the amateurs of antient literature, and recently offered to public recollection and notice

* To this valuable Living he was collated by Archbishop Tillotson, who was his intimate friend; as was also the celebrated Dr. Stanhope, Dean of Canterbury.

† The decay of religious principles, and of those branches of learning which are more immediately connected with them, has long been a subject of general complaint in the Christian world; and it is a lamentable fact that Hebrew literature, in particular, is much neglected in the University of Cambridge. In the University of Dublin, however, and in many other Universities, it is properly encouraged.

‡ Mary, second daughter of Edward Stephens, esq. of Cherrington, co. Gloucester, by his wife Mary, eldest daughter of Sir Matthew Hale, Lord Chief Justice of the King's Bench.

§ Eldest son of the Doctor's third son, the Rev. Samuel Uvedale, Rector of Barfing, Suffolk.

in Sir Egerton Brydges' *Restituta*, contains a satirical, if not *malignant* statement, of the proceedings of the Barbers of the Elizabethan age, when employed by the fine gentlemen of their day. Quaint and laughable as is the spleen of the writer, I shall not transcribe more of his work than to point out the coincidence alluded to:

"And when they come to washing," says Stubbe, "oh! how gingerly they behave themselves therein. For then shall your mouth be bossed with the lather, or some that riseth of the balles (for they have their sweete balles where-with all they vse to washe), your eyes closed must be anointed therewith also. *Then snap go the fingers, ful bravely, God wot.* Thus, this tragedy ended, comes me warme clothes, to wipe and dry him withall; next, the eares must be pickel, and closed together againe artificially, forsooth," &c.

In Mr. Wathen's late tasteful publication, the "Journal of a Voyage in 1811 and 1812, to Madras and China," we find the following information (p. 57):

"We were stirring early the next morning; and, having heard much of the expertness of the Indian barbers, I sent for one of this loquacious fraternity, who, when he arrived, did not dishonour his profession by withholding his communications, which he conveyed in broken English, but sufficiently intelligible to his auditor. The operation of shaving I had myself performed as usual; he therefore had, as I thought, only to adjust my hair, which he finished with great adroitness, but, not contented with combing and arranging the hair, he proceeded by drawing and dislocating my fingers, one after the other, producing a loud snap from each."

Can any of your Readers account for this antient English and Eastern custom? The regular commerce of India through the Company did not take place till 1600, seventeen years after Stubbe's publication; and, as he does not mention it as a novelty, is it probable we derived it from India, when a few adventurers only had visited that remote Country?

Yours, &c. J. P. MALCOLM.

Mr. URBAN, Temple, Sept. 3.

MR. Brewer is, doubtless, aware that Norden's "Speculum Britannicum" should form the basis of a History of Middlesex; but it may be new to him that there is a copy of

that Work in the British Museum, with large additions by the Author.

Leland also may furnish him with some useful hints.

From Mr. Lysons's "Environs of London," in which Work the whole of *Middlesex* is now included, much information may be gleaned, and should be properly acknowledged.

Mr. Britton, the ingenious Author of the "Architectural Antiquities" and of many other useful Works, possesses some valuable Collections for *Middlesex* in MS.

The several distinct publications of Parochial History will of course be attentively abridged; namely,

Brown's Stoke Newington,
Ducarel's St. Katherine's,
Dyson's Tottenham,
Ellis's Shoreditch,
Faulkner's Chelsea,
Folham,
Ironsides Twickenham,
Nelson's Islington,
Nichols's Canonbury,
Park's Hampstead.

The Article *Middlesex* should also be consulted in "Fuller's Worthies;" "Magna Britannia;" "Gough's Camden;" and his "British Topography."
Yours, &c. CARADOC.

CRUPUNDIA LITERARIA, auctore V. L.
No. I.

Ridiculum acri

*Fortius & melius magnas plerumque
secat res.* Hor. Sat. I. 10.

I. JOHN DEE, one of the first created Fellows of Trinity College, Cambridge, was a man of uncommon application and diligence, but had very little of that, which has ever bid defiance to definition, and is usually denominated *common sense*. That he was studious to an excess scarcely credible, may, without much difficulty, be inferred from his own words: "Anno 1542, I was sent by my father Rowland Dee to the University of Cambridge, there to begin with logick, and so to proceed in the learning of good arts and sciences, for I had before been meetly well-furnished with understanding of the Latin tongue, I being then somewhat above fifteen years old. In the years 1543, 1544, 1545, I was so vehemently bent to studie, that for those years I did inviolably keep this order: only to sleep four hours every night; to allow to meat and drink, and some refreshing after, two hours every day; and

and of the other eighteen hours, all, except the time of going to, and being at Divine Service, was spent in my studies and learning." That he was, moreover, weak and wrong-headed, that he lived in a sort of continual childhood, and that he was all but an idiot withal, may be easily deduced from the same source: "I was out of St. John's College, chosen to be one of the Fellows of Trinity College, at the first erection thereof by King Henry VIII. I was also assigned there to be the Under Reader of the Greek tongue, Mr. Pember being Chief Greek Reader then in Trinity College. Hereupon I did set forth, and it was seen of the University, a Greek comedy of Aristophanes, named in Greek *Eipirns*, in Latin *Pax*, with the performance of the Scarabæus [Scarabæus], or beetle, his flying up to Jupiter's palace with a man and his basket of victuals on her [his] back, whereat was great wondering, and many vain reports spread abroad, of the means how that was effected."

—This magnanimous exploit was nearly paralleled by another of the same sort, which was performed in the reign of Queen Elizabeth; who, on her visit to the University of Cambridge, was offered the representation of Sophocles's *Electra* in Greek, which she, with her usual politeness, declined, or (as it would be understood now-a-days,) intimated her desire or determination to be excused the torture of hearing; thereby placing in the scale her own good sense against the combined sense of the whole University, and preponderating too. The spirit (we should suppose), which suggested the acting of the *Electra*, was much of the same sort with that which prompted *Mamma* to tease and pester Doctor Johnson to hear her little boy repeat Gay's Fables. —Dee, however, was the sufferer by his oddities; for, what with mathematical instruments, and what with acting Greek Plays, he had well nigh been hanged for a conjuror. He was an honest, inoffensive, and well-meaning sort of man, I dare say; and ought to rank high among that species of beings termed *Wiscmen*; of whom every village, in the North of England at least, produces one. I well recollect being once entertained with an interview with a creature of this sort; who, determined to kill

two birds with one stone, had the sagacity to unite breeches-making with astrology. When visible, he was ever discovered up to the knees in compasses, scissars, triangles, and wash-leather.

2. Doctor Lempriere's *Classical Dictionary* (a book, which would have been just twice as good, if its compiler had properly availed himself of Lloyd's edition of Charles Stephens's *Dictionary Poeticum*, &c.) is, as every schoolboy knows, interspersed with anecdote as well as instruction. We recommend to our growing poets to study well what is said of that versifier, who received, from Alexander the Great, a piece of gold for every good line in a certain composition, but for every bad one a box on the ear. If this system of reward were introduced into our schools, in which boys are forced to write verse, whether it be in their nature or not, we should be not a little apprehensive of the speedy appearance of a new distemper, which might, not improperly, go by the name of *febris auricularis*.—Several other facts, there recorded, are admirably well-calculated to try a man's belief; as, for instance, where we are told that * Calchas died through grief, because he found himself unable to number the figs on a certain fig-tree; and that one Drusus, an historian of great promise and high notions (though G—d knows who he was), being one day, during his infancy we suppose, missing from his cradle, was on the next found on the highest part of the house, with his face turned towards the sun. Poor man! he was determined to get as near to it as possible. But, alas! like the rest of us, he could do no more than he could.—The story of Parrhasius and the curtain may be entitled to some degree of belief; but he must be a man of sworn credulity and unqualified deglutition, who can swallow, whole, or by piece-meal, the account of a lamp burning 1500 years in Tulliola's tomb. And yet I have heard even this defended as feasible, and supported with instances pretended to be authentick.

* If the young scholar will read Lempriere's account of *Mopsus*, he will find out, perhaps to his surprise, that even Homer is not always to be believed. See *Iliad*, A. 69.



The Seat of the late Edmund Burke Esq. at Beaconsfield, Bucks.

Mr. URBAN, *Stapleton, Feb. 26.*
 THE inclosed sketch of the residence of that good and great man, Edmund Burke, at Beaconsfield, is at your service. I flatter myself, it will afford pleasure to many of your Readers who enjoyed his friendship, to contemplate a view of the mansion where they partook of the hospitality, and enjoyed the conversation, of a man whose wonderful abilities were through life dedicated, in public to the service of his country, and in private to the delight of his friends.—I lament to add, this house was destroyed by fire, on the 23d of April 1813, not long after the death of Mrs. Burke, it being then the residence of Mr. Dupree. The loss was estimated at 30,000*l.*

Yours, &c. CHAS. J. HARFORD.

Mr. URBAN, *Sept. 8.*
 WHEN one who has long filled a situation, in the due execution of which, the publick at large, and the interest of the Church of England in particular, are deeply interested, dies; if the mistaken zeal of an imprudent friend shall hold him up as a pattern for imitation, as one who in the execution of his office acted from motives of conscience, that friend must not be offended if he occasions some anamidversion.

In giving an account of the death of the late Archdeacon of Surrey, p. 198, it is stated, that he had resigned two Livings from motives of Conscience—because he could not reside. Whether Conscience was also his motive for resigning a stall in the Cathedral Church of Worcester, is not said. Nor is it said that his Conscience troubled him for retaining an office of great public importance, without discharging any part of the duty:

The duty of an Archdeacon is, to assist the Bishop in making those inquiries which the Bishop himself cannot well do in person; to visit the parishes within his jurisdiction, examine the state of the church and church-yard, and of the parsonage-house; to inquire whether there is any resident Clergyman, and whether Divine service is regularly performed, and other offices of the Church duly attended to.

GENT. MAG. *September, 1814.*

Dr. Carver was appointed Archdeacon in 1782. I have lived in the County many years, and have yet to learn when he visited any parish in his jurisdiction; when he inquired into the state of any church or parsonage-house; and when he inquired whether the duty was regularly performed, or whether any part of the service was discontinued, in any church within his jurisdiction.

The conclusion of his friend's account of the death of this Reverend Clergyman is, that he *conversed on his dissolution in the most philosophic manner*—it is not said in a Christian-like manner. A.

Mr. URBAN, *Kensington, Aug. 31.*
 YOUR Correspondent H. whose letter, dated May 22, you inserted in the Gentleman's Magazine for June 1814, p. 550, "believes that most persons who are in the habit of hearing the Psalms appointed for *Afternoon Service*, have great repugnance at joining in the CIXth Psalm," &c. Allow me to invite him, for his own satisfaction, to read the same Psalm in the Geneva Bible of 1805, where he will find it translated according to his own sense. Your Correspondent would certainly be still more pleased in reading the explanation of the CIXth Psalm given by Doctor Gilbert Gerard, in his excellent *Institutes of Bibl. Criticism*, p. 466.

Allow me also, Mr. Urban, to put a question to you and to your numerous Correspondents.—Abp. Newcome wrote on "*the Expediency of Revising by Authority our present Translation; and the means of executing such a Revision.*" Is there any Committee in Great Britain, appointed to undertake that work?—The simple knowledge of its existence would be a satisfaction to pious Christians (such as your Correspondent H.) who find now and then difficulties which stagger them, but who would be soon reconciled, if they might conceive that they are errors of the Translators, which will disappear in the prepared Authorised New Version. It has been experienced that such was the case at Geneva, where the Bible published in 1805 had been expected for eighty years.

As I have received many Letters to inquire where the Geneva Bible of

1805

1805, is to be found, permit me, Sir, to inform your Readers, that I bought all my copies at Dulau's, Soho-square, and De Boffe's, Nassau-street, Soho.—The prices of the Genevese booksellers, Manget and Cherbuliez, are the following: the Bible in two volumes, in folio, 1*l.* 16*s.*—the same in one vol. fol. 1*l.* 10*s.*—the same in three volumes in 8vo. 12*s.*

THEOPH. ABAUZIT, D. D.

Mr. URBAN, *Aug. 12.*

YOUR readiness to insert in the Gentleman's Magazine (vol. LXXXIV. P. i. pp. 214, 215.) a Prophecy which I sent, induces me to offer to your notice another remarkable prediction, not by the same mitred Prophet, but by Césaire, Bishop of Arles, in the year 542. However curious the fact may appear, this prophecy was actually recorded in the Royal Library at Paris, in a book entitled "Liber Mirabilis," from which it was extracted about 50 years since by the late Sir John Lawson, bart. of Brough Hall, near Richmond, Yorkshire.

"—The administrators of this kingdom (France) shall be so blinded, that they shall leave it without defenders.

"The hand of God shall extend itself over them, and over all the rich.

"All the nobles shall be deprived of their estates and their dignities.

"A division shall spring up in the Church of God; and there shall be two husbands, the one true, and the other adulterous. The legitimate husband shall be put to flight.

"There shall be a great carnage and as great effusion of blood as in the time of the Gentiles.

"The universal Church and all the world shall deplore the ruin and destruction of a most celebrated city, the capital and mistress of France.

"The altars of the temple shall be destroyed; the holy virgins outraged shall flee from their monasteries.

"The Church pastors shall be driven from their seats, and the Church shall be stripped of her temporal goods.—

"—But at length the black eagle and the lion shall appear, arriving from far countries.

"Misery be to thee, O city of Opulence! thou shalt at first rejoice, but thy end shall come.

"Misery be to thee, O city of Philosophy! thou shalt be subjected.

"A captive king, humbled even to confusion, shall at last recover his crown."

It may be worth while, Mr. Urban, to give you a short extract from a Sermon, "On the Love of our Country, preached 18 April, 1793, by the Rev. Dr. Hugh Blair, being the day appointed by Government for a national Fast, on occasion of the War with the French Republic;" as it shows how amply the above prophecy has been fulfilled since the year 1790. Speaking of the blessings we enjoy under the Church established by law in the two separate divisions of this Island, Dr. Blair says:

"Can there be any among us so infatuated as to wish to exchange it (the established religion) for that new form of things which has produced such fatal effects on a neighbouring land? Were it ever to be introduced among us, it is not the bondage of the Church of Rome, we would have to dread: evils, great in themselves, but small in comparison of what such a revolution would produce. As soon as under the guise of philosophy, and with the pretence of unlimited toleration, the established forms of religion were demolished in France, the flood-gates were opened to pour a torrent of avowed infidelity, atheism, and all the grossest immoralities, over that devoted country. We have beheld the throne and the altar overthrown together; and nothing but a wretched ruin left, where once a stately fabric stood. We have seen the venerable ministers of religion, stripped of their subsistence, torn from their churches, driven from their homes, and forced to wander as exiles, and beg their bread in a foreign land.—We have seen the last consolation of the wretched destroyed, and the grave sealed against their hope, by the public declaration that death is an eternal sleep.—Such have been the blessed fruits of that new order of things which boasted of being to restore happiness to all the nations. Such are the consequences we have to expect among ourselves, if ever the like dangerous opinions shall prevail in Britain. With horror let us turn away from the thought. With earnestness let us pray for the peace of our Jerusalem; and for the house of the Lord our God, let us zealously seek its good."

That this may be the prayer of every Briton, is the sincere wish, Mr. Urban, of

Yours truly, PHILO-PATRIE.

Mr. URBAN, *Aug. 13.*

WE are exhorted by the sweet Psalmist of Israel, to "defend the poor and fatherless, and see that

that such as are in need and necessity have right." On that ground I take up my pen to ask your opinion, or that of your friends, on the following subject:—A gentleman, by his will, about 30 years ago, charged a field of his with the annual payment of Five Pounds for ever to the poor of the parish in which I reside. The Churchwarden and Overseer of the Poor are appointed, in the said will, to assist the Trustee in distributing the same. This money was paid two or three years by the gentleman before his death, and has been paid since his decease by his Executor. But, alas! Mr. Urban, neither the Churchwarden nor Overseer can now get any money to distribute. The field charged with the sum has been sold into another family, and the purchaser has refused payment. Had this legacy been bequeathed to some priest in the age of Romish superstition and darkness, we might have been led to conjecture, that it was given through fear of purgatory; "one flash of which fire (says Fuller*) is able to melt a miser into charity;" but, as the light of the blessed Reformation shone with great splendour at the time, and as the money was left to the poor, we may believe that it was no papistical hoax. I shall feel particularly obliged for information, through the medium of your Magazine, whether the money can be recovered or not; if it can, what steps are requisite to be taken. I doubt not, Mr. Urban, but you will feel much interest in the subject, as I am certain that you are an advocate for the poor. Whatever new Law there may be concerning charitable donations, can any man, who has a heart of flesh, rob the needy, for the sake of a few pounds, when he knows full well that they were left to "relieve the distressed?" Let such men ponder in their hearts the words of the wise Solombu: "He that oppresseth the poor to increase his riches shall surely come to want."

PHILO PATRIÆ & PAUPERUM.

Mr. URBAN, *Bartlemas, near Sandwich, Aug. 24.*

THE chimerical idea of the Poet Shenstone, who amused himself with forming a speculative plan of

* Church History, Book VI. Sect. i. p. 255.

building a village, to be inhabited by a select description of persons, who were all to be liberally supplied with the comforts of life, and to be made very happy and independent in a community of the worthiest dispositions and most refined sentiments, collectively operating to the promotion of human virtue and happiness, and the exclusion of every thing adverse to either, was very well displayed in a satirical Novel, written, indeed, on the suggestion of the Poet himself, and published some years ago under the name of *Columella*, or *Shenstone-green*; but, though it could not be realized exactly on poetical principles, nor to the extent of that felicity conceived by a warm imagination, it has been happily exemplified as far as it is practicable, in several very liberal foundations established in this country; but in none I ever met with so completely calculated for health, independence, quiet, competence, and comfort, as in that of *St. Bartholomew near Sandwich in Kent*; a very full and correct account of which is given in Mr. Boys's valuable History of that Town and Port, published in 1788, to which I refer for information of its founder, benefactors, endowments, &c. and proceed to describe its present state. It consists of an entire village, commonly called *Bartlemas*, pleasantly situated on the West side of the high road leading from Sandwich to Dover, containing a respectable farm-house occupied by a tenant of the estate, an ancient and spacious church, or chapel, inclosing the tomb of Sir Henry Sandwich, Kot. the founder or chief benefactor of the Hospital, fifteen or sixteen cottages, or rather commodious houses, some of them genteelly fitted up, for the *brothers* and *sisters* of the foundation, not ranged together in a line, but irregularly disposed, as in other villages, with their respective gardens and orchards, perfectly distinct from and unconnected with each other, exempt from tithes and taxes, and endowed with pensions, which now amount, by considerable advances of the rental, to fifty-two pounds per annum each, exclusive of some certain customary emoluments.

The Mayor and Jurats of Sandwich are styled *Patrons, Governors,* and *Visitors* of the Hospital, who visit twice

twice a year. On these occasions there was formerly a grand procession of clergy and laity, with instruments of music, bearing wax lights provided for the chapel, when the Rector of St. Peter's, or some other clergyman appointed by the Mayor, celebrated high mass with great solemnity. The principal visitation is now, and has been for many years, on *St. Bartholomew's Day*: the Governors and fraternity assemble in the Chapel, and, after Divine service and a sermon to commemorate the Founder and Benefactors, proceed to the election of a *Master* for the ensuing year, who is sworn into his office. The governors then view the buildings, and direct the necessary repairs; a dinner is provided for them, and for the minister, the town-clerk, and tenant of the farm, at one of the houses of the hospital, and for the brothers and sisters at another.

Being a native of Sandwich, and accustomed, when a boy, to attend with my father, who was chaplain, I have been extremely gratified at being once more present at this commemoration, which I have not been since the year 1765, when he officiated as chaplain for the last time; and the very long period of *nine and forty years* has elapsed, which has laid almost the whole number of those who were then assembled, together with their departed minister, at rest in their graves. Nothing could more forcibly recall the memory of a beloved and revered parent, nor consequently agitate my feelings more: to behold his place supplied by another, however worthy of the sacred office*; to see the bench of magistrates entirely changed; to recognize with difficulty amidst the congregation *a few of the surviving friends and companions of my youth*, arrived at those years when man is but the shadow of what he was, and approaching like myself to that awful period, when, in the emphatic language of Holy Writ, He by whom "*his days are determined,*" "*changeth his countenance, and taketh*

him away:" to see myself surrounded by a new generation of perfect strangers in a place where every individual was once familiar to the eye and intimately known, was a scene as impressive, as can well be imagined, of the most interesting and serious contemplations.

I consider myself greatly honoured by the Governors of this Charity having approved the *inclosed lines**, and allowed them to be sung in their Chapel at the above commemoration. I shall remember it with the highest satisfaction as long as I live, and accept it as an honour peculiarly augmented by its being conferred as an instance of respect to *my Father's memory*; who is thus, in a manner the most grateful to my feelings, acknowledged to have been, in a religious point of view, from the attentive and *gratuitous* † performance of his professional duties here, worthy of being associated with the former *Benefactors* of the Hospital, and "*had in everlasting remembrance.*"

Yours, &c,

W. B.

Mr. URBAN, July 31.

PERMIT me to observe to the Purchasers of my "*Architectural Antiquities,*" and to your Readers in general, that "*The Cathedral Antiquities of England,*" of which Two Numbers are now completed, are strictly and properly a continuation of my former Volumes. Though these works are wholly devoted to the same subject, and are jointly illustrative of the arts, customs, and religious and civil peculiarities of our ancestors in their various stages of progression, civilization, and refinement, yet the four volumes of the "*Architectural Antiquities*" certainly constitute a complete and regular work in itself; and *each Cathedral* will also form a specific volume. This plan has been adopted to suit the convenience and wishes of such persons as may be inclined to discontinue the work in certain stages of progress—to such also as may have a predilection for certain subjects—and to those who may be desirous of commencing the work at a particular class or time. A small variation in the title has been

* The Rev. Wm. Elwyn, the present chaplain, who delivered a very admirable discourse on the duties of the *Aged*, particularly applied to the objects of this Charity: and closed with an exhortation to the *Young*, respecting their deportment towards them.

* See our Poetry for the present month, p. 264.

† There is now a *stipend* paid to the officiating minister,

adopted

adopted in the "Cathedral Antiquities," for the purpose of defining and characterising this new series, which may be considered as second in arrangement, but will be found first in quality; for this will be distinguished by a more regular and uniform style of excellence in drawings and engravings—by better paper, printing, and all the exterior forms—and also by a more scrupulous attention to historical and antiquarian information. This I am induced to promise, because the Cathedrals contain more authentic archives than any of the subordinate buildings; the dates and eras of their foundation, enlargement, and repairs, are better and more amply recorded—the distinguished personages and events connected with their annals are of first-rate interest and importance. Added to these considerations, I feel warranted in saying, that in future my studies and pursuits will be more single and specific than they have been for some years past. At the time of publishing my *Second Number*, I shall have completed the series of the *Architectural Antiquities*—a *Topographical Account of Wiltshire*, for the fifteenth volume of the *Beauties of England*—and some minor literary works, which engrossed time and much anxiety. Thus relieved, it is my intention to direct all my care and solicitude to the *Cathedral Antiquities*: first, from a partiality to the subject; secondly, from the high interest and amusement it affords to the Antiquary and Historian; and thirdly, from ambition to produce a work honourable to all the Artists concerned in the execution; a beautiful specimen of the embellished Literature of the country; and to supersede the necessity of other publications on the same subject. Many may contend for public favour and patronage; but that work alone will be permanently successful which is best and nearest to excellence.

J. BRITTON.

P. S. Waiting the issue of a Bill in Parliament relating to Copy-right, and the *Presentation of Eleven Copies of every New Book to certain Public Libraries*, I was induced—indeed almost compelled, to delay the publication of any letter-press to this work till I knew the full extent of the compulsory measures of that Act.

J. B.

Mr. URBAN,

Sept. 6.

THE following account of a truly laudable and rational manner of lastingly commemorating the glorious events which have given peace to Europe, (would I could say—to the world!) unquestionably deserves a niche in your adamantine temple of Literature.

On Thursday last, a most interesting scene took place on the South side of New Sydney-place, Bath, viz. the laying the foundation-stone of a new Parish Church at Bathwick. The worthy Rector of the parish, Churchwardens, and gentlemen of the Committee, assembled at the Committee-room; and proceeded, accompanied by most of the inhabitants of the parish, to the site: where they were joined by that pattern of philanthropy, John Parish, esq. The Rev. Rector, after going through the usual forms, in an appropriate and impressive prayer, implored the Divine Architect of the Universe, to bless and further the pious undertaking. A plate with the inscription had been prepared, and previous to its being soldered into the stone, (which was near five tons in weight) a great variety of coins, medals, and tokens, were placed underneath. During the ceremony 21 rounds of cannon were fired, &c.

The Inscription is as follows:—

Glory to God in the Highest—
On Earth Peace.

The most sanguinary Conflict ever recorded in the Annals of History had ceased, and the Downfall of Napoleon, the Despot of France, had taken place, when the Nations of Europe became united in the bond of Peace. At such a joyful period, and on the first day of September, in the year of our Lord 1814,

The Foundation Stone of Bathwick New Church, dedicated to St. Paul, was laid.

The Right Hon. Wm. Harry, Earl of Darlington, Lord of the Manor;
The Rt. Rev. Richard, Lord Bishop of the Diocese:

The Rev. Peter Gunning, Rector.

This, Mr. Urban, I conceive to be an example well worthy the imitation of all the opulent and populous towns and cities in Great Britain. Were Parliament to pass an Act for the erection of such a number of new Churches

Churches in the Metropolis and its Environs, as would be proportionate to the increase both of population, and of the conventicles of schismatics—a memorial of this pre-eminently glorious era, at once splendid and permanent, would be transmitted to posterity—an essential service would be rendered to the cause of true piety and the Established Church;—and, by the manifestation of so just and becoming a sense of gratitude to “the Author of every good and perfect gift,” the Nation could with a better-grounded confidence raise the hand of devotion, and supplicate his future blessings.

The observation of the Roman Orator, though on a different subject, may not be altogether irrelevant. Using Aristotle’s arguments respecting public entertainments gratuitously given, he well remarks:

“In his humanibus jaeturis, infinitisque suntibus, nihil nos magnopere mirari; cum præsertim neque necessitati subveniatur, nec dignitas augeatur; ipsaque illa delectatio multitudinis sit ad breve exiguumque tempus; eaque a levissimo quoque: in quo tamen ipso, unde cum satietate, memoria quoque moriatur voluptatis. Bene etiam colligit, hæc pueris, et mulierculis, et servis, et servorum simillimis liberis esse grata: gravi vero homini, et ea, quæ fiunt, judicio certo ponderanti, probari posse nullo modo.”

Cic. de Off. lib. 2. c. xvi.

The inference in favour of the *durability* of what is designed for the happiness and welfare of the people is obvious: and what, let me ask, is more conducive to their happiness and welfare, than the cause and maintenance of the true Religion?

Yours, &c. S. H. CASSAN.

Mr. URBAN, *Lutterworth, Sept. 7.*

IN Part I. p. 453. “An Old Correspondent” wishes to be informed what country Mr. Polwhele alludes to when he says—“we have a description of a country where Christianity once flourished, but is now extinct.” I do not know that I am correct, but I rather think Japan is the country alluded to, both by Mr. Polwhele and Mr. Gilpin. When Christianity was first introduced into Japan, the converts are, by some writers, said to have amounted to many myriads. But they afterwards

underwent a most grievous persecution; and the last remains, after they had seen the far greater part cruelly cut off, took shelter in the city Jambabava. But the Japanese, assisted with cannon by the Dutch, soon took the place, and put all without mercy to the sword; and Christianity, I believe, is now become totally extinct in Japan.

Indeed, so very inveterate are the Japanese to this day against the Christian Religion, that in order to impress every individual with a hatred of it, they annually perform the horrid ceremony (at which even children are obliged to be present) of trampling on representations of the cross of Christ, and of the Virgin Mary and her child.

I can refer your Correspondent with much pleasure to “A Speech concerning the Japanese, delivered before the Royal Academy of Sciences at Stockholm in 1785, by Mr. Thunberg.” It contains a great deal of information respecting the religion and manners of this most extraordinary people. A translation of it, I believe, was published in London in 1786.

J. A. LIEVRE.

Mr. URBAN, *Exeter, Nov. 9, 1813.*
DR. Lævinus Lemnius, the famous German philosopher, who flourished about the beginning of the sixteenth century, visited this country nearly 300 years ago; his remarks on the sweating sickness, and description of England and its inhabitants of that period, are so curious, that, if you will permit them a place in your interesting Miscellany, I presume they will afford amusement to many of your Readers; I have extracted the narration as follows, from a rare book now in my possession, called the *Touchstone of Complexions*, translated by T. Newton, printed 1633.

Yours, &c. S. WOOLMER, *Printer of the Exeter Gazette.*

“The *Ephemera*, or *Diaria*, is the Sweating Sickness, which, because it began in England, is called the English Sweat. Why this disease is termed by the name of the English Sweat, I suppose grew hereupon, for that the people of that country be often therewith attacked, partly through their curious and dainty fare, and great abundance of meats, wherewith they cramme themselves very ingluviouly, which I noted at my late being in that realme, (about

the time of Midsummer), by reason that the ayre with them is troubled, cloudy, and many times with foggy dampes overcast, whereby is engendered the cause and original both inwardly and outwardly of this disease: the vehemeny whereof bringeth them into a bloody sweating, wherewith they must wrestle and strive as with a most fierce and strong enemy, and which they must endeavour with all might to supplant: hereupon happen traunces and swoonings, through feebleness of body and minde, fainting and drooping of the spirit, decay of powers, stopping of the pipes and voyce, and life almost thereby cleane yielded up, and the party even brought unto death's doore.

For this country people, not being able to abide any great travaile and labour, as being persons coeking themselves in much tender nicety and effeminate life, are very proclive and apt to be thrown thereby into the languishing extremity of this perillous disease: It is expedient for them therefore to be recomforted, cherished, revived, and refreshed with sweet odours, and with the drinke of pure good wine. And hereupon cometh it that this nation peculiarly and almost daily useth to drinke malvey or Saeke, to comfort and restore their stomackes, when they be quasie or surcharged with excesse of sundry curious dishes; which thing I finde to have bene used and put in use by Men of elder time, to help such diserasies: whose order was, with this wine, to drive away pain at the heart, Stiches, Swounding or Traunces, Chollicke, fretting of the Guts, and Belly-ach. Thus the Poet *Jenest* frameth a certaine miserable Claiffe and niggardly Pinchpenny, for that he denied to give a little wine to one of his friends that fell into a swoone or traunce, through feebleness and too much sweating, being in great danger of his life.

Hee stores and drinke sold Wine, long kept:

Even since the civill strife,
When gamboyles and discension

In common-wealth were rife.

Whq Snudge-like to his friende (whose

hears
Was pained with stiche and grieffe)

Not one poore draught thereof would send
To ease him with relief."

Mr. URBAN, *Portland-place, Sept. 1.*

THE Chancellor of the University of Oxford is elected by the members of the Convocation. This office was formerly triennial, and sometimes annual; John Russel, Bishop of London, in the year 1484, being the first Chancellor who was

elected for life. Before this period the office was generally executed by some resident member of the University; it afterwards appears to have been frequently held by Bishops, and lastly by Laymen, the first of whom was elected in 1552.

Chancellors from the year 1616.

1616. William Herbert, Earl of Pembroke.
1630. William Laud, Bishop of London, afterwards Archbishop of Canterbury.
1641. Philip Herbert, Earl of Pembroke.
1643. Will. Seymour, Marquis of Hertford.
1648. Philip Herbert, Earl of Pembroke.
1650. Oliver Cromwell*.
1658. Richard Cromwell.
1660. Will. Seymour, Marquis of Hertford, restored.
1660. Sir Edward Hyde, Earl of Clarendon, Lord High Chancellor of England, whose son Laurence, and three others of the family of Hyde, were High Stewards of the University. (See our p. 132.)
1667. Gilbert Sheldon, Archbishop of Canterbury.
1669. James Butler, Duke of Ormond.
1688. Ditto.
1715. Charles Butler, Earl of Arran.
1759. John Fane, Earl of Westmoreland.
1762. Geo. H. Lee, Earl of Lichfield.
1772. Fred. North, Lord North, afterwards Earl of Guildford.
1792. William Henry Cavendish, Duke of Portland.
1809. William Wyndham Grenville, Lord Grenville.
Vice Chancellor—John Cole, D. D.
Rector of Exeter College.
Deputy Steward. John David Macbride, esq. LL. D. Principal of Magdalen Hall.

Yours, &c. INDAGATOR.

P. S. Isaiah xviii. would serve to illustrate the passage in Ptolemy noticed in p. 7:

"Wee to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea even in vessels of Bulrushes upon the waters, saying," &c.

* Oliver, during his usurpation, arbitrarily appointed Wilkins, Bishop of Chester, (formerly of Magdalen Hall,) Warden of Wadham, though a married man, and in opposition to the statutes of that society, which require an unmarried one.

Mr. URBAN, May 13.

In the parish church of Firlie, Rape of Pevensey, and Hundred of Totnare, co. Sussex, are the following inscriptions. O. S.

In the chancel, belonging to Firlie Place, on a brass over a tomb, in capitals:

"Hic jacet Edwardus Gage, Miles, et uxor ejus Elizabetha, qui obierunt anno D'ni 1569; quorum animabus propicietur Deus."

On the verge of the tomb, in capitals:

"Scio quidd Redemptor meus vivit, et in novissimo die de terra surrecturus sum, et rursus circumdator pelle meâ, et in carne mea videbo Deum Salvatorem meum, quem visurus sum ego ipse, et oculi conspecturi sunt, et non alius. Reposita est hæc spes mea in sinu meo. Job. cap. 19 & 25."

Arms, on two brasses: 1. Quarterly, of four coats, 1. & 4. *Gage*; 2. & 3. *Sinclair*. 2. Quarterly of four coats, 1. *Gage*; 2. *Sinclair*; 3. *Fretty Vert* and a *Fess*; 4. Quarterly of four coats, 1. & 4. a chevron between three Bees, 2. & 3. *Argent*, a *Bend Gules* between six *Tirwhits* or *Lapwings*.

On a tomb are the effigies in full proportion of a Knight of the Garter in armour, in his collar of SS. and *George*, also his Lady in the dress of the times, with their hands uplifted; and on the verge of the tomb, the same passage from *Job* as above, and the following inscription on a brass:

"Hic jacet Job'es Gage, preclari ordinis Garterij Miles, quondam Constabularius Turris London. Cancellarius Ducatus Lancæstræ, Dominus Camerarius Hospicij Reginae Marie."

Arms on Brasses: 1. *Gage*, quartering *Sinclair*. 2. Quarterly of ten coats: 1. *Gage*; 2. *Sinclair*; 3. a *Saltire* between four *Martlets*; 4. *Sable*, a *Bend engrailed Gules*, and a *Chief Argent*; 5. *Argent*, *Barry* of six, on a *Chief* two *Pallets* between as many *Piles* (no colours discernible), over all on an *inescutcheon* of pretence three *swords* meeting in one point; 6. *Sinclair*; 7. *Gage*; 8. *Ermine*, on a *Chevron* three *Crescents*; 9. A *Fess* between three *Wolves' heads* erased; 10. *Vair* and a *Canton*.

On a tomb are the effigies, on brass plates, of a gentleman in armour between his two wives in the dress of

the times, with the same passage from *Job* as the above: on a brass fixed in the wall the following inscription:

"Hic jacet Job'es Gage, armiger, et duæ uxores ejus Elizabetha, et qui obierunt anno D'ni millesimo quingentesimo nonagesimo quinto; quorum animabus propicietur Deus."

Arms: *Gage*, quartering *Sinclair*, and impaling a chevron between three *escallops*.

On the verge of the tomb, "Joh'is Gage, qui hic jacet, fuit hic monumentu' anno D'ni 1595."

On a slab was a brass of a Gentleman in Armour, with his wife, a son, and two daughters, infants, kneeling, and the following inscription:

"Hic jacet Thomas Gage, Armiger, et uxor ejus Elizabetha: obierunt anno Domini millesimo quingentesimo nonagesimo; qui habuerunt unum filium et duas filias; quorum animabus propicietur Deus.

* Miseramente mei	Miseramente mei
Saltem vos	Amici mei
Quid Cando'	Quid Vita Flus Pul-
	[vis et Umbra.]

On a brass with the Effigies of a Gentleman in Armour, and his wife in the dress of the times, this inscription:

"Hic jacet Bartholomeus Bolne, Armiger, et Aleanor uxor ejus; obierunt anno Domini Mill'imo cccciv. Amen."

On another:

"Here lyeth the body of Mary Howard, daughter of William Lord Euse. She died at Furlie the 28th of January anno D'ni 1632, aged 36 yeares, when shee had beene married 18 yeares wanting a quarter to Sir William Howard, eldest sonne to Sir Phillip Howard, some and heire to y^e Lord William Howard, youngest sonne to y^e Duke of Norfolk."

On a brass:

"Here lyeth Alice y^e wife of Tho. Levett, Vicar of this parish, who dyed M^{rb} 29, 1676. Resurgam."

On a Monument:

"Sacred to the Memory of the Rev. Richard Moreton, A. M. Ob. 27 June 1784. æt. suæ 61. Resurgam.

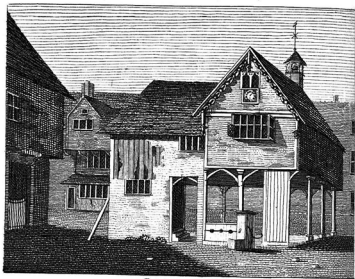
"Also of Annabella Taylor, daughter of William Moreton, D. D. Bishop of Meath. Nat. A. D. 1687. Ob. A. D. 1774."

Arms. Quarterly of 4 coats: 1. & 4. a *Greyhound* courant *Sable*, collared *Gules*; 2. & 3. *Gules*, a *cross engrailed Ermine*.

† So in our Correspondent's MS. E. 11.



Great Bookham Church, Surrey. S.W.



Market House, Godolming.

On a brass :

"Here lies the Body of Mrs. Taylor, widow, daughter of Dr. Moreton, formerly Bishop of Meath, in Ireland. She died May 25 1774, in the 20th year of her age. Ossa in pace quiescent."

It appears by Domesday Book that Earl Moreton held Eirle in domain, where he had 5 ploughs in demesne, and 80 villeins with 34 ploughs; here were also 2 mills of 40s. 72 acres of meadow, and a wood of 40 hogs.—26 Hen. VIII. the Vicarage was valued at 13l. 9s. 4d. at which period Robert Ott, Clerk, was Vicar; and the Prebend at 10s. Sampson Mychell, Clerk, Prebendary.

Mr. URBAN,

Aug. 20.

WHEN you have opportunity, you will oblige me by inserting the accompanying two small Views of Great Bookham Church, and the Market House at Godalming, both in the County of Surrey, (see Plate II.) The Parish of Great Bookham, in the hundred of Effingham, is on the turnpike road from Leatherhead to Guildford. It adjoins to Fetcham on the East, to Little Bookham on the West, to Stoke Dabernon on the North, and to Dorking on the South. The soil on the North side is clay, on the South it is chalk, the intermediate part is a good loam. It contains by a recent admeasurement 3223 acres, of which 1536 are arable, 194 meadow, 256 wood, 784 common land, 109 tythe free, and 84 in buildings, ponds, gardens, waste, and pasture.

The Church is in the Deanery of Stoke, is dedicated to St. Nicholas, and was valued 20 Edw. I. at 35 marks. It is a discharged living in the king's books; and pays procurations and synodals to the Archdeacon 2s. 1d. The Church is built with flints, squared chalk stones being intermixed; and consists of a Nave with a Chancel at the end, separated by a lofty arch; a North aisle as long as the Nave, separated by two obtuse pointed arches; and a South aisle separated by four rounded arches, resting on round pillars. At the East end of the latter is a Chapel belonging to Slyfield House, separated from the South aisle by an obtuse pointed arch. The Font is a plain square stone, on a large square

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base, with round pillars at each corner. At the West end is a steeple, consisting of a low boarded Tower, with a small spire covered with shingles, much overgrown with ivy. In it are four bells.

On a plain freestone in the wall, at the East end of the chancel, is the following inscription*, cut deep in the stone, of nearly two inches long :

"Hæc Domus Abbate fuerat constructa
Johanne [lati,
De Rutherwyka, decus ob Sancti Nicho-
Anno Milleno, triceno, bisque viceno
Primo. Christus ei paret hinc sedem re-
quiei."

For an account of the estates in this parish, and their proprietors at various periods, and also copies of the monumental inscriptions, see the second volume of Manning and Bray's elaborate "History of Surrey," whence the above particulars are borrowed.

In the last century, this place could boast among its landholders two brave Admirals, Sir Francis Geary, bart. and Admiral Brodrick, nephew of the Lord Chancellor of Ireland of that name.

According to the Population Return, 1811, the parish of Great Bookham contained 1 house building, 2 houses uninhabited, and 111 houses occupied by 120 families, (74 of whom were chiefly employed in agriculture, and 32 in trade, &c.) consisting of 299 males, and 301 females; total 606.

VIATOR.

Mr. URBAN,

Aug. 26.

THE use of *alkalies*, is a new subject in Medicine. Enough however is already known to unveil the errors of our forefathers; and to sanction a supposition, that there still lies a mighty treasure concealed in the various abodes of acid and alkali, for time and the increasing light of philosophy to explore.

After this exordium, some illustration is necessarily expected.

Among the many voyages which Mr. John Reader, a very respectable and well-known character in Jamaica, made from that island, for an extraordinary hæmorrhage from his

* This is engraved in the *Archæologia*, vol. XIII. p. 395.

lungs

lungs* ; one of them was to Carthage, in Spanish America. From thence he travelled through the greater part of Peru.

On his return to Jamaica, and from thence to England in 1787, he gave me a Calabash, containing about a pound of a White Powder ; he did not know what this powder was ; but told me with great astonishment, that the Indians in Peru, whenever they make long journeys, take with them the same sort of Calabash, or Gourd, filled with this white powder ; with a small horn-spoon in the bungle-hole. One of these little spoons, was in the calabash of powder he gave to me. In their journeys, the Indians take a spoonful of the powder into their mouths, and swallow it gradually ; and when thirsty, they drink a draught of water after it. Thus, without any other nutriment, they will travel a thousand miles ; and often remain for a considerable time in the mountains and woods in hunting, and in secreting themselves from the Spaniards, without taking any food with them. An instance is recorded, and well known, of an Indian having travelled with alarm dispatches from Lima to the North Sea, through an immense tract of uninhabited regions, at the time when Anson was on the coast of Peru, without any other support ; at least his calabash, and a little tobacco, was all he took with him ; and it was ascertained, that no food could be procured in the route he went.

On examining this wonderful powder, I found it was the Lime of Oyster Shells calcined ; which, from having been kept dry, and well corked up, had the quick pungency of common lime fresh made ; and on which its virtue depends.

PETER DE CIEZA, who resided seventeen years in Peru, treats very minutely of the customs of the Indians, and says, that "they hold in their mouths a small herb called *Coca* ; with a composition, they keep in little calabashes, or else a sort of earth like lime."

Respecting the *Coca* leaves, he says, "throughout all Peru, from the

time they rise in the morning until they go to bed at night, they are never without this *Coca* in their mouths. The reason some Indians, to whom I put the question, gave me for so doing, was, that it made them insensible of hunger, and added to their strength and vigour."

"*Coca* is planted in the mountains of the Andes, from Guamanga to the town of La Plata, where it grows up to little trees, which they cherish and nurse carefully, that they may bear those leaves resembling our myrtle. They dry them in the sun, and then lay them out in baskets, each of them holding about a quarter of an hundred weight. So highly was this *Coca* valued in Peru, in 1548, 49, 50, and 51, that I believe, no plant in the world, except spice, could equal it ; for at that time, most of the plantations about Cuzco, La Paz, and La Plata, yielded, some eighty, some sixty, and some forty thousand pieces of eight a year, more or less, and all in *Coca* ; and who-soever had lands assigned him, first reckoned how many baskets of *Coca* they yielded. In fine, it was more esteemed than the best wheat.

They carried it to sell at the mines of Potosi ; and so many fell to planting, that it is now much fallen in price, but will always be valued. Several Spaniards got estates by buying and selling *Coca* ; or bartering for it in the Indian markets †."

Many authors since CIEZA's time, have given marvellous relations, of the South American Indians living a long time on a portable substitute for food. But the composition of this substitute has never been correctly ascertained. It appears, however, that *Coca*, or *Belle*, or *Tobacco*, with the *Lime* already mentioned, are the principal ingredients of the composition.

Our countryman PARKINSON, taking his account from travellers, says, that the American Indians "chew the leaves of the *Coca* in their long journeys, to preserve them from hunger and thirst abroad, as for pleasure at home ; which they use after this manner. They burn oyster-shells, and with the powder of them they mix the powder of the leaves of this *Coca*, first chewed in their mouth,

* See DOCTOR MOSELEY's *Treatise on Tropical Diseases, Military Operations, and Climate of the West Indies*. Edit. 4th, p. 562.

† Chap. 83.

and so made up as it were into a paste or dough (but take less of the oyster-shells than of the leaves) whereof they make small pellets, trochises, or trosses, laying them to dry, and so use them one by one, holding them in their mouths, rolling them to and fro, and sucking them until they be quite spent, and then take another, which maketh them able to travel many dayes with strength, without either meat or drink, through uninhabited places, where none is to be had. If they stay at home, they use the *Coca* alone, chewing it sometimes an whole day without ceasing, until the substance be sucked forth, and then use another. If they would have them to be stronger, able to intoxicate their brains like unto drunkenness, they put the leaves of Tobacco to it, and take great pleasure in those courses."

He says, "the East Indians do use the leaves of the *Belle*, much after the same manner that they of the West do the *Coca* leaves."

The ordinary manner of which is,—"they chew the leaves in their mouths, and spit out the first juice that cometh from them, which is like blood, and put unto them a little of the calx of burnt Oyster-shells, and the fruit of *Areca* or *Faufell*, beaten small, which give them a pleasant taste*."

Our other countryman GERARD observes, that "the leaves of *Belle*, chewed in the mouth, are of a bitter taste (saith Garcias.) They (the Indians) put thereto some *Areca*, and with Lime made of Oyster-shells, whereunto they also add some Ambergrease, Liguum Aloes, and such like, which they stamp together, making it into a paste, which they roll up into round balls, keep dry for their use, and carry the same in their mouths, until by little and little it is consumed, as when we carry sugarcandy in our mouths, or the juice of liquorice; which is not only unto the silly Indians, meat, but also drink, in their tedious travels, refreshing their weary spirits, and helping their memory †."

Some modern travellers have given us what they conceive to be the composition of the *Betel*, or *Belle* mas-

titatory; with some observations on its almost universal use in the East.

Péron says, *Betel* is usually composed of *Areck-nut* two parts, *Quick-Lime* one part, of the burning leaf of a species of Pepper (*Piper betel*), and of the leaves of Tobacco one part. These are well mixed together, and form a sort of a quid for the mouth; which is in general use in all hot climates, from the Moluccas to the Yellow River; and from the Ganges and Indus to the shores of the Black Sea.

Labillardiere observes, that Lime is an essential ingredient of this preparation; and that the inhabitants of the Admiralty Islands carry with them Calabashes and Bamboos of very finely powdered Quick-lime. One of them, he says, had a spoon in the form of a spatula, which he filled with Lime, and made many signs and gestures, to show his visitors how excellent it was.

Messrs. *Humboldt* and *Bonpland* confirm, what we have before stated, that Quick-lime is now sold in South America, in the public markets, for chewing, as an article of the first necessity; and that it is prepared from the burning of calcareous *madrepores* ‡.

Many writers have mentioned the power of Tobacco in suspending hunger. This is not unknown to people who are in the habit of chewing it.

MONARDS says, the Indians chew pills made of Tobacco; and that their languor and thirst are so allayed thereby, that they can travel many days without food §.

MAGNENUS records, that a soldier at the siege of Valencia, in 1636, lived without food for a week, and underwent the greatest fatigue, by chewing Tobacco only*.

Every person knows what violent contentions and partisans Tobacco gave rise to, on its first introduction into England: King JAMES entered the lists furiously against it; and others

† See the *American Medical Repository*, vol. iii. Hexade 2. pp. 100, 101. This highly valuable work is published periodically at New York, by Doctor Samuel Latham Mitchell, and Doctor Edward Miller, two eminent Physicians of that City.

§ *Lib. de Simpl. Med. Cap. de Tabaco.*

|| *De Tabaco, Exercit. ix.*

* *Theat. Botan.* p. 1614, 1615.

† *Herbal.* p. 1541.

as furiously defended it. Perhaps BEN JONSON had these combatants in view, in Bobadil's extravagant eulogium on Tobacco. "I have been," says the admirable braggadocio, "in the Indies, where this herb grows, where neither myself, nor a dozen gentlemen more, of my knowledge, have received the taste of any other nutriment in the world; for the space of one and twenty weeks, but the fame of this simple only *."

There are several kinds of absorbent earths, which produce similar effects, in part, on the gastric juice, to the stronger alkalies.

The Negroes in the markets in the West Indies, make a regular traffick with a pinguicous earth, called *Aboo* earth; which they sell to the slaves, and others, who are in that part of the world termed *Dirt-eaters*. There are some also that are not regular *Dirt-eaters*, who frequently eat it, such is their taste, by way of luxury.

Dirt-eaters, though generally, are not always sickly and diseased people; and many of them retain their health, but little impaired, for a considerable time.

Those who are strongly tainted with that vitiated state of the stomach, which inclines them to this depravity, will, if left to themselves, live entirely on earth, until it destroys them: and will not, unless compelled, take any other food. Neither age nor sex, among the African race, is exempt from this passion; and many of them will live for months successively, on dirt:—and those long accustomed to it, being deprived of it, languish; no nourishment can restore them, and they invariably die. Children, and young people, however, are often recovered to health, by turning them from the fatal course.

A *Dirt-eater's* tongue is universally white, but generally moist; and when he is diseased, there is always a pain of the stomach. The skin is dry, and feverish.

Dirt-eaters often die tabid, with water in the thorax; but, for the most part, in an universal anasarca.

Dirt-eating, in the West Indies, is a curious disease; for this vice of appetite extends only to the pecu-

liar sort of earth before mentioned, which is a species of the *Marga*, or Marl.

BROWNE calls it *subpinguis tenax*; or clammy Marl. He says, it "runs in veins, and is chiefly found in marly beds; it is of different colours, but these generally answer to that of the layer wherein it is found. It is apparently smooth and greasy, and somewhat colesive in its nature, but dissolves easily in the mouth. The Negroes who make use of this substance say, that it is sweetish; and many get a habit of eating it to such excess, that it often proves fatal to them. It is the most certain poison I have known, when used for any length of time; and often enters so abundantly into the course of the circulation, as to obstruct all the minute capillaries of the body; nay, has been often found concreted in the glands, and smaller vessels of the lungs, so far as to become sensibly perceptible to the touch. It breaks the texture of the blood entirely; and for many months before they die, a general languor affects the machine, and all the internal parts, lips, gums, and tongue, are quite pale, insomuch, that the whole mass of their juices seems to be no better than a waterish lymph. It is probable they are first induced to the use of this substance, which is generally well known among them, to allay some sharp cravings of the stomach; either from hunger, worms, or an unnatural habit of body †."

This disease is not, strictly speaking, the *Malacia*, or *Pica*: which disease, as well as Chlorosis, is also common in hot climates. In the *Pica*, the depravity covets a variety of articles; such as cinders, mortar, vinegar, salt, bitters, and many detestable things. But a genuine *Dirt-eater* confines himself to his adored *Aboo* earth; and only in defect of that, has recourse to Malacian filth.

Dirt-eating is said to be endemical in some districts of North Carolina; and not there confined to the Negro race ‡.

But to return to our Indian story. Notwithstanding all that has been here related, I believe we are not

* *Every Man in his Humour*, Act iii, Sc. 5.

† *Natural History of Jamaica*, p. 64.
‡ *American Medical Repository*, vol. V. Hexade 2d, p. 540.

fully acquainted with the whole of the Indian secret, by which the natural appetite for food is by them suspended. It must certainly be more than doubted, when we consider the ingredients of which it is said to be composed. But we are certain of this very extraordinary fact,—that they have that secret, and put it in practice for weeks together; and undergo the greatest fatigue, without any injury to their health or bodily vigour.—They want neither butcher, nor baker, nor brewer, nor distiller, nor fuel, nor culinary utensils.

We have shewn that some simple absorbent earths have the power of suppressing the excitement of the gastric juice; for that is the renovating cause of hunger.

This stimulating fluid rendered inert by disease, or by art, the animal machine does not necessarily decompose for want of nutriment; while it can perform the functions of an hydraulic.

When we look at the histories of people living months, nay years, using scarcely any food, it diminishes our surprize at the Peruvian Indians.

There is an instance at this time, in Mrs. *Ann Moore*, of Tetbury in Staffordshire, which, though she has been detected for an impostor, surpasses any thing on record in the annals of starvation. If the case be not as she pretended on the 16th of September 1811, that she had then lived four years and six months without any food whatever, and three years without having swallowed even a drop of water; yet, on her detection, the facts of her abstinence turned out to be such as to stagger all human belief.*

Now if Professor *Davy*, when he returns from his travels, will apply his thoughts to this subject, I have here given him some important materials for his experiments. There are thousands, even in this happy land, who will pour their blessings on him, if he will but discover a temporary *Anti Famine*, or substitute for food, free from all inconvenience of weight, bulk, and expence; and by

which any person might be enabled, like a Peruvian Indian, to live and labour in health and spirits, for a month now and then, without eating. It would be the greatest achievement, whatever a London Alderman might think, ever attained by human wisdom.

Every man's house would then indeed be his castle. No Starving out. And if every Englishman were of the school of *Pythagoras*, as I am, they must dwell with rapture on the thought of the multitude of animals that would be spared from slaughter, to supply the bloody habits of twelve millions of people, were this Peruvian regimen adopted, only on alternate days, through the year.

Yours, &c. ACADEMICUS.

To *Thomas Stonor, Esq. Stonor Park, near Henley on Thames.*

LETTER III.

DEAR SIR, Sept. 1, 1814.

THE two Letters on the *General Reading of the Bible by Roman Catholics*, which I had the honour of addressing to you from Stonor Park, where your kindness to me was hastening my convalescence from a serious indisposition, have produced several Replies:—whether they are Answers, I shall leave to the judgment of the publick.

The object of them was, to state the real Discipline of the Roman Catholic Church respecting the perusal of the Bible by the Laity; and to shew that the limitation, with which it is permitted, has not the extensive operation which has been ascribed to it. They were occasioned by Mr. Blair's publication of "A Correspondence on the Formation, Objects, and Plan, of the Roman Catholic Bible Society."

It gave me great pleasure to hear of the communications mentioned in that correspondence.

It is a just observation of the truly amiable and respectable Chancellor of the Exchequer* that "the cooperation of persons of different religious denomination in religious matters, so far as they can conscientiously

* See *Medical Observer*, of March 1809, for an interesting account of writers who have given relations of all the remarkable instances of long continued subsistence without food.

* Three Letters on the subject of the British and Foreign Bible Society, addressed to the Rev. Dr. Marsh and John Coker, esq. By the Right Honourable Nicholas Vansittart. Hatchard, 8vo. 1812.

ly co-operate, is one of the most efficacious means of lessening both the political and religious means of dissent:—that it dispels prejudices, promotes candour and good-will, and must prepare the mind for the reception of truth;—and that, from such a communication, the true Church has nothing to fear.”

Under this impression, I hoped the communication, to which I have alluded, would have been attended with the most salutary effects. The great Principle of the Roman Catholic religion, that the faithful receive the Bible under the authority of the Church, and with her interpretation, I knew her ministers could not, conscientiously, either deny or conceal: but I flattered myself, that the communications of Mr. Blair with them would lead to explanations, which would unquestionably shew, that the Roman Catholic church has contributed greatly to the circulation of the Sacred Volumes in every form, in every country, in every language; and that her ministers have been unjustly accused of locking them up from the general body of the faithful.

To a certain extent, these hopes have been disappointed:—the communications in question took a different direction, and ended in Mr. Blair's criminary letters. But discussion ever serves the cause of truth: and so confident I am that the Roman Catholic cause has gained by the late discussion, that I shall leave it to rest on the replies which have been given to my letters, and shall not trouble you or the publick with a single observation upon them.—If I should print my letters separately, it is probable that I shall print the replies to them; if I do not, I shall certainly refer my readers to the respectable Repository where they may be found.

I avail myself, however, of this letter to trouble you with this observation. I have been accused—(it is a very odd subject for accusation)—of a wish to effect a re-union between Protestants and Roman Catholics.

A correspondence on this re-union was long carried on between Bossuet and Leibnitz. It is to be wished that it were more generally known: it is to be found both in the old and new edition of the Works of Bossuet, and in the late Mr. Dutens's Edition of the Works of Leibnitz. A very good

account of it is given in a work recently published in 2 vols. 8vo. called *Les Pensées de Leibnitz*; and some account of it is given by the writer of these lines, in his *Life of Bossuet*. It is difficult for a lover of peace to peruse it without thinking the re-union possible: when, however, he considers, in whose hands it failed, it is difficult for him not to doubt of its possibility.

But, to avail myself once more of Mr. Vansittart's truly elegant and truly Christian language in the letter which I have already cited.—“There is,” he says, “an inferior degree of re-union more within our prospect, and yet, perhaps, as perfect as human infirmity allows us to hope for; wherein, though all differences of opinion should not be extinguished, yet they may be so refined from all party prejudice and interested views, so softened by the spirit of charity and mutual concession, and so controuled by agreement on the leading principles and zeal for the general interests of Christianity, that no sect or persuasion should be tempted to make religion subservient to secular views, or to employ political power to the prejudice of others.”

“The existence of Dissent,” the same writer, *nunquam sine laude vocandus*, observes in another of his letters, “will perhaps be inseparable from religious freedom, so long as the mind of man is liable to error; but it is not unreasonable to hope, that hostility may cease when perfect agreement cannot be established. **WE CANNOT RECONCILE ALLOPINIONS, LET US RECONCILE ALL HEARTS.**”

I am sure I cannot close the correspondence with you on this subject (I may resume it in some other) better than by these golden words.—With great respect, I have the honour to be your obliged humble servant, C. B.

*Character of ERASMUS;—from DYER'S
“History of Cambridge.”*

THIS learned man was contemporary with Fisher, Bishop of Rochester, Master of Queen's College, and Chancellor of the University in 1504. At his invitation, Erasmus came to Cambridge, and resided there about seven years, being the first who taught Greek publicly in the University. Some of its best scholars were proud to become his disciples, and
Fisher

Fisher himself was prevented only by age from being of the number.

Erasmus took the degrees of B. D. as incipient in *Theology*, 1506; and in 1510 was made Lady Margaret's Professor of Divinity. He wrote upon all subjects, and in all styles; but always in Latin, and always well; his powers of composition being proportioned to the vast riches and variety of his knowledge. With the minuteness of a grammarian, the sagacity of a critic, the subtlety of a metaphysician, and the precision of a logician, he combined the eloquence of a rhetorician, the solemnity of a theologian, the profundity of a philosopher, and the gaiety, and the ease, and playfulness of a poet: for all these different qualities he may be justly praised: but his principal force was in irony, in which he cannot be surpassed; perhaps is not equalled. This machine, supported with his more weighty artillery of solid literature, he played off with admirable effect against the follies, the vices, the superstitions, and ignorance of his age: for, having translated some of Lucian's Dialogues, he had caught much of his manner, of which his *Colloquies*, his *Praise of Folly*, and *Letters on Epistolary Writing*, are admirable specimens. In his *Adagia*, written more immediately for the use of the English Nation, are deposited great treasures of classical literature. He edited many of the Greek and Latin Classics, with some of the Fathers: but his more splendid, elaborate works, are Pliny's *Natural History*, Aristotle's *Works*, and an edition of the Greek Testament; and to all of which he has admirable prefaces: the latter was accompanied with a new Latin Translation and Notes. His Commentary, translated into English, was appointed by public authority to be placed in all our churches. In his *Treatise on Episto-*

lary Writing, he not only delivers general rules for epistolary composition, but a most rational plan for acquiring the learned languages: hastily sent forth, as it was, it yet reached many important points. In an *Epistle to Nicholas Beralduus*, he says, it was written in twenty days; and that, in consequence of the treachery of a friend, who published it without his consent, he gave an edition himself: but had it been the labour of as many weeks, or months, it would have been labour well bestowed*.

Erasmus's works made ten volumes in folio, and were edited by Le Clerc: whence it appears, though he was unacquainted with Hebrew, and never acquired a thorough knowledge of the English language, he may be pronounced the greatest genius, and the profoundest scholar, of his age; not less successful, than indefatigable, in his studies. He was an advocate for free-will, against predestination. Obnoxious as he was to some of the Reformers, for his book *de Servo Arbitrio*, against Luther, whom he treated somewhat sharply, still his literary authority was appealed to by all parties. He lived at large, for he would be shackled by no theologues; and while some objected to him his conformity, he knew he had to do with men, though Reformers, who were politicians and conformists in various ways themselves †: against their bigotry and intolerance he was as serious as they could be against his temporizing, and love of literary ease. After all, he did more in the cause of real reformation ‡, than any man of his age, and carried its spirit up to some points, where no one durst follow him. But, to close all, and to say what is immediately to our purpose,—in the wise and critical use of ancient manuscripts, in liberalizing our universities §, and in break-

* Erasmus's Letter relating to this work is dated Basil, 1522. It is prefixed to the edition, Lugduni, 1536. But there was a much earlier edition printed at Cambridge.

† See John Milton's Five Tracts, in his *Prose Works*. Milton does not except Cranmer, Ridley, nor Latimer, from this number. Erasmus's principles went to the root, even to customs and corruptions, which pervaded all nations.

‡ What is here alluded to may be seen in Erasmus's "*Conscribandarum Epistolarum Ratio*."

§ I cannot forbear quoting here what a learned writer says of Erasmus, in reference to our universities. "Hoc *Erasmus* viri incomparabilis beneficium aurea premodum aetas (si literas, quae ab humanitate velibrantur, spectes) secuta est.

ing the long-riveted shackles of their superstitions and ignorance, by writing, no one did so much as this great man—and as to other matters—

Homo fuit atque humanus Erasmus.

Mr. URBAN, Sept. 3.

I NOTICED in your last Number, (p. 118.) a very interesting and accurate Architectural description of the fine monastic Ruins at Worksop, and likewise several severe reflections upon the state in which it appeared when your Correspondent's remarks were taken. Doubtless at that time the gateway was in the ruinous condition he mentions; but, having not long since had occasion to pass through that town, I have an opportunity of informing him and your Readers, that within these few months it has undergone a substantial and thorough repair. Great labour has been bestowed to clear the ornaments of the whole, particularly the beautiful and unrivalled porch; and no reparations have taken place which are not consistent with the old work, excepting the roof, which is covered with common house tiling. The room has again been converted into a school, consisting at present of 150 boys, and is, I believe, not to exceed 200. The East entrance of the porch has been walled up for greater security, and the window in front boarded. With respect to the latter, I hope I may be permitted to suggest a restoration of the tracery and mullions: it is the principal feature in the front of the porch; and in its present condition is inconsistent with the rest of the building. The fragments left are sufficient to prove what the design originally was; and, with the assistance of some person who has drawn the parts and mouldings with accuracy, it might easily be accomplished, and at a trifling expence; nor should this work be executed in

new stone. Though I am very far from being an advocate for making quarries of our venerable ruins, yet I trust, that a few pieces might be taken for this necessary repair from the relics which adjoin the church, without demolishing any curious fragment, or offending the zealous antiquary; but on no other account would I have a stone of ancient work removed from the spot in which it was first placed, or had been levelled by merciless and destructive hands at the general wreck; for if, by this trifling innovation, we preserve to posterity the little that devastation has left to admire, the alternative is not painful to our reflection. A farther reparation might be made, which perhaps would be doing us much as propriety and example will admit. I allude to the parapet of the East side of the porch: one stone of the old work remains; and that on the West side is entire, with its small decorative battlements. This too should be done in old stone; and two pieces only would be necessary, following in every particular the parapet that is left. These are the only restorations necessary, and sufficient to show its pristine elegance: then may we hope that it will subsist for ages, and excite the admiration of posterity. It is an unexampled remain of novelty and beauty; and, while Architecture continues to be admired, will claim its share of notice. It is but justice to observe that what has already been done in the preservation of this gateway was through the indefatigable exertion of an individual in the neighbourhood, a gentleman of considerable taste, and a real antiquary, one who can discern the beauties, and estimate the value of ancient architecture. To him are our thanks due, and may this example be followed by every one in whose hands power rests to show a like zeal. J. C. B.

Linguis enim et optimis artibus, quasi postliminio, restitutis, barbaries ex Europæis Academicis magnâ ex parte profligata est, et ex sacris istis virtutum et doctrinarum Gymnasiis, tanquam Trojano, quod aiunt equo, subito in philologæ proscenium progressi sunt ingenio, eloquentia, et doctrinæ liberalis ingeniumque cognitione celeberrimi viri, qui Erasmi, velut *Egyptiaca* exemplo et institutione moti, suam singuli Spartam exornare, doctrinæque Lampada, non modo in Philologiæ studio aliis præferre, sed etiam studio vigilantiaque suâ egregie illustratam posteris tradere studuerunt.' Grynæi Epist. Nuncupatoria in Erasmi Adagia, &c.—Another, while characterizing some of Erasmus's particular works, wracks his invention to illustrate them, not knowing how to panegyricize them enough. *Budæi Epist. inter Erasmiannas, Lib. 2, Epistolarum.*

Mr. URBAN,

Aug. 15.

I WAS extremely surprized, and I may add, indignant, when I perceived the "Strictures on the Laws against Vagrants," as you have been pleased to entitle the communication of your Correspondent W. B. inserted in your valuable Magazine, in the Supplement to vol. LXXXIV. Part I. pages 649, 650, 651, inclusive. Your Correspondent would have acted wisely if he had read before he wrote, and thought before he had made his writing public: since then, perhaps, he would not have committed himself so egregiously as he now has done; nor have misconceived and misrepresented so greatly the subject he undertook to discuss. But, that I may not be thought, like your Correspondent, to deal in unfounded censure, I will first, in his own words, state his objections to what you have called "*the Laws against Vagrants*,"—though he himself, except by his general reasoning, has not distinctly mentioned them,—and then will proceed to shew how ill-founded are the objections which he has brought against them.

After first stating, that "he does not mean" (although he has actually done so, we will suppose without intending it) "to advocate the cause of common beggars, &c." and acknowledging, that "the greater part of them do literally and truly come under that description of Rogues and Vagabonds in which the Law has indiscriminately classed them," (which, however, I shall shew is a direct misconception of the Writer) he "considers it" (by which we must infer, I think, the System of the *Poor Laws* as now established in England) "a discredit to the Legislature, as far as it" (viz. our *Poor Laws*, the *Laws against Vagrants*, or the "*Vagrant Act*," as it is called) "creates a power to persecute the Poor," (than which assertion nothing can possibly be more unjust or untrue) "and casts, adds he, an indiscriminate imputation on that rejected part of the species," by supposing criminality inseparably attached to a wandering state of poverty." The Writer adds, "it is a plausible argument, but it is not true, that the legal provisions made for the support and settlement of Paupers, are adequate to the prevention of Vagrants, or supersede the necessity of their

existence." Now, Sir, as the argument of your Correspondent turns upon his broad and unqualified assertion, that "the legal provisions for Paupers are not adequate to the prevention of Vagrants, or do not supersede the necessity of them;" give me leave to join issue with your Correspondent on that point, and with equal confidence, and I trust with better foundation for it than his, to assert that these "*legal provisions*" are fully adequate to this purpose.

From the history of the *Poor Laws* it appears, that prior to the Reformation there was no regular provision for the poor, but they were in great measure left to such relief as the humanity of their neighbours would afford them. If this, Sir, were the situation of the Poor in England at the present day, I would readily concede to your Correspondent his *postulatum*; but when I consider the numerous laws which have from time to time been made for their maintenance and provision, and the peculiar care, humanity, and fatherly attention, with which the Legislature has attended to their interests, I am lost in astonishment that such a calumny should be published *seriatim* by your Correspondent, and I feel myself called upon as an acting Magistrate to endeavour to repel it.

During the existence of the Monasteries, Priors, and Hospitals, they supported and fed a very numerous and idle Poor, who depended for sustenance upon what was daily distributed in Alms at the gates of such religious houses. In the reign, however, of Hen. VIII. when these Monasteries were suppressed, and their very ample revenues were confiscated, the inconvenience and mischiefs of supporting the Poor in habits of indolence and beggary were felt quickly throughout the Kingdom; and many statutes were made in the reign of that King for providing for the Poor and impotent, which have been altered, improved, and greatly multiplied, since that period. The Poor have been, with great propriety, by these laws, divided into two principal classes—the old, sick, and impotent, who were totally unable to work; and the idle and sturdy, who were well able but unwilling to work, or to exercise any lawful employment whereby they might