

might be enabled to gain an *honest* livelihood. The existing laws, which are in force at this day, have, in the kindest and most effectual manner, provided for the necessary maintenance and support of the former class of honest and meritorious poor persons: and the "Vagrant Act," which your Correspondent so severely condemns, has provided an *adequate punishment*, for the "*idle and disorderly*" persons, the "*Rogues and Vagabonds*," which are the pests of society, and the terror of sober and worthy men.

With regard to *poor persons*, who are merely such from old age, sickness, or any other calamity, and not from any vice or fault of their own, so far is the Law from either "classing them indiscriminately with *rogues and vagabonds*," or "creating in any case a power to persecute them," that they are expressly under the protection of the Law, and of the *Justices of the Peace*, who are the administrators of the Law; and who are armed with very sufficient powers, in the most prompt and effectual manner, both to protect and relieve them. No honest poor person, who in the days of his health and vigour, has been sober, industrious, and of good report, and such the courtesy of our English Laws will consider him to have been *if nothing be proved to the contrary*, needs to "*beg his bread*," or can want any of those necessities and comforts which the exigencies of his case may require. The Magistrates are furnished with the most complete power of doing right to every poor person, by the provisions and clauses of existing Statutes; and, by the tenour of their commission, they are sworn "*to do equal right to the poor and to the rich*:" and, consequently, the bold but unfounded assertion of your Correspondent falls to the ground. Allow me to cite an instance in point, which may be applied, I think, in every case that can occur, and which, unless I am mistaken, will bring very complete conviction to your mind, and to the mind of every unprejudiced Reader of your useful Miscellany. A few days ago, an inhabitant of the immediately adjoining parish came before me, and, on his oath, complained that his son, by trade a blacksmith, was now, and for some time past, violently afflicted with

sickness, and, as he believed, with an incurable and painful bodily disorder. Medical advice, &c. were under these circumstances absolutely necessary, and the present allowance of the parish, which he stated to me, and which the Overseers had refused to increase, was insufficient. I therefore cited the Overseers to appear before me at a certain time and place, together with the Complainant: and on their appearance convinced them that a farther relief was necessary, which they consented to give, and with which the Complainant declared he was content. Had not the Overseer agreed to what under existing circumstances I thought reasonable, authority was vested in my hands by the Statute, to make an order upon him for the payment, and to punish him if he had not obeyed it.

The above case had an easy and speedy remedy, and in every case remedies equally effectual and prompt may be applied. We will suppose, for instance, a case which frequently occurs, that a person, born beyond the Seas, or who has not any legal parish to which he belongs, by some of those casualties to which all men are subject, becomes poor, and sick, and wants relief. If, on a legal examination before a Magistrate, no parish can be discovered, he must be relieved by the parish where he falls sick and impotent: and the same speedy and effectual remedy, if the Overseer refuses assistance, will be given him on applying to a Magistrate, and making his necessities known. This relief, which is left to the discretion of the Magistrate on a due consideration of the circumstances of the case, will be continued to the pauper while he or she is incapable of working; so that none need, through necessity, "*unlawfully beg their bread from door to door*:" and if they do, from a roguish and unprincipled motive, presume to do so, they become, if in the parish to which they of right belong, by such begging, "*idle and disorderly*;" if it be in another parish, they are properly styled "*Rogues and Vagabonds*."

The Laws of England, Sir, in the true spirit of the Gospel precept, are made for the protection and "*reward of those who do well*," and also where it is necessary, as in the cases we have just mentioned, "*for the punishment of evil-doers*." What would become, Sir,

Sir, of our common safety, if the strong arm of the Law did not restrain and punish these "wandering beggars," who, notwithstanding the several statutes made against them, swarm in all parts of the country? The "Vagrant Act," Sir, notwithstanding the censure of W. B. is one of the principal safeguards that remain to us; and its operation can by no possibility of fair construction be proved to bear hard in any instance, upon the *honest and industrious poor*, but only upon those who are *vicious and unprincipled*. Of such persons as fall under the last-mentioned description, we will not suppose W. B. to be the advocate; and indeed he expressly declares so in his communication to you: he will, therefore, I should hope, withdraw his hasty, and, as I hope he will acknowledge, unfounded censure of the Act in question, and candidly confess the mistake into which he has thus inadvertently fallen.

There is one expression in your Correspondent's Letter of so very offensive a nature, that I must call upon him to retract it in the most unqualified manner. In discussing the merits of the above Act, he states expressly, that it "*judicially confounds the innocent with the guilty!!*" Be you, Sir, and your Readers, the judges whether this accusation be founded either in candour or in truth! *Guilt*, Sir, we all know, is defined to be, "*the transgression of the Law*;" and here is an express Law made against Beggars, who therefore by begging (for which we have above amply shewn there is no necessity) become guilty of offending against it, and so are guilty, and not innocent.—We have already seen, that if, instead of the ample provision for the poor made in England, they had to depend only, as in many other countries even at this day, upon *casual bounty*, their case might be then represented as hard and severe indeed, if thus restrained from the only means of honestly supporting themselves in sickness and infirmity. But, indeed, in the existing circumstances of the Poor in this Kingdom, it is uncandid in the highest degree, and absolutely untrue in fact, as we have fully proved, thus to represent, or rather *misrepresent*, their case. The expressions, Sir, of the Poor (the *virtuous and honest Poor*,

doubtless W. B. means) being "*a rejected part of the species*"—and "*outcasts of society*"—or of their being so considered by the operation of the "Vagrant Act," is extremely unjust, and can in truth and common candour, as well as in the contemplation of that Act, only be applied to such persons as do truly deserve them.

The endeavour also of W. B. to work upon the feelings of the tender and compassionate mind, by setting forth the miseries of "*the destitute and houseless children of want*," is perfectly gratuitous, and altogether unnecessary, since, if there be one *virtue* which shines with greater brightness than another, it is that unbounded *charity*, that affection, that pervades every British heart, and makes it willingly stretch out its assistance wherever a fit opportunity presents. Little necessity, therefore, was there for your Correspondent's eloquent address to those who "abounded in this world's goods," to be "ready to distribute, and gladly to give of their abundance," during the unparalleled inclemency and long-continued severity of the last winter; since in every part of the Island subscriptions on a very extended scale of benevolence were entered into for this purpose. So far were the "*houseless Children of Want*" from being "*likely to perish*," in that inclement season, either from forgetfulness, or from the unfeelingness of the rich, that they were sought out with persevering love, and their necessities relieved with unwearied affection. In a national point of view, this conduct reflected the highest honour upon us, and will undoubtedly call down the blessing of Heaven upon our heads—and to this especial blessing we may attribute that good success, and that glory, which crowned our arms during a long and destructive war, and which we hope will not desert us now that we have obtained a Peace!!

I should ask your pardon, Mr. Urban, for this long, but I hope not *uninteresting* Letter, did I not believe that you would have a pleasure in any attempt that was made to vindicate our Laws, or any one of them, when attacked: and that you would be desirous to give W. B. an opportunity of retracting any hasty assertion which he may have made in derogation of them. AN ACTING MAGISTRATE.  
P. S. With

P. 5. With respect to the vast numbers of *Street Beggars*, which abound in most of the large Towns and populous Cities of this Island, it would be well for society if the salutary Institutions at *Bath*, in *York*, and in some other places, were universally adopted. These Associations, under the direction of an active Committee, make it their business to search out virtuous and indigent merit, overwhelmed with undeserved calamity, and *relieve them*; and, with equal care and diligence, take up, and prosecute, all "*idle and disorderly persons*," all "*Vagabonds and Rogues*," who heretofore infested the Streets of those populous Cities.

MR. URBAN, Sept. 4.

ONE of your late Correspondents argues, or rather declaims, with great humanity, as the advocate of "*Common Beggars*;" but his Letter does more credit to his heart than to his head—and, as a matter of duty rather than of choice, I shall take upon me to correct what I conceive to be a false judgment, and mistaken benevolence.—Long experience as a diligent Magistrate in two adjoining Counties, and the official duties of an active Minister in a very extensive Parish not 1000 miles from the Metropolis, perhaps qualify me for this task; at least they are circumstances to soften any charge of presumption that may be alleged against me.

It is always wrong to excite in the minds of the Poor a suspicion of the motives or intentions of their more wealthy neighbours, and to tell them that their Rights are infringed, or themselves hardly dealt by, unless there are indeed good grounds for so severe a judgment.—The argument of your Correspondent is directed against that wise Provision of the Legislature which would sweep away the nuisance of public mendicancy—the shame and the disgrace of a loose and ill-regulated system of Police.

At this moment every principle of sound Policy and Christian Benevolence calls upon the prudent and the kind-hearted to resist the influence of a dangerous Philanthropy—and not to listen to the voice of that false Philosophy, which, considering all human Laws as innovations upon the spirit of the Gospel or natural liberty, would preach up indifference or resistance as absolute duties; when, in

truth, it is or may be known to every impartial inquirer, that the Principles of British Law are identified with those which govern the merciful jurisprudence of God himself:—These, Sir, are Justice and Charity.

Your Correspondent, in the fullest of a kind and benevolent disposition, would have us to administer directly to the alleged wants of every common beggar that asks an alms, without a moment's hesitation or the slightest inquiry, prompt and liberal relief. On the contrary, I would not indiscriminately extend the charities of an equally kind nature, or give a morsel of bread, or a cup of water, without first ascertaining the merit of the Petitioner; and I consider this to be acting in the true spirit of Christian Charity.

It is to be observed, that every Beggar may be classed under one of two descriptions of persons. He is either in distress and an object of Charity, or he is an impostor and deserving of punishment. It is a scandal upon our benevolence, if the one is allowed to wander abroad, and to live upon the precarious alms of casual bounty; and it is a disgrace to the Legislature, if the other shall be permitted to practise upon the weakness of tender natures, or to subsist by dishonesty and plunder. Such are the Provisions made for the poorer Classes of the Community in this happy Country, by the established Laws of the Land, that unless shame, or some disease of the mind, shall intervene to obstruct the course of these laws, no man can die from absolute want; nor can ignorance of the means of benefiting by these merciful institutions be urged by any one, with even a plausible appearance of justice, because the Poor, although little learned in matters of higher moment, have, I might almost say, an intuitive knowledge of their own immediate Rights and Privileges: there is not, I believe, a Pauper in any direction, from the centre to the extreme boundary of the Kingdom, who does not know, that the Poor are provided for by the Laws; and that every one has a legal settlement in some Parish or other, in which he may demand relief in his necessity, with a certainty that his demand will not be resisted, and must be complied with.

At the present crisis, these observations

nations deserve more than a common notice. The disembodiment of many Militia regiments; the reduction of the Army in general; and the dismantling of a large portion of our Navy, will necessarily throw a mass of population upon the internal resources of the Country; for which at first she will find it difficult to make an adequate provision. Those persons are greatly deceived, who imagine that all or even the greater part of the hands so thrown out of employ will immediately find occupation or maintenance in the improved or improving state of our manufactures. Great numbers of deserving poor creatures will be reduced to absolute want; but an equal number, probably, will take advantage of this unavoidable calamity; and under the shadow of it will practise the most shameful impositions, and commit the most daring depredations.

As a means, therefore, of substantially relieving real distress, and punishing fraud and dishonesty, instead of indiscriminate and injudicious almsgiving, I recommend a strict though liberal construction and execution of the Laws. Let Vagrants of every description (and all itinerant Beggars are very properly classed under this head, of offenders against "*bonos mores*," and the "*decency of life*,") be diligently watched, and promptly apprehended. The Magistracy is administered by men of talents and integrity; and these will, in all cases, provide for the wants of the distressed poor and honest man; and, by wholesome correction or restraint, prevent crimes or punish the offenders.

Yours, &c.

W. A. A.

*Translation of a Letter, dated Madras, March 1, 1746-7, to HARRY GOUGH, Esq. supposed to be from COJEE PETRUSE USKAN.*

SIR,

AT this time of writing I am exceedingly troubled, more than I can describe, as my misfortunes are in their nature excessive; yet, however, I am encouraged to write to you, from a sense the Letter will be acceptable, and in hopes that I may ever merit a continuance of your esteem, which is my ardent wish.

To give you, Sir, the news of this place, I am to acquaint you, that, on

the 6th August N.S. nine French ships appeared off Negapatam, and were encountered there by six men of war under the direction of Commodore Peyton. They fought two hours and a half, when the night separated them; the French sailing away for Pondicherry, where they arrived the 9th August N.S. and had, as it is said, much supplies of money and merchandise; moreover, 4500 Europeans, beside 1000 Coffrees brought from their islands of Mauritius and Donmascareen. At this time we were told Commodore Peyton, with his squadron, had got to Triucamala, on the Island of Ceylon, repairing or refitting his ships, and afterwards had met with the French ships near Negapatam; but the English soon retired for that time, as they also did afterwards, although the French endeavoured to engage them, and stopt for two days at anchor in Negapatam Road, and then returned to Pondicherry; the commander in chief of them being Monsieur La Bordonnais, who left the Islands with twelve ships; and in proceeding to Madagascar, two of the ships foundered in a violent storm, saving however the goods and men; by this they were reduced to ten ships, one of which was dispatched to Bengal with news, and the remaining nine came on the Coast of Coromandel, as above recited. They were not all King's ships, but the French Company's, fitted out in a warlike manner.

We lost, Sir, a great man in Commodore Barnett at Fort St. David two months before, and at which we were truly grieved, because, had he been alive, I imagine our sad fate had been avoided. The French had for two years been preparing about 12,000 vestments for soldiers, about 4 or 500 ladders, above 1000 irons, with all other implements of war, and provision of flesh and bread in great abundance, giving out at the same time they were in expectation of ships and men. They moreover got from their settlement of Mahe on the Malabar Coast, 7 or 800 Sepoys, Moors (or Indian soldiers), who are esteemed stout men, and were well paid, keeping them a year before they entered on action. On the ships' arrival, all things were in readiness, and from day to day we were informed of their designs against Madras, though things were differently related; the Governor

of which place and Council laid their chief dependence on the English ships of war; the Moor's Government constantly affirming there could be no danger by land, and therefore pressed to have a particular attention towards the sea; though, indeed, the risk by sea-ward was little, our chief weakness being toward the land. We had been for about a year raising works toward the land, but there was not time to effect them: such an undertaking should have been commenced five or six years before, and then we might have escaped becoming Prisoners to the French. Our Governor Mr. Morse is not to be blamed, as he had neither soldiers, officers of resolution to command, or capable gunners: it is true, there was enough artillery, and the necessary munition for them; but without men what could be done? Mortars and bombs there were also, but not a person to use them. The force consisted of 250 European soldiers, 50 men in the gun-room, and 100 men belonging to the ship *Princess Mary*, with between 50 and 60 inhabitants. But how could such a number defend the White and Black Town? Our confidence was, however, ill-placed on the men of war and on the Nabob of Arcott. Yet, had Commodore Barnett been preserved, he would, I think, by his conduct, have preserved Madras. It is plain we were to be chastised for our sins.

Sir, — On the 26th August, N. S. eight French ships came from Pondicherry to Madras Road, from whence they cannonaded the town, and were well answered from the bastions; in-somuch that they could not carry off the ship *Princess Mary*, lying at anchor as near as possible to the shore; the Captain of which ship behaving with great vigour, and did on his part all that was possible. On this the French ships got out of gun-shot, and continued thereabout two days: about 12 shot fell in the town without doing any hurt. They then returned to Pondicherry, and the women who had left the town on the approach of the French ships and gone to Pullicat (where the Dutch would not receive them) came also back, and I myself went to Governor Morse, representing how wrong it was to suffer the women to remain in the place, and proposed carrying them with me

to a place of security called Pundamaly, where they would be kindly treated. But the Governor slighted my offer, and told me the French would not return more; though Mr. Hind advised they were preparing afresh, and I urged that application should be instantly made to Paliagara for 4 or 5000 men to guard the shore as far as Coulaó, as the French would use rafts in order to land. But the Governor said, he had received positive assurance from the Nabob that the French would make no sort of attempt by land, and therefore care only was required to the sea-ward. Yet, at this time, the Nabob was underhand treating with the French, and received from them large sums in money, and had great promises of more. Our Governor sent his presents also; but the smallness of them could in no wise move the Nabob; and I, from my knowledge of him, excited the Governor by no means to trust him, as himself and the Moors in general are known to be so avaricious, that money can never fail to bias them: and therefore I again pressed for application to be made to the Paliagara for sending 4 or 5000 men to guard the shore; but without effect. Our Governor confided in his Dubari Raxenpapa, who promised to bring forces; as did the Paliagara of this place. They, however, turned deceitful, and did no one good service: and I cannot too much complain of the Black people in the pay of the Company, who were, instead of a benefit, a great evil to this place.

Sir, — On the 16th September, arrived ten ships off Cavaló, commanded by Mr. De la Bordannay, with 3500 Europeans, 1500 Coffrees, Sepoys, and Pareas, with fire-arms, a proper quantity of all sorts of warlike implements of war, and, by suitable embarkations, landed 1000 men at that place: the shipping then proceeded to St. Tomay, and disembarked 1500 men, with the necessary artillery; the Officer of which place attempted to impede them, but was shewn an order from the Nabob permitting them to march by land, and attack Madras as a place belonging to the enemies of France: on which the Moor retired, and left the forces to march freely by the sea-side; and Mr. La Bordonnai, then at the head of his people, got to a place called Tiurlicany, and thence to the English

English Garden, giving proper directions to surround the town of Madras. On which the English Governor Morse, considering the smallness of his force, and the impossibility of defending the Black Town, quitted the same, and retired with the people to the White Town, after nailing up the cannon and dismounting it: when the inhabitants, on perceiving this, quitted the place with what they could carry off, and left it in a deserted condition, and it was plundered by the Pareas and Pallagaras. The French bombarded for four days, and were answered from the city, which destroyed above 300 of their people, and none were hurt in Madras. They had with us those who gave them intelligence, while we could not obtain any from them; in three days and nights above 900 bombs were thrown, chiefly towards the White Town (the Enemy knowing the people had quitted the Black Town) but not above half of the bombs fell into the place. Our people were, however, terrified; and it was our misfortune to want an able Gunner, the one we had, Mr. Smith, dying of a fever influenced by fear, and who had assured the Governor he had every thing in readiness, while in fact there was nothing so: nay, the English women, who had retired into the Portuguese Church as the best place for security, from its arch, were obliged to employ themselves in making between 7 and 8000 cartridges. In this condition lay Madras, without any proper care or attention: it is true there were things enough, but no one to get them in order and readiness, and for want thereof the place was lost, together with the inability of the Military, who were left without courage or experience, most or all never having seen a bomb thrown in warfare before. Merchants indeed we had enough, who knew how to keep their books of accounts, and nothing knew they of war. The bombs did no great damage; some houses terraced they did not break through; others they did, and buried in the ground; four persons only were killed, and of these two by the shells. Yet the besieged were dismayed; and what contributed to it, was the cries of the women and children: it was a sad mistake to let such remain in the place; they ought to have been sent away in time. Oh, sad disaster! Ma-

dras was taken, with an excessive quantity of munition of war, even more, I apprehend, than the Enemy had with them.

On the 20th September, N. S. I was told that Mr. Monson and Mr. Alibot were sent out to the French, in order to capitulate; and on my getting into the White Town from the Black Town, those gentlemen returned back; and I heard the French would not enter into any terms, but would take the place by force of arms, and kill all they might meet with. The caannon from Madras then fired again, and the French returned their bombs. Mr. Bordonnay was wrote to for permission that Mr. Morse might have leave to quit the Town; but he refused it, and afterwards notified that he insisted on entering the place, hoisting his colours, and that then the Ladies in general should become the prisoners of Madam De la Bordonnay. On the 22d September, Mr. Monson and Allibot went to the French, and the gates being all opened, they entered the City at noon, with colours flying, and among them were 60 or 70 dragoons. Mr. Morse met Mr. La Bordonnay, and proceeded together hand in hand to the Church, where the Ladies that had retired thither were set at liberty, in the name of Madam De La Bordonnay. The French assumed the entire Government, and garrisoned both Towns with their own men, while we were so unhappy as to become prisoners to them; and, indeed, to me the evil was so great, that I cannot express it; it seemed as if the world was come to its end. All the Servants, as well Governor's, Counsellors', and ours, fled from us; none were left for to do any office whatsoever. The following day, 4 or 5 Armenians of us went to Mr. La Bordonnay (all others of our Religion being fled): he received us at first with a seeming warmth, complaining of our taking arms against him. But we replied, we were inhabitants of Madras in order to traffick; and that, in all places wheresoever we remained, it was a custom never to consider us otherwise than strangers, and exempt from becoming Prisoners of War. He then said, it was well; we might go to our dwellings, and remain freely and securely. We accordingly retired thither, and in four or five days after we went again, and were received civilly. About the same

same time being elapsed, he sent for us, and directed us to go to our own Governor Mr. Morse, who had desired him to send us. Accordingly we went, and told Mr. Morse we came to wait on him by Mr. La Bordonnay's order. He said, it was well, we might remain there; and so we did till evening, when, making a motion to depart, he bid us stay that night, and appointed the servants' apartment for us. In the morning we again asked to depart, and were told we must still stay, having something to say to us; in fine we were detained three days and three nights; namely, myself, Cojee Sultan David, Cojee Joannes de Cojamar, Miguete de Gregorio, and Tatus de Agapiry. Mr. La Bordonnay then sent for us, at midnight, and assured us he had not confined us of his own accord, but at the desire of Mr. Morse, in order to prevent our getting away. Then he shewed us the names of seven of us written on a paper (of which two persons had gone off) as it had been given him by Mr. Morse; and told us we were free to depart with our goods in any manner we should choose, and a passport was tendered us for that purpose. On this I represented our having not only merchandize of various kinds, but also houses of value in Madras; and how could we leave them? He replied, it was well; we might continue there freely and safely; and it being past midnight, and not choosing to remain at the house, he was so courteous to give us an Officer to attend us, opened the gates, and conducted us home to our several places, expressing how surprized he was that a place of that strength should be subdued in so small a time, when there was no loss of men sustained, or damage done; indeed he concluded it would have been more than a month's work: but that it happened as it did, was his good fortune. After this, we usually went to visit Mr. La Bordonnay every two or three days, and were received with great respect; and, on my taking occasion to tell him it was difficult for me to ascend the stairs from a lameness, he desired I would forbear attending him, except at such times as he might think proper to send for me—he had long known me, at Goa, Pondicherry, and other parts. The making me prisoner at 66 years of

age was quite new to me; I had never experienced it before; and it is what I could never have expected from Mr. Morse, who kept me three days and nights without my knowing for why; and, on my asking him the motive, he gave me no answer. In two or three days after our freedom, I heard that a guard had carried Miguete de Gregorio a prisoner to the Fort, treating him with rigour. The morning after, I went to Mr. La Bordonnay, and inquired why he was so treated? he told me he had not done it but for the request of Mr. Morse, who apprehended he was contriving to get away. I assured him there was no foundation for it;—he then asked me to be his security, which I accepted to be; and on this he was set at liberty. A small time after, I heard from the Company's servants, that Mr. Morse had capitulated with the French to deliver up all the effects in the Company's warehouses to them, together with half the munitions of war, and ten lacks of pagodas for the White Town, and another lack of pagodas for the Black Town. Mr. Morse sent for me, and told me as much, and, that in seven or eight days the place would be restored to the English, and the French would depart: and, on my asking how this was to be complied with, he said, half of the sum was to be discharged by Bills of Exchange on the English Company in Europe, and the remainder was to be delivered in two or three years at Pondicherry. And, as security for the performance, two English Counsellors with their families, two Factors and a Writer, two of the Children of the said Governor Morse, and two Armenians, were to remain with the French. I asked, why any Armenians should be included; surely they ought to be exempted, as being Merchants, and who paid duties to the Company. He said, Mr. Straton and family, Mr. Harris with his, Mr. Starke, and Mr. Beiche, Company's servants, with the Governor's two children, and two Armenians, were appointed to remain at Pondicherry until the sum agreed for should be satisfied. He then told me, I must be one to go, and remain three months, another to relieve me would be sent, and so the term of time would be brought about. I answered, I could not go, as being infirm and 66 years

of age; if I was forced, I could not help it, and leave behind me above fifty thousand pagodas in houses within the White and Black Town, which income had been dedicated to acts of charity. I had, moreover, above twenty thousand pagodas value in my warehouses; yet, however, if I was constrained to leave all, I could not avoid it. On this I was answered, that it was true I was old, and ought not to go. Cojée Sultan was then sent for, and told what was required of him; and to which he made his excuses also. Cojée Joannes de Cojamar and Cojée Miguele de Gregorio came next, and were acquainted they must absolutely go with the other persons above named to Pondicherry. On this I came away; and afterwards, on seeing Mr. La Bordonnay, I asked him why any of us were required to go as hostages,—we were merchants, and had nothing to do with it. He said, it did not concern him, but Governor Morse, who had put two Armenians into the capitulation: he might however name two others. We went next to our Governor, and found him and his counsellors highly displeas'd with us; which oblig'd us to say it was well, the persons appointed would prepare themselves to go to Pondicherry. [To be continued.]

On Biblical Restrictions the by Church of Rome, in Answer to C. B.'s Letters. No. V.

[Continued from the Gent. Mag. for June last, p. 555.]

Mr. URBAN, Sept. 15, 1814.

HAVING received no intimation from you to the contrary, I suppose you will accept and insert my farther remarks on Mr. Butler's Two Letters.

When Dr. Francis Hare was only "a Presbyter of the Church of England," he published that fine piece of satire and irony, under which Mr. Butler has taken refuge in his first Letter, Section IV.; where this gentleman says, "I must observe that some eminent Protestants so far agree with the Roman Catholic Church on this head, as to think that the indiscriminate perusal of the Scripture by the Laity is attended with bad consequences, and should therefore have some limitation. For proof of this,

GENT. MAG. September, 1814.

I PARTICULARLY refer you to the Treatise of Dr. Hare, a late Bishop of Chichester, 'On the Difficulties which attend the Study of the Scriptures in a way of Private Judgment.'

Mr. B. should have added, that the Doctor wrote this pamphlet "in order to show, that since such a study of the Scriptures is men's indispensable duty, it concerns all Christian societies to remove (as much as possible) those Discouragements." It is very very amusing to see how dexterously an experienced Catholic Lawyer can enlist a Protestant Bishop into his service; but, having thought it expedient (as soon as I had leisure) to consult Dr. Hare with my own optics, knowing that other "eminent Protestants" had been rather too boldly dragged forward as witnesses in this cause, I was not a little astonished to find the Bishop (then a Priest only) warmly defending our grand Protestant principle, and not that of the Roman Church!!

Archdeacon Blackburne, p. 9 of the Confessional, 3d edit. 1770, in a note, alludes to this Prelate as having "here ridiculed systematic attachments in a much admired irony; which owed all its beauty and force to the principle of Chillingworth," viz. that of appealing to the Bible only. See also p. 52, vol. V. of General Biography by Dr. Aikin, &c. 4to. 1804; and Gent. Mag. for Sept. 1779.

When I compared the actual title of Dr. Hare's book with that given by Mr. Butler, I was almost inclined to suspect that an essential part of the title-page was purposely omitted, in order to keep out of view the Doctor's ultimate design; viz. to "remove discouragements" in the perusal and private interpretation of the Scriptures. For, the work is thus entitled: "The Difficulties and Discouragements which attend the study of the Scriptures in a way of private judgment; in order to show, that since such a study of the Scriptures is men's indispensable duty, it concerns all Christian Societies to remove (as much as possible) those Discouragements." Edition 3rd, 1714. The Author's Biographer, alluding to that satirical pamphlet, says, "this is one of the best pieces of irony in the English language. Its design, however, was at first misunderstood

by some grave and serious Divines; and it was complained of in the Convocation, as calculated to deter persons from the study of the Sacred Writing." Indeed, Mr. Whiston tells us, it proved "rather an hindrance to Dr. Hare's preferment;" since the apparent design of it was conceived to be quite opposite to what was really intended.

Now, in fact, the author has here raked together all the strongest and most plausible arguments of Roman Catholics, to support *Tradition* and prevent the exercise of *private judgment* in the use of the Bible: and he even shews that on those principles the study of the Scriptures "can do no good;" it being "a much safer as well as a more compendious way to make a man orthodox, to study the *Tradition of the Church*." This, you know, Sir, is the scheme of Roman Catholic Priests. It was therefore consistently declared by Pope PAUL V. to Father Fulgenio, "If any man keep close to the Scripture, he will quite ruin the Catholic Faith;" and also by Archbishop Fenelon, "The Bible should be given to those ONLY who, receiving it from the hands of the Church, seek for nothing in it but the sense of the Church."

Dr. Hare's aim was to shew, that the study of the Bible ought not on any terms whatever to be limited or restrained; that it had been too much deserted already, among Protestants; that a most diligent examination of the Scriptures should especially be the Clergyman's chief business; but that all men of sincerely honest minds may do so, without hazard or inconvenience: "If (says he in conclusion) we would be true to the fundamental principles of the Reformation, as Protestants, that the Scriptures are the only rule of Faith; let us use our best endeavours to remove the great obstacles that lie against the study of them; let us do what we can, that learned men may have full liberty to study the Scriptures, freely and impartially; good encouragement given them to go through the labour and difficulties of such a study, not slightly and superficially, but with such application and diligence as the nature of the thing requires; and have leave to speak their sense with all manner of safety."

He goes on to press the necessity

of treating those diligent searchers with due respect; to entertain their opinions with candour; to protect them against injury in their persons or character, and against want in their maintenance: and, adds he, "Let them be ever so much in the wrong, I can apprehend no danger from it to the Church." Till such positive encouragement is afforded, the Doctor thinks men are receiving the interpretation of the Scriptures on trust, or at second-hand only; "and while we take the sense of the Scriptures in this manner upon content, and see not with our own eyes, we insensibly relapse into *Poper*y, and give up the only ground on which we can justify our separation from the Church of Rome." 'Twas a right to study and judge of the Scriptures for themselves, that our first Reformers asserted with so good effect; and their successors can defend their adherence to them on no other principle."

So far from restraining or limiting Biblical readers, he exhorts us to heartily promote a very free and impartial perusal of the Bible: "Let us lay aside that malignant, arbitrary, persecuting, *Popish* spirit; let us put no fetters on men's understandings, nor any other bounds to their inquiries but what God and truth have set: let us, if we would not give up the Protestant principle, that the Scriptures are plain and clear in the necessary articles, declare nothing to be necessary but what is clearly revealed in them." As for those who differ from the author, and are desirous of restricting men in the use of the Bible, or who think the study of it should be discouraged, he hopes they will deem it "no injury to be thought to defend their opinion upon such reasons as have here been brought for it." But he solemnly warns them, "lest they come into the condemnation of those who see darkness rather than light; and, for their punishment, be finally adjudged to it."

Having now, Mr. Urban, cleared Bp. Hare from the misrepresentations of Charles Butler, esq. (which I was unprepared to do in my former communication), I shall only stop to point out another erroneous statement of his, though not so capital and essential, respecting Dr. Herbert Marsh; which your Readers will perceive in the following

following words: "I request your attention," says he, "in the last place, to that numerous portion of the Bible Protestant subscribers to the Bible Societies, which contends that the Bibles distributed should be accompanied with the Common Prayer Book, 'as a safeguard,' to use the expression of Dr. Herbert Marsh, whose learning places him at the head of these gentlemen." Mr. Butler does not know that "those gentlemen," with Dr. Marsh at their head, have at present declined uniting with the numerous Protestant subscribers, in support of the Bible Society and its branches: but, while I state this circumstance, it by no means will follow that *therefore* Dr. M. and his admirers approve of the mischievous restrictions imposed by Roman Catholics of all nations, in regard to the Bible. However, I shall now leave these learned Divines, &c. to vindicate themselves from the imputation here insinuated against their Protestantism; and go on to Mr. Butler's next subject, page 27, § V. Gent. Mag. for January last.

In his 5th section he attempts to repel a charge made by "several Protestants," (though he does not say by whom), "that it is contrary to the general principles of the Catholic religion to publish the Bible in a vulgar tongue *without Notes*." This is called an "unjust charge," and a "strange opinion."—Now, Sir, if this be the opinion of a few English Protestants, I think they may well be forgiven; because I find it is held by several Roman Catholics, and those men of education, who ought to be acquainted with the real facts: I find it to be a sentiment rather countenanced, if not expressly maintained, by some clergymen in Mr. Butler's own church, who ought to know better than Lay-Protestants. If Mr. Butler will turn to the late "Correspondence" between me and the Right Rev. Dr. Poynter, his present Vicar Apostolic; and if he also turn to the printed "Conversation" between the Rev. Peter Gandolph and myself; Mr. B. will clearly discover, that the same "strange opinion" exists even in their enlightened and Catholic minds! To save him trouble, I will point out the pages in my "Correspondence" where he may see the proof of this remark, as

it applies to Bishop Poynter and Mr. Gandolph; viz. pp. 12, 13, 14, 15, 24, 25, 28, 30. Mr. Butler should likewise re-peruse my copy of the "Resolutions of a General Meeting of Protestant Friends to the Circulation of the Scriptures among Roman Catholics," p. 26, &c.; whence he will learn, that the said notion entertained by them on this subject was wholly founded upon the declarations and conduct of "leading members of the Roman Catholic Church."

If the evidence contained in my "Correspondence" does not convince Mr. B. that English Protestants are in no greater error than his own Clergy, I would appeal to the uniform practice of Roman Catholics in this country with regard to the circulation of Bibles *without Notes*. I ask this learned gentleman, First, Whether any copy of the Old or New Testament in English was ever printed by Roman Catholics, either in the United Kingdom or elsewhere, *without Notes*? I am not acquainted with any such edition. Secondly, I ask him, Whether the *cheap* stereotype impression, formerly begun to be executed by Mr. Wilson, under the direction of the Catholic Board held at Lord Shrewsbury's, is not printed with a considerable number of *Notes*? Dr. Milner, the renowned anti-veto Bishop, has already criticised those *Notes*, as being too lenient and moderate to serve the good old cause of the Romish Church: but, I shall have occasion hereafter to give a curious history of this stereotype impression, if it should ever see the light! In the next place, I ask Mr. Butler if he does not know, that the great point for which Protestants have recently contended with his orthodox friends, the Bible Committee at the Earl of Shrewsbury's, was the printing of a Roman Catholic version of the New Testament *without Notes*; and that the Committee not only refused to unite with us in such a project, but printed one (*i. e.* began at least to do so) *with Notes*, as being more consonant to the practice of their Church?

Now, Mr. Urban, if all this do not shew something like a very strong attachment to their Annotations, shall fail to produce conviction: but as it concerns my own opinion, I b  
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lieve that Roman Catholic Bishops are empowered (or not prohibited) by the rules of the *Index Expurgatorius*, if they chuse, to authorise the Bible in a vulgar tongue, either with Notes or without; and I certainly do know that in France, several good men (branded as Heretics and Jansenists) printed translations from the Hebrew and Greek *without Notes*, to the great annoyance of their more orthodox adversaries. The same was done, surreptitiously, in Germany, Flanders, Spain, and Italy; but, to counteract these unsafe publications, a few Bishops sanctioned other versions, made from the Latin Vulgate, either with brief Notes, or having only some of the Church prayers, &c. annexed to the volume. If I were to develop the history of many such popular translations into the modern tongues, Mr. Butler would have no great reason to commend his Church, either for her pure love to the Bible, or for her generosity in allowing its free use. No, Sir, I could shew, that some translators have been terrified and expatriated, others imprisoned and calumniated; some have had their versions burned, and others their bodies, with circumstances of diabolical malignity against the Scriptures! It is painful to take a retrospect of these horrible transactions; and I would not now allude to them, if attempts had not been openly made of late to gloss over such enormities, and even to draw out a case quite of an opposite nature. The truth is, and Romish priests fully admit this fact, that wherever the common people have had Bibles to read freely, without the perverse Notes of Churchmen, Popery has suffered loss; and in proportion as the sacred text has been permitted to interpret itself, the Canons and Decretals of Rome have always sunk in estimation.

Let any honest and simple-hearted Roman Catholic bring the new creed of Pope Pius to the side of his unvarnished Bible; and by the light of the one, he will soon see the defects or redundancies of the other. We, therefore, cannot expect a thorough-bred priest to set his people on reading the Bible *without Annotations*; and, if you shew me an instance to the contrary, I will shew you a priest whom the Pope has designated as a double-minded and sus-

picious character, if not an incorrigible heretic. Should Mr. Butler refer me to the Continent, and especially to France, I shall refer him to countries and times wherein the pastors were under the controul of an "Holy Tribunal," called the "Inquisition," and where the Pontiff had the civil power in check by means of his emissaries: perhaps too, I might refer him, even in France, to the struggles made by the Sorbonne and the busy Jesuits, to wrest the naked Scriptures from the Laity.

The use or disuse of the Bible is considered by Roman Catholics to be a matter of *discipline*: and all exterior forms, ceremonies, and customs, they tell us, may alter; so that what was lawful yesterday, may be unlawful and inexpedient to-morrow! Again, the Church discipline is not alike in all places, nor in the same place at all times; and therefore, Mr. Butler may possibly make out a case, in some country and at a certain period, which will help him to establish a particular proposition against the views or allegations of Protestants. Even in matters of *faith*, a dissimilarity may be now and then traced among the professors of the Roman Church: for, as Dr. Geddes says, "at certain times, and in certain places, a proposition may be called heretical or nearly heretical, which at other times, or in other places, may be perfectly orthodox:" p. 8. Letter to the Bishop of Centuria. Possibly Mr. Butler and his friends "the Protesting Catholic Dissenters," think themselves out of the grasp of their Holy Father's inquisitors; else they might, before now, have been Bellarminites, Parsonites, Knottites, or staunch Milnerians. In such a dilemma, it becomes difficult to decide what is lawful and what unlawful in the Church of Rome, with respect to using the Scriptures *without Notes*. During the reign of our eighth Henry, Pope Leo and Cardinal Wolsey caused "a SCANDALOUS ERROR" of the Lutherans to be publicly condemned and preached against in England; viz. "That it is contrary to the will of God to burn Hereticks:" yet, Sir, I am sure that Mr. Butler, and many of his intimate friends at the Board of English Catholics, will not now defend the fiery principle held by his Church

Church in Henry's time; but would rather be deemed false brethren and unorthodox, by Bishop Milner's party.

But, if this ardent principle were jocularized in a note of the Doway Bible, and that book put into the hands of any submissive son of the Church; would he not say (in the language of the aimable Fenelon), "Nothing besides the sense of the Church is to be received"? Or, might he not say, (in the language of the Catechism of Treul) "the words of the pastors of the Church are to be received as the Word of God"? For "pastors are the living Scriptures," as the Abp. of Cambray declares; and "assisting at the holy sacrifice of the Mass and hearing the public instructions," is called "hearing or reading the Scriptures," in the English Missal of 1768.

Even Mr. Butler himself tells us, *Horæ Bibl.* § xxiv. that "every Roman Catholic receives the Scripture from the Church, under her authority, and with her interpretation." Again he says, "I admit most unequivocally, that it is the acknowledged right of our Church and her pastors to direct when, where, and what notes should accompany the Bible." Consequently, Sir, any of all the ecclesiastical traditions, any of the Canons and Decrees of General Councils, any of the dogmatical notions broached from the head of that indescribable thing, THE CHURCH, may be swallowed by the multitude in a *Note to the Bible!!!* Upon the whole, then, it scarcely is important to determine, whether or not the Roman Catholic Laity may in general read a Bible *without Notes*; because they are always required to put the construction on the sacred text which their prelates and pastors do: the sense of the Church governs all in all; and the verbal tuition of the priests during confession will alone guide the lower orders of the Laity. Of course the text can never be revered as of more value than the mouth or pen of the interpreter; and the lips of the Clergy are supposed to distil religious knowledge enough for the people. By their distinction of *Lex Scripta & non Scripta*, the legible Scriptures and the audible, poor Laymen are taught to distrust their own eyes, and to see through the visual organ of their di-

rectors; by which ingenious contrivance, an extinguisher is put effectually over the intellect of all who are willing to be enslaved and blinded. But, *SI POPULUS DECIPI VULT, DECIPIATUR.*

This section of Mr. Butler's first letter is replete with matter for observation; but, I must end this Address, at present, with the hope that you will allow me next month to make some additional remarks on the same subject. W. B. L.

#### ARCHITECTURAL INNOVATION.

No. CLXXXVI.

*Progress of Architecture in ENGLAND in the Reign of ANNE.*

(Continued from p. 135.)

A STATUE of this Royal Female, daughter of James II. of excellent sculpture, is still in being in the area of a series of buildings at Westminster, denominated from this circumstance, Queen-square. The style of the houses evince the early part of her reign, that is, in the faint vestiges of the Wrenian school being yet in practice. The approaches to the square are, from the Park, North, and from Queen-street, South, a street, no doubt, coeval with the square as it bears every architectural character consonant with it.

Queen's-street; presents two classes of houses. 1st Class. Plan; passage, stairs, and room two deep. Elevation; three stories and dormers; in parlour, first and second stories, between each story, plain strings, and general plain block cornice. Doorway, plain architrave with cornice, such having a very deep hollow. Windows shew projecting key-stones; dormer windows pedimented. Interior; plain baluster stairs, plain mantle and jambs, chimney-piece (first departure from the Wrenian architrave chimney-piece); few mouldings to general cornice, and not any to the wainscot panneling. 2d Class. Plan; stairs, central, rooms two deep right and left. Elevation; similar to the foregoing, but of increased dimensions: taking one of the door-ways, it has an architrave, Doric pilasters pannelled, and a large cornice of many mouldings. The key-stones to the windows have heads in a variety of fanciful appearances; fools with cap and asses ears; heads bound with ivy, both male and female; others have caps

caps with horns; many ludicrously shew their tongues; there are also, on the heads, caps and feathers; some are entirely composed of shells and sea-weeds; and not a few exhibit the features made out with foliage, &c. Interiors. Arched heads on pilasters leading to stairs; balusters to them more complex. Chimney-pieces, plain mantle and jambs, either with a plain or enriched surrounding moulding, kneeded or otherwise. General cornice; an accumulation of mouldings, wainscot panneling partakes of the like additions. It is as well to remark, that while the mouldings to the pannels in general give a new idea by a receding distribution of them, those pannels over chimney-piece retain their old protruding direction; one instance in particular has within its lines a looking-glass, gilded, with scrolls and foliage, since called a chimney-glass.

Queen's-square. It will be necessary first to notice the Statue of Anne (neglect and wanton mutilations daily preparing it, like the neighbouring externals of Henry's Chapel, for hearth-stone venders and consumers): the attitude is certainly majestic; a swell-fronted pedestal, with side grounds and profile scrolls, much foliated, support the statue. Her hair is full in curls flowing down her shoulders; on her head a small crown; neck bare, rich collar of the Order of the Garter, stays braided with clusters of jewels; half sleeves festooned, lower part of the arms bare, holding the globe and sceptre, (sceptre lately destroyed); outer robe with ermine, brought forward in drapey; cordons depending from the waist; an excessive rich brocaded petticoat. The statue, until of late, occupied a conspicuous situation on the East side of the square, but now we find it huddled up in a corner, as who should say—"we have heard enough of the marvels of your domination, and as your memorial becomes lost to common observance, so let the historicals thereunto attached, die and be forgotten!" The houses making out a third class are still of the same fashion as those preceding, but possess a superior consequence by the enlarged degree of their elevations, though not so much in point of decoration, except the door-ways, such presenting a very

rich and singular form. Plan; hall with grand staircase, back ditto. Front one room, and two ditto in back front. Elevation; four stories and dormers, plain strings. Door-way, plain architrave, Doric pilasters on each side compartmented, in which are elaborate scroll ornaments; these pilasters support a projecting canopy in an architrave, frieze, and cornice; from the architrave depends two arches with corbells: this canopy is profusely embellished in all its parts, with heads, foliage and flowers; the mouldings full of enrichments. The canopy in profile gives one corresponding arch. Key-stones to the windows carry on the series of heads as before; plain general block cornice as before; also pedimented dormers. Interior: hall; arched head on pilasters as the pass to the back rooms, &c. scroll foliage brackets to stairs, supporting the balusters, with an accumulation of small lines, in twisted columns, vase necks, &c. In entablature to landing of principal floor, much foliage. John Carter has laid before us a drawing made by him some years ago, from a large and fine original picture of Rubens, of the triumph of Sileus (figures as large as life); it then occupied one side of the stair-case to the last house West, on the North side of the square. This picture is not at present in the same situation. Description; an ass whereon the drunken companion of Bacchus is riding, has fallen down, the unwieldy rider is likewise falling; but a Bacchante is supporting him in her arms, two Bacchantes and a boy ditto are hoisting up the braying associate, ridiculously enough. In the distance two dancing Bacchantes, one with a thyrsus and the other with a tambourine: a Bacchant is seen climbing a tree. In the extreme distance is Bacchus in procession, as preceding his inebriated votary.

Upon a comparison of the old fitting-up of the rooms to the several houses (some of them having been much modernized) it is to be concluded, that great ornamental detail was never manifested; the chimney-pieces, a plain mantle and jambs, enriched mouldings round them, obtruding ditto to pannels over them, and receding ditto to the wainscotting; plain cornice, &c. In fact, a similar appearance to what is observed

ed in the leading classes as above. Reverting to the external lines of all the houses in the street and square, the long narrow window is in use to each story: no direct tendency towards an area (areas common now, as introduced of late to most of the elevations); a mere half-light to the basements constitute such convenience, nor is there any satisfactory precedent that the door-ways partook of ash lights (such however have of late in many instances been set up); the decoration of window sills of three mouldings, general in the square, (some of them modernized to the plain fascia sill, and dripping eaves. Materials, walls, brick; strings and key ornaments, stone; door-ways, window frames, and general cornice, wood.

"The Bluecoat School, built in the year 1709." Westminster. This inscription is on the North front of the school, which it is understood was founded by a Mr. Green, Brewer, Finslico; this is confirmed by many parts of the buildings to that extensive establishment being formed in a similar style of workmanship.

This School for educating the children of honest labouring men, calculated for 50, is, though small in dimensions, of a design the most pure and elegant in all its architectural detail, and, with its accompaniments of offices, gardens, &c. still confined to narrow limits, laid out with a degree of taste, at once pleasing and satisfactory.

General Plan. School-room; East, play-ground; North, entrance-court; South, garden; West, second entrance-court, such being the immediate communication to the offices on this side of the school, namely, master's house and garden; a secondary school for girls, their matron's apartments and garden; kitchen, wash-houses, out-yards, &c. The whole site is enclosed within an external wall of 143 feet by 88 feet. Great pains and study appear to have been bestowed in arranging each accommodation as judged expedient and necessary. The whole mass may be termed a scholastic cabinet, where every thing is found in miniature, common to seminaries of larger growth, either at Oxford or Cambridge.

Plan of School-room. An oblong 45 feet by 33 feet. Entrance front, North, flight of steps to door-way,

within it a Corinthian saloon, giving a second flight of steps ascending to the room, thus raising it above the level of the ground and procuring thereby a basement story or cellar. Three windows on each side, centre one West, a half-door-way ascended to by a flight of steps; in the piers niches: at the upper, or South end, chimney-piece, two windows, and two niches: here the master sits in a balustrade allotment; on each side the room inferior allotments for the boys, of the like fitting up.

Elevations. North, or entrance-front. Stone piers pannelled, and sided with scrolls, to the entrance-court. The elevation in three divisions, centre and sides; in centre, flight of steps, Doric pilaster and grounds rusticated on each side-door-way; entablature with triglyphs; above door-way a pedestal with breaks and compartment inclosing the inscription, as noticed, supporting a niche and piers; in centre of the arch of niche, a human head. Within the nich, statue of a bluecoat boy in the costume of the day, holding a book. Still higher, and by way of finish to the upright, a compartment for a clock, sided by profile and inverted scrolls, and an open sweeping cornice, wherein was a busto, perhaps that of the founder, now destroyed. Side divisions, windows in one tier, compartments above and below them, and at the angles of the front, Doric pilasters without bases, an appropriate entablature: a parapet ensues. About this time we may date the bringing in of parapets, since handed down with every variety to this day.

South Front. Similar great parts, subdivided centrally into a double Doric pilaster frontispiece on a pedestal course, enclosing a niche with a painting of a scholar; above, three compartments, centre ditto has a painting of a shield with three stags. Angles of the centre division rusticated: side divisions have windows, compartments, and angle Doric pilasters in continuation with North front: termination of elevation, similar also, excepting that the circular pediment is not opened; an octangular chimney on it, in relative form to the whole exterior.

West side. Similar great parts; subdivided centrally into a double Doric

Doric pilaster frontispiece on pedestals, to which a flight of steps; between pilasters, half door-way; above the entablature, compartments and pedestals, scrolls, &c. Side divisions, windows in one story, compartments, angle Doric pillars and parapet in continuation.

East side. Similar great parts, but simplified into one story of windows, compartments, angle Doric pilasters, and parapet in continuation.

To the windows and upper compartments key-stones, and sills of three mouldings. There is no appearance of a roof; such, we were informed, was taken down some time back: suppose now a lead flat. On the angles over the several pilasters were vase necks and balls (destroyed).

Materials; general walls, pilasters, rustics, entablatures, pannels, &c.

red bricks, of most delicate execution: smaller dressings, as bases, sills, strings, keystones, cappings, circular cornices, scrolls, &c. stone. Door-way, North, wood.

Work to the offices in their pier entrances, garden walls, with pilaster breaks, pedestals, arched door-passes, windows, compartments, strings, cornices, &c. correspondent to the school-room, but simplified in the detail, although the same careful and diligent hand is visible in every particular. At the termination of the garden, West, a saloon garden seat, with double Doric pilasters, entablature, and pedestal course above, enclosing an arched entrance to a semi-recess coved, with baluster seats, &c. Thus every accommodation was prepared with equal attention and skill.

AN ARCHITECT.

## LITERARY INTELLIGENCE.

### *Works nearly ready for Publication:*

A Brief Survey of Holy Island, the Farn Islands, and the Adjacent Coast of Northumberland, illustrated by Engravings. By Mr. JOHN GREIG.

An Essay on Dew, and several Appearances connected with it. By W. CHARLES WELLS, M. D. F. R. S. 8vo.

The Second Volume of the History of the English Church and Sects, including an Account of the Sect who have adopted the delusions of JOANNA SOUTHCOTT. By the Rev. J. GRANT.

*Theo-mania; or Historical Anecdotes of Religious Insanity and Delusion, from the earliest ages of the Christian Church to the pretended Mission of JOANNA SOUTHCOTT; including an impartial Memoir of the Life, Character, and Writings of that extraordinary Woman.* By the Rev. Mr. NIGHTINGALE, Author of "The Portraiture of Methodism."

Alexis and Katharine, a Russian Poem, translated from the Original MS. of the Author, who fell in the Battle before Dresden. With Geographical Notes.

### *Preparing for Publication:*

A new edition of the *Life of King Robert Bruce*, by John Barbour, Archdeacon of Aberdeen; and of the *Acts and Deeds of Sir William Wallace*, by Henry the Minstrel; from the MS. of both in the Advocates Library; with Biographical Sketches, Notes, and a Glossary; by Dr. JAMIESON.

A Memoir of the Expedition employed in the Conquest of Java, with a Survey of the Islands forming the Oriental Archipelago; with maps and views.

Some Account of the Life, with original Letters, of the Rev. T. ROBINSON, late of Leicester. By Rev. T. VAGHAN.

An enlarged Correspondence between Protestants and Roman Catholics, on the Translation, Dispersion, and Free Use of the Scriptures: including Letters from the Earl of Shrewsbury, Lord Clifford, Right Rev. Bishops Poynter and Milner, Rev. Peter Gandolphy, Ant. Rich. Blake, and Charles Butler, Esq. With Select Notes from the Rheims Testament and Doway Bible, shewing the Genuine Principles and Policy of the Church of Rome in the Nineteenth Century. By WILLIAM BLAIR, Esq.

An Anatomical and Physiological Examination of the Brain, as indicative of the Faculties of the Mind. By Dr. SPURZHEIM.

The Principles and Practice of the Court of Chancery, in two large octavo volumes. By Mr. MADDOCK, Barrister.

The Second Volume of "Studies in History," which will contain the "History of Rome, from its earliest Records to the Death of Constantine, in a Series of Essays, accompanied with Moral and Religious Reflections, references to original Authorities, and Historical Questions, which are so constructed as to include the substance of each Essay. By the Rev. T. MORELL, of St. Neot's.

The Descent of Liberty; a Mask, in allusion to the close of the War. By Mr. LEIGH HUNT.

Post Roads in France, with the various Routes to the principal Towns and Cities in Europe; being a Translation of the *Etat des Postes*.

REVIEW

## REVIEW OF NEW PUBLICATIONS.

24. BIBLIOTHECA SPENCERIANA; or, a Descriptive Catalogue of the Books printed in the Fifteenth Century, and of many valuable First Editions, in the Library of George John Earl Spencer, K. G. &c. By the Reverend Thomas Frognall Dibdin. Three Volumes, very large octavo.

IT is a circumstance of proud exultation to this Country, that in the person of one illustrious Peer are united taste, wealth, hereditary honour, and, above all, old English probity and liberality. That such a Nobleman, with skill and discernment to appreciate their value, and generosity to give for them a liberal remuneration, should possess the most choice collection of early printed Books that has hitherto fallen to the lot of any individual, is, we repeat, an honour to that Country of which Earl Spencer is himself so bright an ornament. Of the abilities of the intelligent and indefatigable Compiler of the three beautiful Volumes now before us, the Publick have already had abundant demonstration: of his present labours, we shall not give any opinion till our Readers have perused his judicious Introductory Preface:

"The Library, of which a very important portion is described in the following pages, has long maintained a distinguished reputation throughout Europe. It has been entirely formed by the present Noble Owner within a space of time not exceeding 24 years; and the foundation of that department of it, which these volumes describe, may be said to have been laid by the purchase of the Collection of the late Count Rzewizky. But, since the acquisition of that Collection, many rare and valuable impressions of Classical Authors have been obtained; and many copies, once the property of the Count, have been exchanged for others of which the condition was more desirable.

"The greater portion of his Lordship's Library is deposited at Althorp\*; in a suite of apartments which contain not fewer than 45,000 volumes. The choice, condition, and splendour of the entire Collection, are probably unrivalled. The Publick will, therefore, expect

\* "Althorp Park, Northamptonshire; the residence of Earl Spencer's Ancestors for the last three centuries."

GENT. MAG. September, 1814.

that an attempt to make them acquainted with some of the *Principal Treasures* of such a Collection, should be particular and exact. Such, indeed, are the objects of the present Work; which is exclusively confined to an account of *Books printed in the Fifteenth Century*, and to some of the more important *First Editions in the Sixteenth Century*.

"Such a work, if executed with copiousness and precision, cannot fail to be interesting to the Bibliographer, to the Scholar, and to the Lover of Ancient Literature and the Fine Arts. I have, therefore, endeavoured to give a full and faithful description of each edition, according to its critical or bibliographical importance; and have not only consulted the principal Writers who have described it, but have attempted to correct their errors, to reconcile their differences, and to supply their deficiencies, when necessary and practicable: and occasionally to illustrate these descriptions by means of *Fac-similes*\* and *Embellishments*, so as to impress the volumes, thus described, more strongly upon the memory of the Reader.—In these three departments, it is presumed that the present Work is more splendid and complete than any similar one with which the Publick are acquainted.

"To escape errors, or avoid omissions, in a publication of this nature, is, perhaps, impossible; but every care has been taken to prevent the occurrence of either. Each volume described has been twice examined; first, during the composition of the MS. and, the second time on comparing it with the proof-sheets. Every authority also (some thousands in number) has, in like manner, undergone a double examination.

"The Collector of rare and valuable Books printed in the XVth Century must be aware of the importance of having such books carefully collated. No pains, therefore, have been spared in

\* "It may be necessary to apprise the Reader that the *Fac-similes* sometimes vary in their appearances, arising from the same causes which occasion a difference in the originals themselves; namely, an unavoidable inequality in the power, or care, employed during the operation of the press.—The whole of the *Fac-similes* in the first volume, and the greater number of those in the second volume, were executed by the Author; who is, therefore, exclusively responsible for their fidelity."

ascertaining

ascertaining the number of the leaves, and the order of the signatures. The latter attempt has never before, to my knowledge, been accomplished in regard to foreign publications. But, notwithstanding every effort to be accurate, I am far from supposing that the work is faultless in these particulars. It may, however, boast of a comparatively near approach to accuracy.

"In respect to the description of the condition of each copy, it may be safely affirmed, that such description is equally honest and particular. A Collection of Books, so splendid and uncommon as is the present, will not easily have its lustre dimmed by the unavoidable introduction of a few indifferent copies. In regard to those Editions where the names of printers, the places, and the dates are omitted, all that can be reasonably expected is, to state probable conjectures.

"The *Study of Bibliography* in this country is, perhaps, in its infancy; but it is daily acquiring strength and extension. However deficient have been my former efforts to give it interest, I presume to hope that these Volumes may make atonement for past errors; as they frequently contain descriptions of Works never before described, and enlarged and corrected accounts of many which have been but superficially or erroneously noticed.

"Of a Library, justly considered by one of the most celebrated of modern Bibliographers, to be the *richest private collection in Europe*\*, it was proper that the Catalogue of so material a portion as is contained in these Volumes should be equally splendid and accurate. If I have failed in the attempt to render it justice, it has not been from a deficiency of zeal in the cause of Bibliography; since one third of my life has been devoted to this congenial, and, I will add, useful, although laborious pursuit. In the present instance, the *Noble Owner* of the Collection has uniformly aided me by an examination of my MS.; by suggesting many improvements, and by supplying many important corrections. The freest access to his Library, and the most liberal use of the Volumes described, have been always granted. The failures, therefore, are entirely my own.

"I have other obligations to acknowledge. The *Manuscript Memoranda* of the late Count REVICZKY, and those of

the late Bishop of ELY (the former supplied by Earl Spencer, and the latter by the late learned Author of them,) have been occasionally of material service to me. The observations of the Count, although less luminous and concise than those of the Bishop, are more extensive; and were intended by their Author to form the chief materials of a new edition of the Catalogue of his own Library.

"But I should be wanting in a due regard to the memory of a distinguished character, if I omitted this opportunity of paying a feeble tribute of respect to that of the late Dr. THOMAS DAMPIER, Bishop of Ely: a Prelate not less beloved for his frank and affectionate disposition, than respected for his classical and philological attainments. In bibliographical knowledge he had few superiors: his discernment being quick and accurate; and his conclusions correct and instructive. His Lordship lived to examine only a few of the printed sheets of the present Work; offering his friendly aid to superintend the whole of the remainder. What, therefore, has been lost to me in this respect, by his decease, can be easily conceived; but the remembrance of his good opinion, and of his encouragement to proceed as I had begun, has constantly served to cheer me in the progress of my labours.

"My acknowledgments are also due to the ingenious Artists\* who have so effectually contributed towards the splendour of this publication; and still more to the celebrated Printer in whose Office it has been executed. Those who are able to appreciate the care and skill requisite to render volumes of this nature beautiful and accurate, will readily admit that the present are executed in a manner worthy of the high reputation of the *Shakspeare Press*."

After a minute examination of these instructive and uncommonly elegant Volumes, we are at a loss which most to admire—the extent and magnificence of the Collection—the taste and erudition of the Editor—or the fidelity and beauty which are so conspicuous in the various *fac-similes*, and indeed in every other department of the Typography.

This important Work is divided under the following heads or departments:

1. **BLOCK-BOOKS:** comprehending Works executed in the Infancy of Printing, namely, the *Ars Memorandi, Sancti Johannis Apocalypsis, Ars Moriendi, Historia Veteris et Novi Testamenti, seu Biblia Pauperum,*

\* "Bibliothèque probablement la plus belle et la plus riche de toutes celles que possède actuellement aucun particulier. RENOUARD, *Annales de l'Imprimerie des Aides*, vol. III. p. 8."

\* "Mary, Ebenezer, and John Byfield." *Quindecim*

*Quindecim Signa Extremi Judicii*  
*Dies Præcedentia, Eundemkrist* [*Anti-*  
*Christi*], *Historia seu Providentia Vir-*  
*ginis Mariæ, Litteræ Indulgentiarum*  
*Nicolai V. Pont. Max.*

From each of these ancient volumes very curious fac-similes are given; and with the account of the Apocalypse is an impression, in bistre, from an ORIGINAL BLOCK with which an entire page was formerly printed. — This block is in the collection of his Lordship, and was given to him by the late Mr. Astle. The account of the *Letters of Indulgence* contains some interesting details, as well as an engraving from the original Papal Seal appended to one of the Letters, and a specimen of the Type.

This first department concludes thus :

“ In the preceding pages the Reader has been presented with an account of some of the earliest attempts at *Wooden Block Printing*. He has also witnessed, in the same pages, specimens of cuts, of a various nature, which cannot fail to interest every lover of the history of *antient Design and Engraving*. These cuts were, in all probability, executed before the first authenticated efforts of the pencil of Masaccio, or of the gravers of Finiguerra\*, Schoen, Meckeln, and Wohlgemuth; and have escaped the critical attention of most writers upon the art of engraving, and especially of our own writers. As connected with the *History of Printing*, these wooden block productions have justly been considered of inestimable value in the cabinets of the curious. They were probably the first rude efforts which suggested to the inquisitive minds of *Oster, Gutenberg, and Faust*, those ideas of typographical improvement which might unite beauty with facility of execution. In the volumes produced by the two last-mentioned artists, sufficient evidence has been given of the great superiority of their works over those of their predecessors. Still, to the *Typographical Antiquary and tasteful Collector*, the possession of such specimens, as have just been described, must become a desideratum in proportion to the daily increasing difficulties of obtaining them; and to the

pleasure derived from contemplating the first rude outlines of an art, which so quickly attained to nearly all the perfection of which it was capable.”

The second head is *THEOLOGY*; containing descriptions of the *Mentz Bible* of 1455; of the *Bamberg Bible* of 1460; of the *Mentz Bible* of 1462; of the *Roman Bible* of 1471; of the *Mentz Bible* of 1472; the *Venetian, Nuremberg, and Piacenza Bibles* of 1475; the *Parisian Bible* of the supposed date of 1475; the *Venetian Bibles* of 1476, by Jenson and Hailbron; the *Naples Bible* of 1476, by MORAVUS (UPON VELLUM), and several other early Latin Bibles, *without dates or names of Printers*. We have next an account of the earliest printed *German Bibles*, concluding with the first impression of that of Luther.

Next succeeds an account of the *first Italian Bible*, of the date of 1471. Descriptions of the *first Impression of the Dutch Bible*, of the *Complutension Polyglot*, of the *first Greek Bible* of 1518, of the *first English Bible* of 1535; of the *first Protestant Bible published in France*, of the date of 1535, of the famous *Polish Bible* of 1563, published under the patronage of Prince Radziwil, and of the *first Slavonian Bible* of the date 1581, immediately follow. In almost every article a fac-simile is given, together with an account more full and particular than has yet appeared in any French or English bibliographical work.

The following extract is selected as an interesting summary respecting the Polish Bible :

“ The preceding is probably as minute a description of this extraordinary volume as has yet been presented to the publick; although Ringeltaube, in his *Gründliche Nachricht von Polnischen Bibeln*, Dantz. 1744, 8vo, may furnish the curious with more extended and useful details. Clement, in the IVth volume of his *Bibliothèque Curieuse*, p. 190—2, has availed himself of the aid of Ringeltaube; from whom we learn that

\* “ The name of Zani has been mentioned as connected with that of Finiguerra. One of the most elegant and interesting works, upon the subject of antient engraving, is that by Zani, entitled “ *Materiali per servire Alla Storia dell’ Origine e de’ Progressi dell’ Incisione in Rame e in Legrio*,” &c. Parma, 1802, 8vo. It is adorned with a beautiful copper-plate, being a fac-simile of an engraving from a *Par*, executed by Maso Finiguerra between 1450 and 1460. The manner in which Zani describes his discovery of this treasure, shews at once his enthusiasm and good fortune.”

Prince Radziwil was the liberal patron of this publication; that he procured a printer of the name of Woiewodky, to come from Cracow to Pinczow, a small adjoining town, where nearly twenty learned men (whose names are enumerated by Ringeltaube) laboured for six years at the present translation. During the whole time they were generously maintained by Radziwil; who, moreover, defrayed the expences of the publication, which amounted to 3000 ducats.

"Although the Polish Prince was at the head of the then sect of Socinians, yet as their separation from the Reformed Church did not take place till 1565, the present version is equally claimed by the Reformists; and the preceding extracts sufficiently attest its being a copy of the Vulgate text. Melchior Adam, in his *Lives of the German Lawyers*, gives us some account of this version; copies of which (he says) were bought and burnt *malitid adversariorum*, 'c'est là (observes Clement) le meilleur moyen de pousser un livre à la dernière rareté.' Janozki, more than 60 years ago, pronounced a copy of it to be worth a hundred crowns. Schelborn, Freytag, Vogt, and Bauër are only transcripts of the preceding authorities. De Bure speaks of the most perfect known copy of it, in the Emperor's library at Vienna; with which, in fact, the present perfect copy has been collated. He is unjust in dispraising the type and wood-cuts; as the bad quality of the paper only produces the rude aspect of the pages: *Bibl. Instruct.* vol. I. No. 79. Peignot is laconic, but interesting: *Dict. des Livres condamnés, supprimés, ou censurés*; vol. ii. p. 67. He notices a copy in the public library at Stuttgard. Another is in the Duke of Brunswick's

library. The Bishop of Ely had one nearly perfect. The noble owner of the present copy was obliged to give 100 guineas for two imperfect copies, to render his own complete."

The department of Theology continues with the following: *Detached Parts of the Bible*, comprehending the famous Bamberg book of 1462, being an abridgment of the *Historie of Joseph, Daniel, Judith, and Esther*, with wood cut fac-similes, of which work there is only one other copy (in the Royal Library of France) known to exist: *Biblia Pauperum*, in German, also printed by Pfister, at Bamberg, with fac-similes, and a *Biblia Pauperum*, in Latin, executed by the same printer at the same place and the first Edition of the *Greek Testament* of 1516: with a fac-simile of the device of Froben, the printer.

Descriptions (some of them exceedingly full and particular) of early printed *Psalters* follow: namely, of the Mentz *Psalters* of 1457, 1458, and 1490: with a rich and interesting fac-simile of the first verse in the first *Psalter* of 1457. The *Greek Psalters* of 1481 and 1486 succeed; with a fac-simile of each: Next, the *Aldine Greek Psalter* without date; and a *Saxon Psalter* printed upon VELLUM. An account of *Missals* and *Breviaries* ensues; including very copious particulars (with fac-similes) of the famous *Mozarabic Missal* and *Breviary*, of the dates of 1500 and 1502.

"When the Reader is informed that this Work was considered 'the rarest book in the whole Harleian Collection,'

\* "Perhaps a thorough knowledge of the bibliographical history of this interesting Volume cannot be acquired without a perusal, as well of the above authorities, as of H. Strobandus's '*Hist. Typog. Thorunensis*;' or the '*Vita et Obitus Henrici Strobandi*;' which seems to have supplied Melchior Adam with his principal materials. The testimony of Stanislaus Lubieniecus, as adduced by Lackman in his '*Selecta Quædam Capita Annalium Typographicorum*, 1740,' 4to, p. 67, is animated and interesting. The works of this latter author, who died in 1633, and in the 74th year of his age, are briefly noticed by Sandius in his '*Bibliotheca Anti-Trinitariorum*, 1624,' 8vo, p. 89. It may be worth adding that Sandius's superficial account of the history of early printing in Poland, forms the text of Lackman's *Treatise* upon the same; but the latter has enriched the original with notes, which are at least ten times more copious than the text. The presses that were worked by Rodeckius and Sternacius, contributed much to the aid of the diffusion of knowledge in Poland; of the latter, Lackman says, that 'his printing filled the world with a great multitude of books.' But it must not be forgotten that Rodeckius's Polish New Testament of 1577, was preceded by a similar version of the Bible, printed by Daniel de Leczyca in 1572; nine years after the above. Lackman, p. 97—104. It would appear that Sandius was ignorant of Radziwil's edition; the title of which is given by Lackman upon the authority of Kohl and Le Long, p. 68, note."

he will naturally expect both a particular account of the Volume itself, and of the circumstances which have contributed to its excessive rarity. As the latter involve in them some interesting historical details, it may be as well to notice them in a succinct point of view.—It is well known that the territories of modern Spain were, in the fifth and sixth centuries, completely subdued by the Goths; who instituted, according to their notions of the Christian religion, certain rites, which, when consolidated into one particular form, were called the Gothic Ritual—or, according to the modern term, *Missale Gothicum*. In the seventh century, St. Isidore, Archbishop of Seville, corrected this ritual\*; and, under this amended form, it was ordained, by the Council of Toledo, to be used in all Churches. The overthrow of the Goths, by the Moors and Arabs, succeeded in the four following centuries: but although many of the former preferred exile to the Moorish Government, yet, a great number of them, having a few Churches granted them for the free exercise of their worship, con-

tinued to be mingled and domesticated with their Conquerors; still using, but in a form probably somewhat corrupted, their Gothic Ritual of worship. In the eleventh century, Alphonsus the Sixth, having expelled the Moorish Arabs from Toledo, wished to substitute the Roman ritual, or the Missal, according to Papal Authority, upon the ruins of that of the Goths, or of the Mozarabic Missal. The heads of the Clergy, on the part of the latter, insisted upon the purity of their own ritual, founded on ancient usage; and sanctioned by the authority of their favourite, St. Isidore. A single personal combat was resolved upon to prove the superiority of the respective Missals; in which the champion of St. Isidore was victorious. King Alphonsus, continuing incredulous or dissatisfied, had recourse to a very different expedient. He ordered a fast to be proclaimed, and a fire to be lighted, when, after solemn prayers, the Mozarabic and Roman Missals were thrown into the flames; but the former only escaped combustion †. A miracle from Heaven now seemed to attest the superiority of the work under

\* “La Serna Santander has observed that Mabillon and Brun have committed an error in supposing St. Isidore to have been the author of the above Ritual. He only ‘purged and amended it,’ as Oldys properly observes. But the former refers to Pinius’s learned treatise ‘*de Liturgiâ Antiquâ Hispanicâ*,’ printed at the beginning of the VIth volume of the *Acta Bollandistorum*.”

† “It may not be unacceptable to present the Reader with an extract relating to this subject, from the life of Cardinal Ximenes by Alvaro Gomez: a work of extreme rarity in this country. It would appear, however, that Gomez sometimes uses the very words of Blasius Ortez, according to Beyer’s extract from this latter writer.—‘Cum per Mauros Arabesque vniuersa penè regio cæde incendiisque vastata, fuis, fugatisque Hispanorum copijs, in barbarorum ditionem venit. Cùm autem in publica clade, vrbs quoque ipsa regia in hostium potestatem, idque ea conditione venisset, vt oppidanis liceret Christiano ritu, moribusque in ea viuere: quauis pleraque ciuium multitudo spontaneum exilium Arabicæ prætulit seruituti, nonnulli tamen quibus patrij domesticique lares cariores libertate fuerunt, conditione accepta, sub Arabum et Maurorum imperio sacris suis retentis, in vrbe manserunt. Ergo eiusmodi homines quòd Arabibus permisti vauerunt, Mistarabes appellati sunt, et illorum ecclesiasticus ritus, officium Mistarabum. Quæ vox eùm temporis diuturnitate, tum barbarorum lingua est corrupta, et in Mozarabum degenerauit, qua nunc vulgus vtitur. Igitur ijs qui sic inter Arabes Toleti manserunt, rex ecclesie in quibus rem diuinam facerent a Mauris permisit sunt, duorum Marci, Lucæ, Sebastiani, Torquati, Eulaliæ, et Justæ numinibus dedicatæ; in quibus ritum illum Isidorianum, qui incoluim florentique civitate in templis omnibus canebatur, captiva etiam quadringentos ferme annos conseruauerunt, quod Toletanum officium appellabatur. At verò vrbe ipsa diuina tandem benignitate, Alfonsique regis Ferdinandi magni F. felicibus auspicijs recuperata, eùm de sacris in ea instaurandis restituendisque ageretur, rex Ricardi Massiliensis abbatis suasu, et Constantiæ reginæ vxoris assidua instigatione, ritum sacrorum à diuo Gregorio olim institutum Toletano prætulit, quauis populis elamantibus, vsum suorum sacrorum tot seculis inter medios barbaros conseruatum, per summam iniuriam aboleri. Quæ verò de singulari militum certamine, altero pro Gotthicis sacris, altero pro Gregorianis dimicantium, dèque pyra in medio sacro Toleti incensa dicuntur, in quam sacri vtriusque officij codices coniecti sunt, apud alios auctores qui de ea re scripserunt explicatius, et vberius, legi poterunt.’ *De rebus gestis à Francisco Ximeno, Cisnerio, Archiepiscopo Toletano, libri octo. Aluaro Gomezio Toletano auctore. Compluti, apud Andream de Angulo. Anno Domini 1569. fol. 41. rect.* A copy of this book is in the Althorp library.”

description

description; and the followers of the Gothic ritual were left in undisturbed possession of their ancient form of worship.—Things continued in an unsettled state till towards the close of the fifteenth century; when Cardinal Ximenes (*Vir verè magnus, et literis juvenalis natus*, as Cave has rightly observed) ‘conceived it to be a sad and shameful circumstance, that the sacred ceremonies of the Spaniards, instituted by celebrated men, and corroborated by the evidence of witnesses, should come into such disuse as to threaten to be extinct. He began to consider the matter seriously; and as he was particularly anxious of preserving ancient ceremonies, he undertook to establish the Mozarabic rites; and with the assistance of as many learned men as he could procure, he first began to consolidate all the books, written in Gothic characters, into the order of common writing; and to have a great number of copies of them executed with types, which were published at a considerable expense,’ &c. This latter is the language of Gomez, the earliest biographer of Cardinal Ximenes, in his work referred to in the note [p. 245.] It may be worth adding that the Cardinal built a magnificent Chapel, and appointed thirteen priests for the celebration of the Mozarabic service. He also deposited six or eight copies of the Missal within the Chapel, forbidding them ever to be taken from it.”

To this branch, succeed *Biblical Commentators* and the *Fathers*, alphabetically arranged, and comprehending descriptions of some of the rarest and most precious volumes connected with sacred writ; and with these the department of THEOLOGY concludes.

We now approach the Third Department, or the ANTIENT CLASSICS, which embrace the last 158 pages of the first volume, and the whole of the second volume. The Authors are arranged alphabetically, from *Æsop* to *Xenophon*; and among the more elaborate and interesting descriptions of editions, will be found those of *Æsop*, *Cicero*, *Horace*, *Juvenal*, *Livy*, *Martial*, *Ovid*, *Phalaris*, *Pliny Senior* and *Pliny Junior*, *Ptolemy*, *Quintilian*, *Sallust*, *Statius*, *Suetonius*, *Terence*, and *Virgil*. We subjoin, as brief specimens, the conclusion of the account of the *Editio Princeps* of *Horace*.

“The foregoing is a more complete bibliographical description of this uncommon book than any which, to my knowledge, has preceded it. It now remains to notice the probable printer,

and date of its execution. In regard to the Printer, Maittaire has taken considerable pains, in his *Annal. Typog. edit.* 1719, p. 72. to prove that it was executed by Anthony Zarusus, at Milan. The ‘character luculentus,’ with which he says it is printed, and which he thinks ‘deserving of praise,’ appears to warrant him in this conclusion. But the character or type is very far from being clear or beautiful, or deserving of praise; and if the same bibliographer had had the good fortune to compare these Roman types with those which have the express name of Zarusus subjoined (for example, the edition of the *Commentaries* of Acro and Porphyrio of 1474), he would have found a palpable difference between them, and that the latter had a juster title to the epithet of ‘luculentus.’ Maittaire has unquestionably erred in his inference concerning the printer of this edition. The opinion of Maittaire was subscribed to by Orlandi, in his *Orig. e Progress. della Stampa*, &c. p. 101; and was adopted with hesitation by Saxius, in his *Hist. Lit. Typ. Mediet.* p. DLIX. who says, ‘Cum editio ista careat omni nota loci, anni, et typographi, non ausus fuisset illum Mediolano adscribere, nisi animum mihi adjuccisset auctoritas Michaëlis Maittaire,’ &c. De Bure, who, as well as Saxius, never saw the edition, seems to lean to the opinion of Maittaire—but his account is jejune in the extreme. *Bibliogr. Instruct.* vol. III. p. 310—311. Gesner described it, somewhat particularly, in the preface to his *Horace* of 1759; but erred, as strangely as Maittaire, in supposing the types to have a resemblance to those of Jenson. They are as different from those of Jenson, as from those of Zarusus. The observations of Gesner will be found in the *Bibl. Reviczki.* p. 49. The Abbé Morelli, dissenting, apparently, from both opinions, observed that the types were like those of the *APERTHEGMS* of PLUTARCH, the LUCAN, and FLORUS, described at Nos. 1347, 2746, and 4676 of the *Bibl. Pinelli*; see vol. II. p. 324-5. Panzer has incorporated this remark, *Annal. Typog.* vol. IV. p. 143. No. 639, and Mitscherlich has left the point just where Morelli had found it. *Edit. Horat.* vol. I. p. LII. edit. 1800. Boni and Gamba observe that the edition seems to be like an anterior one of Philip de Lavagna, of the date of 1469—the four verses at the end, being in the style of Bonino Mombrizio, a poet, and corrector of Lavagna’s press. *Bibliothec. Portat.* vol. II. p. 94. There is no impression extant, from Lavagna’s press, of the date of 1469; and the types are absolutely different from those in the  
editions

edition of 1476, with the name of Lavagna subjoined, as the printer. The volume appears to me to have been executed at Venice, whoever may have been the printer. The  $\epsilon$ , and the semicolon, are very singular: the horizontal line of the former, upon which the upper or inflected part of the  $\epsilon$  rests, is elongated a good deal, comparatively, beyond their union. The upper part of the semicolon is like a note of interrogation placed sideways thus . Upon a close comparison, I have no doubt that the printer of the dateless edition of Florus, and of the present impression, was one and the same: the present being somewhat more heavily executed. The first efforts of the Venetian press, in the productions of John de Spira and Jenson, 1469, 1470, are of perfect beauty and skill, in comparison with the work here described\*. There are neither signatures, numerals, nor catch-words."

And the beginning of the account of *Editio Princeps* of *Macrobius*.

"There are few books more interesting to the scholar and bibliographer, than the earliest impressions, even of fragments, of popular works; and it is not a little provoking to find a volume, like the present, which contains the first printed texts of parts of Homer and Lucretius, described in a cold and superficial manner by the most esteemed bibliographers. Maittaire and Fossi must however be excepted: especially the latter. The former is brief but emphatic: 'Editio (says he) tum ob chartam, cum ob characteres optima et princeps. Lacunæ indicant figuras, et aliquot verba Græca, quæ locum implere debebant; characteres vero Græci, qui insunt, egregie signantur; nam non omnes desunt.' *App. Cod. Sec. XV. Impres.* col. 256. This observation is just; the Greek characters of Jenson, which are here more frequent than in the Aulus Gellius of 1472, make us regret that we have not an entire Greek volume from the

matchless press of that printer. Fossi is particular, although not copious; justly praising the beauty of the paper and the type. Like La Serna Santander, and Brunet, he concludes the impression to be very rare, on the authority of De Bure: *Bibl. Magliabech.* vol. ii. col. 113-4. The two former are the mere copyists of De Bure; who is sufficiently unsatisfactory, but who says that the edition is 'une des plus difficiles à trouver de la classe des premières impressions.' *Bibl. Instruc.* vol. iv. p. 194-6: *Dict. Bibliogr. Choisi*, vol. iii. p. 132. *Manuel du Libraire*, vol. ii. p. 82. Brunet is incorrect in his specification of the number of leaves; which are 166 (as Fossi observes), and not 116. Fabricius and Ernesti were ignorant of the existence of the impression; and even Sardini seems to depend upon preceding authorities: *Storia Critica di Nicolao Jenson Opera.* *Libr.* iii. p. 24-5. Harwood, Boni, and Gamba, are too superficial for reference: but Count Reviczky, in his MS memorandum, has bestowed a merited castigation upon the gross blunder committed by the Editors of the Bipont edition, in confidently affirming that the first impression of Macrobius was printed by Sweynheym and Pannartz in 1468, under the editorial care of the Bishop of Aleria!—"They contend (says the Count) that this point is settled beyond controversy\*—yet they are willing to admit that no such impression is to be found in the memorable supplicatory epistle of these printers!" It remains to give a comparatively full account of this interesting volume."

This Department also abounds with decorations, or fac-similes: see the embellishments belonging to the articles *Æsop*, *Aristotle*, *Boetius*, *Horace*, *Isocrates*, *Josephus*, *Orpheus*, *Ptolemy*, and *Terence*.

(We reluctantly, but unavoidably, defer the remainder of this truly interesting Article until our next Number.)

\* "The 'SERMONES HORATII' described by Maittaire, vol. I. 296, as being in Gothic character, and of the date of 1470, is probably a purely supposititious edition. De Bure knew nothing of it. It appears to be of this impression, that Mitscherlich judiciously remarks—'de hoc libro nihil sane liquet.' Another observation of Mitscherlich may be worth attention: 'Ex edd. Sæc. xv. paucae admodum, neque satis accurate a Viris doctis exploratae sunt; ut adeo, quænam ex iis principes habendæ sint, quæque ex aliis descriptæ sint, certo definire vix possit.'—*Edit. Horat.* vol. I. p. XLIII."

† "Count Reviczky thus mentions the probable cause of the error: 'Error videtur fluxisse ex prefatione Io. Andreae Aleriensis. Episc. &c. ad GELLIIUM ANNO 1468, ubi occasione hujus editionis inuitit se non Latinam tantum Gellii recognovisse set et Græcæ—in Aulo, MACROBIO, Apuleio,' &c. perquisivisse atque indagasse—ex quibus non sequitur eum omnes hos Scriptores revera edidisse, &c.'"

25. *Journal of a Voyage, in 1811 and 1812, to Madras and China; returning by the Cape of Good Hope and St. Helena; in the H. C. S. the Hope, Capt. James Pendergrass. By James Wathen. Illustrated with Twenty-four coloured Prints, from Drawings by the Author. Nichols, Son, and Bentley, and Black and Parry. 4to. pp. 242.*

OFTEN has our attention been forcibly attracted to the pleasing communications of this ingenious and worthy gentleman, who, by the efforts of his pencil and a penetrating and observing mind, has contrived to keep the Readers of our Miscellany upon the alert, eagerly expecting some new information from him respecting his native land. Little, however, did they imagine his active spirit would produce them pleasure from the Empire of China, and knowledge from the shores of the Indies. The Introduction informs us, that Mr. Wathen has passed that period of life when the spirit of adventure operates most powerfully on the human mind: he therefore supposes it incumbent on him to assign some motive for undertaking a voyage to India and China, in which danger may at least be allowed to overbalance the probable pleasure, and to which no pecuniary views could have stimulated him. We are well aware of his partiality for exploring scenes of Nature new to his observation; and he observes that England, Ireland, and Scotland, offer few grand features of Nature and Art which he has not visited frequently as a Pedestrian Tourist. The temporary Peace of 1802 appeared to open other sources of gratification; and he had proceeded as far as Calais on a Continental excursion, when the death of a near relative, by recalling him to England, probably saved him from a long captivity under the contemptible system of Buonaparte, whose malice extended alike to all ranks of society, provided they belonged to a country with which he was at enmity. Thus at a loss which way to gratify an insatiable but laudable curiosity, Captain Pendergrass, in the East India Company's service, proposed a Voyage with him to India and back again. Eager to increase his knowledge, Mr. Wathen accepted the offer; and, contrary to expectation, obtained the permission of the Company.

"The Author," he proceeds, "how ever, met with the most liberal and condescending attention from the Honourable Chairman, William Astell, esq. M. P. and the Court of Directors, who granted his petition in the handsomest manner;" and he is (very laudably) profuse in thanks accordingly, as it is the only instance of such permission being granted, with the exception of Lord Valentia.

He modestly terms his entertaining pages merely a vehicle for the introduction of the Plates, which, he assures the publick, contain faithful representations of the subjects he has selected. Disclaiming all pretensions to elegance of composition, he insists upon no other merit than the faithfulness of his details, pledging himself that nothing is introduced in the narrative which did not actually occur: "he is conscious," he adds, "that he has not, in a single instance, deviated from truth." He excuses the apparent paucity of his descriptions of temples, pagodas, &c. by declaring he was at a loss for terms to explain himself, as the architecture of those buildings differs so essentially from that common in Europe; he, therefore, refers to the Views, as most explanatory.

"Pulo-Penang, or Prince of Wales's Island, situated in the Bay of Bengal, is little known to the British publick. The Author hopes that the opportunities he enjoyed, and the facilities afforded him by Government during his short stay on that delightful spot, have enabled him to add something to the little already known in this Country of its scenery and of its present state. The ship also touched at Malacca, where, it will be observed, the Author did not find the native Malays so savage as they are almost universally represented by persons who have visited their coast. Macao and Canton have been often described by much abler pens than that guided by the Author; yet he trusts he has been enabled, by the liberal confidence placed in him by the Honourable Court of Directors, and its Agents at those celebrated Ports, to describe some traits of manners, and delineate some curious subjects, not before generally known in England, or published in accounts of Embassies and of former Voyages. He submits, however, the result of his undertaking to the candour and indulgence of the Publick, with that diffidence which becomes a person unused to write

for the press, and perfectly unbackneyed in the modes of courting public favour."

Those who are not acquainted with the internal economy of a large ship, will be much gratified with Mr. Wathen's account of the *Hope*, in which he performed his voyage, and of the various nautical incidents attending it. When they are informed that the live stock provided consisted of a cow, 50 sheep, 71 hogs, and upwards of 600 geese, ducks, and fowls, they will not be surprised to hear the Author was awakened on the first morning after sleeping on board with all the discordant sounds of a farm-yard.

The friend to religion and morality will be still more pleased to hear of the strict attention paid on-board to the duties of the former: "The main-deck (on Sundays, &c.) was converted into a commodious Chapel. On each side of the mainmast, seats were placed for the sailors and soldiers; a table stood in the centre; the officers, passengers, and cadets, had appropriate places; and Bibles and Prayer-books were distributed. An awning was thrown over the deck, and the sides were hung round with the ship's colours." The fore-castle bell announced the hour for assembling; silence took place; and the Captain, assisted by an officer, performed the service.

The new and extraordinary scene which Madras offers to an European is described in lively terms:

"Soon after the ships had anchored, a new and surprizing scene commenced. Boats, or craft, in form and mode of navigating very different from any I had ever before seen, covered the roadstead. The larger are called *Massula* boats, and are employed by the Government to attend all ships lying in the roads, as it would be very dangerous for ships' boats to attempt to land at this place, on account of the surf. The *Massula* boats brought persons called *Dubashes* on board. They were dressed in white muslin robes, and long trowsers; on their feet they wore red slippers, and their heads were covered with large turbans. These men are of the *Bannian* cast, and came to offer their services to the strangers on board, as interpreters, factors, to provide them with servants, palanquins, purchase necessaries, exchange money, and transact all domestic affairs. While they were on board they conversed with the officers with

great earnestness, soliciting, as I suppose, their recommendation to the passengers. One was introduced to me by one of my friends, and strongly recommended for his honesty, diligence, and expertness in dealing. His name was *Nullappy*. He was a genteel-looking, slender, middle-aged man; his features regular and handsome, though black; his eyes quick, and intelligent; his ears ornamented with large gold ear-rings. He wore a long muslin dress, and a large white turban. On his forehead was marked, in three colours, the *cast* to which he belonged. Such was *Nullappy*. On his introduction, he bent his body very low, and touched the deck with his forehead, and the back of his hand, three times. I engaged him during my residence at Madras, and always found him gentle, patient, attentive, punctual, and strictly honest. An inferior description of persons came also on board, called *Coolies*. These are *Hindoos* of the fourth or labouring class; and came to offer their services as porters, to take care of the luggage of private persons, and to carry it to its destination."

The fashionables of Madras have a custom of promenading to a certain distance in the environs, and passing round a monument erected to the memory of the *Marquis Cornwallis* on their way back to the city. Mr. Wathen observes, the road was covered with carriages of all descriptions; and he was particularly amused with seeing the Persian manner of riding, and the rich housings of the little horses. Less pleasing was another of his rambles, when, upon entering a grove of cocoa-trees, his olfactory nerves were saluted with the horrible fumes from a funeral pile then consuming three bodies after the *Hindû* custom.

The state observed at Church on Sundays, where the Governor proceeded accompanied by a band of musick and a crowd of naval and military officers, in full uniform, and passed to his chair or throne under a canopy during a voluntary from the organ, seems oddly contrasted with the remark of Mr. Wathen, that he saw workmen employed in the vicinity, slating a house during the service. He had, however, an antidote in contemplating the neatness and devotion of about 40 charity children, and half that number of converted native females.

During

During his continuance at Madras the Author had an opportunity of seeing several marriage processions; but the most imposing he witnessed was in the village of Trincomalee, the account of which we shall present in his own words:

"The musicians preceded, sounding the great trumpet called the Tary (compared to which the Italian trombone is a toy), the gongs, tam-tams, large conch-shells, and other instruments, including a pair of enormous kettle-drums, placed on an elephant, and beat by two Indian performers, making altogether a most dreadful din. Next after the kettle-drums followed an elephant, richly caparisoned, carrying a magnificent *hondah*, canopied and curtained with finely embroidered silk, in which the bride and bridegroom were seated opposite each other, most magnificently dressed, and glittering with diamonds and other jewels. The furniture of the elephant was of silk richly embroidered. The bride, occasionally, drew aside her curtains, and favoured the numerous spectators with a view of her features, which were very delicate and beautiful, although her complexion was not so fair as that of the more blooming daughters of the North. *She was black, but comely, O ye daughters of Jerusalem!—she was black, because the sun had looked upon her.*—Two other elephants followed, carrying four persons each. Then came about 300 natives, uniformly dressed, in white robes and coloured turbans, each carrying on his head an ornamented vase, walking three abreast. In the centre of this party was a very rich canopy, borne on the shoulders of twelve men, over the heads of two persons who carried a box highly gilt, and finely ornamented with gold fringe, and other decorations. The procession was closed by an irregular multitude of spectators, who seemed much delighted with the scene."

We naturally wished to select some particular passage from which our Readers might duly estimate the turn of mind and abilities of the Writer. The following, we think, will serve to raise Mr. Wathen in the estimation of the publick, and is the introductory part of his visit to Conjeveram.

"At 12 o'clock we were ready to set off. I ascended my palanquin; but Mr.

Parkin was mounted on a clever horse, lent him by the Baron. The distance we had to travel was about 12 miles. After passing the barracks, and a great number of mud cottages occupied by the soldiers and their families, we entered a country that appeared but little cultivated; yet, at some distance from the road, we perceived some farm-houses, with cattle and sheep about them. The sheep, as I before observed, appear strange to an European, being long-legged, hairy, and having long ears hanging down. On the road side we saw several tombs, highly decorated, with some beautiful trees surrounding, and drooping over them. The custom of burying the dead near the highways is very antient. The Romans had this custom, as well as many other Nations. As we approached the sacred city, their tombs became more numerous, as well as more elegant. Within about four miles of Conjeveram, the road passed through a thick grove of most luxuriant tamarind-trees, affording a delightful shade from the scorching sun (the thermometer being this morning at 97 of Fahrenheit). Soon after entering this grove\*, we came to an open space, where stood a picturesque building close to the road, overshadowed by a majestic banian-tree. In this building, a venerable brahin taught a numerous school of fine boys. On approaching the entrance of this seminary, we were courteously invited to enter; and after being seated on mats, our guide requested the master to cause his pupils to repeat their lessons before us, which they did with great volubility, and, no doubt, with equal precision. The lads regarded us all the time with their lively black eyes, but without the least timidity, or *man-wise honte*. They then proceeded to write on plantain-leaves. Two of them copied our names, with the greatest exactness, on two leaves, which they presented to us. The master then selected 12 of his scholars to go through their war exercise: this they did with short sticks of about 18 inches in length, which they handled with surprising quickness and dexterity. A war-dance and the representation of a battle succeeded, and concluded this interesting exhibition. After presenting the master with a few rupees, we took our leave, giving and receiving the usual *salam* with great ceremony, every individual

\* "These groves are frequently met with on the roads in Hindostan, and are called *Topes* by the Natives. Some of them are of considerable extent, containing perhaps 100 acres of land. The trees are planted in rows, and are generally tamarind or mangoe-trees. These topes are most grateful to the weary traveller, affording an impervious shade, and a situation for rest and refreshment.