

sure.—I could wish, and I would make the request, that any one Layman, or any one brother Parson in the County, into whose hand this Letter may chance to fall, would, without delay, draw up the necessary Petition, and set it forward. The wheel once put in motion, I should hope, would run with success. But some one, it matters not who shall first volunteer his service—some one individual must first begin :

“*Dimidium facti, qui bene cepit, habet.*”

To Mr. Rolfe, I am sensible, that I should make an apology for having thus brought forward his name in your widely-circulated Miscellany, without having previously asked his permission for the liberty which I have taken. Upon his good temper, and the liberality of his mind, I rely for indulgence.

Yours, &c. WM. CHAS. DYER.

THOMAS À KEMPIS.

“Thus in the Christian religion, Charity is called the bond of perfection: because it comprehends and fastens all virtues together. Whenever we wholly dedicate ourselves to this end, whatever virtue it commends, we shall be invested with it, and pre-disposed with a kind of ability and propension to pursue and express the same. No end is so efficacious to rectify our habits: it causes the mind forthwith to transform and mould itself into all virtues at once. And this is analogous to the workmanship of Nature: a carver cuts the parts successively; but Nature, in producing a flower or living creature, engenders and brings forth all the rudiments at once.”—LORD BACON'S *Advancement of Learning*, Book VII.

Mr. URBAN,

Sept. 12.

IT is curious that your Correspondent W. should imagine I alluded to Alban Butler as a living author; when all his Readers must know, that he has been dead more than 40 years. The Note which W. speaks of, would be a very useful communication, as it is not in every edition of A. Butler's Works; certainly not in the one I have access to. And it is desirable to see any remark of that well-informed and excellent man.

2. As to the charge of suppositious evidence, imputed to the disputants in France and Germany on this much agitated question, my author is no less a person than Mabillon. [See *Ceuvres Posthumes de Jean Mabillon Benedictin de la Congregation de St.*

Maurs.] I have only to refer your Correspondent to him.

3. Surely W., on further consideration, will allow that we express ourselves more naturally, clearly, and forcibly, when we speak or write in the language in which we think. In those private and earnest communications of the heart with its Maker, of which the “*Imitatio*” affords so many charming and eloquent examples, is it natural, I ask, that these should, at their first utterance, be in one's own, or in a foreign idiom?

4. The result of W.'s communication is, that the “*Imitatio*” is not the production of either *Thomas-à-Kempis* or *Gerson*. Now, is not this precisely the very thing I was contending for? That, even the most able and learned Writer, perhaps, of the present day (who has professed an intention of publishing the Life and Writings of *Thomas-à-Kempis*, and to discuss the question)—even he, will hardly be able to bring this work home to either of these persons.

5. This question, one of criticism merely, and which may in truth be called a conjecture about a conjecture, curious as it may be, is infinitely less important than this other: “What is the nature, or scope and intent of the ‘*Imitatio*?’” This last is a subject of high and universal concern; touching, besides, if I am not mistaken, a Church question of some delicacy at present. In this, I acknowledge, I must look up to a guide. There are persons whose calling it is, persons, I am free to say, being myself but a Layman (of the Church of England) more learned in these matters; and I add (it would be ill for the world were it otherwise) much wiser, and better, than I can pretend to be. What I am going to say, therefore, will, I trust, meet with every indulgence—I am sure I mean it well. I am only going to state a difficulty as it strikes me, in order, to have it removed. I think, then, (remember I am speaking under correction) that the “*Imitatio*” presents to us but a very imperfect resemblance of our Saviour. It presents in general rather a contrast; reflecting the human heart in a state of indisposition—a very different picture! It scarcely touches the most remarkable feature of our Saviour's character—that he was in a peculiar manner cheerful, popular, and social. With the divinest

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complacency he was used to accost all ranks of people—of every nation, sex, and age,—even little children: he entered into all companies of men, whether composed of many or of few—he was a guest at their marriages and festivals, without interposing any unseasonable austerity: he frequented the public fountains—according to the custom of the East; all the market-places—even the profaned temple. His friendship for one of the Disciples whom he esteemed more than any other—and his most affecting recommendation to that friend of his desolate and disconsolate mother, at a time when one should have thought his whole attention would have been absorbed by the agonies of death, shew that he was awake to all the dearest and most tender considerations of social duty. During this commerce with the world, such was the supernatural temper of his mind, that he not only remained unspotted and blameless to the end, but he kept up an inexhaustible flow of affection and charity to all mankind, not excepting his very enemies and executioners. Now those who try (and there are many in every age and country who have—Sir Thomas More is one illustrious instance) who try, even at a great distance, and with such constancy as human frailty is capable of, to follow his manner in all or any one of these instances, may justly be considered as being, so far, his "imitators." Whereas, in the scheme to which the title of "Imitatio Christi" is prefixed, the mind is treated too much like a Patient, as being in an extraordinary state of infirmity, requiring almost perpetual seclusion, the strictest regimen, every relish gone for the innocent business and relaxations of life. All this may be very well, and even necessary, in certain cases, tempers of mind, times of life, state of the world, &c. And though, perhaps, if the matter were "res integra," the conventual life, in certain persons, would not altogether be disapproved of, at least in so unlimited and unqualified a manner as it has been with us; yet this was by no means the rule of life laid down and exemplified by our Saviour and the Apostles. If it be said that the perfection of our Saviour, his privileged character, his high and extraordinary mission, together with the mode he was pleased to employ in executing

it, required such a popular and affable life and conversation, and that it would be presumption to make his case one of ours; I answer: first, whatever the original is that we profess to imitate, such or like it should be the copy. Secondly, that the "Imitatio" is accordingly not a copy, but quite a different thing.

6. If the difficulty of following such patterns, in spite of so many bright examples as might be shewn, be still insisted on, is there less difficulty, I ask, in that of the "Imitatio?" But the greater part of mankind ought to be presumed of a commonly-sound and healthy state of mind; alive, active, and strong, to all social duties. The discharging these well, in spite of the various discouragements and temptations to the contrary, is the great trial in this life, and seems to be the principal business for which we are sent here. This being supposed, mankind then are sufficiently strong to bear having the Gospel opened at once to their eyes, and there to behold the original itself, without any such artificial medium as the "Imitatio." The "Imitatio" seems to be a circuitous and argumentative way of giving an idea of perfection. Its motto perhaps might be, "Behold thyself here; then conceive the exact reverse, and you have the picture of our Saviour." Such a method may be a good preparative—a good course of discipline—the means of cure in particular cases,—of sovereign virtue to every one, even to the best, at certain times, and to some few individuals at all times. But, as different as sickness is from health, is the "Imitatio" from the Gospel. I admit, that if a man is ill, he must be cured first, before he can set about his duties. In proposing this too for a rule of life, we forget the times when this work was most probably written; or at least the times that the original conceiver of it evidently had in his view:—a dark age—no regular communication, police, or government—nations or hordes of banditti deluging Europe and Asia—the voice of Religion could not be heard amidst the din of arms, the continual shaking and falling down of Empires. In this extremity, the Ministers of Religion took refuge in caverns—in hitherto uninhabited islands—on the tops of mountains, surrounded on every side by wide deserts

deserts—there, in the deepest solitudes, they preserved the lamp of Revelation, to hand it down to future times. How changed is the scene at present! Christianity has long since been ushered home out of its retirement: its temples and altars are spread over all parts of the world, from the remotest corners to the bosom of the most populous cities: the Book of Life is laid open to all eyes, that mankind may see the pattern they are to copy after. But what crowns the success still more, almost every man may, if he chooses, have just reason, in some one or other of his daily actions, to congratulate himself on his *resemblance* to it.

7. Instead of considering this little book as the imitation of our Saviour, let us consider it in its real and genuine character. The experimental analysis of one's own heart by the help of so able a manual as the "Imitatio," is the most interesting walk of science. In this age it leads us into a new field, and opens new prospects. There are men who, if they would study well this little book, would, before long, find themselves possessed of a talent and genius unsuspected before; and along with these (if it be any object to them) the road opened to reputation, honours, and even fortune. It possesses a secret of inestimable value. I heartily concur with your Correspondent W., that none but those who are worthy of scorn themselves would treat with scorn the venerable Fathers of the Church, or the lives and institutions of various Founders of Convents, together with some of their chosen followers; or, indeed, the wisdom and virtue, in any form, of any age or nation. The knowledge of this part of our nature would be worthy the regard of any real Philosopher or Statesman. And though devotion, carried up to the most consummate art, refined and exalted by science, must ever, from the nature of things, be confined to the happy few who are endowed with extraordinary gifts of feeling, understanding, and fortune; yet, in its various subordinate degrees, it is not the less suitable to all descriptions and classes of people throughout the world. For this is ever to be kept in view, that devotion, whether in the highest or lowest, should be inseparable from the *practical duties and relations of*

social life. Or, as Lord Bacon very loftily expresses it, "Let contemplation and action be nearly and straitly conjoined: and this union might be resembled to the conjunction of the two great planets; when Saturn, who presides over rest and contemplation, conspires with Jupiter, the lord of civil society and action."

8. As your Correspondent W. has professed an intention of sending to you his thoughts upon the "Imitatio," I take the opportunity, in this place, of stating more accurately one of the topics I used in my former communication. Allow me then to say, that the *Imitatio* strikes me rather as a work of *art* than of *science*. Though it may be in relation to the faculty of the conscience what logic is to the understanding, it is in truth more rational than any of the numerous systems of logic we are acquainted with. These begin at once by attempting to scale the heights of science, treating their hearers like grown men, and absurdly overlooking the circumstances of inexperience and want of years, as well as that the mind any more than the body has not wings. This is the reason that so few ever arrive at the end in view: whereas the "Imitatio" is a practical work so far as it goes—a course of regimen and of exercises drawn from facts and experiments of the greatest curiosity, and of the most intimate and certain evidence that can be offered to the human mind.

9. It should also be noticed that in the "Imitatio," the idea of "self" is uniformly taken in the popular, but, as I suspect, mistaken sense; implying a wilful selfishness ever struggling against our real good, or the order of Providence. But Revelation shews us what is our true and permanent interest, and this is the only proper and ultimate self. This, too, is the identity that Locke enquires after in vain. Nor is this at all surprising; for he chose to enquire after it where it is not to be found, viz. in Materialism.

Upon the whole, the scheme of the "Imitatio" can never be sufficiently admired, taking it as a plan designed for a select community, in the nature of a Magdalen, Asylum, or Religious Hospital: it has not that cheering and diffusive warmth of Christianity that mankind in their ordinary state

of mental health are fitted to receive: it turns the eye too exclusively on one's own individual wants, miseries, and utter helplessness, being too often querulous of one's total incapacity of doing any good—instead of teeming with that active charity to our fellow-creatures, which flows out of the purest love, reverence, and gratitude to the Supreme Being. It is too artificial for common occasions or practice, in any age or country that enjoys the blessings of religion and good government. Instead of winning over the world, it professes to despise it—to be an exile from it, and is, therefore, so far disqualified to teach it. It is rather a remedy for a particular case, temper, and turn of mind, as well as period of life, and age of the world, than for the publick at large in these times. It considers the case of human nature as desperate and hopeless; consequently its title and didactic form (to say nothing of the language it is now conveyed in) can never have been of its first conception, being at variance with the tone of the work itself. Still it is a production of astonishing powers—of the most salutary tendency, if properly qualified: a work, if you will, *possibly* the offspring of some nation or other in Europe, though this is far from being *probable*: nothing less indeed than positive proof of the fact can make this at all credible; and under the circumstances, positive proof is not, at this time of day, to be hoped for.

L. S.

Mr. URBAN, Sept. 15.

HAVING addressed you some little time back on the subject of a plan for the safety of Boats, as well as on a mode of constructing a vessel to be used as a Fishing-boat (see vol. LXXXIII. Part I. p. 521); I beg again to address you on the subject of the plan for adding safety to Boats, impressed with the advantages of the plan proposed, and a desire of promoting the safety of my fellow creatures. The plan of bulk-heads or cabins fore and aft that should be water-tight, is so evidently and demonstrably a means of rendering Boats safe from the danger of swamping, that it would be absurd to dispute it. But the difficulty will be to persuade people to adopt any new mode in preference to the old, and

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what they are used to. Yet, in the hope of doing so, I beg to make a few observations, and to state the advantages; and to observe by the way, that it can be of little or no inconvenience, certainly none that should weigh against the advantage of safety; and in some cases the Cabins would be a matter of convenience.

The plan can be adopted in all vessels, particularly sailing-boats and fishing-boats; but I would say the benefit should not be foregone in rowing-boats, as with contrivance it can be applied to them, and with very little if any inconvenience. The great danger of open boats is, that of the water coming into them; and this, not because they are always filled at once by a wave, but, having shipped a considerable quantity of water, they lose their buoyancy in the part where it is shipped, and will not rise; but, kept down by the water shipped, they are forced under the sea and swamped. An open boat having taken in a considerable quantity of water, is also endangered by its running to the part lowest, when she is pitching in a sea, and rendering that so heavy that it prevents her rising to the sea, and consequently is another way in which an open boat is liable to be swamped. The cabins fore and aft being water-tight would prevent this: the boat would be kept buoyant by these means, and would rise to the sea. The cabins should extend far enough over the vessel, so that, if the waist or midship was full of water, the boat would not only be buoyant, but it would afford bearing sufficient to resist the pressure of the wind on the sail: thus, the cabins keeping her afloat and lively enough to the sea to prevent immediate destruction, time would be allowed by the pumps, and by baling, to clear the water out of her waist, or midships; and in the worst cases, a vessel could be put about, and run before the wind, if the sea was too rough to permit the water being cleared out while on a wind. In fishing-boats was a sea shipped when dragging a heavy net, there would be time to cast off the net if necessary, and if it could not be regained, yet the crew and boat might be saved. It may be supposed that the plan proposed would not be useful in very large boats; for the midships,

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or waist, of such would be so large that if filled with water, the rolling of so great a body of water as it would contain, if it did not strain the vessel to pieces, would overpower the crew and wash every thing out, and prevent the vessel being cleared of water, and she would be strained or stove to pieces. The crew should certainly be on their guard under such a circumstance; but the roll of the water in the waist would not be like a wave: it would not have the current of the sea, nor would it have the shock from the resistance of the boat, and the impetus of the way of the boat through the water. It would be merely the rolling of a large body of water, terrific enough, I am ready to allow, but the precaution of holding fast by the different parts of the vessel would save people in general from being washed away by it, and the superficial part would soon be discharged by the roll of the vessel, and this alone would be the most dangerous part; the remainder of the water would, I conceive, not be so dangerous, and would be easily got out by the pumps and baling. As to the weight of water straining the boat, it would do so, and were it to be continued would certainly endanger her; but of course a large boat should be proportionably strongly built, and fitted; and the waist in large boats might and should be more contracted in proportion than in small boats; that is, the covered parts should extend more in proportion over large boats; as in a vessel of great beam, a very short length would be wanted for the convenience of an open space. But what I principally contend for is, that a boat thus fitted would not be so liable to fill her waist, as if entirely open; for if struck by a sea, she would not admit the quantity of water an open boat would, and being buoyant, she would swim and rise to the wave. To say there is perfect safety in this mode of construction against all the dangers of the sea, storms, and accidents, would be absurd and presumptuous; but it is a means of safety an open boat has not, with all the convenience of an open boat; and a boat would thus be rendered safe where an open boat must perish. The plan is a means of safety under the exigency most to be provided against, and to all moral

certainty, that is, as far as man can provide safety, it is provided; and certainly as far as human foresight can suggest, we are bound to exert ourselves and provide against danger. Immense tempests, or accidents, might render the means of safety pointed out abortive, as they would that of a large and regular-decked vessel, and all human efforts and contrivances, repeated strainings of the boat might tear away the cabins, a sea might crush the whole boat; but short of those powers of the storm, and accidents, that no human art or power can oppose, or provide against, and as far as safety against the most common and dreaded danger is possible to be secured by human invention, it would be attained in the plan recommended; at least it would afford greater safety than an open boat, and no inconvenience to be named against the safety. If fishing-boats are large, they are necessarily constructed with raised decks fore and aft, to enable the crew to stand on, as from their size, the depth of hold being so great, they could not haul the nets and do what may be requisite in fishing, but the decks are not of sufficient extent, nor are the cabins water-tight. By the plan recommended, these decks would be a little more extended over the vessel, and in some, raised a little higher, and leaving less midship open, but enough for the purpose of convenience. If the decks were raised too high, to allow the men bulwark enough to rest against in hauling the nets, I would propose an open rail where they would want to rest; or they might haul from the aft part of the midship, and stand on a thwart or bench in the midship. With respect to row boats, not a third of the boat is ever entirely used, or ought to be used, by the crew and company; therefore, one-third at each end might be spared to be divided off as cabins or bulk heads. And I would propose the men to row standing on the decks, which they might do in calm weather, when rowing is chiefly resorted to; but, if this is objected to, they might row in the midships, and the company sit on the decks; to which there should be a sufficiently strong open rail to prevent their falling over; and when they could sail, or in rough weather, the company might take to the midships as well as the crew.

Light articles might always be stowed away under the hatches, which would be convenient to protect things which the weather might spoil.

Now, to effect so very desirable an object as safety to those whose employ is on the sea, and from whom we derive so much benefit, we should not permit ourselves to be deterred by the prepossessions, or the obduracy of the heroic valour, of our fellow creatures. It is not humanity, because people are obstinate or untoward, that in all cases they are to be left to their own plans and suggestions, and to the mischief arising from them. True humanity is above this practical logic, this vindictive kind of argument. It will, though scorned and ill treated, like the true Christian, yet persevere in tendering the benefits, or service it thinks it has seen with a clearer or less prejudiced eye, than those blinded by their customs and prejudices. Reasonable beings, we ought not to neglect doing what good we can; and where the opportunity is afforded, we should still endeavour to convince by argument, and to save people from the evils of their own prejudices. But to that portion of men who live by the bold and awful hazard of the sea, and from whom the community derive so much service, we take a more peculiar interest. Their prejudice is the virtue of their simplicity; and is not the fault of criminal ignorance. It has not the evil of bigotry, nor is it the vain conceit of fools; but it arises from a bold and warm confidence in the experience of their vessels' safety, and an heroic resignation to the fate which hangs over the duties of their avocation. Who will therefore not feel more keenly for people, who, amid the dread threatenings of the tempest, obtain their sustenance, and who are of the greatest service to the community? Let those people who have the means of exhibiting the advantages of the plan by the means Fortune has put in their power, make use of it for the good of their fellow creatures; let us hope some such will read this, and feel with us. What we recommend to them, is the building, or fitting up boats, in the manner proposed, and employing them as fishing-boats and pleasure-boats. And we also recommend to those people who have much dealings on the water, their employing

those people only, who will have their boats thus fitted up: and we would recommend Government to fit up men of war's boats after the plan.

We must also look to the Capitalists of the fishing concerns in different parts of the Coast—and we hope they will have their boats thus prepared, and even give premiums to fishermen to use them if they are adverse. We are satisfied it would answer both in saving their boats, their nets, and the produce; but I should hope, the strongest inducement would be that of humanity, in rendering the occupation of their fellow creatures more safe; and those very persons by whose labours they derive an advantage.— Example would do much. And if any Gentleman of fortune would fit up a pleasure-boat thus, or establish fishing-boats (and it would not cost them half the value of an additional carriage and equipage); if people who have the means would forego a trifling vanity in some article of useless ostentation, or luxury, for the service of their fellow creatures; what service might they render, not only in saving the lives of many valuable men, but to their country, by the increase of a most valuable part of the community, in the encouragement of the fisheries on the Coast, by the safety and convenience it might be pursued with. I cannot help thinking, though we have no right to arraign the disposition of other's charity, that, if one hundredth part, nay, a far less part, of the money expended by many in supporting lazy indolence, and criminal idleness, under the garb of charity, were otherwise disposed to promote the adopting of this plan for safety, a good to thousands of industrious and serviceable Citizens would be rendered by it; and the act of charity, instead of being applied to the benefit of a few only, would be multiplied by it in a tenfold ratio, by giving the means of employ and sustenance to thousands.

I would suggest a Society for the encouragement of the plan, who might not only establish boats of their own at fishing places, and places of passage, but advance money under proper precautions to fit up the boats of fishermen who would adopt the mode proposed. I do not hesitate to offer a portion of my own time, though much engaged in business, towards assisting in any plan of this nature. And as to
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any idea or suggestion that I could be of service in, I shall, at all times, be happy to give such as may be in my power. Nothing in the plan recommended needs further explanation; yet, if any person would wish to have further description, or explanation, by seeing a small model of a boat fitted in the manner proposed, I shall be happy at any time to shew them those which I have, and that will suffice to exhibit the plan and the advantages; and to any persons wishing to make further inquiries, in order to prosecute the work proposed, by a proper application to Messrs. Nichols and Co. they may have my address.

Yours, &c. PHILONAUT.

P. S. We have said all boats may be thus fitted up; but for fishing and sailing-boats, a longer and less deep constructed boat than some of the short hog fishing-boats on the Sussex Coast, might be more eligible. The large fishing-boats at Folkstone afford a very good model. The short deep boats are much loaded with ballast, which is a great strain on them. This might be obviated by rigging them less taunt, but more extended below, by bowsprits and booms, or by jiggers—consequently less ballast would be required—deep cradles would also be most serviceable in keeping the boats upright on taking the ground, and would have the effect of keeping them up to the wind.

ON BIBLICAL RESTRICTIONS by the Church of ROME, in Answer to C. B.'s Letters.—No. VI.

Mr. URBAN, Oct. 12.

SO far as I have yet gone, it has been my endeavour "to follow my adversary step by step, wherever he has been pleased to lead me; attentively discussing his facts and his reasoning, on every question of the least importance, so as to enable the Reader to form a judgment of his performance by reading mine. This method alone corresponds with my idea of answering a literary work of any kind." And this, Sir, is the method adopted by a most acute and logical Prelate of the Roman Catholic Church, in answering a late Protestant Divine of Winchester. But, it appears, from a *Third Letter of C. B.* which was published on the same day as my last communication (in your Miscellany for September), that this Gentleman

does not allow my "*several Replies*" to be "*Answers*." What they really are, must be decided by our mutual judges: and yet I am unable to agree entirely with Mr. Butler, who says, "he is confident that the Roman Catholic Cause has gained by the late discussion." *Confidence* and *self-complacency* are not always connected with success; nor will those virtues, so freely displayed by Roman Catholic Writers of modern times, ensure the victory or the triumph to which your Correspondent aspires! One thing, however, is quite manifest from the *Third Letter*, at which I rejoice; viz. that Mr. Butler's main design in this discussion has not been mistaken, and that his grand purpose is to expose the delusive and erroneous opinion of Protestants, respecting the general practice of his Church in withholding the Scriptures from the Laity. When my portion of this renewed correspondence is laid before your Readers, I shall feel obliged to that Gentleman to reprint it with his own; but I shall not thank him to re-publish in a separate form (as he now proposes) one part of my answer, without waiting for the whole. Mr. Butler distinctly professes to draw all his Biblical materials out of the ample stores deposited in his own retentive memory; whereas, I labour under the great disadvantage, formerly named, of not only being very slightly conversant with this species of literature, but also of being unable to command any more than "bits and scraps of time" from the unceasing medical duties which daily claim my attention.

I hinted, in my last paper, that I should offer a few more remarks on the Fifth Section of Mr. Butler's First Letter, respecting the publication of *Bibles without Notes*.—In order to refute "the strange opinion which prevails much among Protestants," he says, "it is only necessary to walk into the shops of the French booksellers in this town [Mr. B. dates his Letter from *Stonor Park*], "where several French Catholic versions of the New Testament without any Notes are constantly on sale. I will refer you to six only of the most common of these versions."

We shall presently notice those *six* French versions of the New Testament, and shew that two of them are not improperly called *Mass-books*; but,
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Sir, lest the Reader should forget to apply the rule of multiplication to the said versions (which I think had better have been in English, as he was addressing Englishmen) Mr. B. subjoins this caveat: "I beg, however, not to be misunderstood. While I mention the multitude" [*How many make a multitude?*] "of Roman Catholic Bibles and Versions of Bibles without notes, 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 them."

Perhaps some Wag may here ask, whether or not the Romish Pastors are included in Mr. Butler's idea of the Church? For my own part, I never could discover in what fixed and legitimate sense the pompous term "*Roman Catholic Church*" was applied by such controversialists. The late Bishop Douglass, Vicar Apostolic in the London district, used this imperative language, when he denounced a celebrated work of Dr. Geddes: "*Möre-över, as the Church of God has at all times watched with a most jealous care over the heavenly treasure of the Sacred Scriptures, and has condemned the practice of printing the said Scriptures, or any expositions of, or annotations upon the same, unless such have been severally examined and approved of by due ecclesiastical authority,*" &c. To which Dr. Geddes replied, "If, by the *Church of God*, be exclusively meant the *Romish Church*, it must be allowed, that, at some periods, she has watched over the heavenly treasure of the Scriptures with a jealous care indeed! She locked them up from the bulk of Christians, by forbidding them to be translated into vulgar tongues!" p. 19, Dr. Goddes's Letter to the Bishop of Centurie, 4to. Lond. 1794.

Now, Sir, Mr. Butler concedes to his Church the undoubted right of doing as she will in this respect! He also contends, § xiv. *Horæ Biblicæ*, p. 195, Oxford edition, 1799, that every Roman Catholic "must acquiesce" in the decree of the Council of Trent, which pronounces the common edition of the Latin Vulgate to be authentic, *i. e.* unerring, at least in all points of faith and morals. He considers the authorized interpretations of that volume to be absolutely binding, and the avowed sense of the

Church of Rome as positively incontrovertible. He accounts all those books *canonical*, which are regarded as *apocryphal*, not only by Protestants, but by Jerome, Chrysostome, Amphilochius, Gregory Nazianzen, Basil, Epiphanius, Cyril of Jerusalem, Athanasius, Origen, Melito, &c. who are some of the earliest Christian Fathers! I should like to know, therefore, how the exclusive testimony of *his own Church*, or her infallible and unanimous interpretation of the canonical Scriptures, is to be recognized and ascertained to the satisfaction of a tender conscience? In their disputations, preachings, lectures, and expositions of the Holy Bible, Roman Catholics are required by the Council of Trent to follow no other scriptural guide, and use no other text, than the said Latin Vulgate; and yet, that *General Synod*, as it is called, in its fourth Session, of April 8th, 1546, when the decree passed, was composed of no more than *forty-nine Prelates*, mostly Italian, under the entire controul of the Pope's Legates!! Is this a fit ecclesiastical power, to govern all the world, and be held up by Mr. Butler as the "*Catholic Church*?"

I do not think it needful to enlarge on the subject of the Latin Vulgate; but shall incidentally allude to the observations of a Roman Catholic Divine, who has just completed a folio edition of the Bible (printed at Manchester), with Notes much more copious than any before published in English, for the use of his own communion. The text is that of Doway and Rheims, as amended by Bishop Chaloner; the Notes are collected from Dr. Witham, and various other Writers, chiefly of the Romish Church. This work is not disgraced by the insulting language which so abounds in the Annotations of former times. But, in the general Preface, p. viii. after strenuously maintaining the sober authenticity of the Latin text, Mr. Haydock shows his superficial acquaintance with Biblical literature, by the following remark, which is strikingly erroneous: "Neither St. Jerom, nor any of the Fathers, thought it convenient to make new translations from the Greek Manuscripts—Erasmus was the first who undertook a new translation from the printed Greek, published by Cardinal Ximenes, and by Robert Stephens."—The

Reverend

Reverend Gentleman, of course, contends that his Prelates have a power to restrict the use of the Scriptures, according to the 4th rule of the Index Expurgatorius; and he likewise does not forget to add, "From the *old Church* we receive the Bible, and with it the genuine sense, or interpretation of the Bible," p. ix. This, he calls "*an infallible tribunal.*"

Dr. Geddes shrewdly tells his Vicar Apostolic, "If the Catholic Church of all times and places be confounded with the *Roman See*, or even with any particular Council of any time and place; and if it be hereby positively enjoined me to give no other meaning to any text of Scripture than I find in the Decretals of Popes, or in the acts of Councils, even such as are called *general*, I cannot subscribe to the Decree, for the two following reasons: First, because Popes and Councils contradict one another in the application and explanation of many Scripture texts, even such as are supposed to regard faith and morality: Secondly, because Popes and Councils have not infrequently given meanings to texts of Scripture which, in my conception, are evidently absurd." The Rev. Doctor then cites a singular instance or two of such ridiculous and puerile explanations, p. 22, *ibid.* One of these examples relates to Image Worship; and another to the Right of deposing Kings, and absolving Subjects from their allegiance. He then observes, that if we were to ransack the sixteen folio volumes of Labbé's Councils, and all the Decretals of the Popes, "we should not be able to make out a tolerably consistent Commentary on any one book of the whole Scripture." Of what use, therefore, is Mr. Butler's orthodox notion, that the Pastors of his Church have an unquestionable right to guide their flocks in explaining the Bible, and that every Roman Catholic must receive the Scripture with their interpretation?

Does not an orthodox Romanist always argue in a *circulus vitiosus*? If you ask him, Why he regards the interpretation of his Pastors as an infallible guide to the truth? he will answer, because the unerring Scripture plainly says so. And if you inquire, how he knows that their's is the true sense of the Holy Scripture? he will reply, because the Church

cannot err in its decisions. Hence it is, that the bulk of Roman Catholics in the British Empire consider the abusive Notes attached to the Rheims Testament, and Doway Bible, not less infallibly true than the text itself; and they are as fully persuaded of the correctness of their English translation, as with the authentic Latin version of Jerome, from which it was rendered! The decision of their Pastors, in fact, is generally considered as paramount to all other human authority; and there are but few persons among the Laity, who can distinguish between the determination of a Council, and the declared sentiments of their own Bishop or Vicar Apostolic. When an Ecclesiastic, in the character of a spiritual Director, tells a Layman that the text of our Protestant Bible is entirely corrupt, but that the Doway version is pure; this opinion will probably have as much weight as the Decree of a Synod, provided he adds, that the Church of Rome has condemned every religious production of Hereticks, and that the man's absolution depends on his rejecting this Protestant book. Such, Sir, is the present degrading state of Catholicism even in this country!!

Bishop Milner has recently informed us, that the Tridentine Fathers make no distinction between Bibles in the Vulgar tongue, *with Notes and without*; for, says he, "it is evidently impossible to add any notes whatever to the sacred text, which will make it a safe and proper elementary book of instruction;" see p. 180 of the Orthodox Journal for Oct. 1813. If illiterate men have in all ages mistaken the Orthodox and Catholic sense of the Bible with Annotations, so have the more learned and conceited among the Laity. We see, then, that the addition of Notes, according to Dr. Milner, is useless; "the expedient is evidently inadequate to its intended purpose." Let me inquire, in conclusion, of what importance it is to Mr. Butler's cause, that he can go into a French bookseller's shop in Stonor Park (or in London), and purchase six versions of the New Testament? Are they without Notes? he cannot understand the bare text, unless his Church explain it for him; and, if they have Notes, he is still in danger of not putting the safe and proper meaning on the text, except he

he take the Decrees and Canons of the Church in his hand at the same time. But, among his "six French Catholic versions of the New Testament," we find one Manual of Divinity, and an ordinary Church Missal! Are not these formularies as good as Notes? Is not the Book of Common Prayer, in Dr. Marsh's opinion, a safeguard and preventive of misinterpretation? This is certainly a Catholic opinion, maintained by Bishop Poynter and the Rev. Peter Gandolphy, as well as by Dr. Herbert Marsh. It seems very strange, therefore, that the Manual of Thomas à Kempis, and a selection from the Romish Prayers or Breviary, done up with the New Testament, should never have been considered by your acute Correspondent in the same light as Annotations! !

I will now say a few words on the Four Versions which have sometimes been re-printed and published in French, without adjuncts of any kind; and these are, the translation by Amelotte, that by the Gentlemen of Port Royal, another by Bouhours, and one by Maitre de Saci. As Mr. Butler has called our attention to this subject again, in his *Second Letter*, I shall not here be very diffuse: and of Amelotte's New Testament, little need be said; except that it was sent abroad with the determined view of preventing the use of the Mons translation. The Gentlemen of Port Royal, who produced the Mons version, were calumniated and persecuted for their pains; the Jesuits and Oratorians attacked that new French Testament; the Archbishop of Paris, and half a dozen other Prelates of France, forbade it in their respective dioceses; three successive Popes thundered against the book, and put it into the Roman *Index Expurgatorius*; the celebrated Antony Arnould defended this translation, by several excellent pieces, and the Sacred College at Rome have therefore placed his defence in the *Index*. As to the version of Bouhours, it was one of those which (like Amelotte's) appeared in opposition to the Gentlemen of Port Royal: but with respect to Maitre de Saci, his Testament shared nearly the same fate as that of Mons; and the translator was confined two years and a half in the Bastille for his reputed Jansenism.

Now, let me ask Mr. Butler, if he did not know, or ought not to have

known, all these circumstances? And, with what countenance can he bring forward, to a Protestant publick, such suspicious evidence in support of his cause? I reserve my farther observations on this particular topick, as a reply to what that Gentleman has advanced in his *Second Letter*; and in the interim, shall leave his "*confident*" feelings of ultimate success and triumph, wholly undisturbed!

Yours, &c. W. B. L.

Mr. URBAN, *Oxford, Oct. 11.*

IT was not till lately that I had an opportunity of noticing the many strictures in your Magazine on the Acts of Parliament respecting the Clergy. Among them, it gave me very great pleasure to see the admirable remarks of the *British Critic* on the Stipendiary Curates' Bill, transferred, in an abbreviated and more familiar form, to your popular pages. The irresistible reasoning on the points your Correspondent has selected, must convince every unprejudiced person of the total failure of the object intended by the Bill, and the many prejudicial consequences likely to follow from it. The grand mistake, and which is so ably exposed in the critique, seems to lie in the supposition, that the Curates form a distinct order, continuing in that capacity through the whole course of their lives. Whereas, how few Clergymen comparatively are there, who do not rise above this inferior rank! The situation of a Curate is, properly considered, a probationary one—and how much better is it he should begin his sacred functions under the guidance and advice of an older and more discreet Minister, till he has thrown off a little of his College volatility, and attained to those habits and experience that fit him for the serious avocations of a Parochial Incumbent! This preference, either by his abilities, his connexions, or his good behaviour, he probably will in time obtain; and then, in the decline of life, he will have the return of assistance on the same liberal terms, on which he gave it in his youth. But for his assistance of Curate, even before the late measures of Government, the stipend for the last thirty years was far from mean or inadequate. Either through the proper interference of the Bishop, or the natural liberality attached to a cultivated

vated mind, the salaries were generally proportioned to the labour of the Curate and the value of the living combined.—I began my own career with a Curacy of 50*l.* *per annum*; and though I have had the good fortune to succeed to a living, I sensibly feel the remarks of the Writer of the Review, that I was then a richer and more independent man than with my present Rectory. I lived, too, on the most friendly terms with my Rector; whereas I do not know any thing better contrived to set the Incumbent and Curate at variance than the Bill under discussion. Undoubtedly, however, from the smallness of Livings themselves, instances occur on which to ground the appellation—Poor Curate! And, in cases of this kind, it has always struck me, that one proper source of augmentation has been altogether overlooked: I mean, the revenues of the Bishopricks. I think, in the present ample endowment of most of the Sees, and considering also that many of these endowments arise from the Great Tithes formerly belonging to the Parochial Clergy, it would not be too much to expect that to the Curates of the smaller Vicarages, the Bishops should contribute to a certain extent of the stipend. In the unequal distribution of Church property as at present constituted, and seeing what a great alteration in that property the present Bill is likely to effect, I think an augmentation of the poorer Livings, as well as of the Curacies, might be made, without disparagement of the rank or dignity of the higher ecclesiastical orders. The effect of the greater Episcopal Revenues, when such fall into mercenary hands, has, in some late instances, been too conspicuous: and is it consistent with an enlightened Government, that while it is crying up one branch of its spiritual persons as poor and oppressed, it should overlook the wealthier endowments of another, whose situations have allowed them, if report says true, to accumulate and leave behind them most ample fortunes? I think, that at every ordination, when the Bishop inquires into the Salaries allowed to the appointments of the Candidates, if it should appear, that, from the poverty of the Living, or other cause, the Incumbent is only able to allow an inadequate payment, an addition should

be made from the revenue of the See.—That an idea prevailed of augmenting the poorer Vicarages and Curacies in this way, will be recollected by those who refer to what was done at the close of the reign of Charles 1*st*, by Bishop Morton and Dr. Goodman. It was about this time too, that Colleges began to improve their poorer preferments, by granting beneficial leases of the Great Tithes;—and the spirit that has ever since prevailed in those learned Bodies, of improving and endowing their Livings to the uttermost, reflects the highest credit on their good sense and liberality. Had the same generosity actuated the Bishops, and the Lay Impropriators, so as to induce them to give back a portion of the Corn-Tithes taken from the Churches, we should not hear so much of poor Vicarages, and ill-paid Donatives and Curacies.

The inadequate effect of this Stipendiary Curates' Bill is admirably exposed in the remarks of your Correspondent, and the able statement of the Reviewer. The Bill, as is there so forcibly pointed out, can only operate to taking away the plurality of smaller Livings, and leaving the greater untouched; and will, of course, throw the duty of the more populous parishes into the hands of the young and inexperienced. The consequent advantages to the Sectaries must be obvious! It is impossible, also, to forget the unmerited censures that were cast upon the body of the Clergy during the discussion of this Bill in Parliament. The remarks of a Law Lord were unfriendly to the Clerical order, and were admirably repelled by his Grace of Canterbury. Nor will the noble Framer of the Bill, now, I think, take any great credit to himself for having forced it upon the House. His Lordship could not but perceive the unpopularity of the measure, when he was suffered to walk so silently out of the Theatre at Oxford, amidst the general burst of applause with which every other public character was greeted at the late Royal visit to the University.

From the general clamour that has been raised against Incumbents of Livings both in and out of Parliament during the agitation of all these measures, one would fancy that the Clergymen of the Establishment are the most unmanageable

unmanageable and rebellious subjects in his Majesty's dominions:—that nothing but annual Acts of Parliament, and the most rigorous trammels of Law, will keep them in order. Let them, however, persevere in their duty, both through *evil report and good report*—and the high and dignified-compliments paid to their order, and to the Seat of Learning that sent them forth, by our gracious Regent, on that proud day in Radcliffe's noble dome, must make them honourable amends for the jealous, methodistic spirit that elsewhere prevails. Theirs is the cause of real learning and sound religion, against ignorance and enthusiasm:—and, so long as the improved discipline and generous emulation are kept up in this, and, we believe, the Sister-University—we trust we may bid defiance to all the illiberal attacks of sectarian envy and malevolence.

Yours, &c.

D. N.

Mr. URBAN, Oct. 18.

AS your Correspondent "M." p. 129, informs your Readers, that the subject of Queen Anne's Bounty is likely to receive the attention of Parliament in the course of next Session, I beg leave to offer some observations respecting the Augmentation of Small Livings in the Patronage of the Crown.

Though those Livings have strong and peculiar claims to the consideration of Government, and the attention of Parliament, yet I believe not even one of them has been augmented by Queen Anne's Bounty in conjunction with the *Patron's Benefaction*; and consequently they have, in fact, been less improved than many Benefices in private patronage, which have been augmented by the Bounty, assisted by the benefactions (of money, lands, or tithes), of the respective Patrons.

This defect in our Establishment might, however, be remedied, if, out of the landed Estates of the Crown, fifty acres were granted to each Crown Living, the clear annual income of which does not exceed 150*l.* and the Incumbent of which does not hold any other living. Or, if the Crown would only grant 1000*l.* (to be invested in a purchase at the expence of the Corporation of Queen Anne's Bounty) to each Crown Living of the description above-mentioned, it would au-

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gument the condition of the Incumbents of those Livings. As the Crown can easily make the proposed, or a greater augmentation of the Livings above-mentioned, I hope the business will soon be accomplished. A measure of that kind would tend to the honour of His Majesty's Government, and the good of the Established Church.

Yours, &c. A CONSTANT READER.

Mr. URBAN, Oct. 19.

EVERY real friend to the united Church of England and Ireland, must rejoice in the establishment of an Episcopal Church in the East Indies. But are the people of the West India Islands always to remain as sheep without a shepherd? Sending a Bishop thither surely would be the way to adjust all religious differences which exist in those Islands. U. U.

Mr. URBAN, Leamington Spa, Oct. 10.

I HAD lately occasion to look out for an "agreeable Companion in a Post Chaise" on pursuit of health at this place, so deservedly recommended for that purpose by authorities most respectable, as well as perfectly independent of any present or future interest as to its local celebrity or success. I was drawn into a Bookseller's shop by a Frontispiece in the window, and a Title-page, announcing "North Wales delineated," by a "Reverend Itinerant "A. M. Fellow of the Linnean Society, and late of Peterhouse, Cambridge;" "Illustrated with Plates," a fifteen shillings octavo.

My first stage served to shew me the truth of the old adage "*Fronti nulla Fides*," as I was obliged to refer to the Waterfall *in limine* for a "Companion" to the Bridge, p. 299, to account for the pretence of plurality of Plates. My short journey enabled me only to peruse about one-third of the book; but I was so far disgusted with his account of the Caernarvonshire Jumpers, of which sect I recollect to have read a description from a Review in (I believe) your department of Criticism on the first edition, or on the Cambrian Directory, that the remainder of the volume has continued near a month with its pages uncut. As he "was induced more than once to attend the Chapel," he might have given us, from memory, "the Hymn, having but one verse, repeated

peated over and over for half an hour, or an hour." It might have been a good counterpart with the specimen in the Poetical Bath Guide: but, as he "confesses that his intellects became greatly confused whenever he was among them at these times, and that the heat and the motions almost stupified his senses," his recollection perhaps would have been imperfect; and I presume he was amongst the "less enthusiastic, who moved off soon after the Hymn was begun; among whom, every time he attended, he observed the Preacher to make one, leaving his congregation to jump by themselves." When he comes, however, again to his senses, and cool, after "so far" (more than two pages) "describing this singular sect of Enthusiasts," he adds, "I may be allowed a few observations on the general increase of Methodism, and on what appear to me the modes of conduct to be adopted in order to check the torrent that seems bearing forwards to overwhelm us in its vortex, and that appears to strike deeply at the root of Government both in Church and State." This Reverend Alarmist then adds, that "in too many instances the Established Clergy must thank themselves for the influx of Methodism into their respective parishes;" that, "buoyed up with the idea that the Church is under the immediate protection of the State, they look on, as idle spectators;" that it is "want of inclination and industry, on which the Clergy split." "The non-residence of the Clergy, and the paltry Stipends of the Curates, equally aid the cause of Methodism." His general invectives against the Clergy I would not farther transcribe; but I cannot let pass his assertion, that he "could mention an instance of a Clergyman in one of the Midland Counties, serving four Cures, and teaching a School, and all this for little more than 100*l.* a year;" adding, that "this person has to maintain a wife and children." Whether this made a part of his former Edition or not, I do not know; but if, since the late Acts of Parliament, he expects us to give him credit, I, for one, will say, that my "*nulla Fides*" extends beyond his Title-page.—Had his knowledge of the "Midland Counties" led him to be acquainted with this spot, he would not, if he "attended" the Church, even "once" have had occasion

to complain, that "the duty, from the indivisibility of the person, was hurried over with a carelessness that ill becomes the ambassador of God." Having myself more than once or twice attended it, I have witnessed the utmost propriety of manner, as well as matter, and the uniform excellence, with which the undivided service is performed by the officiating Minister. Indeed, the constant, punctual, and early attendance of a congregation, consisting of inhabitants, as well as visitors, is the surest test, in support of the assertion. I give the owners and occupiers of the place full credit for having, not long since, been at the expense of a new set of pews, and of galleries on the North and East sides (the light requisite not admitting one on the South); and for their ready willingness to accommodate strangers, however crowding themselves to the extreme, in every part both of the Church and of the Chancel. Until some plan is formed for the enlargement of the Church, which the excessive improvement of the price of land would amply compensate, I would suggest what "I could mention" as having taken place in one of "the Midland Counties"; where, with the sanction of a faculty from the Bishop's Court, a gallery, in addition to three others, has been erected within the Arch of the Chancel, under permission of the Rector, and reserved for occupation at his discretion. The recent judicious addition of a Sermon at the Evening service, sufficiently precludes all pretext for attention to that spirit of dissent, which is certainly never "inactive;" but in this, as in other places, open to admit overflowings from real or rather pretended necessity, or attendants from curiosity, and love of variety, in addition to those who, from family habits, and even possibly conscientious objections to set forms of Prayer, join with every sect, with a proviso that the service be not that of the Church of England; and even that, in the instance to which I have alluded, is not an objection, provided that the preaching, in respect to which prayer is held in comparative contempt, is adapted to the itching ears of those who think with one (an inspired one, who could say it justly) that he "had more understanding than their Teachers."

It cannot be unreasonable to hint at temporary or future additions to the place

place of Divine Worship, after the immense sums expended on superb New Baths, and their lofty appendages, and even the rich embellishments of grand Assembly Rooms, with the elegant Playhouse. It is to the credit of the place, that, though both these latter attractions are, from the lateness of the seasons, as I understand, thinly attended, yet the Church still fills to the utmost, and particularly on the day of administering the sacrament, which even in most other places is not so punctually observed at the Michaelmas season, as at those of the great festivals.

It may justly be said of the place at large—that it has improved—that it is improving—and that it ought to be improved still more. It would be unjust to deserving parties, not to speak of the minor accommodations, necessary for the amusement of invalids, and their attending friends; these are amply supplied in the variety of Libraries, Reading and News Rooms; and the visitors have particular calls of encouragement and acknowledgement for the merit of one person, whom some former Correspondent of yours has deservedly recommended to your notice, and who has displayed much taste and zeal, as well as exerted great industry and attention, in compiling an entertaining and useful Guide to Leamington, in addition to his Collection of Pictures, and a Museum of Natural Curiosities in great variety.

E. J.

MR. URBAN, *W—m Hall, Sept. 19.*

IN Ward's "Lives of the Professors of Gresham College," p. 200, it is stated, that Dr. John Bull was in 1596 chosen first Professor of Musick in Gresham College; that he was Organist to King James; an anecdote of him in 1607—that in that year he resigned his Professorship, and lived in England until 1613; when he went abroad, and did not return. Then follows a list of his Musical Works in Manuscript, in the possession of Dr. Pepusch; among them, in page 205, is "God save the King."—I think it is somewhere said, that these Manuscripts of Dr. Bull, as in Dr. Pepusch's Collection, were placed in Sion College. If this be so, the reference is easy; and if the tune found there be the same with the popular Air all Englishmen hear with

pleasure, the inquiry is set at rest; and it will be no stretch of imagination to suppose, that it was brought forward in compliment to King James, when, according to the anecdote, Dr. Bull played before him at Merchant Taylors' Hall, "upon a small payre of Organs." If the Tune be different, Mr. Carey will have a stronger claim, from the inquiry, to be considered as the Author of the favourite Air—one Claimant will be struck off the list.

Yours, &c.

R. S.

MR. URBAN,

Oct. 7.

AN old, and truly respectable Correspondent, in your last Number (p. 206), has remarked, what he considers a singular coincidence of Customs, in two distant Nations, at periods more than two centuries remote from each other; and supports his opinion by quotations from Stubbe in 1583, and from Wathen in 1812.

Now, Sir, though I entertain the highest respect for the discernment of your friend Mr. J. P. Malcolm, I am inclined to think he has a little mistaken the antient and constant custom of Snapping the Fingers, practised by the English Barbers. I am old enough to remember when the operation of Shaving, in this Kingdom, was almost exclusively performed by the Barbers: what I speak of, is some threescore years ago, at which time gentlemen shavers were unknown. Expedition was then a prime quality in a Barber, who smeared the lather over his customers' faces with his hand, for the delicate refinement of the brush had not been introduced. The lathering of the beard being finished, the operator threw off the lather adhering to his hand, by a peculiar jerk of the arm, which caused the joints of the fingers to crack, this being a more expeditious mode of clearing the hand, than using a towel for that purpose; and the more audible the crack, the higher the shaver stood in his own opinion, and in that of his fraternity. This then, I presume, is the custom alluded to by Stubbe.—The other, mentioned by Mr. Wathen, is the common practice of Shamponing, which is universally exercised by the Natives of India after shaving or bathing, and is too well known to require a description.

Yours, &c.

C. A.
Mc.

Mr. URBAN, Sept. 14.
THE state of war in which this Country has been engaged for so long a period, has prevented much attention being paid to the improvement of the Capital; but, as the halcyon days of Peace have at length revisited the Earth, it is natural to suppose that the eyes of Government will be directed to that purpose. Under this impression, I have ventured to make a few remarks upon what appears to me one of the principal deficiencies in the ornamental part of the Metropolis.

It is well known that Rome possessed several beautiful Fountains; and Paris, though not to be compared to Rome, can boast of some very magnificent specimens. London exhibits a puddle in Lincoln's Inn; a standing pool in St. James's Square; and the Green Park a basin supplied by an iron pipe torn from its seclusion under the pavement, the laughing-stock of every person of taste who beholds it. Whilst rival Companies are pouring torrents of water through our streets, and the pipes daily bursting from the superfluity, surely it would be most easy, and of very trifling expence, to adorn our Squares with some tasteful display of water, in lieu of the stiff and awkward figures which now disgrace them.

A very sensible Traveller* observes, "How beautiful would the gleaming of a sheet of falling water appear through the shrubberies of Grosvenor Square! and how much more appropriate than the poney and its pigmy rider imprisoned in the middle of the pool in St. James's!" An anxiety that London, which surpasses all other capitals in works of real utility, should not be behind them in appropriate ornament, has induced me to throw out the foregoing; hoping that it may meet the eye of the Commissioners for improving London and Westminster, or of some of your numerous Correspondents, who may suggest a plan that may one day be adopted.

Yours, &c.

J. M.

Anatomy and Physiology of the Brain.

Mr. URBAN, Sept. 19.

AS it may interest many of your Readers to have a short account of the New Anatomy and Physiology

* Eustace, Letter from Paris.

of the Brain, as taught by Doctors Gall and Spurzheim, I have drawn up the following, which is at your service.

The doctrine of Gall and Spurzheim may be divided into two branches: 1st, The Anatomy;—and 2d, The Physiology. Previous to the elegant and minute dissection of these celebrated Anatomists, no accurate and correct Anatomy of the Brain had been made. The great difference between their Anatomy and that imperfect description of the Brain given by former Anatomists, is particularly striking, and does them the greatest credit. They may be styled the Teachers of the Anatomy and Physiology of this important organ. The principal and most important discovery, however, is that of the different organs whereby the mind manifests itself. The principles of their doctrine may be thus briefly stated.

The Brain is not a simple organ of the mind—as has formerly been considered—but an assemblage of organs having different functions; and the varieties of character, however influenced by education, depend principally on the relative development of the several organs. These are discoverable by the shape of the outside of the head; a circumstance which has enabled these Gentlemen and their Pupils to determine the characters of persons, in a great measure, by the form of their heads: and I can only say, in conclusion, that, however sceptical I was when I first learnt their doctrine, the numerous and satisfactory proofs they have given of their skill in pronouncing the characters of people by their heads, have convinced me of the correctness of their system. A work will shortly appear in English, giving a full Account of this Doctrine, and the Facts on which it has been founded.—Among the numerous class which attended the Doctor's late Lectures, were to be reckoned many of the most ingenious and reputable Medical men of this Capital.—I hope to give a fuller account in your next; and therefore conclude. S. R.

Mr. URBAN,

Oct. 20.

YOUR Correspondent B. N. (i. 635) wishes to be informed what alterations the Revolution has caused in the Cathedral of Rouen. Having lately passed several days in that City, I am able, in some degree, to supply the

the information which your Correspondent desires to obtain. I must premise, however, that my knowledge of the antient state of the Cathedral of Rouen is entirely derived from three or four printed Descriptions, one of which B. N. has inserted in his Letter.

The Exterior, to the best of my knowledge, has suffered very little, if at all, by the Revolution. I noticed the headless statues, and empty niches which adorn the portals, and I attributed the present condition of those ornaments to the fury of the Jacobins. I find, however, that the Huguenots of the sixteenth century were the authors of this mutilation. When I consider the temper of those sectaries, and the provocation which they had received, I am surprized that they contented themselves with defacing a few images, when they had it in their power to destroy the Cathedral itself. The disciples of John Knox were not so moderate in their zeal for the destruction of the monuments of idolatry.

Before I enter the Church, allow me to remark, that your Print, although a very good likeness on the whole, has a fault which is almost universal in prints of this kind. It represents the Cathedral as much more disengaged from surrounding buildings, than it really is. Instead of the airy and spacious opening which you have exhibited on the North side of the Church, I recollect only a narrow and stinking lane. On the South side, which does not appear in the print, the walls of the side aisles of the nave are hid by a row of old houses which are built against them. The West front is tolerably open, as in the Print. The dwarf wall which appears in the Print, and which inclosed the *parvis*, is destroyed. So is the column with the cross. The fountain still exists, or perhaps has been rebuilt.

The Interior, with the exception of the choir and its inclosure, has suffered as little by the Revolution as the exterior. The three marigold windows (p. 633) still remain; and I observed much painted glass in the other windows. The organ (which is placed over the Western entrance of the Church, according to the invariable practice of France) exhibits no appearance of injury. Here let me ob-

serve *ἡ παράδοσις*, that the pipes of French organs (of those, at least, which I have seen) are never gilt.

The screen before the choir (more properly the rood-loft or *jubé*), which existed before the Revolution, exists no longer. It is replaced by a wooden edifice of Grecian Architecture, which is painted in imitation of veined marble, and is so constructed as not to conceal the high altar from the people in the nave. The choir was formerly surrounded by a magnificent grate of brass, which now circulates through the country in the form of pieces of two *sous*. The present inclosure of the choir is a wooden imitation of a very plain iron railing. In taking down the antient grating, the columns into which it was let appear to have been injured. To repair the injury, they have been patched with plaster, and coated with white paint, much to the disadvantage of their appearance.

Within the choir, every thing appears to be modern; altar, stalls, Archbishop's throne, and pavement, &c. I am not prepared to assert, however, that the present appearance of the choir is materially different from that which it exhibited before the Revolution. The Description copied by your Correspondent, which is said to have been written in 1779, appears to be taken from some older account. In one now before me, which was printed in 1756, it is stated that the choir had lately been repaired, and that the monument of Charles the Vth had been removed from the middle of it to the South side of the Lady Chapel.

The only monuments of the dead, which now exist in the choir, are a few modern inscriptions cut in the pavement. I observed only three. On the North side of the altar lies King Henry the younger, as he is called, the eldest son of Henry the II, King of England and Duke of Normandy. On the South side of the altar lies the heart of young Henry's brother, Richard Cœur de Lion. His body was buried at Fontevraud, at his father's feet. Behind the altar is a memorial of John Duke of Bedford, uncle to King Henry the Vth. He is called in the inscription *Prorex Normannia*. If the French were unwilling to call him Viceroy of France, they ought to have recollected, that

the

the Governor of a Dutchy cannot properly be styled *Prorez*.

The Lady Chapel does not seem to have suffered at all. The monument (not monuments) of the two Cardinals of Amboise, and that of Louis de Breze, remain unhurt. I suspect, that all or most of the others, mentioned p. 634, were merely flat stones in the pavement. I am not able to say whether they still exist. The altar and its ornaments have not been touched.

The famous bell, called *Georges d'Amboise* (p. 634), together with almost all the other bells, has been taken down and melted. In this Church, however, as well as in most others in France, there is no want of bells for the purpose of summoning the Congregation to Divine service. I understand that there never were any Societies of Cumberland or College Youths in France; and that the science of bell-ringers, considered as a species of musick, never flourished so much in that Kingdom as in England. If the French were not so good performers as the English, they certainly had better instruments to play on. The tone of the French bells appears to me to be much superior in clearness and sweetness to that of our own.

The Chapter of the Cathedral of Rouen, which, according to the account given, p. 610, formerly consisted of upwards of sixty persons, is very much diminished in number, but is not totally annihilated. To an eye accustomed to the empty stalls of an English Cathedral, the choir at Rouen appears sufficiently decked with Ecclesiasticks. I counted between twenty and thirty, one evening, at vespers. Since the Revolution, this Church is not only Cathedral, but also Parochial. For the accommodation of the Parishioners, 5000 rush-bottomed chairs are distributed about the Church. On Sunday morning, the immense nave is almost filled with decently-dressed people, a great majority of whom are women, and children of both sexes. The service is performed with sufficient decency and dignity, and the Congregation is more attentive and

devout than I expected to find it. Immediately after the Gospel, which is chanted in Latin by the Deacon at the lower end of the Choir, the Preacher mounts the pulpit (which stands on the North side of the nave), and preaches in French. Before he begins his sermon, he reads the Epistle and the Gospel of the day in French. Nearly all the Congregation have books of the service, with a French translation. As almost the whole of the service is chanted by the Choir, it could not be understood without a book, even if it were performed in the vulgar tongue. The Choir is not accompanied by the organ (which is used only on particular occasions), but by a noisy serpent. A considerable part of the Congregation sing with the Choir. The effect is solemn and imposing, although the old-fashioned plain chant is vastly inferior in melody to our Protestant Psalm-tunes.

Besides the Cathedral, there are thirteen or fourteen Parish Churches in Rouen and its suburbs. Before the Revolution, there were six and thirty Parish Churches, and more than an equal number of Conventual churches. Many of the suppressed churches still exist, and have been applied to profane uses. The parish church of St. Herbland, a handsome Gothic edifice near the West end of the Cathedral, is now converted into a repository for stage-coaches. The Tower of the church of St. Laurence is deserving of the attention of the curious. The Church itself is now a coachmaker's shop.

The parish church of St. Eloi has been given to the Christians of the Reformed religion, of whom the *Annuaire Statistique* of the department of the Lower Seine, for the year 1812, informs me that there are about 3000 at Rouen, in a population of 86,672 souls. I learn, from the same authority, that there are nine or ten Reformed churches in the department. I mention this circumstance, because Mr. Eustace has unguardedly asserted, that there are no Protestants in the North of France*.

* See Mr. Eustace's Letter from Paris, p. 75. — While I was at Paris, I took some pains to ascertain the number of Protestants in that City. I received different accounts from different persons, but the number which seemed to me to proceed from the best authority, was 12 or 14,000. There are two Reformed churches at Paris, and one Lutheran church. The two Reformed churches are served by three Ministers. The Ministers of both the Protestant communions are paid by the State, in the same manner as the Catholic clergy.

Of the churches which still remain in use, the most worthy of the observation of an Antiquary is that of S. Maclou, which stands a little to the Eastward of the Cathedral. The church of S. Godard is mentioned in several accounts of Rouen on account of its beautiful painted windows. I suspect that these windows are demolished; but I recommend those of S. Vincent's Church to the attention of the Traveller who has a few minutes to spare.

But the pride of Rouen is the Abbey-church of S. Ouen*, now parochial; of which, if my memory does not deceive me, I have read in one of the volumes of the Gentleman's Magazine a better account than it is in my power to give†. There is a History of this Abbey in folio, by an author whose name I am not able to recollect. A copy may be seen in the Library of the Institute at Paris. It contains several Plates; one of which represents the beautiful Rood-loft, which, like that of the Cathedral, has been destroyed. I am not absolutely certain, that, in either case, the destruction is altogether to be attributed to wantonness, rapacity, or impiety. When a Collegiate or Conventual church is made parochial, it becomes necessary to remove whatever obstructs the prospect of the altar from the nave‡. The church of S. Ouen stands in need of repairs, and is about to receive them. I noticed on the doors advertisements to masons, carpenters, smiths, plumbers, &c. I advise all Travellers, who are at Rouen during the summer, to take a walk in

the garden of the Abbey, which is a public thoroughfare. The outside of the Church is seen to great advantage through the foliage of the trees. The Monk's Dormitory, a handsome modern structure of three stories, is now the town-house. The upper story contains a Public Library and a Collection of Pictures: the staircase by which we ascend to this Library and Collection, and another staircase near the centre of the building, are in the highest style of Benedictine magnificence. It is to be regretted that these stately institutions, which contribute so much to the ornament of a country, should be in other respects so little beneficial to society in its present state.

The Archbishop of Rouen had, formerly, six Suffragan Bishops, whose sees are enumerated, p. 633. The Bishopricks of Lisieux§ and Avranches have ceased to exist, and the limits of the other four Bishopricks, and of the Archbishoprick of Rouen, are no longer the same as formerly. Normandy is now divided into five departments, each of which is a diocese. The present Diocese of Rouen, which is the department of the Lower Seine, is much smaller than the antient diocese. The towns of Gisors, Meulan, Pontoise, Magny, and Chaumont, which were formerly in the Diocese of Rouen (p. 633), are now subject to other Bishops. It is the opinion of many persons, however, that the antient division of the Dioceses will be re-established, with some modifications.

The annual income of the Archbishop of Rouen, before the Revolu-

* Audoenus, Archbishop of Rouen, who died in the year 677, was interred in the Basilick of S. Peter, which afterwards lost the name of the Apostle, and assumed that of the Archbishop. This monastery was the oldest religious house of Normandy, having been founded in the year 538 by one of the sons of Clovis, the first Christian King of the Franks. The Church which now exists was begun in 1318, and finished in 1339, John Russel being Abbot. It cost 63,036*l.* 5*s.*—*Tournois, Neustria Pia*, p. 35.

† Our Indexes do not enable us to refer to such an account. In the Magazine for 1783 (LIII. 901) is a view and account of an antient Stone Bridge at Rouen, built by the Empress Maud; and in 1784 (LIV. 182) is a general view of that fine old City, including the famous Bridge of Boats, accompanied with a description of the Bridge. EDIT.

‡ The Choir of the Abbey-church of Fécamp has been laid open to the eye, like that of S. Ouen.

§ The Bishop of Lisieux was called, in Latin, *Episcopus Lexoviensis*. In consequence of not distinguishing between *Lexoviensis* and *Luxoviensis*, Mr. Porson has converted Luxeuil, an antient and celebrated Abbey in the County of Burgundy, into an Episcopal City of Normandy. See his Letters to Mr. Archdeacon Travis, p. 153. The mistake is sufficiently pardonable, but it ought to be considered, how the Critic would have triumphed, if he had detected it in the writings of his unworthy antagonist.

tion, is said (p. 633) to have been about 50,000 livres. It was certainly much more than double that sum. It is called 100,000 livres in the *Almanac Royal* for 1767; and it is well known, that the valuations of the Bishopricks, which are given in the *Almanac Royal*, were much below the real value. The present Archbishop retains, as may be supposed, a very small share of the wealth and greatness of his predecessors. I think that the regular stipend of an Archbishop is 15,000 francs, or about 600*l.* As 600*l.* a year will not support, even at Rouen, a coach-and-four, and a number of footmen in scarlet liveries, I suspect that Cardinal Cambacérés must have a larger income than the legal allowance. He retains possession of the Archiepiscopal Palace, a stately building, which is joined to the Eastern end of the Cathedral. His country-house at Gaillon, formerly the admiration of Travellers between Rouen and Paris, has been destroyed.

Yours, &c. EYLES TEMPLER.

LITERARY INTELLIGENCE.

Works nearly ready for Publication :

The Fourth Volume of the new Edition of HUTCHINS'S "History of Dorsetshire," with additions by Mr. GOUGH. This Volume will contain the Hundreds of Sherbourne, Stourminster Newton, Whiteway, and Yetminster; with the Liberties in Sherbourne Division. A Life of the Author; an Account of British Antiquities in Dorset, by Sir R. C. HOARE, Bart.; the Domesday for the County, with a Translation by Rev. W. BAWDEN; &c. &c. will be prefixed.

An Historical Treatise of the Unction and Coronation of the Kings and Queens of England. By ARTHUR TAYLOR. (*See our Cover for the present Month.*)

A second Edition of the Memoirs of WILLIAM STEVENS, Esq. Treasurer of Queen Anne's Bounty; the whole produce arising from the Sale of which (not the profits merely) is intended by the Author to be given to the Fund for the benefit of the Scotch Episcopalian Church.

THE MESSIAH; a Poem, in Twenty-eight Books. By Mr. COTTE.

An Account of a Fœtus recently removed from the Abdomen of a young Man, 16 years of age. By Mr. N. HIGHMORE, Surgeon, Sherborne; under the patronage of the Royal College of Surgeons, in whose Museum in Lincoln's Inn Fields, the Preparation is deposited.

Facts and Observations (deduced from long and extensive Practice) on Liver

Complaints, and Bilious Disorders in general, and on such derangements of these Organs, as influence the Biliary Secretion, &c. By JOHN FAITHORN, late Surgeon in the E. I. Company's service.

Preparing for Publication:

A short Account of the Commission for inquiring into the Losses of the American Loyalists, by JOHN WILMOT, Esq.

We have great satisfaction in announcing, that the Rev. A. MACAULAY, Vicar of Rothley in Leicestershire, has resumed his design of publishing a History of the Life of Melancthon; and that the first Volume of the Work, terminating at the close of the Diet of Augsburg in 1530, will appear in the ensuing year.

Lyrical Gleanings; comprising Madrigals, Odes, Songs, and Sonnets, chiefly by Anonymous Writers of the XVIIth and part of the XVIIIth Centuries; with Biographical Notices. The whole selected from the unexplored Collections of Vocal Poetry, made and composed by BIRD, MORLEY, YONGE, WARD, GIBBONS, LAWES, and other Musicians of eminence *temp.* ELIZABETH, JAMES, and CHARLES.

The Mirror for Magistrates, in Two very thick Volumes small 4to. The impression limited to 160 copies. The authorities upon which the Editor has formed the text of the present edition are as follow:—Part I. By JOHN HUGGINS; reprinted from the edition of 1587, collated with those of 1575 and 1610.—Part II. By THOMAS BLENCH-HASSET; from the original edition of 1578, collated with that of 1610.—Part III. By BALDWIN, SACKVILLE, FERRERS, CHURCHYARD, and others; from the edition of 1587, collated with those of 1559, 1563, 1571, 1575, 1578, and 1610.—Part IV. By RICHARD NICCOLS; published as "A Winter's Night Vision;" from the only edition of 1610.

Art of English Poetry. The Editor of the late edition of Puttenham is now reprinting the several Essays of GASCOIGNE, WEBBE, K. JAMES, Sir JOHN HARRINGTON, MEARS, CAMPION, DANIEL, and BOLTON, in one quarto volume, uniform with that Work: 220 only printed.

Bibliographia Poetica. A new edition of this useful Work by the late JOSEPH RITSON, has been long in preparation, and with very considerable Bibliographical Additions, and a few occasional specimens, will be put to press next year.

Select Poems of SYNESIUS, and GREGORY NAZIANZEN; translated from the Greek, by HUGH STUART BOYD, Esq. with original Poems by the Translator.

Sermons on Practical Subjects for the Use of Families. By CHRISTOPHER WORDSWORTH, D. D. Dean of Beoking, in 2 volumes 8vo.

SELECT

REVIEW OF NEW PUBLICATIONS.

21. *A Sermon on the Restoration of Peace, preached in the Parish Church of St. Martin-in-the-Fields, on Thursday, July 7, A. D. 1814, (being the Day appointed for a General Thanksgiving).* By Joseph Holden Pott, A. M. Archdeacon of London, and Vicar of St. Martin's. Printed by Request. 4to. pp. 25. Harrison, Strand. (Not printed for Sale)

A GAIN the good Archdeacon sings the song of triumphant, but pious exultation; and, from Psalm lxxii. 7. "In his days shall the righteous flourish, and abundance of Peace, so long as the moon endureth," takes occasion to observe, that

"This Psalm was composed by David towards the close of his own reign; and it is imagined that he looked forward in it to the prosperous reign of Solomon his Son. The glory of that peaceful reign had been set forth in the word of Prophecy by the lips of Nathan; but the views of David evidently reached beyond the reign of Solomon; and his words in the Psalm from which the text is taken, point most manifestly to the coming of a promised Saviour who is called so significantly in the page of Prophecy 'the Prince of Peace.'

"At a time when we are met together in the Lord's house to render thanks to God for the blessings and advantages of Peace so happily restored to us after a long and arduous conflict; after years of difficulty in the camp and in the field, accompanied with the customary griefs and burdens which attend upon the state of war, but marked with signal instances of favour from the Great Disposer of Events, and crowned with many a triumph; we may well direct our thoughts and fix our whole attention on the double view of Peace which thus claims our notice in the words of David."

After a learned and satisfactory comment on the text, the Preacher thus appropriately proceeds:

"The Peace for which we have to lift the voice of gratitude to Almighty God this day, may be said to have celebrated its first solemnities in the hour of Victory; in those moments when the plumes of the victor are wont to be advanced most proudly, and are rarely found unstained with some crimson spots which cannot plead the warrant of a necessary struggle, or borrow their

excuses from the fury of a doubtful field. In that day which opened the last hold of a baffled Enemy to prevailing arms, the calm voice of Treaty and the words of Peace were heard above the cry of Victory. No proud triumphal arch was lifted in the vanquished Capital. No car of victory was set forth for the gaze of trembling multitudes. The last march and the happy entry of the conquering host was ushered in by the voice of heralds, rather than by the trumpets of the field. And once more we may be allowed to say that the scale does not turn against us, when a just comparison is made, and when the cause is set for judgement. Once more we may be permitted to indulge the delightful expectation that these happy earnest of returning Peace may be followed by fresh conquests over hostile dispositions in men's minds and spirits, and over unjust projects and designs. Such victories have the fairest promise of continuance; they furnish the consolatory pledge of those seasons of enduring Peace, which the text takes for its chosen aim, and proposes for its final object. That aim and object are no other than the Peace of Christian Fellowship among men, undisturbed, and spreading far and wide, until the restless and ungoverned course of pride and discord, of cruel, monstrous policies, the fruit of which is enmity and open War, shall cease for ever, and be no more witnessed in the Christian World."

32. DIBDIN'S BIBLIOTHECA SPENCERIANA.

(Continued from our last, p. 247.)

THE Third Volume of this valuable Catalogue opens with the 1Vth Department; which is designated COLLECTIONS OF CLASSICS, or *Corpora Auctororum*. These collections refer to *Poetical, Oratorical, Agricultural, and Military Writers*—and they commence with a copious description of the celebrated *Greek Anthology* of 1494, printed in capital letters, and of which his Lordship possesses a copy upon vellum, originally in the collection of the celebrated Lorenzo de Medici. GRAMMAR and LEXICOGRAPHY form the Vth Department; and in this will be found some very elaborate discussions, involving a few of the most curious points of Typographical and Bibliographical research; witness, the description

scription of the *Catholicon* of 1460, of the *Greek Grammars of Lascaris* of the dates of 1476, 1480, 1489, and 1495; of the *Terentianus Maurus* of 1497; of the *Tortellius* of 1471, and of the *Latin and Teutonic Vocabulary* printed by *Beckermuntze* of the date of 1469. Of embellishments, those in the articles *Etymologicon Magnum*, and *Suidas*, are deserving of particular commendation; while the account of the *Breton-French and Latin Dictionary*, printed at *Lantréguier* in 1499, may be deemed worthy of a partial extract.

"This Dictionary is among the scarcest and most curious extant. It

presents us, in the first place, with the only known work executed at *Lantréguier* (or *Tréguier*;) in the XVth century; and appears never to have been examined by *Maittaire*, *Marchand*, *De Bure*, *La Serna Santander*, or *Brunet*. It seems also to have been unknown to the greater number of eminent writers upon the ancient French and Celtic Languages, as we have no mention of it in the works of *Pelloutier*, *Bullet*, or *Roquefort* †. Even *Du Cange* himself describes it in a manner which makes it rather doubtful whether he had seen it ‡. *Edw. Lhuyd*, who travelled into *Brittany*, has no account of it in his *Archæologia Britannica*; and neither *Warton* nor *Ritson* were in the least

* "I suspect that the above Bibliographers had never seen the volume; for the first two are indebted to the *Bibl. Hohendorf*, p. 237, no. 1582;—where a copy is described as being 'en veau fauve, doré et marbré sur tranché.' This copy is probably now in the Imperial Library at Vienna; since the *Hohendorf* Collection was purchased for that Library. *Maittaire* and *Marchand* notice an edition of the same work, with a Latin title, on the authority of the preface of *Du Cange*, p. xl. xlj. to his *Gloss. Med. et Inf. Latin*. *Marchand* adds, 'Auroit-on imprimé alors deux ouvrages de même genre, dans la même ville, et dans la même année? Ou seroit-ce le même ouvrage attribué à deux différens Auteurs?' This reference to *Du Cange*, as the Reader will presently see, is incorrect. See the *Annal. Typog.* vol. i. p. 708. notes 9, 10. *Hist. de L'Imprim.* p. 92. *De Bure* has only the following brief and unsatisfactory notice of it: 'Ouvrage simplement recherché par rapport à sa singularité.' Such a description is little more than an apology for ignorance. *Bibliogr. Instruct.* vol. iii. p. 74. no. 2296. *La Serna Santander* thus remarks:—'c'est la seule impression connue, faite à *Tréguier*, dans l'ancienne Bretagne.' *Dict. Bibliogr. Choisi*, vol. i. p. 443. This account implies no knowledge of the volume itself. *Brunet* attributes the work to *PIERRE Auffret Quantquêveran*, and calls it 'Ouvrage rare' from which we may infer that he had never seen it. *Manuel du Libraire*, vol. i. p. 76."

† "PELLOUTIER, *Histoire des Celtes*, 1740. 12mo. See the 'Table des Auteurs cités dans cet Ouvrage, et des Editions dont on s'est servi,'—following the preface. *BULLET: Mémoires sur la Langue Celtique*, &c. 1754, folio. Consult the section 'Quelles sont les sources où l'on trouvera la Langue Celtique.' vol. i. p. 27. *ROQUEFORT: Glossaire de la Langue Romane*, 1808, 8vo. see vol. i. p. xxix.—xxxj. Whether any notice of the above work may be found in the 'Dict. François-Breton, ou François-Celtique, enrichi de thèmes, par l'A***, Paris, 1756,' 8vo—or in *Pelletier's* *Diet. de la Langue Bretonne*, 1752, fol.—or in the 'Dict. Roman, Wallon, Celtique et Tudesque, &c. par un Religieux, de St. Vannes, Bouillon, 1777,' 4to—I cannot venture to affirm. For these latter works consult the *Manuel des Libraires*, vol. i. p. 346-7, ii. p. 255; and the *Dict. des Ouvrages Anon. et Pseudon.* of *Barbier*: edit. 1806, fol. i. p. 160."

‡ "Ejusmodi etiam est *Catholicon Armorico-Franco-Latinum a Joanne Lagadec Diœcesis Trecorensis, compositum ad utilitatem Clericorum novellorum Britannia*: Ita enim libri titulus concipitur, editi *Lantriguieri* à *Joanne Casnez*, v. Novemb. anno mccccxcix.—To which *Du Cange* subjoins the following note: 'Etat MS. in Bibliotheca Cl. V. D. *Lancelot*, qui illud nobiscum pro solita humanitate communicavit, in cujus præfatione hæc leguntur, "Quia complures Britones multùm indigent Gallico, idcirco *Joannes Lagadeuc* parrochie de *Plagonnes* Diœcesis Trecorensis in artibus et decretis *Bachalarius*, quamvis indignus ad utilitatem pauperum Clericorum Britannie, vel rudium in pericia Latinitatis, hoc opusculum composui, &c. Datum die 16 mensis Augusti, anno 1464." Ejusdem videtur ætatis MS. ille codex." *Gloss. Med. et Inf. Ætat.* vol. i. p. xlvi; and not. xl.—xli—as *Maittaire* and *Marchand* refer to it. From the whole of this passage, it seems that *Du Cange* conceives the printer to be the editor; and misnames him 'Casnez,' for *Calvez*. He also assigns to the author a name, for which, upon the face of the book itself, there is no authority."

acquainted

acquainted with it.—In the second place, this publication may be considered as a key to the better understanding of such works (if any now exist) as have been written in the Armorican or Breton language: a subject, in which every English Antiquary, and lover of old Romances, must ever take an interest. Of the Author of this Dictionary, whether he be Auffret Quoatqueueran, or Lagadeuc, neither Baillet, Fresnoy, Goujet, Nicéron, nor the editors of the *Bibliothèque Française* of La Croix du Maine, give the least information: his name never occurring in the indexes to their respective works."

The VIth Department, entitled MISCELLANEOUS AUTHORS, occupies the following two-thirds of the volume, and is not yet completed; it being the intention of the Author to open his 4th and last volume with the remaining part of this VIth department; and to subjoin, in the same volume, the following heads; VII. BOOKS PRINTED IN THE ITALIAN LANGUAGE: VIII. BOOKS PRINTED BY WILLIAM CAXTON: IX. BOOKS PRINTED IN THE ABBEY OF ST. ALBAN'S. X. BOOKS PRINTED BY WYNKYN DE WORDE: XI. BOOKS PRINTED BY RICHARD PYN-SON. To these will be added a SUPPLEMENT, EMENDATIONS, INDEX OF AUTHORS and of EDITIONS DESCRIBED; INDEX OF PRINTERS; TABLE OF COLLECTIONS containing copies of the editions described in the work.

We return to the VIth Department, which terminates the third volume.

This has probably been the most arduous part of the whole work. To give interest, whether by means of curious research or curious embellishment, to an account of editions of Authors known to few, is an object somewhat difficult of attainment; but when the pains-taking reader examines the articles—*Aeneas Sylvius*, *Aquinas*, *P. de Barberis*, *Bezial*, *Brant*, *Breydenbach*, *Chronicles* (Rome, 1474, Nuremberg, 1493, Cologne, 1499), *Eyb*, *Fasciculus Temporum*, *Florius*, *History of the Cross*, *Hyginus*, *Orations*, and *Publicius*, he may judge for himself whether the author has, or has not, succeeded in his object.

The article "*Joannes de Breydenbach. Peregrinatio in Montem Syon ad Sepulchrum Christi, &c. &c.*" Printed by Erhard Reuwich. Mentz, 1486, folio, (pp. 216—228) is thus concluded:

"It remains to say a few words respecting the embellishments of this im-

pression, and the authority of the text. The tasteful Reader cannot have failed to notice, from the foregoing specimens, that some of the wood-cuts are of no ordinary merit. There is a freedom of pencilling and of execution—as well as a skilfulness of grouping—about the human figures, that are very rarely to be met with in publications of the same period. The almost uniform prevalence of outline in the *Landscapes*, renders them frequently harsh and abrupt; and distant objects have too often the force of those in the foreground: but there is frequently a picturesqueness in some of the detached parts (as the first two fac-similes shew) which prove that the artist looked at Nature with a cultivated eye. Even his *Shipping*, although destitute of light and shade, is full of spirit and effect; and we see in many of his Venetian galleys, and in the figures which direct them, something like that life and spirit which are the peculiar charm of Canaletti's pencil. It is to be regretted that not more specimens are given of the *Animals*; as there is an appearance of truth about them, which, as the last fac-simile but one proves, renders them very interesting. That *Reuwich* distorted or exaggerated what he saw, in individual objects, or in detached groupes, there is no well-founded reason to conclude. His powers, however, do not improve with the size of his pictures.—Nor have we any strong reason to disbelieve that part of the *Narrative* which is here disclosed, on the personal experience of the travellers. When the Author diverges into history, or expatiates on causes and effects, or mentions what the accounts of other travellers have furnished him with, there may be just ground of scepticism: but in his *Portraits* (if I may so speak), whether of things animate or inanimate, there is so much *naïveté*, so little apparent temptation to falsify, such a well-founded zeal in the cause of piety, and such a wish to be both instructive and entertaining, that, however we may acquiesce in the want of *importance* in some of the circumstances detailed, we ought not, without due consideration, to deny them the merit of probability. Boucher de la Richarderie, who has been sufficiently superficial in his account of the editions of this work, seems to exult in the superiority of *subsequent* descriptions of the Holy Land; forgetting that all adventures must have a beginning, and that, in the infancy of printing, and in the absence of public patronage, there is nowhere to be found a more curious and amusing work than the *Peregrination of Breydenbach*. It is no small criterion of the pecuniary

niary worth of this *editio princeps*, that the first edition of the *French Version* of it, printed in 1488, was purchased at the Roxburgh sale by the Duke of Devonshire for 84l. See *Bibl. Roxburgh*, No. 7259. The present fair copy is bound in red-morocco.*

As further specimens of description, we annex the following :

"*Chronicon Pontificum Imperatorumque. Printed by J. P. de Lignamine, Rome, 1474. Folio. (pp. 251—254.)*

"*Editio Princeps.* The late Bishop of Ely set an exceedingly high value upon this Work. The copy of it which he possessed (much inferior to the present in condition) was obtained from Mr. James Edwards, on condition of its becoming the property of Sir M. M. Sykes, Bart. if he should survive his Lordship. The death of the Bishop has put Sir Mark in possession of the same copy, which he justly treasures among the rarities of his Collection; and which, till the recent acquisition of the one under description, he had imagined to be *unique* in this country. The Reader is, therefore, probably anxious to become acquainted with the contents of a volume upon which so extraordinary a value is placed: but he will find that its intrinsic worth does not arise from any chronicled accounts of 'Popes and Emperors;' but from the text presenting us with the *earliest printed* memorandum, or statement extant, of the proceedings of some of the ANCIENT PRINTERS on the Continent. If Mentelin, Maittaire*, Schoepflin, or Meerman, had been acquainted with such statements, they might each have taken up very strong positions in favour of the respective artists whose claims they supported. But our account must proceed methodically.

"This small volume contains an abridged Chronicle, or Record of Events, from the beginning of the world to the 4th year of the pontificate of Sixtus IV. It was divided into two parts (the first part ending at the year 1312,) and reprinted by Eccard among the *Scriptores Medii Ævi*, tom. i. col. 1150; but the first part was much improved by the assistance of a MS. from the Berlin library, of which the reputed author is *Ricobaldi* of Ferrara. The second part, from the year 1312, was reprinted from the text of this impression. Muratori, who has also reprinted both parts, (vol. ix. *Scriptor. Rer. Italicar.*) thinks it safer to ascribe the first part to an anonymous author; but the second (after Lecard) to De Lignamine himself. Yet,

* Maittaire relies exclusively upon Labbé, *Nov. Bibl.* p. 354. no. XIV."

as Audiffredi justly observes, this printer assigns no author whatever to any part: not even dividing his work into sections and epochs: just following his copy—'compendiosus quidam catalogus'—as he found it: except that (as Audiffredi remarks in a note) he may himself have been the author of the whole of the intelligence which relates to Pope Sixtus IV. *Edit. Rom.* p. 163. It is remarkable that Audiffredi should not have discovered the passages concerning the early printers. His omission of such passages, must imply either his negligence or want of good fortune; since he says he had 'examined' the volume, Laire, although he gives a tolerably good account of this Chronicle, was also ignorant of such passages. *Spect. Hist. Typog. Rom.* p. 212, note *cc.* Why Laire is to be censured by Audiffredi, for the exclusive mention of Cardinals Besarion, Borgia, Roverella, Marco Barbo, Riari, and Estoutevillea—because they are noticed in this Chronicle—does not very clearly appear."

"*Chronicon Nurembergense. Printed by Koberger. Nuremberg, 1493. Folio. (p. 255.)*

"*Editio Princeps.* The course of our researches has at length brought us to this very extraordinary volume; which, notwithstanding it is by no means rare, cannot fail to be always interesting to the lovers of ancient printing and ancient engraving. If Koberger had printed only this Chronicle, he would have done enough to place his name among the most distinguished of his typographical brethren; but he has other, and nearly equal, claims to a very marked celebrity. Our object, however, is confined to the book before us. The engravings are upon wood, and are executed by WOLGEMUT and PLEYDENWURFF; the former of whom was the master of Albert Durer. [A specimen of them, in six Portraits, may be seen in our Vol. LXII. p. 501.] When the Reader is informed that there are upwards of *Two Thousand Two Hundred and Fifty** impressions (many of them however repeated) of these wooden cuts, he has learnt enough to conceive (if not in possession of the volume) that such a Chronicle must at least be a very amusing production. The ensuing specimens of a few of the more curious embellishments must also increase his desire of obtaining the originals. As

* "My friend Mr. G. V. Neunburg possesses a *MS list* of all these cuts; but as each leaf is accompanied with letter-press, and as the leaves are all numbered, the insertion of it is not necessary."

it is my intention to be rather unusually copious upon this article, the Reader is requested to follow me with proportionate patience; and, in the end, to forgive me if the description be unnecessarily extended.—And first, in regard to the *Author of the Chronicle*. Trithemius, who was a contemporary, tells us, in his *De Scriptorib. Ecclesiast.* 1494. fol. 139, rev. 'that the author was HARTMAN SCHEDEL of Nuremberg, a German physician; who compiled it from I. P. Bergomensis and other historiographers, adding a few things on his own authority.' Vossius, *Hist. Lat.* 1651, 4to. p. 573, is of the same opinion; as quoted by Piacius and Clement. Lindenborg had also the same notion, on the exclusive authority of Trithemius. See *Theatr. Anon. et Pseud.* 1708, p. 272, no. 1073. Fabricius agrees with the preceding in this conclusion. *Bibl. Med. et Inf. Ætat.* vol. iii. p. 568. Heumann, however, in his *Schediasma de Anon. et Pseudon.* pt. ii. ch. ii. § xxxiv. p. 147, has well observed—that Schedel may be considered as the editor, rather than the author, of the Chronicle; having enriched it by his own and other additions. The second and third colophons do, in fact, denote that he was the collector and corrector, rather than the author of the work. This is also observed by Clement, whose notice of the book is copious and interesting; yet the information, after all, is only an amplification of what was first advanced by Trithemius.—We proceed, in the second place, to describe the volume itself; and to avail ourselves of such aids as former descriptions may hold out: premising, however, that such descriptions are, in general, short, vague, or desultory. This work is printed upon an imperial folio paper, of a mellow pleasing tint; although the greater number of copies which I have seen, are of a tawny and even dingy tint—arising, probably, from the little care that was formerly taken of them: since no ancient book of equal entertainment could have been introduced to the notice of children. The present copy, although perhaps matchless in regard to *size and condition*, is of this description. A copy

of extraordinarily-white colour, as well as large dimensions, is in the choice library of the Right Hon. Thomas Grenville*. My friend Mr. Bolland also possesses a very large and sound copy of it; and one of fine colour, but of less dimensions, is in the collection of another friend, Mr. Neunburg. A fifth copy, tawny throughout, but sound and desirable, is in the library of my neighbour and friend Mr. Kendal. I think I have seen five or six other copies, most of them yellow, defaced, and imperfect."

"*Cronica Vander Hilliger Start Va Coelle. Germanicè. Printed by Koelhoff, Cologne, 1499, folio.* (p. 281.)

"There are few ancient books which have been so frequently quoted, yet so rarely seen, as the present Chronicle. The possession of it is, indeed, essential to a Library like the one under description; since there is an important passage in it, relating to the invention of the *Art of Printing with Metal Types*, which merits very particular attention; and which has been referred to, or quoted, by bibliographers for nearly the two last centuries. The graphic embellishments in it are quite of a secondary nature, as even the ensuing facsimiles demonstrate; but its intrinsic worth deserves a little consideration.—We may, however, first remark that no account of this curious volume will be found in Vogt†, Engel‡, Freytag, Bauer, De Bure, La Serna Santander, Brunet, or Jansen§; but Marchand, Meerman, Clement, Fischer, Daunou, Oberlin, and other bibliographers, make amends (especially the first three) for the ignorance of their predecessors and contemporaries. Maittaire seems to have relied upon the information of Buneman, whose copy of this Chronicle was imperfect at the end. The note (8), at page 698, vol. i. of the *Anal. Typog.* is worth consulting; but the supposition of an edition of this work, by Koelhoff, in 1490, is entirely erroneous; although at p. 528, note 2, Maittaire says that a copy of such impression was in the library of Scriverius: 'lit. D. 2. n. 191.' There must have been a mistake in the catalogue; as Scriverius himself, in his

* "Obtained from Messrs. J. and A. Arch, booksellers."

† "A MS note, in the present copy of this Chronicle, observes that Vogt (p. 12. edit. prim.) says that copies of the book are rarely found even in the most abundant libraries. The passage from the Chronicle itself, said to be cited in that impression of Vogt, does not, as far as I can discover, appear in the last edition of 1793. It may, however, be in a preliminary part."

‡ "Clement cites the *Bibl. Select.* pt. ii. p. 11: but I see no mention of this Chronicle in the place here referred to."

§ "In his Catalogue of Books printed in the Low Countries, p. 335-9, incorporated in his *De l'Invention de l'Imprimerie*, Paris, 1809, 8vo."

Dissertation upon the Art of Printing (1628, 4to.) speaks only of the edition of 1499; see *Wolfii Monument. Typog.* vol. i. p. 294. This alone may be thought conclusive against the existence of such impression, without reading what Clement has adduced in opposition to Marchand: the latter of whom supposed that there were even three previous editions!—namely, in 1489, 1490, and 1494. Consult *L'Hist. de l'Imprimerie*, p. 11; *Bibl. Curieuse*, &c. vol. vii. p. 221—6. The loose dicta of Seiz and Uffenbach, in support of these three impressions, are scarcely deserving of refutation: *Ann. Sæc. Tert. Inv. Typogr.* p. 75; *Schelhornii Amœnitat. Literar.* vol. ix. p. 982. The rarity of this Chronicle is sufficiently attested by Bibliographers, even without noticing that Hartz and Buder (according to Marchand) who wrote expressly upon German affairs, had no knowledge whatever of it; and Naudæus doubted its existence. I am disposed to think there are not three copies of it in this country; and the silence of De Bure leads us to suspect that no copy of it was formerly known at Paris*. In regard to its intrinsic worth, Meerman admits that they are unjust who deny it all credit whatever, because it contains many of the fables and absurdities common to the Chronicles of the times. Yet it may be questioned whether this distinguished writer would not have wholly condemned it, like Gelenius and Werdenhagen, if, in the passage below extracted, the author had not given the invention of the art of printing to Holland? *Orig. Typog.* vol. ii. p. 105; Marchand, *Ibid.* This therefore naturally brings us to the passage just referred to, and of which mention is made in the commencement of the present article."

These for the *Chronicles*.

The *History of the Cross* is thus introduced:

"I may safely promise the curious reader no small amusement in the description of the volume before us. The materials are equally abundant and interesting; and it will be my own fault if the mode of putting them together be not productive of information as well as of entertainment. In this strange 'HISTORY OF THE HOLY CROSS,' we see a specimen of some of those numerous publications in the XVth century, which, accompanied with a great number of cuts, rendered the characters and events recorded in Scripture, by de-

* "Clement says a copy of it was in the Royal Library."

grees familiar to the minds of youth. We have here a small quarto, of only 33 leaves, upon each of the pages of which a wood-cut and a stanza of Dutch poetry are impressed: precisely similar, in form, to those publications which are now put into the hands of young people. The antiquary, however, views these rude specimens of ancient printing and engraving, with very different sensations from those with which they were originally considered; and we now treasure as a precious relic, that which was formerly treated as a common toy. This interesting and exceedingly scarce work has been noticed by both the Crevennas and by Heineken. However copious and particular may be the descriptions of it in the *Bibl. Crevenn.* vol. i. p. 36. edit. 1775, and vol. i. p. 45, edit. 1789—*Idee Générale*, &c. p. 461, note—we may be yet more full and particular. The graphic embellishments or fac-similes of the cuts, are peculiar to the present description. Let us first trace the descent (if the language of genealogy may be here applied) of the copy under consideration. Heineken tells us, that he saw this copy at Wilna, at Mr. Gockinga's; who bought it at a sale at the Hague in 1768; where, with an edition of the Apocalypse, and bound with the *Speculum Salvationis*, by the same printer, the articles were described as '*Different Histories of the Bible and other Subjects.*' It should seem that Gockinga had the copy bound in its present manner; for Crevenna tells us, that he 'came into the possession of it from Gockinga, and that it is in good condition, and bound in red morocco, with gilt upon the sides and back.' At the sale of the Crevenna books in 1789, it was sold for only 60 florins; and was afterwards in the collection of the Marquis of Donegall, upon the sale of whose library it came to its present situation. All the prints are coloured in the manner of the time; and the copy throughout is sound and desirable.—We will next say a few words about the printer, *Veldener*; who appears to have been a great favourite of Heineken. This latter bibliographer is probably not quite accurate in his account of the typographical labours of Veldener. He first says, that the *Fasciculus Temporum* of 1476, by Veldener, exhibits his earliest efforts of the art of engraving; and, afterwards, that these engravings first appear in the *Fasciculus* of 1474: *Idee*, &c. pp. 169, 459. Heineken thinks that Veldener learnt his art at Cologne, and from thence came to Louvain in 1474: he afterwards established himself at Utrecht, and latterly at Culemburg—