

THE GENTLEMAN'S MAGAZINE

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Embellished with an Engraving of the fine PAINTED WINDOW in STATIONERS' HALL,
 presented by the late Mr. Alderman CABELL;
 and with a Perspective View of CHETTLE CHURCH, co. Dorset.

By SYLVANUS URBAN, GENT.

Printed by NICHOLS, SON, and BENTLEY, at CICERO'S HEAD, Red Lion Passage, Fleet-str. London;
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METEOROLOGICAL DIARY kept at EXETER.

Oct.	Ther. at 8 A. M.		Bar.	Ther. at 3 P. M.	Bar.	Ther. at 10 P. M.	[D, dry. [M, moist.	Hygrometer.	
	Bar.	Ther.						Bar.	Ther.
1	89.86	51	30.00	59	29.86	48	13	13	28
S 2	89.95	47	30.00	58	29.95	47	7	34	28
3	30.02	45	30.04	60	30.05	47	23	33	30
4	30.10	47	30.10	60	30.08	47	24	26	30
5	30.00	45	30.00	60	29.85	43	27	33	30
6	89.78	43	29.92	60	29.85	43	25	26	30
7	89.75	44	29.71	59	29.69	46	25	29	30
8	89.85	34	29.77	55	29.81	44	26	39	30
9	89.05	40	29.86	56	29.92	44	26	37	30
10	89.12	32	30.07	52	30.10	35	26	37	30
11	89.84	51	30.09	51	29.99	47	30	33	30
12	89.57	55	29.74	56	29.67	54	25	25	30
13	29.42	57	29.48	56	29.42	59	11	1	30
14	29.20	57	29.39	57	29.27	57	8	4	30
15	29.45	49	29.13	60	29.24	54	8	1	30
16	29.62	50	29.41	56	29.34	50	8	1	30
S 17	89.61	50	29.62	54	29.66	47	6	1	30
18	29.23	54	29.09	51	29.10	46	2	3	30
19	29.05	46	28.95	51	29.05	46	2	3	30
20	29.31	47	28.95	51	29.05	46	2	3	30
21	29.65	40	29.43	54	29.54	49	2	3	30
22	29.72	53	29.68	58	29.69	54	4	6	30
23	29.57	48	29.71	59	29.59	53	1	8	30
24	29.73	43	29.60	48	29.68	43	0	4	30
25	29.24	44	29.67	49	29.53	53	0	1	30
26	29.45	40	29.15	44	29.33	53	1	1	30
27	29.69	40	29.55	50	29.61	46	0	4	30
28	29.70	43	29.70	52	29.70	40	0	4	30
29	29.66	40	29.59	48	29.70	45	0	4	30
S 30	29.68	41	29.69	50	29.73	51	0	4	30
31	29.75	49	29.75	52	29.75	49	0	4	30

Bar. Ther. at 10 P. M. [D, dry. [M, moist. Hygrometer. 8 A. M. 3 P. M.

THE GENTLEMAN'S MAGAZINE,

For NOVEMBER, 1814.

Mr. URBAN, Nov. 10.

I ENCLOSE herewith three Epitaphs, which perhaps have not only Novelty, but Information to recommend them. Though to the Voters of the Card Table, the Assembly, and Theatre, this species of composition may, in the words of the great Lord Verulam, be deemed "*hearse-like poetry*," and be laid aside for the idle sing-song of the day, yet there are minds who may think it worthy of attention, and these possibly will agree with me, that the two first are distinguished by their elegance, simplicity, and correctness, and merit preservation in the valuable Miscellany to which they are sent.

Yours, &c.

J. C.

I.

In the Church-yard of Hertingsfordbury, near Hertford.

Sacred to the memory of Robert Chester, Esq.

of an antient Family in this County; who departed this life the 14th day of September, 1790, aged 64 years.

Also of Harriott his wife, who departed this life the 11th day of October, 1792, aged 55 years; of an antient Family of Cæsars in this County.

Here, blameless pair! with mild affections blest,

Belov'd, respected, much-lamented, rest:
Life's shelter'd vale secure in peace ye trod, [God!

Your practice, Virtue; your reliance,
Long days, long life indulgent Heaven bestow'd, [abode;

And sweet content to gild your calm
Friends who through life their faith unalter'd kept, [who wept.

Children who lov'd, who honour'd, and
Heroes and Kings, life's little pageant o'er, [no more.

Might wish their trophied marbles told

II.

In the Cathedral of York.

To the memory of William Burgh, A. M.

Lost in a jarring world's tumultuous cries, [wise;

Unmark'd around us fall the good and
Here Burgh is laid, a venerable name,

To Virtue sacred, not unknown to Fame;

Let those he lov'd, let those who love
him, tell [tell;

How dear he liv'd, 'and how lamented
Tell of the void his social spirit left;

Of comforts long enjoy'd, for ever 'rest;
Of wit that gilded many a sprightly hour;

Of kindness, when the scene of joy was
o'er; [giv'n,

Of truth's ethereal beam, by learning
To guide his virtues to their native
Heaven; [unmov'd,

Nor shall their sorrowing voice be heard
While gratitude is left, or goodness lov'd;

But list'ning crowds this honour'd tomb
attend, [ther's friend,

And children's children bless their fa-
JOHN BACON SAWREY MERRITT.

Westmacot, 1809.

III.

The briar-bound Turf and Cenotaph on
high

Proclaim aloud that Man is born to die!
Soon will the mournful yew or cypress
wave [grave;

O'er the grey stone that marks thy silent
Yet why repine? since one Benignant
Power

Ordains the natal and the final hour;
Revere his hallow'd laws, his mercy
trust, [just;

His arm paternal guards the wise and
Raise thy low growling thoughts to
scenes above— [love.

Realms of eternal peace, and joy, and

Mr. URBAN, Nov. 18.

I LATELY visited the Exhibition of Mr. West's celebrated Picture representing "Christ Rejected," and was extremely impressed with the grandeur of the design as a whole. I was, however, struck with some parts which seemed to me unappropriately described. The most prominent was the *colour* of the robe of our Saviour.

The point of time intended to be represented in the Picture is stated in the Catalogue, page 7, to be

"when Pilate brought forth Jesus, crowned with thorns, and in the

gorgeous robe with which he had been arrayed by Herod." The latter fact is related only by one of the Evangelists, St. Luke, xxiii. 11. It is ob-

servable that our Saviour was at two dif-

diff-

different times arrayed in mock majesty for the purpose of derision: the one by Herod, above referred to; the other by the Roman Soldiers, after he had been delivered by Pilate to be scourged. In each of these arrayments his different persecutors followed the costume of the Countries to which they belonged. Herod, with his men of war, arrayed him in a gorgeous robe, to the colour of which I shall afterwards advert; whilst the Roman Soldiers clothed him in the Imperial purple, which fact is related by Matthew xxvii. 28; Mark xv. 17; and John xix. 2: verse 5 is therefore evidently wrong quoted in the Catalogue, p. 6, for our Saviour is there stated as coming forth wearing the crown of thorns and the gorgeous robe; whereas the relation of the Evangelist adverts to the 2d verse, and marks a later event, when he came forth wearing the crown of thorns and the purple robe.

The Greek word, which is translated gorgeous in Luke xxiii. 11, is λαμπρὸν, in Latin *splendidam, candidam*. The learned Bishop of Rochester, in his Commentary on the passage, observes, it should rather be "a shining robe, i. e. a white one;" upon which he gives us the following Note: "The nobility among the Jews were accustomed to wear white robes, and were therefore called *חוררי אלבתי*, a name taken from the colour of the robe which they wore. Hence in Rev. iii. 4, it is said, concerning the Saints in Sardis, they shall walk with me in white (garments), for they are worthy. In this sense James uses the word λαμπρὸς in his Epistle, ii. 2, and puts in opposition to it the garment of a poor man, which he calls *φανερόν*, not vile, but of a dark and dirty colour. In this white robe, therefore, Herod caused Jesus to be clothed; and, the nobility among the Romans wearing purple for the most part, Pilate's Soldiers, who were Romans, put on Jesus a purple robe (Mark xv. 17, and John xix. 2); both of them following the custom of their own country, when, by way of mocking Jesus as a King, they clothed him in robes of state."

Our Saviour, likewise, it will appear from the three Evangelists Matthew, Mark, and John, should not, if represented in the situation intended to be described in this picture, be

crowned with thorns. For it was after he had been delivered up by Pilate to the Roman Soldiers, and after the scourging, that they platted the crown of thorns, and put upon his head, and clothed him in purple, which subsequent fact is what St. John relates in the passage abovecited.

I am also led to entertain doubts upon the propriety of his being decked with laurel; as also to wish for an authority for the High Priest wearing a breast-plate at that æra of the Jewish Nation. All which I offer for the observation of your learned Reader.

ΦΙΛΑΛΗΘΕΙΑ.

MR. URBAN, *Kimcote, Leicester,*
Nov. 1.

IN answer to an enquiry of Biographicus relative to the Thicknesse Family, permit me to inform him, that Mr. George Thicknesse lived, for several years before his death, in a house (belonging to the late Dr. Loveday) at Arlescote in the Parish of Warmington, Warwickshire; that he was buried (as I have been informed) in Warmington Church-yard according to his own direction, viz. "a plain coffin, without ornament, name, or initials; to be carried to Church by some poor men, without a pall or any other covering; to be buried the reverse way from the usual practice, and on the North side of the Church-yard (where scarcely a grave had been made); and no mound or mark to be set upon the place to distinguish it in the least, nor gravestone or monument to be erected;" all of which were strictly complied with.

On the 3d of November 1809, or then about, his housekeeper, Mrs. Lewis, was brought from Bodicot to Warmington to be buried beside her Master, having given the same directions about her own burial as he had formerly done for his; and she was buried accordingly.

The coffin, of common plain boards, was tied on the front of a post-chaise (Bodicot being 8 miles from Warmington), and when at the Church-yard gate, was carried to the Church and grave without pall or covering, and deposited by her Master; nor does any raised turf, mound, or memorial whatever, mark the place.

But a singular circumstance took place. The Clerk came to me (being

at the time Curate) the day before, saying that he had been desired to make the grave in a different way from the others, and wished to know if I would permit it. I told him, as there were no graves on the North side of the Church-yard, that he might make it from North to South, if they liked, and especially as her Master had been buried so. He accordingly made the grave from North to South, with her head, I think, next the Church, which I had understood to have been the way her Master had been buried in; and it was not till some weeks after I discovered that her Master was buried only in the reverse way from the usual practice, *i. e.* the head lying next the East; so that by the above mistake she is laid at the feet of her Master, and the two bodies form a T.

The spot where they were buried cannot be distinguished, and only lives in the memory of the Clerk and some inhabitants.

Yours, &c. THOS. RIDGE.

P. S. Since writing the above, I have seen an account of Mr. T. in the *Gentleman's Magazine*, vol. LX. p. 1153; where there seems to be a little inaccuracy in the statement of "his never quitting the Parish" after the death of his Benefactor: for the old mansion-house referred to was probably that belonging to the Holbech family in the Parish of Mollington. Mr. Holbech's residence is in the adjoining Parish of Farmboro'; and Arlescote, where Mr. T. lived for several years, and died, is nearly three miles from either Mollington or Farmboro', being separated from both by the village of Warmington. T. R.

Mr. URBAN, Nov. 8.

THE remains of her Grace of Buccleugh (p. 295) were *not* interred in *Weekley Church*, Northamptonshire, though the Parish Church for Boughton-House, but in that of Warkton adjoining, equally the entire property, and in the patronage, of the Montagu Family, where a daughter had very lately also been buried. Lord Sydney and Lord Chatham joined the procession on its near approach to Boughton-House, on the Saturday afternoon, where the corpse lay in State till Sunday noon. For some particular reasons, the latter has been

many years the "burial-place of that Noble Family." The chancel, though usually kept in repair by a Rector, was, some years past, new built by the Family, with four large niches in the side walls, within one of which (the first on the North side) is a grand Monument erected in memory of John Duke of Montagu, with a medallion of him, and a full length figure of his Duchess, by Roubilliac. On the South, one to the memory of the Duchess, with three figures of the Fates, by the same Artist. The second on the North side is to the memory of the last Duchess, by Van Gelder; that on the South is reserved for a Monument to the late Duke of Montagu. E. J.

Mr. URBAN, *Upper Guilford-str.*
Nov. 12.

AS Mr. Bentham (p. 307) implies a doubt of the purity of my intentions in publishing "Mr. W. Cole's Notes" on his Father's 'History of Ely Cathedral,' at the end of what I call 'An *Ottio* of BIBLIOGRAPHICAL and *Literary Anecdotes and Memoranda*,' and has given partial extracts from the remarks which precede them, as well as dismissed me with the sweeping 'hope, that if my motives for publishing the scandal and ill nature of Mr. Cole were the reverse of what I have stated them to be, the contempt of *all good men* will be my reward;' I need not, I believe, make any apology for requesting your insertion of the whole of these remarks, as they will not occupy much space, and cannot, I think, be misconstrued into any thing like Mr. B.'s interpretation of them.

"Manuscript copies of these Notes, the originals of which are said to be in a copy of Bentham's Ely formerly belonging to Cole, are in the possession of various persons, and so well known by a number of the Collectors of Topographical History, that, on referring to the new edition of Bentham's Book, it was with infinite surprize I could find no notice taken of them, and yet so much solicitude shewn to defend his right to the Authorship of the Essay on Gothic Architecture, which it appears had been falsely attributed to Gray. It is possible the Editor may be ignorant of the existence of these Notes; if so, it is proper he should be no longer withheld from a knowledge of them; and, in my humble opinion, the refutation of the assertion that

that James Bentham was not the Author of the work attributed to him, could not come with a better grace from any other than the Editor, who is the Author's only Son, and whose duty it should be to endeavour to remove any unfavourable impressions these Notes may have made on the minds of such persons as have seen, or are in possession of, copies of them; and it has not been from any wish to disseminate scandal or untruth that they are now published, but from a knowledge of the unworthy use that has frequently been made of documents of a similar description, after the demise of those persons in whose powers it might have been, whilst living, to have refuted them; and a wish that the Author of a Book which has received praise from so many quarters, should not with impunity be robbed of the reputation his labours have so well merited."

Mr. Bentham says, he would have given me credit for the preceding sentiments, had I communicated them to him in writing; and that by mentioning these Notes on the title-page, and consequently in the advertisements of my Book, I appear to consider them as of greater importance than other articles in the same Collection. The Rev. Gentleman cannot but know that, in miscellaneous Publications like the one in question, it is no uncommon practice to mention any one article which may happen to occupy the greatest number of pages; and in a small duodecimo, containing 54 distinct Anecdotes and Memoranda of Books or their Authors, comprised in 132 pages, to have inserted on the title-page the only one occupying *eighteen* of the number, might, I should have thought, have met with a more liberal construction from the Reverend Gentleman, who, by admitting that he has documents and letters in his possession to disprove the assertions of Mr. Cole, and which he intends publishing in a Supplement, for the vindication of his Father, tacitly acknowledges his acquaintance with these Notes previous to my publication of them. If this presumption be correct, I think no blame can attach to me for their publication. If I have given a wrong interpretation to Mr. Bentham's letter, and the event proves him to have been unacquainted with Cole's Notes in 1812, and that he had no knowledge of them until the appearance of the '*Ohio*' in 1814, I

humbly beg his pardon for any the least severity of remark I may have been incautiously led into; and can assure him I had sufficient materials to have filled the pages these Notes occupy, with much greater satisfaction to myself, as well, perhaps, as that of the Purchasers who have done me the honour of perusing the Work.

Yours, &c. WILLIAM DAVIS.

Mr. URBAN,

Tavistock-place,
Nov. 19.

TO be publicly accused of illiberality of sentiment, or injustice from principle, and not rebut the charge, would betray a consciousness of guilt, or a total disregard of public opinion. I would gladly avoid any controversy with Mr. Storer, as well as with every other Artist or Author: for I think my time is more pleasantly and honourably employed in producing literary works, than in caviling about their execution, or quarreling with others who may be engaged in similar publications. Nor should I take any notice of Mr. Storer in this place, were it not possible that some persons may be influenced by the construction he has given to my sentiments.

In vindicating myself, and explaining my intentions and opinions, I shall avoid all personal remark, or censure of my rivals; yet I fancy they will not have much cause to congratulate themselves: for the public are always impartial and critical jurors, and will justly appreciate the real and relative merits of two opponents. Had not Mr. Storer's and Mr. Wild's friends instituted this enquiry, I should not have been the first to court a comparison of publications; but should have continued to purchase their works; profited by their merits; and endeavoured to avoid their defects. Competition in literature, as well as in trade, is beneficial to the public; hence they are better accommodated, though the competitors suffer. In the course of your career, Mr. Urban, you have encountered some rivals; but, after a short-lived struggle, each has fallen, and very few of them are now recognized. Since I commenced my "*Architectural Antiquities*" in 1805, several Artists, Authors, Engravers, and Publishers, have commenced works of a similar nature; and it may be safely said, that every

one of these has either sunk after a very short career, or after continuing for some time, has been seen at the retail shops, much reduced in price, and depreciated in estimation. This has not arisen from a want of public encouragement, but from want of integrity, perseverance, and judgment in their Editors and Authors. These people, however, are the first to complain, and the most boisterous in animadverting on their successful rivals. It would be easy to point out many of these, and develop their cause of failure; but this Exposé will be more apposite to an "*Historical Review of Periodical Literature.*"

If Mr. Storer wishes to see the original Prospectus for the Architectural Antiquities, he may be easily gratified: for I am not ashamed of displaying that, or of any other pledge I have individually made to the publick. I am fully aware, however, that in many instances the execution of some works may not have been precisely commensurate with my promises and wishes: but the liberal critick will make allowances, and not condemn me for the errors or negligence of Draftsmen, Engravers, or Printers. Some failures of this kind have given me much pain; for I need not hesitate to declare, that a desire to produce excellence is my first and greatest ambition, and is a source of continued solicitude: every one who cooperates with me in this object is esteemed as a valued friend; but the negligent, or dishonourable, has my determined and unequivocal enmity. This feeling has often involved me in unpleasant animosity; and provoked public and private hostility: for I have unfortunately met with two or three of the latter description. It gives me much pleasure, however, to bear testimony to the integrity, good sense, and good taste, that prevail among the majority of Artists with whom I have associated. These constitute the character of the class; those the exceptions. These attach respectability and honour to themselves, to the Arts, and to their Country; whilst those are shunned and despised, become miserable and degraded in their own opinion, and then endeavour to traduce others to their own unhappy standard.

Mr. S. lays his chief stress on a detached and incomplete passage, which

he has also thought proper to misrepresent. Let us shew how he has given it: how it is, and how it was, intended by the Writer: and thus shew that Mr. S., "*A Friend at Home,*" and "*Mr. T. Green,*" have been either deceived in their own estimation of my opinions and motives; or have thought proper to misinterpret them, for the purpose of advocating their own, or their friend's cause.

Mr. S. makes me say, that my work "*is intended to supersede the necessity of all other publications on the same subject,*" and then infers that I assume "*exclusive excellence.*" On the publication of the 40th and concluding Part of my Architectural Antiquities, and the 2d of the Cathedral Antiquities, I asserted that my literary studies and pursuits would, for the future, be almost wholly confined to the latter work, "*from a partiality to the subject— from the high interest and amusement it affords to the Antiquary and Historian— from an ambition to produce a work honourable to all the Artists concerned in its execution; a beautiful specimen of the embellished Literature of the Country; and thus calculated to supersede the necessity of other publications on the same subject. Many may contend for public favour and patronage: but that work alone will be permanently successful which is the best, and approaches nearest to excellence.*" On re-considering this passage (which certainly was penned with the utmost rapidity) I do not perceive any thing to retract, or a sentiment that tends to reproach my liberality. I may, however, explain one part more directly and clearly to the apprehension of some persons. Among the most fastidious Artists, and whose opinions are therefore most valuable, it has been often remarked that there was a fundamental defect in all works hitherto published on Antiquities: in being either wholly architectural, picturesque, slight, or superficial: and thus, although there were often several publications on the same subject or building, another, or other works were still required. This general remark was illustrated by referring to various publications, which it will not be expedient for me to specify here. Suffice it to observe, that, feeling the propriety and justness of this opinion, and having devoted fifteen years almost wholly to this branch

branch of study, I have been induced to form the plan of the "Cathedral Antiquities" on a scale sufficiently comprehensive to obviate these objections; and thus, if executed according to the plan proposed, and by the Artists specified, it is *calculated* to supersede the necessity of any other, or *future* publication on the same subject. This is my wish; and this will influence my exertions: but still it may fail, from various causes, and the further the work may be removed from excellence, the greater certainty will there be of success for other Artists and Authors. But if, as I hope, the Architectural plans, elevations, and details, the picturesque views, with the history and description, be correct and ample; and each Cathedral be fully and accurately elucidated; I presume there cannot be much necessity for other similar works. Still there are numerous Antiquarian and Picturesque objects—various ways of treating these—a variety of tastes and dispositions in purchasers as well as in the "makers of books;" and therefore the "race-course of fame" is open to all: many may start for the plate, but some will be distanced; and I still contend that his work only "will be *permanently successful*, that is the best, and approaches nearest to excellence."—The discomfited may be vexed and complain; but they will act more honourably and wisely by striving to surpass the best, than by sinister acts endeavouring to level them to their own standard.

Mr. S. again sadly mistakes my meaning, and misrepresents my long-established opinion, in saying that I intimate or apprehend "a decline in the Arts," and therefore infer that I am vain enough, or foolish enough, to fancy that the Cathedral Antiquities *cannot* be surpassed. Such a remark might have escaped me twenty years ago: but one great object of study is, to teach humility, and to shew how comparatively little and unimportant are all our *past* productions; and how necessary it is to persevere with zeal—to study with avidity—to analyze and criticise our own works, and those of our successful rivals; not with a disposition to traduce theirs, but to obtain profitable knowledge.

Although I am peculiarly fortunate in my coadjutors, and expect to see much excellence in the productions of Mackenzie, Blore, the two Le Keux's, Baxter, and two or three other Artists now employed on the Cathedral Antiquities; yet I hope to live to see several other Artists of equal or of superior talents, and am also confident that each of these will continue to improve in his respective branch of art.

It gratifies me to learn that Mr. Dodsworth, the Verger of Salisbury Cathedral, furnished Mr. Storer with "much valuable information" respecting that Cathedral; for the publick is thereby benefited. I wish it were in my power to thank that Gentleman for similar favours; or was enabled to see his "History, &c. of the See of Salisbury," which Mr. S. refers to, and pronounces to be "by far the most accurate, complete, and even elegant, which has hitherto appeared, or *can appear* for some time to come on the subject." Bravo! Mr. Storer, this is puffing with a vengeance: not collateral or collusive; but direct, positive, and unqualified. Alas! alas! my poor efforts will be nugatory; Mr. Mackenzie and the Le Keux's will strive in vain; and Mr. Whittingham's typography must be equally subordinate. The volume, however, referred to by Mr. Storer, with so much evident sarcasm at my insignificant work, has not yet made its appearance; and when I was at Salisbury, Mr. Dodsworth even objected to shew me one page of it.

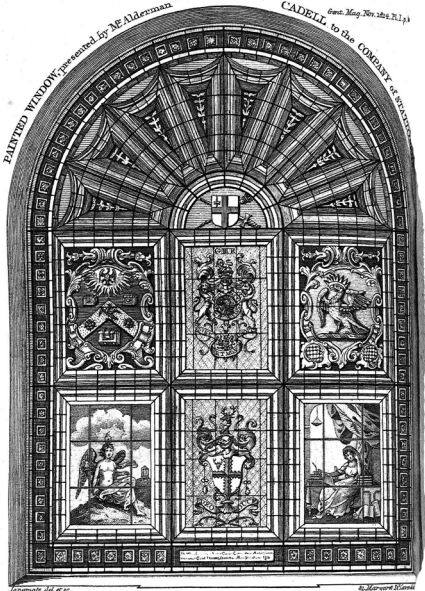
Mr. Urban, pray excuse me for taking up so much of your time and room: if I have said more about self than appears to you expedient or proper, be so good as remember that I have been forced into this course of self defence: that my rivals have challenged a comparison of works, and that I must either accept the challenge, or be deemed a coward: that they have chosen your arena for the contest; and I feel confident you will see that nothing but what is *just, fair, and honourable*, be admitted. Let there be no *hired* Knights, or *Squires*; but let every one come forward in his own proper person, *lawfully* armed, and properly accoutred: let us have no secret daggers, or poison, but contend like Englishmen, and then I shall cheerfully sign myself

J. BRITTON.

Mr.

PAINTED WINDOW, presented by M^r Alderman

CADELL, to the COMPANY of STATIONERS
Cont. Mag. Nov. 1814. P. 131



Langmaid del. et sc.

St. Margaret Rivers

To the Right Hon.^{ble} Sir WILLIAM DOMVILLE, Bar.^t
 Lord Mayor of the City of LONDON,
 And to the MASTER, WARDENS, ASSISTANTS, and LIVERY,
 of the Worshipful Company of STATIONERS,
 this Plate is inscribed by their old and
 faithful Friend and Brother.

Oct^r 11 1814.

J. Nichols

Mr. URRAN, *M. Temple, Oct. 1.*
THE following description of Stationers' Hall, compiled from Mr. Malcolm's "*Londinium Redivivum*," and extracted from the "*Literary Anecdotes of the Eighteenth Century*," will be illustrated by the accompanying engraving of the beautiful North window, admirably executed by the late Mr. Egginton of Birmingham (*see Plate I.*) at the expense of the late Mr. Alderman Cadell, a worthy Member of the Company.

"Stationers' Hall stands on the site of Abergavenny-house; and is a neat plain building, repaired and cased with stone, in 1800, by Robert Mylne, esq. the Surveyor to the Company. It abuts to the West on the old City wall*, and is separated from Ludgate-street, on the South, by St. Martin's Church; bounded on the North by the houses of the Residentaries of St. Paul's; and open, on the East, to the passage called Stationers'-alley; on which side it has a paved court-yard, handsomely railed.—The basement story, and some other parts of the building, serve as warehouses for the Company's stock of printed books; and for the stock of such individual members as chuse to rent them. Sufficient, however, is reserved for an excellent kitchen and other offices.—The front has a range of large arched windows, an ornamented entrance, a neat cornice, and pannels of bas reliefs above it. A flight of steps leads to the great room, which is entered through the arch of a screen of the Composite order, with a pediment, the Company's arms and rich ornaments, finely carved, distributed in the intercolumniations and other appropriate places. The room is surrounded by oak wainscot; and a curt eupboard, of antique origin, supports the Hall-plate on gala days.—At the North end is a large arched window, entirely filled with painted glass, the border and fan of which are very vivid and splendid. Seven compartments are filled with the arms of London, the Royal arms, the Company's arms, their crest; the arms of Thomas Cadell, esq. and two emblematic figures designed by Smirke. At the bottom is the following inscription: 'This window (except the arms and crest of the Company, which for their excellence and antiquity it has

been thought advisable to preserve) was the gift of Thomas Cadell, esq. Alderman, and sheriff of London, 1801.'—It would be unjust to Mr. Egginton, of Birmingham, not to add, that the whole is a most brilliant ornament, and admirably executed.—A door in the West wall leads through an anti-room to the Court-room, a superb apartment, with four large windows surmounted with festooned curtains, which admit light from a pleasant garden. The arched ceiling commences on a Composite cornice, and the ornaments in stucco on it are very elegant. A large lustre of cut glass is suspended from the centre.—The chimney-piece, of variegated marble, has an highly-enriched frieze of fruit and flowers in carvings of the greatest possible relief, which are continued quite to the cornice, in many fanciful forms, exceedingly tasteful.—The floor is covered by a fine Turkey carpet.—At the West end, over the Master's chair, and under a drapery of crimson, is Mr. West's celebrated painting (presented in 1779 by Mr. Boydell, afterwards Alderman and Lord Mayor) of Alfred the Great dividing his last loaf with the stranger. The beauty of the females, the benevolent placid features of Alfred, and the regret expressed by the infants at the loss of their food, are well known to the publick through the fine print engraved from it by Sharp.—A whole-length portrait of Mr. Boydell, painted by Graham, hangs on the right of the chimney place. The colouring of this picture is good, and the likeness excellent; but the introduction of allegory on the same canvas with a portrait cannot but be considered as an unpardonable deviation from propriety.—On the left side is a large picture thus described: 'Mary Queen of Scots, escaping from Lochleven castle by the assistance of George Douglas; painted by Graham. Presented August 11, 1791, to the Company of Stationers by the Right Honourable John Boydell, Lord Mayor of the City of London.'—In the North-east corner of the Hall is a large and convenient room, in which the mercantile part of the Company's business is transacted; and it is ornamented with the following pictures: *Tycho Wing*. This celebrated composer of Almanacks is represented as possessing very lively and expressive features, which are well painted, and with considerable warmth of colouring. His right-hand rests on a celestial sphere, his collar is open, and a loose drapery covers his shoulders.—Under him is a scarce engraving of his relation *Vincent Wing*, and another of *Lilly the Astrologer*.—On the North

* Some curious Roman antiquities were found here in 1806; the whole of which, correctly drawn by Mr. Carter, are published in our Magazine for 1806. (LXXVI. 792.) EDIT.

wall are prints of Earl Camden, and Alfred dividing his last loaf.—Near them, 'Matt. Prior, ob. 1721, æt. 57;' an exceeding good portrait, and the features full of animation and vivacity. He wears a cap and crimson gown. This picture and its companion Sir Richard Steele were presented to the Company by Mr. Nichols. The latter exhibits a large man inclined to corpulency, with handsome dark eyes and brows, with a velvet cap on his head, and his collar open. They were formerly part of the collection of Edward Earl of Oxford; and were painted, it is believed, by Kneller.—Between them is a half-length of Bishop Hoadly, an excellent portrait, given by Mr. Wilkins. On a tablet under it is the following inscription: 'This portrait of Dr. Benjamin Hoadly, Lord Bishop of Winchester, Prelate of the most noble Order of the Garter, was painted at the expence of William Wilkins, Esq. citizen and stationer of London, out of the high esteem and veneration he had for the Bishop, on account of his being always actuated by the true spirit of the Gospel, and the principles of the Protestant Religion, and of his being a firm friend to liberty, religious and civil.—Mr. Wilkins left it to the Stationers Company after his wife's decease, who departed this life the 29th day of July 1784.'—This fine portrait is a half length of the Bishop seated, habited in his robes as Prelate of the Order of the Garter. This eminent Divine appears to have been more than 60 years of age when the painting was made, and has pleasant full features, shaded by a moderate-sized powdered wig.—A fine print of Alfred III. visiting William de Albanac completes the decorations of the North wall.—At the East end of the room is the brass plate in memory of Mr. Bowyer, with a bust of him taken after death; and the three following portraits, all given by Mr. Nichols:—Archbishop Chicheley, the venerable Founder* of All Souls College, a fine old picture on board.—A portrait of 'William Bowyer, printer, born July 1663; died Dec. 27, 1737.' He had been many years a valuable member of the Company of Stationers; and appears to have been a pleasant round-faced man †.—'Robert Nelson, born June 22, 1656; died Jan. 10, 1714-5.'—The excellence of this pious Author's life, evinced in various admonitory publications, gave his features great placidity, which, added to their beauty, has en-

* Engraved in our Magazine for 1783 (LIII. 284.)

† Engraved in "Literary Anecdotes of the Eighteenth Century."

abled Sir Godfrey Kneller to present us with a most engaging likeness.—The Register of printed books in the records at this Hall has been on many occasions highly serviceable to Editors and Commentators of our antient English lore. Both Mr. Steevens and Mr. Malone have industriously searched through them for the illustration of Shakspeare and Dryden; and Mr. Herbert most diligently for his improved edition of 'Ames's Typographical Antiquities.'—Many curious particulars relating to the uses made of Stationers-hall may be found in Malone's Life of Dryden; and at the commencement of the last Century, Concerts were frequently given in it, similar to those now common in Hanover-square and other places. Numbers of funeral feasts and convivial meetings have besides been celebrated and held there, exclusive of those peculiar to the Company."

For a very full History of the Stationers Company, and a List of their various Benefactors, see the Third Volume of the "Literary Anecdotes of the Eighteenth Century."

Yours, &c. CARADOC.

ORIGINAL LETTERS.

Letters from OLIVER CROMWELL to Lord WHARTON.

My dear friende my Lord,
I F I knowe my hart, I love you in truth; and therefore, if, from the ielosie of unsayned loue, I playe the foole a little, and say a word or two att guesse, I know you will pardon itt. It were a vaine thinge by letter to dispute ouer your doubts, or to undertake answare your obiections. I haue heard them all, and I haue rest from the trouble of them, and what has risen in my owne hart, for which I desier to bee humble thankfull. I doe not condemne your reasonings; I doubt them. It's easie to object to the glorious actinges of God, if wee looke too much upon instruments. I haue heard computations made of the Members in Par^{ts}, good kept out, the most bad remayninge: it has beene soe this 9 yeers, yett what has God wrought? the greatest workes last; and still is att worke; therefore take heede of this scandall. Bee not offended att the manner; perhaps noe other way was left: what if God accepted the zeale, as Hee did that of Phincas, whose reason might have called for a Jurye! what if the Lord haue witnessed his appro-

approbation and acceptance to this ^{and} not only by signall outward ^{and} acts, but to the heart also? what if I ^{and} feare my freind should withdrawe his shoulder from the Lords worke (o its greivous to doe soe) thorough scandalis, thorough fals mistaken reasonings: there's difficulty, there's trouble; in the other way, there's saftey, ease, wisdom. In the one no cleennes (this is an objection indeed), in the other satisfaction. It's well if wee thought of that first, and severd from the other considerations ^{and} doe often byace if not bribe the minde, whereby mists are often raised in the way wee should walke in, and wee call it darknesse or dissatisfaction: o oure deceitfull harts! o this pleasing world! How great is it to bee the Lords servant in any drudgerie! —(I thought not to have written neere the other side: love will not lett mee aloane, I haue benee often provoked) In all hazards, his worst is farr above the worlds best. Hee makes us able in truth to say soe, wee canott of our selves. How hard a thing is it to reason our selves up to the Lords service, though it bee soe honourable! how easie to putt our selves out of itt, where the flesh has soe many advantages! You was desired to goe alonge wth us: I wish it still; yett wee are not triumphinge, wee may (for ought flesh knowes) suffer after all this, the Lord prepage us for his good pleasure. You were wth us in the formes of things, why not in the power? I am perswaded your hart bankers after the hearts of your poore freindes, and will untill you can finde others to close with, w^{ch} I trust (though wee in our selves bee contemptible) God will not lett you doe. My service to the deere little Lady. I wish you make her not a greater tentation then shee is: take heede of all relations; mercyes should not bee soe, yett wee too oft make them soe.

The Lord direct your thoughtes into the obedience of his will, and give you rest and peace in the truth! Pray for your most true and affectionate servant in the Lord

Corke, 1st, O. CROMWELL.
of Jan: 1649.

I received a letter from Rob. Hammond, whome truiye I love in the Lord with most entyer affection. It much greived mee, not because I judge, but feared the whole spirit of it was from tentation: indeed I thought

I perceived a proceeding in that w^{ch} the Lord will (I trust) cause him to unlearne. I woud fayne have written to him, but am straightened in tyme. Would he would bee wth us a little; perhaps it would bee no hurt to him.

Superscribed, For the Right hon'ble the Lord Warton, these.

Indorsed, 1 Jan. 1649. from my L^d Leetennant of Ireland.

For the Right h'nable the Lord Wharton, these.

My deere Lord, *Dunbarn, Sep. 4th. 1650.*

I, poore I, love you: love you the Lord; take heede of disputinge. I was untoward when I spake last with you in St. Jeames parke: I spake crosse in stateing groundes; I spake to my iudginges of you, w^{ch} was that you, shall I name others? H. Laurence, Rob. Ham'ond, &c. had ensnared yr selves wth disputes. I beleive you desired to bee satisfied, and tryed, and doubted your sincerities: 't was well, but uprightnesse (if itt bee not puerlye of God) may bee, nay is comonlye deceived: the Lord perswade you, and all my deere freindes! The results of your thoughts concerninge late transactions I knowe are your mistakes, by a better argument then successe; lett not your engaging too farr upon your owne iudgments bee your tentation or snare, much lesse successe, least you should bee thought to returne upon lesse noble arguments. It is my hart to write the same thinges to Norton, Mountague, and others: I pray you reade or com'unicate these foolish lines to them. I have knowen my follye doe good, when affection has overcome my reason, I pray you iudge mee sincere, least a preiudice should bee putt upon after advantages. How gracious has the Lord benee in this great businesse. Lord, hyde not thy mercyes from our eyes! My service to the deere Ladye. I rest your most humble servant,

O. CROMWELL.

Indorsed, 4 Sep^r. 1650. From my L^d General from Dunbarn.

N. B. The battle of Dunbar was fought Sept. 3, 1650, the day before this Letter was written.

My Lord,

I knowe I write to my freind, therefore give leave to one bound word. In my very heart, your Lor^{sh}p, Dick Horton, Tom Westrowe, Rob. Hammon

mon, (though not intentionally) have helped one another to stumble at the dispensations of God, and to reason your selves out of his service &c. Now you have oportunitye to associate wth his people, in his worke, and to manifest your willingness, and desire, to serve the Lord against his and his peoples enemies. Woud you bee blessed out of Zion, and see the good of his people, and joyce wth his inheritance, I advise you all, in the bowells of love, lett it apere you offer your selves willingly to his worke, wherein to bee accepted is more honor from the Lord, then the World can give, or hath. I am persuaded it needes you not, save as our Lord and Master needed the beast to shew his humilitie, meeknesse, and condescention; but you need it to declare your submission to and owning your selfe the Lord's, and his peoples. If you can breake thorough ould disputes, I shall rejoyce, if you help others to doe also. Doe not say you are now satisfied, because it is the ould quarrel, as if it had not beene soe all this while. I have noe leisure, but a great deale of entyer affection to you and yours, and those named, w^{ch} I thus plainly expresse. Thanks to you and the deare Lady for all loves, and for poor foolish Mall. I am in good earnest, and soe alsoe y^r Lord^s faithfull friend and most humble servant,

O. CROMWELL.

Stratford on Avon, Aug. 27, 1651.
For my honored Lord Wharton, these.

Letter from OLIVER ST. JOHN to Lord WHARTON.

My Lord,

Your many and constant fav^{rs}, and especially those not long before my leaving England, wth y^e circumstances accompanying them and the benefit I thereby, have made an impression upon me never to be forgotten, and are as fresh before me as when they weare donne; and as they then caused me to blesse y^e Lord on yo^r behalfe, soe have I through his grace donne ev^r since, and, as I promised, have in all my addresses to y^e Lord in what concernes my selfe and all men, most presented yo^r name unto him for all those good and greate things I have asked for my selfe, and shall by his assistance continue soe to doe. I was desyrouse to let yo^r Lord know as much, because good turnes

are for y^e most p^t quickly forgotten, as alsoe y^e I should judge my selfe verry unworthie if my long silence had proceeded from forgetfullnes, or undervalewing y^e respect you have cast upon such an unworthie one. I know y^r judgment and charitie too well then y^r you will soe judge. The truth is, my condition and all circumstances considered, I have denyed my selfe that pleasure and satisfactioⁿ, least y^e pleasing my selfe thearin might turne to y^r prejudice; nor should I have adventured now, had I not well knowne y^e person doct^r Sampson that hath promised to deliver it wth his owne hand. He is not, as I take it, unknown to y^r Lord^s: I know he is one you may have confidence in, and that it will not be tedious to heare of my present condition wh^{ch} he knows well, because that *benefactores amant benefactos*. I came, some years since, first acquainted wth him att Montpellier; and ever since y^e time his love hath made him as a childe or servant unto me rather then a friende. His profession is phisick: my own ignorance y^e way, and suspicion that affection may blinde judgm^t, makes me say nothing of my owne concerning his proficiencie in his calling; but, by letters and otherwise I accidentally come to know y^e y^r most eminent and famous phisitions in these p^{ts} of Europ, and of Leyden in y^e Low Cuntries, where he is now, give him a high character. If this occasion of further knowing him prove any meanes hereafter of doing service to yo^r selfe or yo^rs, I have all I ayme att; since y^r Lord will let him know y^e I ow much of my health under God to his care and skill. My Lord, the sum and all of this is only to acknowledge the Debt wh^{ch} I am not able to pay, and to let you know that I ow much of y^e freedom and quiet wh^{ch} by God's blessing I now enjoy unto yo^r Lord^s. The infirmities of age now grow upp^o me, and God knows whether I shall live to see yo^r face agayne. I should be glad to heare of them for whome I dayly pray, because that mercies soe given are all-soe mercies to my selfe, as likewise that I may thereby the better know how to performe the duties sutable to such with joy and thankfullnes: my L^d..... * because it gives me the satisfaction of

* Obliterated in the original.

giving som testimonie of acknowledgment of your kindnesses. That the greate and graciouse God woud requite all your love, and blesse you and yours wth all the blessings of heaven and earth, hath bin and shall be still the prayer of,

My Lord,
Your beadsman, obliged and
most affectionate Servant
17th Junii, 1668. OL. ST. JOHN.
Directed, For the Right honourable
my Lord Wharton.
Indorsed, From my deere Friend; pr.
Dr. Sampson.

*Extract from the Notes of a Traveller
in Russia in 1679.*

IN the year 1560 the art of printing was introduced into Russia, and a College was then first established for the purpose of teaching the Latin language; but this has been since entirely destroyed by the ecclesiastics of the country.

The Russians embraced Christianity, and were baptized, on account of a miracle wrought by a priest at Kief whose prayers restored the great Duke of Moscow from a dangerous sickness, and at the same time converted him to the faith.

Their Liturgy is borrowed from that of the Greek Church. It is composed in the Slavonian tongue, the knowledge of which is about as common with them as that of the Latin in the Romish church.

They imitate, though rudely, the modern Greeks in the architecture of their Churches. Those of the Russians are filled with paintings, mostly set about with coloured stones; but images are abhorred by them as contrary to the second commandment, and they look upon any adoration paid to them as idolatrous.

They never kneel during their prayers, but prostrate themselves on the ground. On the vigils of certain festivals, Christmas for instance, and Easter, and Bogoroditza, the birth-day of God's mother, they pass the whole night in the churches, and throw themselves flat on the ground from time to time, crossing themselves and beating their heads against the floor. In their service are certain intervals, during which they are allowed to talk of business, or of what they please. The Emperor, who attends regularly, accompanied by all his court, gene-

rally takes this opportunity for dispatching several people on his affairs; and if any one of his suite be wanting, he inquires diligently after him.

At Whitsuntide the churches are filled with branches of birch (which the Russians believe to be sycamore), on which they prostrate themselves, under a strong persuasion that the Holy Ghost descends on these branches, as the manna fell formerly on oak-leaves in the wilderness.

Instrumental music is no longer in use amongst them, since it was abolished by the last patriarch.

They give the name of *Obedni* to the prayers that are said at three hours after sun-rise; *Vecherni* to those after sun-set; and *Zaoutrini* to those which are repeated at one hour after midnight.

Obedni; or Morning Prayer.

Have pity upon me, my God! according to the greatness of thy mercy; and do away mine offences according to the greatness and multitude of thy loving-kindnesses.

Vecherni; or Evening Prayer.

Incline thine ear, O Lord! to my prayers. Hear me when I call upon thee; and let my cry come even unto thee.

Zaoutrini; or the Prayer at One o'Clock in the Morning.

We put our trust in Christ our Saviour; and our trust is in him.

They repeat, *Hospodi pomilui, Lord have mercy upon us*, a hundred times consecutively; and he of the priests that can say this the oftenest without taking breath is reckoned the cleverest man. Five or six of them read all together confusedly, one a chapter, another a psalm, a third a prayer, &c. &c.

Every priest is called a pope, as Pope Peter, Pope Isidore, Pope Basil. A bishop is called Metropolitte, or Archimandrite, and a dean Protopope. The popes are commonly dressed in red; some however wear green, and several in other colours according to their fancy.—They never cut their hair, nor shave their beard. They are obliged to be married; but they must be the husbands of only one wife, according to the literal expression of the Apostle Paul. So that their priesthood depends upon their wives, and dies with them: for which reason they marry young that they may come early to a benefice, and treat their

their wives somewhat better than the common people do theirs. On the death of the wife the pope must become a monk, and it is from the monks that the bishops are elected.

The ceremonial of the Russian baptism differs from that of the Romish only in this, that they plunge the person all over in the water. During the exorcism, whenever the term *devil* occurs, all the congregation spit repeatedly, in testimony of abhorrence.

The custom which they had formerly of buying foreign children that they might make them embrace their religion, is no longer in practice. Whenever any foreigner renounces his profession, whether protestant or catholic, he must renounce also his former baptism; he must curse his father and mother, and spit three times over his shoulder.

The generality of Russian marriages are negotiated and brought about by third persons, and are celebrated without any great solemnity. Commonly five or six of the female friends of him that wants to be married, see the girl he intends to take quite naked before he promises, and if she has any bodily defect, she takes care to conceal it as much as possible. But, for his part, he seldom sees her till he be alone with her in the chamber where the marriage is to be consummated.

The nuptial ceremonies are not great. A small number of people attend the bride till three o'clock in the afternoon. As they come out of church, the *Panama*, or sexton, throws hops upon her, wishing her to have children in as great a number as there be hops fallen: while another man, having on a sheep-skin shube, or pelice, with the wool turned outwards, accompanies her with wishes that she may have as many children as there be hairs on his shube.

Young people conduct the bridegroom to his house, and old women the bride, who is closely covered all over, so that no part of her person is to be seen. The pope at the same time carries the cross before her.

The new-married couple seat themselves at table, and stay there some time. They have bread and salt before them, but they eat nothing. Meanwhile a sort of choir of boys and girls sing nuptial songs so lasciv-

ious and obscene, that no language can make them more so.

At getting up from table an old woman and a pope conduct the new-married people into their chamber, where the old woman exhorts the bride to be gentle and obedient to her husband, and the man to love his wife as he ought to do.

In one of his boots the bridegroom has a whip, and in the other some trifling trinket. He orders the bride to pull off his boots; and, if it happen that she pull off that first which has the trinket, he gives it her, and it is considered as an omen of good fortune to her: but it is reckoned unfortunate if she take off that first which contains the whip. In that case the husband gives her a stroke with it, as an earnest of what she is to expect in future. This ceremony being over, they are shut up in their room for two hours: the old woman waiting the while for the marks of the virginity of the bride; which, as soon as she has received, she braids the bride's hair which had till now been disheveled over her shoulders, and goes to demand the *Albricias*, or dower, of the parents.

To keep the rooms warm in Russia, it is customary here to make a bank of earth round them to the height of about two or three feet; but it is religiously observed not to let any of this earth remain at the head of the new-married pair; because the idea of mortality ought not then to be the object of their thoughts.

Children, of whichever sex, do not dare to refuse the husband or wife their father points out to them, nor slaves such as their proprietor directs. Barice Ivanovitch Morosof, the second person in the empire, having resolved to marry one of his friends to a rich widow of Dutch extraction, who had embraced the Russian religion, she went and threw herself at the feet of the wife of Barice, who is sister to the empress: she intreated her to dissuade her husband from his design of forcing her to break the resolution she had made of never marrying again. All her prayers and intreaties were in vain. Would you dishonour my husband, said the wife of Barice, so much as to refuse a husband from his hand, and make him forfeit the word he has given?

The manner in which the Russians treat

treat their wives is still very severe and inhuman, although much less so than formerly. It is only three or four years ago, that a merchant, after having beat his wife in a most cruel manner, made her dip her shift all over in brandy, to which, as soon as she had put it on, he set fire, and the woman perished miserably in the flames. This murder was not examined into, because there is no law against putting their wives to death under pretence of correction. They sometimes hang a poor creature up by the hair of her head, strip her quite naked, and whip her in a horrible manner. It is true, they do not have recourse to these punishments except in cases of drunkenness or adultery. They are even rarely practised at all at present; and I have observed of late years that fathers take precautions to prevent ill usage to their daughters; and that they insert these articles in their marriage-contracts: That the husband shall maintain his wife in a manner suitable to his condition: That he shall treat her with tenderness: That he shall give her good victuals and wholesome drink: That he shall not scourge her: That he shall neither kick her, nor give her fisticuffs, &c. &c. A woman that kills her husband is buried alive up to her neck, in which situation she remains till she be dead.

Persons of quality are rarely married without first consulting some fortune-teller, who are for the most part nuns. I have seen a young man run out of his wife's chamber, tearing his hair, and crying as he ran that he was bewitched and ruined. The remedy is to apply to a white magician (as they are called) to untie the knot some black iochanter has tied. This was the case with the young man whom I saw in the above situation.

By the ecclesiastical law all married folks are forbidden to have commerce together three days every week, Monday, Wednesday, and Friday. Such as transgress this law must baine before they can enter a church. Entrance is forbidden to a man that takes a second wife; who can only go to the porch: and whoever marries a third time is excommunicated.

If a man imagine his wife to be barren, he's to do his utmost to persuade her to retire into a convent;

and if she will not consent, he has the liberty of bringing her to reason by the blows of a cudgel.

It is said that even the Empress would have taken the veil, had she not been delivered of the Tzarovitch, or prince, who was born the 2d of June 1681, after having had four daughters without a son.

When the Emperor had determined to marry, it happened that among many young and handsome ladies that were presented to him according to custom, one of them appeared so much to his mind, that it was feared by some who had other schemes in view, that he intended to place the crown upon her head. Barice Ivanovitch, one of the most powerful people of the court, and who wanted to chase a wife for the emperor himself, undertook to turn aside this design, which he considered as unfavourable to his interests. He took upon him to propose the daughter of Elia Danielovitch, a man of obscure birth, but who had been somewhat raised by the death of his uncle Grammatin, chancellor of the office of ambassadors. The lady's name was Maria, tolerably handsome, wise, modest, and devout; but what was of more importance to Barice, she had a sister whom he himself intended to espouse. His proposition was not immediately acceded to, which chagrined him considerably; he thought it best however to dissemble; and knowing that the inclination of the Emperor was too much fixed to be openly counteracted, and that he should irritate him thereby, he resolved to break the marriage by a more secret stratagem, and which might give the least suspicion of his intentions. He won over the women whose business it was to fix the crown upon the head of her whom the Tzar had chosen. These women tied the lady's hair so tight as to make her faint away: upon which they immediately gave out that she had an epileptic fit. Her father, upon this, was accused of treason in presenting her to the Emperor, and exiled into Siberia after having been knouted. Since which time she has several times refused to marry, has never had a fit of epilepsy, and has always preserved with the greatest care the ring and the handkerchief which the Emperor gave her, as a testimony of his preference to her over all the others.

This

This coming to the knowledge of the Tzar, he was much afflicted at it, and assigned her a considerable pension to comfort her for the loss she had sustained, and the bad treatment her father had undergone.

In the mean time he married the daughter of Danielovitch privately, that no spell might be put upon his marriage; and Barice was joined to Anne the sister of the Tzarina, who was very readily given him.

This marriage proved advantageous to his fortune, but otherwise to his tranquillity. He was old and very jealous. His wife was young and very handsome. A misunderstanding sprung up between them; the consequence of which was, that he punished her, and sent William Barnsley, an Englishman, (of the county of Worcester) into Siberia, on suspicion of his having had too much familiarity with her. Barnsley remained 20 years in this exile, and afterwards married a lady of great fortune, on his embracing the Russian religion.

Eliab, the father-in-law of the Emperor, dare not say that the Empress is his daughter, nor inform any of the family that she is their relation, not even her uncle Ivan Pavlovitch Martischa.

When the Tzarovitch has attained the age of 15 years, he is taken to the market-place, where he is shewn in publick, carried on men's shoulders, that he may be known of a sufficient number of people, so as to prevent any imposition that might be attempted to his prejudice, as there have been several imperial impostors in Russia. Till he arrives at this age he is only seen of the person that has the care of his education, and some of the principal domestics. The Russians in general suffer only their nearest relations and most intimate friends to see their children; and hide them from strangers with great care, fearing lest they should cast an evil eye upon them.

The Russian children are generally strong and robust: their mothers suckle them only one month, or two at the farthest; after which a horn filled with cow's milk is suspended over their mouths with a teat of a cow fastened to the end of it, which is presented to them when clamorous. No sooner are they two years old than they are obliged to keep the fasts,

which are extremely rigorous. There are four of these in the year. In Lent they fast three times a week, viz. Wednesday, Friday, and Saturday. On those days the Russians do not eat even fish: they support themselves solely on cabbages, cucumbers, and coarse rye-bread, drinking only *Quas*, a sort of sour small beer. They will not even drink after a man that has eaten meat; and if any one be sick, he will not take a medicine in the prescription of which should be these words: *Cor. Corvi Al. er Pii. Lepor.* so scrupulous are they in the observance of their fasts.

Their ordinary penances are to prostrate themselves, to beat their head before a picture: and sometimes to eat nothing but bread, salt, and cucumbers, and to drink only water.

Mr. URBAN,

Oct. 4.

I THANK your Correspondent D. A. Y. for complying with my request, by pointing out some of the cases where he conceives the breadth of the Manors in Domesday Book to exceed their length. I must, however, differ from him in opinion, until he can make it clearly appear that *six quarentenæ* are more than *one leuga*.

Kelham, in his Domesday Illustrated, renders *quarentena* a furlong containing 40 perches or poles, the perch being 20 feet. Though *eight* furlongs now make one mile, yet I think the miles were much longer in Edward the Confessor's time, and at the time of taking the Survey. The computed mile of the North of England, which is never less than a statute mile and a half, and sometimes two miles, and often more, may probably come nearer to the *Leuga* of Domesday.

In only one of the cases pointed out by D. A. Y. does the breadth exceed the length, even supposing *eight quarentenæ* to be one *leuga*.

I find in Domesday Book :

Vol. I. p. 314. b. 1. Mennistrop dim lev' 1g & III. q'rent' lat.

In this case III quarentens appear to be less than half a *leuga*.

P. 319. b. 2. In Chibereworde Silu pasc' XIII q'rent' 1g & 1 leu' lat.

Here 12 quarentens seem to be one *leuga*.

P. 100. b. 2. In Mantone Silu dim. leu' 1g & xvi q' lat.

From

From this it will appear that *xvi* *quarentens* were not half a leuga.

P. 247. a. 2. In *Licelle Silua viii* *leu'a et dim. et viii q'rent'*. l'g. et *vi* *leu'a et dimid. et viii q'rent'*. lat.

In this case *viii* *quarentens* were not half a leuga.

I shall be greatly obliged to D.A.Y. or to any of your Correspondents, for their opinions what proportion the *quarentena* bore to the *leuga*. H. P.

Mr. URBAN, Aug. 30.

THE little village of Chettle, co. Dorset, situate in a pleasant champain country, 22 miles from Dorchester, and six East from Blandford, is about five miles in circumference. It contains, according to the Return to Parliament in 1811, 27 houses, and 27 families, (of whom 24 were chiefly employed in agriculture and in trade) consisting of 61 males and 69 females, total 130.

In Domesday Book, *Alulfus* the chamberlain held *Ceotel*. It consisted of one carucate worth 20*s*. Afterwards it came to the Abbey of Tewksbury.

6 Eliz. this manor and advowson were granted to William Tooke and Edward Baesh; who in 17 Eliz. alienated them to Thomas Chafin, esq. In this highly respectable family the property is now vested, in the person of the present lord, the Rev. Wm. Chafin, rector of Lidlinch, co. Dorset.

Near the Church is the seat of the Chafins, a large and elegant pile of building, erected by George Chafin, esq. the father of its present possessor, whose great popularity procured him the honour to represent the county of Dorset from 1713 to 1747, which trust he discharged with an integrity superior to all temptation. His father, Thomas Chafin, esq. commanded a troop of horse at the battle of Sedgmoor against the Duke of Monmouth. Five curious letters written by him to his wife at Chettle are printed in vol. III. of the new Edition of Hutchins's "History of Dorsetshire;" to which Work your Readers are referred for farther particulars relative to this parish.

The Church (See Plate II.) dedicated to the Virgin Mary, is a small and neat, but very antient pile of building, with a tower containing three bells. In it are several epitaphs to the memory of the Chafin family.

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The patronage of the Rectory belonged to the Abbey of Tewksbury; since the dissolution to the lords of the manor, now the Rev. Wm. Chafin, who in 1810, presented the present rector, the Rev. John Tregonwell Napier.

Yours, &c. B. N.

Mr. URBAN, Nov. 2.

DURING a short stay at Brighton a few weeks since, I was induced to visit the venerable Churches at *Old* and *New Shoreham*, about six miles from that place; and having an opportunity of making a little tour, by visiting the places in and near my road thither, I am induced to send you the result of this excursion.

Brighton Church stands on a hill North-west of the town; is an inconsiderable structure, consisting of a body, chancel, and very low square tower at the West end. There is no part of very early date, and no architectural feature, either externally or internally, to merit remark. The Font* alone is curious, standing in the centre of the middle aisle; it is of a circular form, and raised from the ground by one step; it has excited much observation among Antiquaries, some of whom contend for its early date, others that it is only a copy from the original. I am rather inclined to credit the former, and subjoin a few remarks on the sculpture with which it is ornamented, and the several peculiarities on which my opinion is grounded. The principal compartment facing the altar represents the last supper, and consists of seven figures. Our Saviour crowned with glory, in the centre, is in the act of giving the blessing, and on the table are distributed various drinking vessels, with the bread. The drapery consists of a variety of upright and horizontal folds. The next division contains a kneeling and a sitting figure. The third, which is larger, has a boat in the sea with the sail furled and two figures in it, one presenting a small barrel, or vessel, to a bishop, who has his mitre and crosier, and the other giving bread to a female, both of whom are in the water. The fourth division

* See *Archæologia*, X. 122, 217; and *Antiquarian Repertory*, 1780, vol. III. p. 56, where an indifferent engraving of it is given. ERR.

consists

N. W. View of Chettle Church. Dorset.

Genl. Mag. Nov. 1814. Pl. II. p. 425.

