

consists of three arches, each having a figure; the centre appears to be the principal. What the subjects of the three last-mentioned compartments are I had no means of exactly ascertaining; though, doubtless, they relate to some former circumstance. The whole is sculptured in basso-relievo, and the execution bold. Over these is a line of zig-zag and lozenge work curiously chamfered, and under them a row of exceedingly handsome ornamental work, of leaves and flowers, intricately and curiously intersected and varied, so much so, as almost entirely to deprive it of the appearance of modern design, or even execution. That the whole has been cleaned, and probably partially recut, is not in the least unlikely; but why the antique font should be destroyed to give place to a copy, is a questionable point; and that moderns should submit to imitate with so much exactness former works of this kind, is an instance very rare, and equally unaccountable: the name and date in the base were evidently placed there at the time when the alteration was made under that particular churchwarden.

Crossing the fields by a trodden path nearly due West about a mile and a half we arrived at *Hoove*, a small village consisting but of one street, having several respectable houses in it; and the ruins of a very antique and once extensive Church\*, bearing at this time the appearance of little more than a barn. It is entered on the South side by a small porch, and is bereft internally of every curious fragment; both side aisles are destroyed, and the arches, which still appear, walled up. We have some difficulty in speaking with certainty what part of the original Church this formed; probably the nave or Western portion: its style is neither Saxon nor Pointed, but a mixture of both; the columns single cylindrical, with round capitals curiously ornamented, supporting handsomely - proportioned Pointed arches of a variety of mouldings. One half only of the nave is now used, the other lies in scattered ruins, among which remain two columns with parts of their arches, and fragments of two others.

Continuing our walk through the fields by a footpath, about one mile

beyond, are the ruins of *Aldrington Church\**, the tottering walls of an antique and not large edifice; now in an open field, and distant from any habitation. One small window of early erection is the only feature to notice, the rest are but small portions of detached walls, and a lofty narrow fragment of the tower.

One mile and a half beyond this, in a Westerly direction, is the pretty and extensive village of *Southwick*; finely situated, and beautifully interspersed with trees. It has a highly curious and interesting Church, with a tower at the West end of three stories, the first being plain, the second containing ten Saxon windows, and the third two early Pointed arches: they are surmounted by a block cornice, and a good-proportioned though not high spire, covered with lead and terminated by a vane. The walls of the nave and chancel are Saxon; by the arches still remaining, there was an aisle formerly on the North, but none on the South side; there are two early Pointed windows on the South side of the chancel; the rest of a later date. The entrance is by a porch on the South side.

About a quarter of a mile Westward of this is *Kingston*, a small village surrounded by trees; and near, a large house, the residence of ——— *Goringe*, esq. part of which is very antique, and entered by a small porch. The Church is but part of a larger edifice, and had formerly a lofty tower, though now it rises little above the roof; it is in the centre, and supported by a very large buttress at the North-west angle, the whole of very early date, substantial and picturesque.

North-east of Kingston about one mile and a half, between two hills, lies the small village of *Portslade*, between three and four miles from *Brighthelmstone*; it contains several good houses, and has an old Church, that cannot boast of much beauty, though it may of antiquity; it has a low square tower at the West end, embattled, with nave and chancel, the former much altered, and the latter of the early simple Pointed arch.

Between two and three miles from thence, near the sea, lies *New Shoreham*, a large, but not very clean or commodious town, though it has \*

\* Engraved in vol. LXII. p. 105. EDIT.

few respectable houses in it. The Church\* stands near the entrance from Brighton, and is the remnant of a truly grand structure; but it has lost a magnificent portion in the nave, a small part of it now only remaining, which has been walled up in a manner as not only to preserve fragments of what are destroyed, but to preserve the appearance of an antient end; an instance not very common. The present West entrance, and probably the original, is a Pointed arch, decorated in every respect with Saxon ornaments, and supported by Saxon capitals. The design is curious, but much mutilated. Over this is a small Pointed window, of four or five divisions, not of very early date. The walls of the whole edifice are Saxon, as windows, buttresses, &c. of this work remain unusually entire. The tower, at the intersection of the great cross ailes, is in two stories, and not lofty, the first having two Saxon windows on each side, and the second two Pointed of the same mouldings, probably built at the same time, surmounted by a block cornice and parapet. On the North and South sides are two handsome flying buttresses, terminated by pinnacles. A great portion of the Saxon work remains; but the North side appears to be less altered. The East end is particularly elegant, having three beautiful early Pointed windows (supported by handsome clustered columns) over three recessed Saxon arches. Under the pediment is a circular window, now blocked up. A small fragment of the Western extremity of the nave, surrounded by shrubbery, still remains, and the foundations of the intervening walls. The Choir is a noble specimen of the mixed style of building that prevailed before the dissolution of the Saxon, and the introduction of the Pointed arch. The capitals which support the arches are various and very beautiful. The font is on the Northside near the entrance, of a square form, supported by a stout centre column and four smaller ones at the angles. The upper half of the South transept is separated from the lower, and forms a commodious school-room. The whole edifice is extremely beautiful: but the ornaments not destroyed by white-wash, are filled with dirt.

\* Engraved in vol. LXVIII. p. 115. Ed.

Half a mile to the West is situated *Old Shoreham*, a small straggling village, which, nevertheless, has had a fine Church†; but the united efforts of devastation in former days, and destruction in the present, have nearly effaced all its beauties. Though it never was so large as *New Shoreham*, yet the Church is certainly more antient, and pure Saxon. The ruins of the North transept are very curious, and the West side of the South transept has a fine Saxon arch, formerly a doorway. The tower in the centre of one story has three Saxon arches on each side, plastered up flush with the wall, except those on the North side. The four arches supporting it are ornamented, and very perfect; and the Church throughout deserving of most minute investigation. J. C. B.

Mr. URBAN, *Edinburgh*, Oct. 26.

IT is reasonable to suppose that many concerned in the *Salmon Fishery* have read, in "The Sun" of the 3d of September, Mr. Ellis's (of *Munsterworth*) observations on the fecundity of *Salmon*, as communicated to the *Western-Severn-Association*; whereby all must be convinced that the destruction of spawning *Salmon*, whether by persevering too long in the coble and net fishing, or killing the black fish when spawning, is in a high degree reprehensible; for, as that gentleman justly observes, it is evident, from his calculation, that one breeding *Salmon*, prematurely slain, may be of immense loss to a river; that is, were accommodation prepared by human ingenuity for the fish while spawning, to enable them to deposit their ova in greater safety, and with less labour; of which many require to be convinced, who may read the following information.

However, it is first proper to observe, that Mr. Ellis, to shew his idea of the great quantity of provision this *Fishery* is capable of producing to the kingdom, says—"I did myself count the eggs in the roe of a *Salmon*, weighing 17 pounds, and found the number to be 11,350, which, at the growth of one pound each, would have given a quantity of food rather better than five tons; and a hundred *salmon* of the like weight, on the same principles of calculation,

† Engraved in vol. LXVII. p. 929. Ed. give

give 900 tons; a produce equal to 10,000 acres of wheat at 20 bushels per acre, when in flour at 50 pounds per bushel."

On reading this paragraph, doubtless several proprietors of Salmon-fishings imagine they have nothing to attend to, for increasing the breed, but to guard and preserve the black or spawning fish, because they are told, that one fish of 17 pounds weight contains 11,350 eggs; therefore 100 spawning, of the same weight (which number at least every river of ordinary size will contain, unless over-fished by coble and net), will in the same ratio yield 1,350,000 eggs; and these eggs, spawned in a river, will produce an equal number of fry or smolts. Certainly this is the inference to be conceived of Mr. Ellis's idea of the breeding of salmon fry, by the proprietors of all fishing rivers.

But in place of this immense production of fry from 100 Salmon, it is reasonable to inform Mr. Ellis, and all those interested in Salmon-fishings who are of his opinion, that shoals of fry or smolts equal to the number of eggs, even in two Salmon (that is upwards of 22,000), never were animated from the eggs of 100 Salmon, one year with another, in any river in Britain; otherwise the crops of Salmon in all these rivers would greatly exceed the quantity they usually render.

It is, therefore, evident that Mr. Ellis, as well as many others, are led to form this imaginary opinion by supposing, that the eggs of the Salmon, wherever dropped or spawned by the female, may have been impregnated by the male, and, therefore, may be animated by river-water. But such an idea is absurd, and fallacious. Were it possible on their part to procure the opinion of the most competent judges in Britain, of whatever regards every branch of the British Fisheries (suppose even those Right Hon. Personages, Nicholas Vansittart and George Rose), they would inform them, that it was contrary to the order of nature to impel the parent-fish to such severe labour, as Salmon always undergo instinctively, in digging pits to receive and retain their ova; unless those pits, by the intervention of Providence,

were necessary to preserve and vivify their progeny.

It is, therefore, not only certain, but consistent with reason, that many eggs of the Salmon perish, being dropt in their relaxed state, before the parents can dig a pit to receive them; and that, therefore, the only eggs of that fish which stock a river with fry or smolts, are but those animated by being lodged safely in a gravel-pit; after which, when impregnated by the coalition of the melt, the male and female heap gravel, and then return to the sea, leaving their progeny to ripen by the effervescence of the river water passing freely through the mound of gravel: the quick growth of the animalculæ in these deposited eggs, daily increasing in bulk, with the motion of these fry when animated; naturally throws off the gravel which keeps them stationary, so that the whole cloud of fry or smolts the pit contains find themselves liberated at the same instant, from which time they continue to shoal together.

No doubt these observations are strange, and perfectly novel, to many Proprietors of Salmon-fishings, who have no conception how Salmon breed, and do not pay any attention to the spawning Salmon's severe labour in digging pits to deposit their ova; yet that may frequently be seen, by such as have a curiosity to notice the action and motion of the fish, when standing on a bank over a pool wherein Salmon spawn during sun-shine; they will observe the strenuous exertions of the fish (often to the loss of life), in digging with the head and the tail, even with the surface of the river water: such spectators cannot fail of being convinced by ocular proof that the aid of man's reason is requisite, and should be exerted, to assist the spawning salmon with accommodation in these pools, to relieve them from a part of such severe labour.

From these important observations, no intelligent person will frivolously dispute the benefit that may be derived from adopting a rational system to increase the breeding of more Salmon Fry than the same number of spawning fish have ever produced hitherto, which certainly is practicable, as can be easily demonstrated.

Our predecessors never attended to any means to generate Salmon; but left this fish entirely to its own instinct to find shelter during the spawning season, although that is not possible to be procured when the rivers are in very great speats\*. There is now no apology for Proprietors, who live in so enlightened an age, if they will not be persuaded to acknowledge, on principles of reason and common sense, that it is chiefly owing to the Salmon's want of proper accommodation, in the rivers they frequent while spawning, that so many of their eggs perish and are lost; otherwise the quantity of Salmon caught on many rivers in England and Scotland would be infinitely more abundant, which is evident to every one who considers the fecundity of the Salmon.

Gentlemen concerned in Salmon-fishing rivers will perceive, that much national benefit may be derived, and very little loss sustained, by any human endeavours to increase this fishery. What honey would be procured from the labour of bees, compared to the quantity they produce, if hives had not been invented for their accommodation? And, from analogy, doth it not appear equally reasonable for increasing the breed, and consequently the Salmon-fishery (knowing how weak, languid, and sickly these fish are while spawning), to provide them with repositories suitable to their habits and instinct, in hopes to obtain a recompence.

The Writer shall only add, that he had many opportunities to acquire a knowledge of the nature, habits, and instinct of the Salmon from his concern in that fishery, and by residing some years on the border of a river, whose banks overlooked many of the spawning pools therein. If, therefore, gentlemen interested in the Salmon-fishery of the principal rivers in the kingdom, desirous to increase the quantity, consider his reasoning just and well founded, to such he is ready to communicate every information of which he has any practical knowledge; and, among other matters, how to prepare commodious repositories for the Salmon while spawning—a labour which will enable them

(at very little cost) to deposit all their eggs in perfect safety, and very little, or no exertion, in digging pits for its preservation; whereby ten Salmon's spawn will produce, with perfect safety, an infinite greater number of fry or smolts, than a hundred spawning Salmon can do with certainty, on account of their frequent migration from one pool to another, which is the opinion of two of the most intelligent gentlemen in Scotland, who have perused the whole plan, and consider it competent to increase this valuable branch of national provision, beyond conception or belief, in every river wherein it is adopted; and should it be found effectual, after trial, to accomplish the purpose (as I am fully convinced it will), I shall consider my information justly entitled to some public recompence, for being the first in the British Empire, who, by studying the nature, habits, and instinct of the Salmon, ever devised a rational system to increase the quantity thereof.

JOHN MACKENZIE.

Mr. URBAN,

Nov. 2.

AS your Miscellany is the vehicle of information and instruction in all departments of Science, I am induced to address you on a subject that by many may be thought not exactly suited for your pages; but I know no other channel so likely to give the information I wish for: and as the Horse is an animal that conduces so much to our comfort, convenience, and profit, any and every attempt to remove or alleviate the defects and ailments of such an animal must be of benefit to society at large; and therefore I feel the less reluctance in troubling you on the subject.

I am possessed of a very handsome and valuable horse, but this horse is subject to start: with a little patience however, he may always in a few minutes be brought close up to the object he started from. I am induced to suspect that horses which start have some defect in the organs of vision; and that they do not start from a viciousness of disposition and temper, as is generally supposed, and therefore, to ill treat them with the whip and spur, as is too frequently done by servants and post boys, is

not

\* Speat, a Mountain-torrent, or river greatly swollen with rain.



not only irrational, but inhuman; these persons would do well to attend to the advice that was given to Phaëton, "*utere loris et parcere stimulis.*" I am aware, Mr. Urban, that I may be told I am no Jockey, and that coercion is the only remedy that can be resorted to. Without wasting time in answering and confuting such an objection, allow me to observe, perhaps a horse that starts may be myoptical, or near-sighted, and I think so for this reason. I know several persons who are near-sighted from having a very convex eye, and I know that such people in the twilight and in the dusk, when walking in the streets or in the fields, imagine they are running against things, as a post or a tree, when no such object is near them; yet such persons start and stop short to avoid the supposed danger: and may not this be the case with the horse, and may not the same reasoning be applied? If the globe of an horse's eye be too convex, may he not view objects at a false distance? Now supposing this to be sometimes the case, the great desideratum is, how such a defect can be remedied, and by what means, and in what manner?

We all know that, when the human eye is too prominent, the person is in consequence near-sighted, and is very much assisted in vision by using concave glasses: but I know some very intelligent men who doubt the propriety of wearing glasses; because a person who has once taken to them, must always use them; and I have been informed that one of the most eminent medical men in London, who has been very near-sighted from his youth, has never worn glasses, from a supposition that the muscles of the eye would act upon and compress the globe, and in time lessen its convexity; whether this gentleman has found this to be the case, after the experience of 50 years, I am unable to say: and, indeed, whether the human eye is or is not ultimately benefited by the use of glasses is of little importance in the present enquiry, for the idea of a horse wearing glasses (although I believe practicable) borders on the ridiculous: and therefore, to return from this digression to the immediate subject; supposing in any given instance we could say decidedly that a horse was near-sighted from having the transparent cornea too convex,

would it be more advisable to keep such a horse in a dark or in a light stable? In the one case, that is, in the light stable, would the muscles of the eye compress the globe, and lessen its convexity? We know the pupil would be dilated in the dark, to admit all the light it could: in the other case, it would be contracted, to prevent and lessen the admission of the rays of light; and in the first case, *i. e.* in the dark, would the muscles be inactive and relaxed, and would the globe be altered in its shape, and sink partially within the orbit?

Perhaps we have not sufficient data to go upon, to reason from analogy; for the ultimate structure of the human eye and the horse's eye may be widely different; and the wisdom of the Almighty, who has framed animals for various uses, and given them visual organs and habits of life commensurate to their different stations, may have placed all this beyond the reach of human intellect. It is probable that many animals can see in a light that is complete darkness to the eyes of man; and consequently the ultimate structure of the eyes of such animals must be different from human ones.

If any of your Veterinarian Correspondents, Mr. Urban, who are more conversant with this subject than I profess to be, would point out any mode that would tend to rectify such a defect in the Horse, myself, and no doubt many others, would feel obliged.

Yours, &c.

INTRAOS.

VENERABLE SIR,

Oct. 10.

FOR many a long year I have been an occasional reader of your well-established Magazine; and, being very old myself, I naturally prefer an antient Literary Journal to those various ephemeral productions, which shine the meteors of an hour, and then return, as my revered Master of other times used frequently to say, to their original inanity.

Will you then do me the favour to insert a few remarks in your respectable Miscellany on a Novel, entitled "*Mornton,*" lately published by a daughter of the late Dr. Cullen; a character which, as you must well remember, was justly celebrated, not only throughout Europe, but in all the

the civilized parts of America, for having contributed, more largely perhaps than any other individual, to the advancement of medical science. How often has the young Student, eager in the pursuit of knowledge, listened with pleasure and unspeakable advantage to the lucid development of the hidden maladies to which the human frame is incident; contemplated with delight the discoveries of that acute and discriminating mind, which, having perceived the cause, could thence draw the salutary inference; and, by pointing out the remedy, arrest the progress of disease, and sooth the couch of sorrow and suffering! How often do I remember, although at the distance of more than half a century, — but, Mr. Editor, I must check the garrulity of old age, or, instead of fulfilling my original intention, I shall occupy your pages with my eulogium on the father, instead of commenting on the literary production of the daughter; a train however into which I have unavoidably been led by the irresistible power of association; for, had it not been for my long-cherished respect for the memory of Dr. Cullen, I should never have looked into *Mornton*. The fact is, learned Sir, that having lived many years in the world, and seen much of its realities, I am but little interested in the devious paths of fancy and imagination, and feel reluctant to load my failing memory with scenes and characters existing only in those fairy lands, how beautiful soever may be the flowrets that decorate their borders, or that embellish and adorn their habitations. But, as yourself and many of your readers may not yet have read the book, I will give you an outline of a few of the principal characters.

Rosalind Fountroy, the heroine, is a most amiable young woman, just such a one, if I had ever married, as I should have wished for my wife— She is not beautiful, nor is there any thing in her person or manner that is at first sight even attractive; but, eventually, she wins all hearts by her excellent understanding, her admirable temper, her unobtrusive simple manners, her affectionate grateful disposition, her disinterested generosity, and her cheerful agreeable conversation. Ah, Mr. Editor, if I could have possessed such a treasure! But

the time is now gone by, like a tale that is told!

Well then—Frank Hanbury, a playful lively youth, ingenious and discriminating, with an eye to perceive and a courage to ridicule the vices and follies concealed under a specious exterior, producing much comic effect. Mr. Derwent, a man of excellent principles, candid, unsuspecting, open, and sincere. Mrs. Derwent, designing, insidious, and artful, under appearances the most specious. Ah, thought I, though I am solitary, and often sit counting the strokes of the pendulum of my father's old clock (which used to stand on the staircase) through a long winter's evening; yet how much better thus to live alone, than to have been united to one so perfidious! Ernest Loraine, amiable, and of the best principles and conduct, but in one instance the dupe of this perfidious woman. Mr. Savile, an apparent misanthrope, whom disappointment and sorrow had rendered somewhat suspicious; but possessing, in despite of this infirmity, a warm and generous heart, ever responsive to all the tender ties of friendship, the claims of humanity, and the affectionate dictates of unbounded benevolence! How earnestly do I wish he was my neighbour; for although, probably, some years younger than myself, yet I think we could sooth and comfort each other, after having passed many of the storms and tempests of life, by looking backward without remorse, and forward with composure and lively hope towards the period of its close!

But there are two topicks in the book, which a neighbour of mine, who has read it, and who knows the world much better than I do, conceives will retard its circulation. First, the severe strictures on the cruelties wantonly exercised towards many of the inferior animals—now, if "such things are," and my neighbour does not deny it, I really do think they ought to be brought forward and severely reprobated; and I hope, worthy Sir, that you will be of my opinion. The second is, the strictures of Mr. Savile and Mr. Derwent on Southey's *Life of Nelson*. They admit that he does not praise too highly the many great and noble qualities of Nelson; his undaunted courage; his energy of mind; his self-devoted-

devotedness; his quickness to perceive, and his promptitude to execute, whatever the emergency of the case might require; but they do think, and surely with reason, having admitted the truth of his atrocious conduct in the Bay of Naples,—the cruel desertion of his amiable wife, together with the adulterous commerce in which it originated,—that instead of holding up his example as worthy of all imitation, it ought rather to have been adduced as an awful warning to those who may contemplate the sad termination; that "he who standeth" should be ever on his guard, and "take heed, lest he fall."

I am, Sir, with much respect for your age and accurate discrimination, your well meaning and faithful servant,  
ABRAHAM ARMSTRONG.

Mr. URBAN, Nov. 6.  
TO confirm the notion that the words of our National air of "God save the King" were in popular use in the time of James II., we may add this particle of information, from the authentic Memoirs of the great Duke of Berwick, the son of that Monarch. Under the date of 1688, he writes, that "when James was seized on by the mob at Feversham, and returned to London, in passing through the City to go to Whitehall, the people hurried on in crowds to see him, crying out, "God save the King."

From what has already been discovered, I think that these words even then formed the burden of our loyal song. It is probable that we may yet discover the words of this political song in its original state, in some Collection of the times; but Jacobite songs must necessarily be *rariss.*; those of the Orange complexion are more accessible. If the song be read with attention, I think there are parts which forcibly apply to the peculiar situation of that Monarch; the secret conspiracies, which, however concealed, were then suspected to exist, by his party, seem strongly alluded to by such expressions as "Confound their Politicks," and "Frustrate their knavish tricks." With this idea, every one may make his own commentary. Carey probably only made a fortunate application to his own times. CURIOSO.

Mr. URBAN, Holloway, Oct. 31.  
AS many erroneous notions of the Art of Engraving are entertained by some, and urged with force by others, who know little or nothing about it; I now offer to the Publick an opinion, to undeceive them, if possible, by plain matter of fact: it is not an individual opinion, but a generally approved sentiment among those who vie with the Masters of the Old School. It is this, that the object of Engraving is not confined to any mode of working; but is to produce a pleasing and striking effect, an effect which shall immediately strike the sense by its similarity with the object it illustrates. This is its sole purpose; and it is not confined, as some suppose, to that sleek, unmeaning, insignificant wavy line, so much fostered, so much approved, and which one in particular speaks highly in favour of, who modestly asserts his intended publication is to "supersede the necessity" of another's illustrating the British Cathedrals. Indeed, Mr. Urban, this modern sophistry has prevailed so far among novices in the Art, that they reject altogether our Masters' performances, because that single line, pervading some Engravings in the present day, is not to be found in their productions, being in direct opposition to the laws of granulated nature.

A deal, Mr. Urban, of the present work, is actually done with a machine; which way the old School had no mind to conceive, or had wisdom enough to avoid. Really, it is pitiful to behold these venders of quackery, endeavouring to subvert the truth, making converts of the credulous gaping multitude, who have no judgment of their own, but are ready to side with the prevailing delusion, especially if it be argued with technical terms, and such strokes of elocution as are seldom understood; for the mob are then not delighted with the sense, but with the sound. In short, Mr. Urban, the present style of working is a mere mechanical trick, to apologize for the mean capacities of those who profess a knowledge of the principle of Engraving, and are never out of their garrets, to make a single observation from nature. These remarks (founded upon right reason) considered with impartiality, the result must appear,

to the mortification of those, who have gone about endeavouring to poison the minds of all inclined to give audience, although their doctrine, influence, and colloquies, never captivated or ensnared any but mean abstracted geni-*es*, and never one of ordinary judgment.

*An Advocate for the Old School,*  
G. SARJANT.

Mr. URBAN, Nov. 2.

YOUR Correspondent who signs "PERHAPS," p. 309. is like some mischievous boys, who aim to knock down two birds with one stone, namely Toplady and Belsham. I leave the latter to defend himself: the former is numbered with the dead, and cannot reply; nevertheless in his Works he still speaks, and to those writings I appeal respecting a mangled quotation which your Correspondent makes from the "Historic Proof of the doctrinal Calvinism of the Church of England," which, if it had been correct, would have held up the Author as one of the most inconclusive reasoners that ever put pen to paper. By your permission, Sir, I will transcribe the passage in connexion with that part disjointed and castrated, not with the least design of entering into any controversy, either on the Arminian or Calvinistic side, but purely to rescue the memory of a man of genius and learning from the greatest stupidity in expressing himself, as misre,resented by the above Writer.

Mr. Toplady quotes Bishop Latimer as peremptorily asserting, that Christ did *not* die for such as shall be eventually lost, as follows:

"Mark here," says Latimer, "Scripture speaketh not of *impenitent* sinners; Christ *died not* for them. His death redemeth not their sins."

Mr. Toplady observes on this,

"Now if there be any for whom 'Christ died not,' and whose sins his death 'redeemeth not,' it follows, that in this Reformer's idea *Redemption is not universal*."

He goes on to say, that Latimer

frequently affirming that Christ expiated the sins of "the whole world," does by no means clash with his doctrine in the above passage. Indeed, it is saying no more than the Scripture has repeatedly said before him. The point of enquiry is, What does that phrase, *the whole world*, import? Surely not every person, without exception, who did, does, or shall exist: for in that sense of the phrase, it seems impossible that Christ *could* die for *all*. Some, for instance, in our Lord's time at least, were guilty of that sin which he himself has pronounced *absolutely* unpardonable: and would be die for the *pardon* of those, whose sins, he avers, shall *never be pardoned*? This would be like a man's paying down an inestimable ransom for such as he knows, at the very time of his paying it, neither will nor can ever be set at liberty. Besides, what shall we say of those many final impenitents, whose departed souls had been in the place of torment, ages and ages *before* Christ was crucified at all. Full four thousand years had elapsed from the Creation, ere the Messiah was even manifested in the flesh. And Scripture will not permit us to believe, that the *whole* of mankind, who died within that extensive period, were glorified in heaven. Now, it would both impeach the wisdom, and affront the *dignity* of Christ, as well as infinitely depreciate the *value* of his sacrifice, to suppose, that he could possibly shed his blood on the cross, for those very souls which were, at the very time, suffering for their own sins in hell. The tenet, therefore, of a redemption absolutely universal, will not stand the test either of scripture, reason, or the analogy of faith. Shall we, for example, affirm, that Christ died for the salvation of Judas? The fact seems to be impossible. It is plain, that he slew himself subsequently to the apprehension, but *antedecently* to the *actual crucifixion* of Christ\*. The soul of Judas, therefore, went to *its own place* of punishment *before* Christ had offered him-

\* "This observation throws light on that passage of Latimer, where he says, that Christ shed as much blood for Judas as for Peter. Not that Christ actually died for Judas, whose death was prior to that of Christ himself: but that the Mediator's blood was as much sufficient, so infinite was its value, to have redeemed even Judas, had it been shed for that purpose, as to have redeemed any other person. A sentiment," says the Writer, "to which I subscribe with heart and hand."

self a sacrifice to God. And I cannot, for my own part, see with what propriety Christ could die to *save* a person from going to hell, who was *actually there* already.

Mr. Toplady then adds the note which I have referred to, and which is the point in question.

I shall not trouble you, Sir, with any further remarks; and remain

Yours, &c. POSTRATES.

Mr. URBAN, Nov. 10.

ONE of your Correspondents, p. 310, accuses Dr. Priestley of ignorance in the language in which many of the Primitive Fathers of the Church have written, and produces an instance of it from his own memory. He says, that a schoolboy of fifteen knows that the words *τελειος ανηρ* mean *a man grown*; but that the Doctor meeting with the same words, in one of his quotations, confounds them with *ψαλιος ανθρωπος*, and translates them *a mere man*. As your Correspondent has not produced the passage, your Readers, Mr. Urban, are not enabled to judge whether the words are erroneously translated by the Doctor, or not. But that the phrase *τελειος ανηρ* is sometimes used in a sense different from that to which your Correspondent confines it, and not far distant from that in which Dr. Priestley translates it, your Readers may be easily convinced by turning to the original of the Athanasian Creed, in which the words *τελειος Θεος*, and *τελειος ανηρ*, occur. Now it is obvious, that it would be highly improper to translate these phrases by *a God full grown*, and *a man full grown*, in the connexion in which they stand in this celebrated Creed: the first is very properly rendered *perfect God*, and the latter *perfect man*, that is, a man having all the essential properties of man; which is very little, if at all, different from the meaning assigned to the phrase by Dr. Priestley.

With regard to the passage from Ignatius, which your Correspondent adduces, *δεξαζε τον Θεον, Ιησυν Χριστον* it may be observed, that it would be very unsafe to pronounce that the words came exactly in that state from the pen of Ignatius. I presume, it is well known to the learned, that the Epistles of Ignatius have been greatly corrupted by additions and omissions;

and it is very possible, that the words in question may have been originally written *δεξαζε τον Θεον και Ιησυν Χριστον, I glorify God and Jesus Christ*. Both the Arians and the Orthodox are accused of tampering with these Epistles. Writings so corrupted should be very cautiously adduced as proofs of any controverted doctrines.

Your Correspondent speaks contemptuously of Mr. Belsham; but, judging from Mr. Belsham's Letter, in p. 125, some of your Readers will certainly be inclined to think and to speak very differently of him. It is not easy to meet with any controversial composition written in a more candid and gentlemanly manner, or in more elegant and classical language, than that letter; which, no doubt, will appear to many Readers a very satisfactory answer to the address which gave occasion to it.

In 1 John v. 20. the pronoun *αυτην*, *this*, refers not to Jesus Christ, as your Correspondent supposes, but to a more remote antecedent, namely, *him that is true*, that is, the God whom Jesus Christ has given his disciples understanding to know.

I submit these remarks, Mr. Urban, to your own and your readers' impartial judgment? and am

Yours, &c. A SUSSEX FREEHOLDER.

P. S. A Gentleman, p. 306, who complains of the lower part of his house being infested with Toads, is recommended to turn a few Snakes among them, which will infallibly devour the Toads.

Mr. URBAN, Nov. 18.

YOUR Correspondent Indagator has, I believe, committed a slight error, p. 215, respecting the Chancellors of the University of Oxford. He says, that the first layman, who held that office, was elected in 1552. On turning to Le Neve's *Fasti Ecclesie Anglicanæ*, I find that Sir John Mason, knight, was elected Nov. 18, 1552, but at the time of election he was Dean of Winchester. He was installed Dean Oct. 9, 1549, and resigned in 1553.

Henry Fitz-Alan, Earl of Arundel, is the first layman, according to the above-mentioned Author, who was Chancellor of the University of Oxford. He was elected Jan. 24, 1558, and resigned June 12, 1559.

Yours, &c. RICHMONDIENSIS.

Feq-

## Fragments of Literature.

## No. VII.

"The true Effigies of our most illustrious Sovereigne Lord, King Charles, Queene Mary, with the rest of the Royall Progenie. Also a Compendium or Abstract of their most famous Geneologies and Pedegrees, expressed in Prose and Verse. With the Times and Places of their Births. 4<sup>o</sup>. Lond. 1641.

This Tract, consisting of eighteen pages only, is of extreme rare occurrence.

The portraits of Charles I. and his Queen, Charles Prince of Wales, and Mary Princesse of Orange, are by Hollar in his best manner. James Duke of York, when eight years of age, in the Tennis Court, Lady Anna, (who died the 5th of December 1640), and the double representation, 1. of "Charles Prince of Great Britaine, borne, baptiz'd, and buried, May ye 13, 1629." 2. of Henry Duke of Gloucester,—are by other hands.

The poetical part of this Pamphlet has but little merit.

Of Charles Prince of Wales, afterwards Charles the Second, it is said:

"This noble and hopefull Prince was borne on the 29 day of May, 1630, betwene the howres of 10 and 11, it being Saturday. And in the Almanack it is called Felix. His birth was at S. James House neare Charing Crosse. His godfathers were Lewis the 13, the French King (now reigning), and the other was the Prince Pallatine. The Godmother was the Queene Mother of France: their Deputies there was, James Duke of Lenox (for the French King), and James Marquesse of Hamilton (for the Palgrave), and for the Queene Mother, the Dutches of Richmond and Lenox was Deputie."

## HENRY HOLLAND.

Among what are called the King's Pamphlets in the British Museum, is a Petition to the Public for relief, circulated by Henry the son of Dr. Philemon Holland in 1647, he being then in his old age. It contains some curious particulars of his Life. He speaks of himself as a Citizen of London, for a long time an inhabitant of St. Mary-le-Bow. He says his wife and he, in 1625, were the medium for many worthy and charitable persons in distributing money to the sick and necessitated in the memorable Mortality of the Plague. Under four or five Lord Keepers he was a Commissioner of Bankrupts:

and he was a hater of Popery and Superstition: his opposition to Prelatical Innovation, he owns, occasioned him to be called before the Star-Chamber Court, and he was in consequence imprisoned and impoverished. When he was 60 years of age, in 1643, "he adventured his life, and went out one, and was the eldest man," of the Earl of Denbigh's Life-guard. With this history upon a printed paper he craved charitable contributions.

"Cromwell's Conspiracy. A Traggy-Comedy, relating to our latter Times. Beginning at the Death of King Charles the First, and ending with the happy Restauration of King Charles the Second. Written by a Person of Quality." 4<sup>o</sup>. Lond. 1660.

At p. 11, is the following

## SONG.

How happy 's the Pris'ner that conquers  
his fate [complains,  
With silence, and ne're on bad Fortune  
But carelessly plaies with his keys on  
the grate, [and his chaines;  
And makes a sweet concert with them  
He drowns Care with Sack, while his  
thoughts are oppress,  
And makes his heart float like a cork  
in his breast.  
Then since w'are all slaves who  
Islanders be, [clos'd with the Sea,  
And the World's a large Prison en-  
We will drink up the Ocean, and set  
ourselves free,  
For Man is the World's Epitome.  
Let Tyrants weare Purple deep dy'd in  
the blood [to sway:  
Of them they have slain, their Sceptres  
If our Conscience be clear, and our Title  
be good [richer than they.  
To the raggs that hang on us, w'are  
We'll drink down at night what we beg  
or can borrow, [next morrow.  
And sleep without plotting for more the  
Then since w'are all slaves, &c.  
Come, Drawer, and fill us 'a peek' of  
Canary, [good night.  
One brimmer shall bid all our senses  
When old Aristotle was frolic and merry,  
By the juyce of the grape he turn'd  
Stagyrite;  
Copernicus once in a drunken fit found  
By the course of his brains that the world  
turn'd round.  
Then since w'are all slaves, &c.  
'Tis Sack makes our faces like Comets  
to shine, [mask;  
And gives beauty beyond a Complexion  
Diogenes fell so in love with his Wine,  
'That when 'twas all out he still liv'd  
in the Cask,

And

And he so lov'd the scent of the wainscotted room,  
That dying he desir'd a Tub for his Tombe.

Then since w'are all slaves, &c.

"*Irenodia Cantabrigiensis: ob pacifisum serenissimi Regis Caroli & Scotia reditum Mense Novembri 1641.*" 4°. Ex Off. Rog. Daniell, Almæ Acad. Typogr. 1641.

Among these a Greek Copy by Duport. A Latin Copy, signed "A. Cowley, Trin. Coll. Socius." A Latin Copy by Duport. Another signed Gu. Sancroft, Coll. Euman. A. Mag. Another Greek Copy by Duport. An English "Ode upon the return of his Majestie" signed "A. Cowley Trin. Coll."

#### DEVICES.

Blount, in his Translation of "The Art of making Devises" from the French of Henry Estienne, Lord of Fossez, 4°. Lond. 1646, gives the following as part of a preliminary Address "to the Nobilitie and Gentry of England."

"We read that Hen. the 3. (as liking well of remuneration) commanded to be written (by way of Devise) in his Chamber at Woodstock,

Qui non dat quod amat, non accipit ille quod optat.

"Edw. the 3. bore for his Devise the rayes of the Sunne streaming from a cloud without any motto. Edmond of Langley, Duke of York, bore a Faulcon in a Fetter-lock, implying that he was locked up from all hope and possibility of the Kingdome. Hen. the 5. carryed a burning Cresset, sometimes a Beacon, and for Motto (but not appropriate thereunto) *UNE SANS PLUS, one and no more.* Edw. the 4. bore the Sun, after the Battell of Mortimers-Crosse, where three Sunnes were seene immediately conjoyning in one. Hen. the 7. in respect of the union of the two Houses of York and Lancaster, by his marriage, used the White Rose united with the Red, sometimes placed in the Sunne. But in the reigne of Hen. the 8. Devises grew more familiar, and somewhat more perfect, by adding Mottoes unto them, in imitation of the Italians and French (amongst whom there is hardly a private Gentleman, but hath his particular Devise.) For Hen. the 8. at the interview betweene him and King Francis the first, wherent Charles the fifth was also present, used for his Devise an English Archer in a greene Coat drawing his Arrow to the head, with this Motto, *CVI ADHÆREO,*

PREEST; when as at that time those mighty Princes banding one against another, wrought him for their owne particular.

"To the honour of Queene Jane (wha dyed willingly to save her child King Edward) a Phoenix was represented in his funerall fire with this Motto, *NASCITUR UT ALTER.* Queen Mary bore winged Time, drawing Truth out of a pit, with *VERITAS TEMPORIS FILIA.* Queen Elizabeth upon severall occasions used many heroicall Devises, sometimes a Sive without a Motto, (as Camden relates) and at other times these words without figure, *VIDEO, TACEO,* and *SEMPER EADEM.* King James used a Thistle and a Rose united, and a Crown over them, with this Motto, *HERASCUN ROSAS, REGNA JACOBVS.* Pr. Henry (besides that Devise which is appropriate to the Princes of Wales) made use of this Motto, without figure, *PAS EST ALIORVM QVÆRERE REGNA.* And his Majestie that now is, that other of *CHRISTO AVSPICE REGNO.* Our Prince beares (as all the Princes of Wales have done since the black Prince) for his Devise (which we commonly though corruptly call the Princes Armes) a Coronet beautified with three Ostrich feathers, and for Motto *ICH DIEN, i. e. I serve,* in the Saxon tongue, alluding to that of the Apostle, 'The heire, while he is a child, differeth nothing from a servant.'

"The late Earle of Essex, when he was cast downe with sorrow, and yet to be employed in Armes, bore a sable shield without any figure, but inscribed, *PAR NVLLA FIGVRA DOLORI.* Sir Philip Sidney (to trouble you with no more) denoting that he persisted alwayes one, depainted out the Caspian sea, surrounded with its shoares, which neither eb- beth nor floweth, and for Motto, *SIS REFLEXV.*

"Some may object, that in regard Tiltings, Tournaments, and Masques, (where Devises were much in request) are for the present laid aside, therefore Devises are of lesse use."

"*The Manner of the discovering the King at Southwell, on Tuesday the 5. of April, 1645, who is now in the Parliaments Quarters before Newark.*"

[In a Tract relating to other matters, 4°. Lond. 1646.]

"On Tuesday the fifth of April 1645. Generall Leven, having notice of the King's being at Southwell in Nottinghamshire, with the French Agent in the Scots Quarters, acquainted the English Commissioners therewith, by two Commissioners sent for that purpose; as

also that he had way-laid the town in severall places, that so his Majestie might not go away: the Commissioners of both Kingdomes sent up to London to acquaint the Parliament of England therewith, and to know their pleasures therein; this, it is hoped, will be the sudden peace of these Kingdomes, which God grant."

"*M. T. Ciceronis Orationes. Volumen tertium.*"

"Ne quis alius aut Venetiis, aut usquam locorum has impune Orationes imprimat, & Leonis X. Pontificis Maximi, & Senatus Veneti decreto cautum est."

At the end,  
"Venetiis in ædibus Aldi, et Andreae Soceri, Mense Augusto. M.D.XIX."

"*Joan. Gram. Philoponi Comentariorum in priora Analytica Aristotelis. Magentini Comentariorum in eadem. Libellus de Syllogismis.*"

"Privilegio Senatus Veneti cautum est, ne quis hosce libros per decennium impune, aut imprimat, aut alibi impressos in hac civitate vel aliis Veneto imperio subditis vendat. MDXXXVI." fol.

At the end is,  
"Venetiis in ædibus Bartholomæi Zanetti Casterzagensis, ære vero & diligentia Joannis Francisci Trincaulli. Anno a partu Virginis MDXXXVI. Mense Aprilii."

"*Eutychi Augustini Nyphi Philothei Sessani Metaphysicarum Disputationum Dilucidarium.*" fol. Neap. 1511.

At the end,  
"Adverte bibliopola q' lege illustrissimi Domini Viceregis ex speciali Privilegio cautum est ac diffinitum, ne cuiq' liceat codicem hunc imprimere nec imprimi facere nec alibi impressum vendere in hac urbe uel in aliquibus terris uel locis Regni hujus sub pena ut in Privilegio continetur."

"Impressum Neapoli per Sigismundum Mayr Alemanum Anno Domini Millesimo quingentesimo undecimo Die vero primo Septembris."

"*Pindari Olympia, Pythia, Nemea, Isthmia. Cum Schol.*" Gr. 4º. Rom. 1515.

At the lower part of the Title is,  
"Impressi Romæ per Zachariam Calergi Cretensem, permissu S. D. N. Leonis Pont. Max. ea etiam conditione, ut nequis alius per quinquennium hos imprimere, aut venundare Libros possit, utque qui secus fecerit, is ab universa Dei Ecclesia toto orbe terrarum expers communicatusque censeatur."

"*Aristotelis Opera omnia, cum Theophrasti Hist. Plant. Ex emendatione Io. Bapt. Camotii.*" Gr. 6 vol. 8º. Venet. Aldi fil. 1551—1553.

At the end of each Volume is, with the different Dates.

"Venetiis, apud Aldi Filios. Expensis vero Nobilis viri Domini Federici de Turrisanis eorum avunculi, 1552."

"*Aristophanis Cereris Sacra Celebrantes. Ejusdem Lysistratæ.*" Gr. 2vo. Junta. 1515.

At the end,

"Bernardus Junta Lectori S.

"Habes candide Lector nusquam hactenus impressas binas Aristophanis Comœdias. Sacrificantes feminas, Atticamque Lysistratam, quas ex codice adeo vetusto excerptimus ut altera interdum dictionis pars ibi desideratur. Si quid igitur in illis quod tibi molestum sit invenies quia ἀνεπαλλὰξ ἐκείνην cudere volumus, id evenisse scias. Vale."

"His summa manus imposita est, quinto KL Februarii MD.XV. Leonis Pape nostri anno tertio."

#### FALSE DATES.

Among Books with false Dates may be placed the

"Vocabularius de propriis nominibus hominum illustrium, urbium, provinciarum, montium, &c. Impressus per industrium virum Johannem prus. civem Argentinensem. Anno M.CCCC. xviiij. Kal. Februarii." 4to.

#### SONG

From "*A Diurnall of Dangers* · by T. J." 4º. Lond. [1642.]

"The World is all but madness;  
Then why are we confined  
To live by Law, and lie in straw  
With hunger almost pined?  
The State is in distraction;  
Can any Man deny it?  
But here's the curse attends it worst,  
There's none can make it quiet.  
The Trojan Siege was tedious,  
I'th' dayes of old King Priam,  
The Sword did stand in the mad-man's  
hand,  
Who was as mad as I am.  
To armes I hear the drum beat,  
Let me my Captaine's pay have:  
Why should they goe and leave me so?  
I have as much cause as they have.  
Alas there's none obeyes me,  
'Tis Power prevails on all things:  
The World is bad and dangerous mad,  
Whilst we lye here for small things."

Mr.



[From a London Newspaper.]

THE proposed revival of the Order of Malta in Corfu, appears to us to have no other object than indirectly putting that strong place in the power of Russia. With the Turkish Empire all Europe is at peace: with the Barbary Powers, the ignominious tribute paid by the States of Christendom need only to be withheld, to create instant war; but against them the revival of this institution would be insufficient; while a British squadron, with orders to sink, burn, and destroy, would be more than requisite to annihilate their piracy. To take their towns, a land force would be necessary; but there does not appear to be any need of destroying Algiers and Tunis, as the offence of these pirates can only be committed on that element where Great Britain bears undisputed sway. We have seen, on this subject, some shocking details from the pen of Signor Pantant, who, we understand, was much esteemed in this country for his upright principles and literary talents, and who had the misfortune last year of falling into the hands of the Algerines. He states, that "there were in Algiers about 1600 slaves; and every year more than 100 die of hunger and sorrow, or from fatigue and repeated blows. Shut up every night in the Bagno, the naked earth is their bed in places open to the wind and rain. They are called up again at the dawn of day, and hurried with heavy blows to their daily hard labours, which last till evening. Some among them are employed in the arsenal; and for the smallest transgression they are unmercifully beaten, even to the infliction of 500 strokes of bastinado. Others are condemned like beasts to drag or carry huge stones from the mountains, and often fall and are buried under those ample ruins. I have seen some of them return to the town mutilated and reeking with blood; I have seen them fall on the road, and be obliged, like the vilest brute, to rise under the infliction of heavy and repeated blows, whilst others would suffer the treatment, and remain prostrate and insensible, waiting and wishing for death. The nourishment of these wretches consists of two loaves of bread in the morning, and one in the evening—a bread as black as charcoal, and

bitter as poison. They are all miserable, without hope or comfort. They are despised, insulted, and ill-treated by the Moorish and Turkish rabble. Without ministers or the exercises of religion, these poor abandoned wretches are deprived even of the consolations deriving from them. There is only one poor priest paid by Spain, who has the care of a small hospital, and attends to the burying of Christians. Some years ago, before Spain had bought the present small cemetery, the poor deceased Christian slaves were denied the sacred rites of sepulture, and remained in the open air a horrid food for the dogs. Unfortunately the ransom is rendered extremely difficult on account of the great sums they demand. The Bey asked 1500 piastres for every Sicilian individual. The present Bey, Hadgy-Aly-Pascir, is the most cruel and ferocious of any that Algiers has ever had. He is in the sixth year of his reign, and owes this long duration to his extreme vigilance and cruelty. His government is made up of injustice, violence, and despotism. There is, indeed, a Regency in Algiers, composed of several Ministers, and a Divan of old Agas; but both these bodies are subservient to the imperious will of the tyrant, or are despised by him."—It has long been a subject of regret and astonishment, that such nests of pirates should be suffered to exist. The weakness of their power, accompanied as it is with such atrocity of conduct, would long ago have caused their total destruction, had not the mutual jealousy of the European States preserved these organized societies of robbers and murderers for the reciprocal and alternate persecution of their respective subjects. We know not which is most disgraceful, the existence at all of such a crying evil for centuries, or the despicable motives by which it has been tolerated. The greatest share, however, of disgrace undoubtedly attaches to England, as being best able to annihilate these corsairs. While this country boasts the exertions she has made to abolish the slavery of Black Barbarians in the West Indies, which she cannot by herself effectuate, she suffers the slavery of civilized Europeans to exist in Africa, when her Admiralty Board, by a stroke of the pen, might at once anni-

militate it, and deserve the thanks and gratitude of Europe. Such is our consistency! The present Congress affords so good an opportunity of putting down this infamy for ever, by universal consent, that we cannot permit ourselves to doubt but it will be done.

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

Nov. 12.

I PROCEED, Mr. Urban, to examine the three remaining sections of C. B.'s first Letter; which are not less important than the five which have been already noticed. Indeed the Sixth, now to be considered, is in one respect the most important Section of all; because Mr. Butler herein attempts "to shew how much the Church of Rome has at all times" [N. B. AT ALL TIMES] "desired to promote the GENERAL circulation and perusal of the Sacred Writings, both in the ORIGINAL LANGUAGE AND IN TRANSLATIONS FROM IT."—You will please to observe, that this "earnest wish of the Church of Rome," here attempted to be proved by "FACTS," does not concern the preservation of the Bible in Cloisters, for the use of Monks only, but for "GENERAL CIRCULATION AND PERUSAL;" and that Mr. Butler's evidence must, therefore, chiefly bear on this particular point of the discussion. To shew merely that Bibles in the original tongues, or in some vernacular versions, existed formerly among a few secluded Ecclesiastics, &c. is nothing to the purpose: for every body admits that fact; and it will be granted, that we should not at present have possessed any Bibles in print, if they had not been first found in manuscript copies. I feel it necessary to premise this one remark, lest the ingenious sophistry of your learned Correspondent should have raised a mist before the eyes of some of his readers. In order to give dignity and weight, as well as clearness and perspicuity, to this important Section, Mr. Butler has thrown the whole of it into nine distinct paragraphs, or heads; each of which I shall take up *seriatim*.

"1. To begin with the practice of the Church in the middle Ages," he

refers to the 2nd part of Dr. Hody's Scholastic History of the Hebrew, Greek, and Latin texts: whence he draws this sweeping conclusion; "That it is impossible to peruse it, without acknowledging it to prove, beyond controversy, that there never was a time, even in the darkest ages, when the study of the Scriptures, and that too in their original languages, was not cultivated and encouraged by the Roman Catholic Clergy. In our own country," adds Mr. B. "the Works of the Venerable Bede, of Holy Robert of Lincoln, and of Roger Bacon, shew how much Biblical learning was cultivated and encouraged in those days."

Far be it from me, Sir, to deduct from the real merits of Bede, Bishop Grosseteste (*i. e.* Holy Robert) and the learned Roger Bacon. I well know how to estimate the worth of such great and good men: but they were not of the common standard of priests in their own age; they were prodigies for the time in which they lived, "*Rari nantes in gurgite vasto*." I therefore deny that the existence of three or four such bright luminaries in this country during a long period of ignorance and superstition, "proves beyond controversy that there never was a time, even in the darkest ages, when the study of the Scriptures was not cultivated and encouraged" (cultivated by themselves, and generally encouraged among others) "by the Roman Catholic Clergy." Yet this is Mr. Butler's inference. Truly very logical!

But he refers us, for clear evidence, to Dr. Hody's *Historia Scholastica, &c.* I am always glad to find authorities mentioned by Mr. B. in support of his statements; because we have then something tangible, something that can be examined with deliberation, as he himself would question and cross-examine witnesses in a court of justice. Now, Sir, after calmly interrogating Dr. Hody, I do not discover that he bears any such testimony as Mr. Butler requires for the proof of his argument. His assertion is, that "even in the darkest ages the study of the Scriptures was cultivated and encouraged." Hody says no such thing; he gives no such scope to his imagination; nor has he adduced a shadow of evidence in support of this position. It is true that in several periods, but not "the darkest ages,"

ages," many pious and studious Clergymen were found in connexion with the Roman Church; yet they were as scarce as black swans between the sixth and fifteenth centuries. Even the three bright patterns here named by your Correspondent, have borne testimony to the barrenness of this happy island (as well as most parts of Europe) in Clergymen of solid learning, and especially of "Biblical Learning," during the middle ages.

I shall soon notice what Mr. Butler says, on the assumed authority of other historians: but I cannot quit this point, without reminding him that Bishop Burnet and the Rev. Mr. Lewis have told us a very different story; and, if my memory does not betray me, old Lyndewood, in his "Constitutions," would help to correct the error of my opponent, respecting the popular use of the Scriptures in England before the time of Wickliff. The second Volume of the "Collectanea Curiosa," Oxf. 1791, pp. 165—176, contains a paper No. X., which shews that Legendary tales and "Old Wives fables," were chiefly admired in the dark ages. Even a grave Cardinal complained of this circumstance, and endeavoured in vain to correct the evil. After many centuries of gross darkness, an attempt was made to introduce more of the Bible into the Romish Breviary; but this scriptural effort was brought to nothing very speedily, and the Reformed Breviary was abolished by the Pope. Mr. Butler will hardly need to be told, that so soon as the Romish Monks got firmly established in Great Britain, the early vernacular Scriptures were totally discontinued, and the *Latin Bible* was obtruded into the public services of the Church! Nor will he require me to inform him, of the cruel treatment which the venerable translator and pious readers of the *English Bible* met with from his Church in the 14th century. It is a just observation made by Mr. Wharton, that the means of obtaining greater knowledge were then studiously hidden from the people; the ignorance of the Laity being so advantageous to the pockets of the Clergy: insomuch that, when the Archbishop of Armagh, A. D. 1357, sent several Rectors of Parish Churches from Ireland, to procure copies of

the Scriptures at Oxford, they returned back without *one Bible*, and could not even get any other useful books of divinity! See Lewis's History of English Translations of the Holy Bible, and his Life of Wickliff; also the *Collectanea Curiosa*, Vol. II. No. XIII. p. 194, &c. I am, however, constrained to be brief; and must, therefore, pass on to the second branch, or paragraph, of Mr. Butler's argument: *viz.*

"2. Every candid scholar," he says, "must surely own it to be owing to the labours of the Monks of the middle ages, that we are now in possession of the Sacred Writings. This will appear clear to every one who peruses the tenth chapter of Mr. Lingard's invaluable Antiquities of the Anglo-Saxon Church, and the fourth chapter of the third book of Dr. Henry's History of Britain." We are also referred to Professor Tychsen for further evidence of the industry of the Monks in transcribing the Bible, and their singular felicity in its execution. That the Monks in Spain brought Calligraphy to a high pitch of excellence (as Tychsen asserts), may easily be granted; and that this was also the case in several other places, may be admitted: for I feel no disposition to controvert what, on this subject, has long ago been detailed by Mr. Butler in his *Horæ Bibliæ*, § IV. But did all this take place from a *pure love to the Bible*, and a desire to put its holy contents into general circulation? That, Sir, is the question. Now, if the rulers in the Church of Rome always set their faces against the popular use of the Scriptures, wherever they had power on their side, shall we give this Church credit for what was done towards transcribing the Bible in monasteries or cloisters, &c. by a few industrious Monks? Will Mr. Butler himself argue in the same way, if some of these Monks be charged with immorality and error? No; he would say, "that the general body of the Catholicicks is not responsible for it, and we should, therefore, abstain from charging it upon the body of the Catholic Church." This is the manner in which he argues in his second Letter: and yet, when any thing commendable is done by a small number of Hermits or Ecclesiastics, he gives the credit of it to the Church.

Governors or Prelates in general, who were wallowing in luxury, or sunk into a state of profound indolence and apathy!!

Let us, however, appeal to Mr. Lingard and Dr. Henry, who are brought forward as witnesses on this occasion by Mr. Butler. What do they depose on the subject before us? If I were allowed scope for my enquiry, and room in your Magazine, Mr. Urban, it would be easy to shew that these two witnesses do not well agree together; for Mr. Lingard deems the writings of Dr. Henry, and other Protestants, as no better than "affal," or "paritarianism." But, since Mr. Butler himself considers this respectable Historian to be worthy of credit, not less so than even Mr. Lingard; I have pleasure in consulting his excellent work, to prove what was the state of Biblical Literature in the middle ages.

In the most celebrated seats of learning, Henry informs us, the Latin Language was very little understood; while the Hebrew, Greek, and other Oriental Tongues were totally neglected, except by a few persons! Even Roger Bacon, who was unquestionably a scholar, and was well acquainted with the real state of Literature, assures us, that only three or four of the Latin scholars in his time had the smallest knowledge of Greek or any Eastern language; and he very pathetically laments that fact. As to the Clergy, they were generally neglectors and despisers of the Bible: but for their other acquirements, which were perfectly contemptible, they had the appellation of "invincible, profound, sublime, wonderful, subtle, singular, seraphic, or angelical Doctors." In the 13th century, the Bible Divines were altogether slighted, Dr. Henry says, Vol. IV. p. 431, 4to, ed. 1781; and were accounted men of little learning or acuteness: they had few scholars, and were not allowed an apartment, or a servant to attend them, or even a stated hour for reading their lectures in any of the famous Universities of Europe. Roger Bacon inveighed bitterly against this abuse; and his pious friend, Robert Grosseteste Bishop of Lincoln, wrote a pathetic letter to the Regents in Theology at Oxford, on this matter, earnestly intreating

them to lay the foundation of Theological learning in the study of the Scriptures, and to devote the morning hours to lectures on the Old and New Testaments. But all these remonstrances and exhortations (adds Dr. Henry) had little or no effect.

Mr. Butler will find, on dipping somewhat deeper into this subject, that those Divines were riveted to the subtleties of Aristotle, and to the Sentences of such men as Peter Lombard, Duns Scotus, Albert Magnus, or Thomas Aquinas; but that the Bible was then actually a sealed book, known to a very few individuals, who were generally despised because they loved scriptural divinity!!

Holy Robert of Lincoln, it is true, boldly reprov'd the iniquitous Pope of his time, resisting his tyrannical proceedings, and calling him wicked Antichrist; he checked the vicious and arbitrary Prelates, corrected the idle and illiterate Monks, instructed the most worthy of the poor Clergy; supported the young and studious among them, censured the lewd and incontinent; he was a terror to the secular court of Rome, a father to the common people, a diligent preacher of holiness, and a faithful reader of the Scriptures. So far was the character of this Prelate from being approved or imitated by others; Friar Bacon declares, that Adam de Marisco and he were better skilled in divine and human knowledge than all the rest of mankind then living! For this very reason, however, the Pope and Cardinals of Rome hated Robert of Lincoln: and it is well known that Bacon himself was treated as a vile magician, and was cruelly thrown into prison, and hastened into the grave by his illiterate contemporaries of the 13th century. From the days of Venerable Bede, who was accused of being a dangerous heretic, till the time of our great Reformer Wickliffe, Biblical scholars were contemned and persecuted by the ruling Bishops of Rome; and, instead of appealing to three or four good men who (like comets in a dark hemisphere) blazed for a few years, between the 7th and 15th centuries, I should rather have said, these Biblical students formed a perfect contrast to the "Roman Catholic Clergy" of that gloomy period!

The

The lamp of Science was indeed quite extinguished in the eighth century; the study of the liberal arts had ceased; and in Spain it was found requisite to pass ecclesiastical canons, to prevent ordaining men as priests or bishops, "who could neither read nor sing Psalms." In England, our excellent King Alfred most feelingly deplored the total ignorance of both the clergy and laity. (Henry's History, Vol. II. b. ii. c. iv. pp. 325—328).

If we go on to the 11th, 12th, and 13th centuries, I find Dr. Henry still lamenting the bad taste of the Theologians, in that very chapter to which Mr. Butler has referred his Readers: (Book iii. c. iv. § 1.) When any of the Divines composed commentaries on the Scriptures, it was in order to extract certain mystical, or allegorical senses out of the words, and to found upon them some absurd or curious questions for matter of disputation; so that these comments have long ago been consigned a prey to worms and dust. Nor were they always free from the most obscene, impious, and truly horrid sentiments, such as our Historian studiously avoided staining his pages with!

Let us not, therefore, mistake the mechanical art of calligraphy, or fair writing; as if it were the same thing as cultivating and encouraging the free perusal of the Scriptures among the Laity. This, I still must affirm (in opposition to Mr. B.) was not the "earnest wish of the Roman Catholic Clergy" during any one period of the middle ages. The ill treatment of those Laymen who attempted to read the versions of John Wickliffe and Peter Waldo, affords a complete refutation of such an unfounded idea. A brighter prospect began to open at the close of the 15th century, when the art of printing (and not the wishes of the Romish Clergy) had contributed to multiply copies of the Sacred Writings to a delightful degree; when Greek literature had begun to spread, the study of the Bible to become frequent among the first scholars, and secular Princes were the best patrons of real learning. See Dr. Henry, Vol. V. b. v. c. iv. § 1. and Vol. VI. c. iv. § 1, &c. in the Edinburgh Edition, 4to.

It is now high time to ask Mr. Lingard, what he has to say in support of Mr. Butler's statements?

After consulting that Gentleman's work, I find him sufficiently credulous as to the legends, traditions, and fables, of the middle ages; but not so easy of belief on some other points, which Protestant Historians have thought credible. He is greatly offended with Dr. Henry, for suggesting that the early Monks corrupted the Anglo-Saxons, whom they pretended to christianize: and yet Mr. Lingard admits that these Monks practised a manœuvre (which I call an imposition) on the Saxon King, in order to make him believe that the Apostle Peter had inflicted stripes on one of the Missionaries for their covardice! Nay, he even allows that these Priests made constant "appeals, like the Apostles, to miracles deposited in favour of their mission, and to the supernatural powers with which they believed themselves invested." By such-like arts and delusions, this whole country was subjected to the See of Rome; and all the faculties both of mind and body, which God had given to their proselytes, were thus rendered subservient to the forty Monks! All this I learn from Mr. Lingard himself; and also that the Latin Breviary and Liturgy were at length introduced; together with the various masses, pilgrimages, fairs, processions, absolutions, indulgences, penances, and other Popish ceremonies: but, alas, here is no evidence of the Holy Scriptures being, at any one time, freely read or circulated among the common people, during the 7th, 8th, and 9th centuries. If some few of the Clergy studied their Latin Bibles, as Bede and Alcuin did; this was matter of surprize and wonder, but never of general imitation.

I therefore cannot discern what proof Mr. B. is able to extract from Dr. Henry and Mr. Lingard, to establish the fact—of the Sacred Writings being then brought into common circulation and perusal, both in the original language and in a vulgar translation. I see no such thing recorded, during the dark period comprized within the middle ages; though this was the main position to be proved by C. B.

Next month, Mr. Urban, I hope you will allow me to take up another point in this discussion, in the order it is brought forward by my opponent;

Yours, &c.

W. B. L.  
Mr.

Mr. URBAN,  
**T**HE arguments of your Correspondent (p. 225.) as far as they respect my communication on the Vagrant Act and Poor Laws, I consider altogether irrelevant. I conceive myself perfectly at liberty to express my sentiments in the way I did on the principle and tenor of the Vagrant Act, without the imputation of *dealing in unfounded censure*, or of *condemning the salutary Laws made for the support and settlement of the Poor*, although they are inadequate to the absolute prevention of Vagrants, and are not found to supersede their unavoidable necessity, as the actual and continued existence of persons born and always living in a wandering state of poverty from the earliest ages to the present day manifestly proves, notwithstanding your Correspondent so positively denies the truth of this position, and confidently says, that my argument turns upon my own *broad unqualified assertion*, taking upon himself to join issue upon a point which every day's experience and common observation decide against him, in defiance of the solitary instance he introduces of the *blacksmith's son*. Your Correspondent's pretensions either to 'accuracy of reasoning,' to candour, or to truth, consequently fall to the ground; and I must also be allowed to retort his courteous observation — That he would have acted wisely if he had read what I had written with less of irritation, and thought more deliberately of what he wrote himself before he had made his intemperate writing publick. With regard to the expression which he conceives of so offensive a nature, and calls upon me in a tone of authority to retract in the most unqualified manner, I must remind him, Mr. Urban, that he is totally out of his province in assuming such an authority over any of your Correspondents, and that I shall most assuredly resist it. But, that I may not be so far misconceived or misrepresented as to be judged capable of presuming to treat with contempt or disregard either the laws of my country or the general and respectable description of those who are commissioned to administer them; I will now reply to another Correspondent on the same subject, with the signature of W. A. A. who is entitled to a very different answer:

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for he reprehends what he considers reprehensible in the most conciliating terms, and gives his opponent credit, and even commendation for his motives when they are obviously good, although they may have carried him beyond the line of strict propriety on the matter in debate. To the mild correction of this amiable Moderator, although I do not acquiesce in all his arguments, I bow with submission and conviction. Yours, &c. W. B.

P. S. I have omitted to notice the very ingenious criticism of the Correspondent first noticed, on the word *it*, which he is so good as to correct by supplying the term *System* of the *Poor Laws*, though I had not used *the plurals*; and, unless he can establish some new rules of Grammar, this is "perfectly gratuitous and unnecessary;" for the passage, in plain English, reads thus — "I cannot but consider it (*the Law* which has indiscriminately classed, &c.) a discredit to the Legislature, as it creates a power to persecute the poor. I must make a similar remark on his refusal to allow me to understand my own meaning, when I say that I do not mean to advocate the cause of common beggars in a general and unlimited point of view, which he declares I have actually done, although the fact is very obvious that I have expressly confined my endeavours to "work upon the feelings" of the tender and compassionate in their favour, to a season and circumstances of particular and extreme sufferings; and call for a little commiseration, at those periods only, when the dictates of humanity, in spite of all that he can urge against them, ought to suspend the consideration of their moral or political offences, and arrest "the strong Arm of Law" uplifted for their punishment. W. B.

ARCHITECTURAL INNOVATION,  
 No. CLXXXVIII.

*Progress of Architecture in ENGLAND in the Reign of ANNE.*  
 (Continued from p. 240.)

*Bluecoat School.* Interior. Masters and Mistresses house and apartments fitted up with plain baluster stairs, mantle and jamb chimney pieces, pannelled wainscot and general cornices similar to first class, Queen's square. The School-room introduces

us to a scene of much grandeur, and wholly unexpected from a view of its exterior. At entrance, North, a double Corinthian column saloon, containing a flight of steps, which as they are ascended the lines of the room become visible, and with the most pleasing effect. At the opposite end, South, centrally, plain mantle and jamb chimney-piece; above it compartments with double Doric pilasters containing the Ten Commandments, &c.; on each side niches and windows with seats. Before the chimney-piece the masters' allotment arranged, not without a degree of taste. Sides of the room shew three windows each, with niches in the piers. Boys seats well arranged also. The entrance end gives the front of the saloon, in which are the door of entrance, niches, and compartments. The entablature in continuation round the room; the cornice with blockings. Above saloon a pedestal course of pilasters and compartments; centrally is a clock: coved ceiling, plain, in the centre an indication of a large circular compartment; but from the general appearance in regard to necessary repairs wanting throughout the entire premises, it is probable this ceiling has lost its proper finishings, which may account for its present uncouth condition.

*Mansion on the North side of Covert-garden*, built (as we were informed) by Sir George Russel, who was admiral at the battle of La Hogue 1692, some 10 or 12 years after, in the reign we are illustrating. In one of the chambers is a good three quarters portrait of Sir George in armour, and a prodigious peruke. In this edifice is testified a considerable degree of grandeur, symmetry, and a convenient appropriation of parts; and notwithstanding many subsequent styles have appeared since its erection of a total different cast, still it has ever been held as a design of great architectural consequence, down to the present hour.

Plan. Hall story; Entrance front, South, giving admission through a portico taken out of the centre division of the front, into the hall; left and right, chambers; in the hall, grand stairs; behind right chamber, back stairs. From centre of hall, a passage to the garden; left and right, cham-

bers; at the extremity of each, closet chambers in projection from the line of back front.

One pair, or principal story: the grand stairs in three flights continued from hall, having spacious landings communicating to the chambers left and right in the South front, and those occupying the whole line of back arrangement of the mansion, constituting the larger, or state apartments: back stairs, as before.

Elevation of entrance front. Three divisions, set out by Corinthian fluted pilasters rising the principal and second stories, supported by rusticated projecting piers: the centre division being distinguished by subordinate plain piers in three minor divisions to the principal and second stories, supported by Corinthian columns on pedestals: within these columns, the portico, the ascent to which is by a flight of steps, giving the visible height of the basement story rising from an area, a presumptive example of one of the first-conceived complete conveniences of the kind. In the portico, a doorway and windows, grounds to each rusticated: in the sides of the portico, niches. Three windows to principal and second story of centre division, with pilasters and caps and oval sweep heads; entablature, plain, to the Corinthian pilasters, and is only complete over their capitals, its cornice alone being in continuation. In side divisions, two windows to each story with segments of circles for heads. On the entablature a parapet with breaks and compartments. Immediately above the second story of centre division, a dormer window with circular head, sided by pilasters; it has a parapet with profile scrolls; this dormer is to be considered as a central finish to the elevation. All the windows have treble projecting key-stones, sills to windows of three mouldings rising on pedestals. Most of the windows to the area have been ridiculously modernised. The distribution of parts are well conceived, the mouldings bold, and of the best proportion. Materials; grounds brick, dressings of piers, columns, pilasters, entablatures, strings, caps, &c. stone.

Interior. Hall story. Hall; plain architrave chimney-piece (same as manifested in Charles II.'s reign); plain pannels to wainscoting and dado's, plain general cornice with deep

deep hollow, and plain architraves to doors and windows. These several decorations, excepting some of the chimney-pieces, similar throughout the house. To the stairs rich scrolls supporting twisted balusters with Corinthian columns as standards. In the frieze of the entablature to the landings, enriched scrolls, and in the spaces between them a variety of naval symbols, wreaths of oak, laurel, and palms, coronets, shields, &c. all serving to confirm the information that the structure was erected by a naval character. In the soffits of landings, compartments with roses. Chamber on the left, plain architrave chimney-piece. Chamber on the right, modern plain mantle and jamb chimney-piece; ceiling modern, painted with ornaments, Neptune and Amphitrite, &c. Chamber on left of back front, grand chimney-piece composed of a kneed architrave, deep frieze, with rich scrolls, and a lion's head, his skin displayed in festoons of drapery; ceiling modern, painted with figures and foliage. Chamber on the right back front, grand chimney-piece, a kneed architrave, with superstructure of a compartment, sided by rich scrolls, containing a large looking glass; ceiling modern, painted with foliage, &c. Closets left and right, plain architrave chimney-pieces, to the latter modern painted ceiling of foliage, &c.

Principal story. Grand stairs; the landings and walls of which have oval compartments with Roman heads, ornaments of oak wreaths, foliage, &c. coved ceiling; in the cove detached foliage: in the ceiling, large

oval compartments with roses and foliage: these enrichments to the staircase later work. Chamber on the left to South front; side term chimney-piece, with exuberant foliage; ceiling modern, painted with compartments, Cupid, foliage, &c. Chamber on the right, plain architrave chimney-piece. Chamber left, back front; double compartmented mantle and jamb chimney-piece, a flat arch with key stone; ceiling modern, painted with foliage, festoons of flowers, and a rich sculptured rose in centre (original work.) Chamber on right of ditto; chimney-piece nearly similar to the preceding, with increased enrichments of side scrolls of foliage; ceiling modern, painted with Bacchanalian symbols, &c. Closets left and right, plain architrave chimney-pieces, modern painted ceilings of foliage, &c. Taking these painted ceilings in the gross, they are supposed to have been wrought in the time of the Adams's, architects.

This mansion, after having been inhabited by its first master, had several other eminent inmates; latterly the walls have been converted into a Hotel, and now they are frittered out into "Covent Garden Chambers"! part of them let: say, this is its last scene of existence, preparatory to taking down the materials for sale or otherwise.

Having hitherto been disappointed of the opportunity of surveying the interior of a most magnificent Mansion, an example in succession to that just illustrated, we are under the necessity of deferring the same until our next Essay.

AN ARCHITECT.

#### LITERARY INTELLIGENCE.

Cambridge, Oct. 28. The Seatonian Prize is this year adjudged to the Rev. E. SMEDLEY, M. A. fellow of Sidney College, for his Poem on *Jephthah meeting his Daughter after his rash vow.*

Oxford, Nov. 12. The Prince Regent having been pleased to signify his desire, that the indulgence of one term, to be reckoned as statutablely kept, should be granted in the next degree to be taken by all persons who were actual Members of the University on 15th June, 1814, on which day his Royal Highness and his august Allies were present in Convocation:—a Convocation was holden on 31st October, when his Royal Highness's intention was confirmed by a Decree.

Our Topographical Friends will be glad to hear that Mr. BINGLEY's History of HAMPSHIRE, to be comprised in Two handsome Volumes Folio, will soon be committed to the Press.

They will likewise be gratified to learn that there is a prospect of HUNTINGDONSHIRE being also illustrated. We have authority for stating that JOHN SYMMONS, Esq. of Paddington-house, in addition to the purchase he some time since made of HUTCHINSON's Collections for that County, all ready for the press after a labour of 30 years, has recently purchased the further Heraldic ones of the same county by the Rev. ROBERT SMYTH; and that the Earl of CARYSPORT has had the



the goodness to present him with Three Folio Volumes of Collections on the same subject;—so that, if any one were inclined to give a full and complete publication of that hitherto inedited County, the materials are all ready to his hand, wanting nothing but a little arrangement to render it in all respects a perfect work of the kind. It is with the permission of Mr. SYMMONS that we announce his possession of such valuable MSS.; and we hope it may attract the attention of some one who is willing and able to take an assignment of the Collections, and give them to the publick in the most respectable shape.

We congratulate also our Hibernian Friends, and the Publick in general, on the appearance of the First Volume of Mr. W. SHAW MASON'S "Statistical Account, or Parochial Survey of Ireland;" a Work of the highest National importance, and which we shall take an early opportunity of further noticing.

The Rev. Dr. ALEXANDER SMITH, Minister of the Chapel of Garioch, Aberdeenshire, has translated, from the German, "Commentaries on the Laws of Moses, by the late Sir John David Michaelis, K. P. S. F. R. S. Professor of Philosophy in the University of Göttingen;" and is preparing for the Publick very ample "Memoirs of the Life and Writings of Michaelis;" for which he solicits the literary assistance of the Curious, who may possess any of the Professor's epistolary correspondence.

The Editor of the "Repertorium Bibliographicum" is proceeding with that work, which may be expected early in the ensuing year. PORTRAITS of John Duke of Roxburgh, John Towneley, Esq. the Rev. Dr. Gosse t, Anthony Morris Storer, Esq. the Rev. Jonathan Boucher, and other plates, will be attached to the publication.

*Works nearly ready for Publication:*

A new Edition of Dr. GILL'S Body of Doctrinal and Practical Divinity, in One Volume, 4to.

Discourses on Practical Subjects. By JOB ORTON. One volume 8vo.

A new Edition of Dr. LETTSON'S "Naturalist's and Traveller's Companion."

A new edition of the Rev. Archdeacon COXE'S "Memoirs of the Kings of Spain of the House of Bourbon." 6 Vols. 8vo.

History of the Empire of the Mussulmans in Spain and Portugal, from the first invasion of the Moors to their ultimate expulsion from the Peninsula. By GEORGE POWER, Esq. of the 23d foot, Surgeon to His Majesty's Forces. 8vo.

A Visit to Paris in 1814, by Mr. JOHN SCOTT, Editor of the Champion; being a Review of the moral, political,

intellectual, and social condition of the French Capital.

Lieut.-Gen. G. COCKBURN'S "Narrative of his Voyage up the Mediterranean in 1810, &c.;" describing a Tour in Sicily, Malta, and the Lipari Islands.

A circumstantial Account of the Campaign in Russia, with Plans of the battles of Moscow and Malo-Jaroslavitz, &c. By EUGENE LARAUME, Captain of the Royal Geographical Engineers, &c. Author of an abridged "History of the Republic of Venice."

Practical Hints to Young Wives, Mothers, and Mistresses of Families. By Mrs. TAYLOR, of Ongar.

Systematic Education, or Elementary Instruction in the various Departments of Literature and Science, with Practical Rules for studying each branch of Useful Knowledge. By the Rev. W. SHENHERD, the Rev. LANT CARPENTER, LL. D. and the Rev. J. JOYCE. 8vo.

Mr. WALTER SCOTT'S new Poem of "The Lord of the Isles" will appear about Christmas. A Series of Illustrations are preparing from the Designs of RICHARD WESTALL, Esq. R. A. to be engraved in the first style of excellence.

The Rev. S. BUTLER, and the Rev. F. HODGSON, have completed the Translation of "Charlemagne, ou L'Eglise Délivrée. Poème épique, en Vingt-quatre Chants. Par LUCIEN BONAPARTE, Prince de Canino," &c.

Poems, including Lyrical Ballads, and Miscellaneous Pieces, with additions. By WILLIAM WORDSWORTH. 2 Vols. 8vo.

A Complete Version of the Sonnets, Odes, and Pageants of PETRARCH; with a copious Commentary, and the original Italian Text corrected. By the Author of "Petrarch translated, in a Selection of his Sonnets and Odes, 1808."

*Works preparing for Publication:*

A volume on the Protection required by British Agriculture, and on the Influence of the Price of Food on exportable productions. By W. JACOB, Esq. F. R. S. Author of "Travels in the South of Spain."

An enlarged Edition of Mr. BAKEWELL'S Introduction to Geology.

*Flora Tunbrigensis:* A Catalogue of Plants near Tunbridge Wells. By THOMAS FURLY FORSTER, Esq. F. L. S.

A Narrative of Travels in the South of Turkey, during the latter part of 1812, and the spring of the following year. By Dr. HOLLAND, Physician to the Princess of Wales, and the coadjutor of Sir George Mackenzie in the account of Iceland.

Travels in Southern Africa; Vol. II. By Professor LICHTENSTEIN.

## LAW RELATIVE TO THE LIBERTY OF THE PRESS IN FRANCE, SANCTIONED AND PUBLISHED OCT. 21, 1814.

Louis, by the Grace of God, King of France and of Navarre, &c. We have proposed, the two Chambers have adopted, we have decreed, and do decree as follows :

## TITLE I. OF THE PUBLICATION OF WORKS.

Art. 1. Every writing of more than 20 sheets (*feuilles*) of printing, may be published without examination or previous censure.—2. The same is permitted, whatever may be the number of the sheets, with respect to : 1. Writings in dead tongues and foreign languages. 2. Mandements, Pastoral Letters, Catechisms, and Books of Prayer. 3. Memoirs in Law Processes signed by an Advocate, or a person acknowledged by the Courts and Tribunals. 4. Memoirs of Literary and Scientific Societies, established or acknowledged by the King. 5. The opinions of Members of the two Chambers.—3. With respect to writings of 20 sheets and under, not designated in the preceding Article, the Director-General of the Bookselling Trade of Paris, and the Prefects in the Departments, may, according to circumstances, order that they be communicated before printing.—4. The Director-General of the Bookselling Trade will cause to be examined, by one or more Censors chosen from among those whom the King shall have appointed, the writings which he may have ordered to be communicated, and those which the Prefects shall have addressed to him.—5. If two Censors at the least are of opinion that the writing is a defamatory libel, or that it may disturb the public tranquillity, or that it is contrary to the Constitutional Charter, or that it offends against morality, the Director-General may stop the printing.—6. There shall be formed, at the commencement of each Session of the two Chambers, a Committee formed of three Peers, three Deputies of the Departments, elected by their proper Chambers, and three Commissioners of the King.—7. The Director-General of the Bookselling Trade shall render an account to this Committee of the suspensions of printing or demerits he may have ordered since the close of the preceding Session, and shall lay before it the opinions of the Censors.—8. If the Committee judge that the motives of suspension are insufficient,

or that they no longer subsist, it shall be removed by the Director of the Bookselling Trade.—9. The Authors and Printers may require, before the publication of a manuscript, that it be examined in the form prescribed by article 4. : if it is approved, the Author and Printer are discharged from all responsibility, except towards individuals who may be aggrieved.

## TITLE II. OF THE POLICE OF THE PRESS.

11. No person shall be a Printer or Bookseller without a licence from the King, and without taking the oath.—

12. The licence may be taken from any Printer or Bookseller who shall have been convicted, by a legal judgment, of violating the laws and regulations.—

13. Clandestine printing-presses shall be destroyed, and the owners and trustees punished by a fine of 10,000 francs and six months imprisonment. All printing-houses not declared to the Director-General of the Press, and for which permission shall not have been obtained, shall be reputed *clandestine*.

—14. No Printer shall be at liberty to print a Work before he has declared his intention of printing it, or to sell or publish it in any manner whatever, till he has delivered the prescribed number of copies, *viz.* : at Paris, at the Office of the Secretary of the General Direction; and in the Departments, at the Office of the Secretary to the Prefecture.—15. The grounds for seizing and sequestrating a Work shall be as follows : 1. If the Printer does not produce the receipts for the declaration and delivery ordered by the preceding article ; 2. If each copy does not bear the real name, and real place of abode of the Printer ; 3. If the Work is accused before the tribunals on account of its contents.—16. The omission of the declaration previously to printing, and of the delivery before publication; being proved, as stated in the preceding article, shall be punished with a fine of one thousand francs each, for the first time, and two thousand francs for the second.—17. The omission by the Printer of his name, and place of abode, shall be punished by a fine of three thousand francs. The insertion of a false name, and false place of abode, shall be punished with a fine of six thousand francs, without prejudice to the imprisonment decreed by the penal code.—18. The copies seized for a mere contravention of the present law shall be restored after the fines are paid.

—19. Every Bookseller in whose possession shall be found, or who shall be convicted of selling or distributing, a Work without the name of the Printer, shall be adjudged to pay a fine of two thousand francs, unless he proves that it was printed before the promulgation of the present law. The fine shall be reduced to one thousand francs, if the Bookseller gives up the name of the Printer.—20. The Inspectors of the Press, and the Commissioners of Police shall draw up reports (*proces-verbaux*) relative to violations of the law.—21. The public administration shall officially prosecute delinquents in courts of correctional police, on the denunciation of the Director-General of the Press, and the delivery of a copy of the Reports (*proces-verbaux*).—22. The dispositions of Title I. shall cease to be in force at the end of the Session of 1816, unless renewed by a law, if circumstances should cause it to be judged necessary.

There are also three other ordinances of subsequent dates, containing various appointments and regulations for carrying the law into effect. By the 1st, the general direction of the bookselling trade is placed under the superintendance of the Chancellor of France.—By the 2d, nineteen ordinary censors, and twenty-two honorary censors are appointed. The former are allowed a salary of 1200 francs each, and to have a further remuneration annually, in proportion to the labour they may have performed. The names of the Royal Censors are, Messrs. Anger, De Barentin, Bernardi, Member of the Institute, Campenon, ditto, Clavier, ditto, Dampmartin, Member of the Chamber of Deputies, Delacroix Frainville, *ba-tonnair* of the order of Advocates, Desalle, Referendary of the Court of Accounts, Deleuze, Delvincourt, Dean of the Faculty of Law in Paris, Desrenandes, Titular Counsellor of the University, Henry Dillon, Frayssinos, Interpreter of the University, Guizot, Secretary General of the Ministry of the Interior, Charles Lacre-telle, Member of the Institute, Le Graverend, Director of Criminal Affairs to the Chancery, Lemontey, Ex-Deputy to the Legislative Assembly, Quatremerre de Quincy, Member of the Institute, Silvestre de Sacy, ditto, Vanderbourg, ditto. The names of the Royal Honorary Censors, are, Juard, Perpetual Secretary of the 2d class of the Institute, Bossu, Pastor of St.

Eustache, Hardoin, Counsellor of the Royal Court, Bosquillon, Professor of the Royal College, Teissier, Member of the Institute, Cadet de Vaux, Manduit, Professor of the Royal College, Raup de Moulieres, Inspector of Book-selling, Mentelle, Member of the Institute, Coupé, Robin, Pellenc, Sano, Johanneau, Salgues, Artaud, Secretary of Embassy at Rome, Davrigny, Tabaraud, Mallierbe, former Historiographer of the States of Languedoc, Deianne, of the Royal Library, Cohen, Bernhard.—By a 3d ordinance, none can exercise the trades of Printer or Bookseller without a licence. The licences heretofore granted are confirmed; the conditions on which licences will in future be issued, will be determined by a new regulation. Printers are to keep a regular register of all the works printed by them for the inspection of the proper officers, and are to deposit one copy in the Royal Library, a second with the Chancellor, a third with the Minister of the Interior, a fourth with the Director General of the book trade, and to deliver a fifth to the Censor appointed to examine the Work. Wood-cuts and copper-plate engravings, accompanied with any explanatory matter, are subject to the same regulations as books. Of those not so accompanied, two copies are to be transmitted to the Royal Library, one to the Chancellor, one to the Minister of the Interior, and one to the Director-General. The Editors of Journals and periodical publications are prohibited from advertising any book or print, until it has been first announced in the Booksellers Journal.

#### INDEX INDICATORIUS.

INVESTIGATOR may be assured, that the change to INDAGATOR was an unintentional technical error. Approving, however, as we do in the main, of his second Letter, he cannot possibly expect that we should print it *unabridged*.

We are much obliged to G. H. W.

P. 332, b. line 19, for East read West.—Line 32, *add*, The centre Pew in the Chancel Gallery is allowed to be occupied by the Singers, as fronting the Organ Loft in the West Gallery."

A singular Case of Distress from *Dudley*; a Summary of a demonstrative Course of Lectures on Doctors GALL and SPURZHEIM'S Physiognomical System; &c. &c. in our next.

The Coin from *Norwich* is not sufficiently curious for our purpose.

## REVIEW OF NEW PUBLICATIONS.

46. Bivington's "Annual Register, or a View of the History, Politics, and Literature, for the Year 1804:" being the Fourth of the New Series. 8vo.

EVERY Volume we open of this genuine Continuation of an old and favourite Register of National Events, we consider as a *Treasure-trove*. In our vol. LXXXIII. ii. 453, was noticed the Register for 1796; and we have hopes, at no distant period, to see a still nearer approximation of the Old Series and the New; and to hail the Volumes for 1797 and 1805. Meantime, as the subjects of such a Work are scarcely within the province of a Reviewer, we shall subjoin the Editor's short Preface:

"In the period embraced in the present Volume, the state of preparation and expectation is described more than the course of public action. Great Britain, being alone at war with France and her Allies, exercised, with little opposition, her dominion over the sea, and conquered Colonies at her discretion; while France, threatening daily vengeance on the hostile country, accumulated a force which was doomed to languish in disgraceful inaction. This plan of warfare was perfectly congenial to the true interests of Great Britain. The Enemy, having no employment for his overgrown military force, was obliged to provoke a hostile spirit in other nations, by daily violations of all public law; while Great Britain, freed from the expence of Allies, and conducting a war of moderate cost, was enabled to restrain and defy a force before which all Europe had bowed. But against this mode of warfare it was not difficult to raise specious objections, and to diffuse a desire for measures which had more appearance of vigour, though less reality of strength. Accordingly, the principal attacks on the Administration were directed against the conduct of the war; and these attacks, aided by some causes which are stated in the course of the History of this year, at length gave a triumph to that portion of the opposition which was led by Mr. Pitt, and occasioned a partial change of the Ministry, attended with a cordial union of the Parties of Mr. Fox and Lord Grenville, in a new Opposition.—This is the leading event in Domestic politicks in 1804. Abroad we have had to record the violence, injustice, and perfidy, of the Ruler of France; his elevation to the imperial dignity, and the means by

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which that great change was operated. These will strongly claim the attention of the Reader.—Another subject of vast importance, is the war in India, so prudently commenced, and fortunately and honourably conducted and terminated by the Marquis Wellesley and his Brother. Of this, a succinct, but, we trust, clear and luminous narrative has been compiled from the best authorities.—The Debates in Parliament, compressed as much as their nature would allow, and the general domestic transactions, form the residue of the History. The State Papers and selections contain their accustomed portion of useful, interesting, and curious matter."

47. *A Letter from Paris, to George Petre, Esq. By the Rev. John Chetwode Eustace.* 8vo. pp. 98. Mawman.

TO those who have read the truly "Classical Tour through Italy," (and the few who have not read it have a rich intellectual treat in store) this Letter of Mr. Eustace will need no recommendation. His name and well-known taste are sufficient to ensure it a favourable reception.

"During the month of June last, Lord Carrington was so very obliging as to invite the Author of the following pages to accompany him in an excursion to Paris; this kind invitation was conveyed in terms too flattering to be refused. The reflections now communicated to the publick were made during the excursion; and were addressed to an intimate Friend who had requested some account of the French Capital. Mr. Eustace cannot close this short notice, without begging Lord Carrington to accept his cordial acknowledgments for the constant attention with which his Lordship was pleased to honour him during this little Tour. The Earl of Essex will permit the Author to join his name to that of his noble Friend, and to record his politeness and good humour on the same occasion."

Were we to indulge our inclination for extracts from this interesting Letter, we should soon fill our crowded pages; but one at least we must give, not as the best, but as one that is generally interesting to Travellers.

"One of the best views, perhaps the noblest of Paris, is that from the *Pont Royale*, whence the Traveller sees displayed, on his right, a well-built and regular quay, with the *Palais des Arts* (College

(*College Mazarin*) and the *Hotel des Monnoies*; and on his left, the Gallery of the *Louvre* in its full length. In front he has the new bridge, called the *Pont des Arts*; the *Pont Neuf*, the river there diverging into two branches lined with noble quays; and the venerable towers of *Notre Dame*, rising in the midst of its island.—The *Palais du Luxembourg*, now *Palais du Senat*, or *des Pairs*, is a bold, regular, and majestic, but heavy edifice, erected by *Mary of Medicis* on the plan of the *Palazzo Pitti* of Florence, as a memorial of her distant country. Its beauty arises from its simplicity and mass; its deformity, from the rustic style which pervades the whole. The interior has been repaired and improved; and the staircase leading to the hall of the Senate, although a feeble imitation of that of the Vatican, is very majestic. The garden behind it, now enlarged and extended to the Observatory, is, as anciently, public, and though inferior to that of the Tuilleries, yet beautiful, and a great embellishment to that quarter of Paris.—The Palace of the Legion of Honour, once of the Prince of Salm (who was put to death during the Revolution), is remarkable for its court, formed of a very handsome Ionic colonnade; and though not extensive or elevated, may be considered as one of the principal ornaments of this city.—In churches, notwithstanding the devastations of the Revolution, and the treacherous indifference of Napoleon's Government, Paris is still rich; and though *Notre Dame* is inferior to Westminster, and *Sainte Genevieve*, to *St. Paul's*; though the portico of *St. Martin's*, *St. George's Bloomsbury*, and *St. George's Hanover-square*, are more simple and correct than any similar decoration in the French capital; yet, not only the two churches which I have mentioned, but *St. Roch*, *St. Sulpice*, *St. Eustache*, and that of the Invalids, are most noble edifices, and far superior in magnitude to all the churches in London, with the exception of *St. Paul's* and Westminster. In interior decorations and splendour, even these sink into insignificance compared with the Parisian temples. The superiority of the latter in this respect, is to be ascribed, not only to the more majestic character of the predominant religion, and to the more active piety of its votaries, but to the prevalency of a purer taste, which proscribes pews and skreens, and central pulpits, with every contrivance to encumber the pavement and to obstruct the general view; and which at the same time requires, that the interior of churches should be embellished with as much care and attention as other public edifices, and that the table

of the Lord should be graced with as much decency as an ordinary sideboard. I have said, notwithstanding the devastations of the Revolution;—previous to that explosion of national phrenzy, there were in Paris 222 churches, of which 45 were parochial; of these there remain 12 parochial and 27 *succursal*\* or minor parish churches, in all 39 churches for public or parochial service. The others have either been demolished, or turned into manufactories, schools, or granaries. The greater part of those which remained, were pillaged, strip of all their marble, brass, statues, paintings, and even altars and pulpits. The painted windows were not often spared, and the lead and copper of the roof not unfrequently carried off. Thus they were all reduced to a lamentable state of degradation, nakedness, and gradual decay; and in that state, they remained till the religion of the Nation once more became that of the State: and Christianity reassumed its external honours. The attention of Government was then directed to the preservation of the Churches; but, as Napoleon acted more from political than religious motives, and confined his liberality within the narrowest bounds of strict necessity, the work of restoration proceeded slowly; and many or rather most churches still exhibit the traces of revolutionary profanation."

48. *A Sermon, preached at Blandford, at the Visitation of the Lord Bishop of Bristol, August 20th, 1813; and at Knaresborough, at the Primary Visitation of the Lord Bishop of Chester, August 1, 1814. By the Rev. S. Clapham, M. A. Rector of Gussage St. Michael, Dorset; Vicar of Christ Church, Hants; and of Great Ouseborne, Yorkshire. 8vo. pp. 23.*

THIS discourse was first preached 30 years ago; and, after receiving some valuable additions, lately preached at Blandford and Knaresborough. It contains many useful observations and interesting directions to the Clerical Hearers. The Author, before he enters on his subject, adverts to the Catholic Emancipation, and also to the Missionary and Bible Societies,—more especially the latter—to neither of which, as they are now conducted,

\* "By Succursal Churches are meant those which are devoted to Parochial service, but subservient to the Parish Church: to which, however, they are not inferior in size and decoration; most of them belonged to suppressed Convents and Abbays."—This definition will, in some degree, illustrate the subject discussed in p. 316.