

physiognomical system cannot be rigorously applied: infancy, disease, and old age; in children, the brain grows like the other parts of the body; in disease, such as in chronic insanity or in hydrocephalus, its form is changed by the water interposing in the ventricles; and in old age the brain is partially absorbed. He exhibited a variety of skulls to prove that insane persons have the skull generally thicker and denser than sane people; suicides have often the same character; the latter is sometimes a disease, and occasionally an epidemic. In Austria last year only 33 suicides existed, in Paris there were more every month. The Lecturer then proceeded to detail the process by which the bone of the skull is formed, its radiations from a centre, &c. With respect to the *cause* of cranial configurations, it was foreign to his inquiry: it is immaterial to the physiognomist whether these forms be produced by the muscles, brain, &c. it is enough that he knows such and such appearances are always accompanied by such and such characters of mind. It is, however, certain that the muscles cannot produce these configurations of the skull, as they are found in children before birth, and consequently before the muscles come into action. Nor can mechanical pressure produce the peculiar configuration in the skulls of Caribs, as reported by travellers: the figure of the skull is admirably contrived to resist all external injuries, and it would require a very great force to modulate into any other form than that of nature. The Lecturer here related the circumstances which led to the discovery of this new system. Dr. Gall, while he followed the opinions of the schools, laboured in vain to acquire any positive knowledge; there is no organ of instinct, and the language of philosophers respecting memory, judgment, imagination, passions, and affections, is very erroneous. His greatest difficulty was to ascertain the real faculties of the human mind: he began by studying man, as a botanist does a new plant, or a naturalist a new animal; he observed men's actions, and compared them with their cerebral organization; he examined an individual who excelled in some one thing only, and endeavoured to trace

the relation between his peculiar character and some prominent part of his head. Having continued his observations on an immense number of heads, he ascertained that the same external configuration of the head is uniformly accompanied by sameness of character. He next directed his attention to negative characters, and by multiplying his observations on the developed organ and the intellectual faculties, he succeeded in forming his physiognomical system, which may be learned and improved by every succeeding student of human nature, who should always begin with the most simple and proceed to the more complex, from a head which has only one highly developed organ, to that which has many, and finally to those whose organs are all equally developed. Experience and incessant observation, assisted by numerous collections of skulls and busts, are necessary to make an expert physiognomist. This science is also improved by a knowledge of the anatomy and physiology of the brain, by comparative anatomy, by partial insanities, and by mimicry, or those insensible motions of the body whenever experiencing any lively emotion. Hence this system has assumed all the characters of a regular science, and rests on the basis of experience and observation, the foundation of nearly all our knowledge. If such an energy or faculty of mind be always attended, as it unquestionably is, by certain organs or configurations of the skull, then we must draw the same conclusion, by induction, as in every other branch of natural science, that the characters of the mind are deducible from the organization of the head. These principles are equally applicable to men and to animals, according to their respective faculties. It is not, however, expected that the physiognomist should be a prophet, or that he should tell by the skull whether a man may ever become mad; madness is merely a disease, which may and does occur without any change of configuration, the same as the eye, the thorax, or any part of the body may be inflamed without necessarily changing its form. But, if one faculty, such as self-love or pride, be indulged more than all the others, and the person

become

become diseased, insanity may be the consequence.

Lect. IV. After observing that the brain is an aggregation of organs which grow from birth to the age of puberty, and decline in old age, he proceeded to detail his new divisions of the intellectual faculties. Gall denominated the organs according as they indicated men's characters; thus, in a mathematician, he called the prominent part of the skull, the organ of mathematics, and hence his nomenclature is defective. Dr. Spurzheim proceeds differently; he considers the human mind, like naturalists, as a class, which he divides into two orders, or faculties; the first, intellect or understanding; the second, moral feelings. These orders he subdivides into four genera, which have each their respective species or organs.

1st. Propensities, of which there are nine species, or organs.

2d. Sentiments, the like number.

3d. Knowing or perceiving faculties, eleven species.

4th. Reflecting faculties, only four species.

This classification consists of 33 organs, all of which manifest themselves by little eminences on the outside of the skull from the ears upwards. Every faculty has a propensity, but not vice versa, nor has every sentiment a propensity. Organic life is one, but composed of many parts; hence very few actions are the result of one faculty alone. By the laws of reason and observation we may confirm the fact, that every faculty has its corresponding organ; that all the faculties are necessary to the perfectly organized being; and that in every faculty, its aim, abuses, and effects of its activity or inactivity are to be considered, with respect to the discovery of the name and place of its organ. When one propensity predominates, its organ becomes more conspicuous. This led to the discovery that the cerebellum or little brain is the seat of sexual appetite. Dr. S. detailed a great variety of observations and circumstances interesting to the anatomist and physician respecting the cerebellum and spinal marrow; related the effects of wounds received in the neck of a young French soldier, whose beard never grew, nor voice became masculine, in consequence; stated that the au-

tients were acquainted with this fact; that they cured erotic madness by bleeding behind the ear; and that the cerebellum in all males is larger than in females, demonstrating that this propensity, from the mouse to the elephant and man, is much greater in the male than the female sex. The dimensions of the cerebellum are ascertained by the distance between the ears, and the breadth of the back part of the head and neck. Dr. S. answered the objections made to this opinion, that animals have fixed periods of rutting, by observing that the same argument applies to the whole faculty, and consequently cannot overturn facts; however inexplicable in themselves. This propensity to propagate the species, he designates by the organ of *Amativeness* or physical love; he was obliged to make a new word to express his idea, and therefore proposed a Latin or Greek root, *amativeness* or *eroticness*, formed from *amo*, and the particle *is*, and substantive termination *ness*, agreeable to the genius of the English language.

Lect. V. The skulls of males and females are very different in Germany, much more so than in England, and still more than in France; in the latter country the heads of men and women are almost similar. The Second propensity is denominated the organ of *Philoprogenitiveness*, or love of offspring. (English pathologists have naturalized the Greek term *storgé* for this feeling.) The function of this organ was discovered in monkeys, which are excessively fond of their young; it is situated at the centre of the hinder part of the head, and appears much more conspicuous in females than males; even in little girls it is apparent. Dr. S. traced its existence through a vast variety of animals and birds; noticed those which neglect their offspring, like the cuckoo, and mothers who kill their children, in all of which it was not developed; and shewed that by the wise provisions of nature infanticide is very rare in consequence of this feeling, which is also so much stronger in females than males. He observed that some men love children, others are annoyed by them; a fact which is inexplicable without admitting a peculiar and innate propensity. Boys like whips, dogs, &c.; girls

girls prefer babies, dresses, &c. This organ is very conspicuous in negroes, who are greatly attached to their children. The Third propensity is a discovery of Dr. S. which he calls the organ of *Inhabitiveness*, or a propensity to live in certain places; it appears chiefly in animals: the chamois goat, eagle, lark, &c. delight to roam in high regions far beyond the sphere of their food; there are also two varieties of rats, one inhabits cellars, the other garrets; the garreteer has an elevated ridge on the back of the skull which does not appear in the cellarer. Gall confounded this organ with self-love, and supposed that physical propensities in brutes might become moral ones in man. But the faculties never change; and there is a peculiar propensity for certain situations, which is indicated by this organ. Fourth. organ of *Adhesiveness*, or attachment. Of animals that live in society some are married, as canary birds, and others are not; this is not owing to the activity of any faculty, but to a peculiar propensity, *adhesiveness*. Friendship is a modification of this faculty, which is more extensive, and includes patriotism, national and local attachment, &c. Nostalgia is an abuse of this feeling, a caricature of patriotism. Fifth. Organ of *Combativeness*. Some children are quarrelsome, others pacific; even delicate women sometimes fight with great obstinacy; rabbits fight with and defeat hares, which are generally larger animals; little dogs often chase large ones. These facts evince a peculiar and distinct propensity to combat, the organ of which is situated in the posterior angle of the parietal bone, nearly parallel with the ear; it is generally large in proportion to the backward space between the ears, and in those with thick necks and broad heads behind, it is very conspicuous. Animals having the ears wide are quarrelsome; if narrow or short, they are timid. The ancients knew these distinctions, as they are marked on the heads of their gladiators. Dr. S. opposes the notion of Gall, that a positive sentiment or feeling can result from the want or absence of another; fear, he contends, is not the want of courage, but a real sentiment. Sixth. Organ of *Destructiveness*: this propensity is

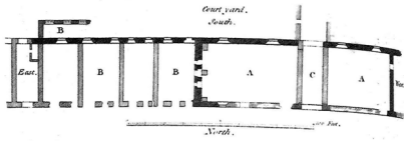
evinced in various manners; some robbers always murder as well as rob; some soldiers in the field put all to death indiscriminately, others preserve the lives of all they can. This disposition, therefore, is not owing to the particular aliment, as men eat both animal and vegetable food. Nor is it to be ascribed to the having hands or claws, as these serve only as instruments to the destructive propensity. Instances of an apothecary who became an executioner merely to gratify his desire of destroying animal life; merchants who paid butchers for permission to kill cattle. Tygers do not, like men, prey on each other; yet they and all other animals know to attack their prey at the neck, where life is easiest to be extinguished. Men evince this propensity in the pleasure which they derive from torturing animals, breaking lamps, tables, chairs, &c. Hence it is very happily designated the organ of destructiveness, and is situated above the ear in a line with the temples and occiput. Dr. S. exhibited busts or casts of Mitchell and Hollings, the murderers of their sweethearts; of M. Ampere, a Frenchwoman, who murdered her mother and two sisters, and of Bellingham the murderer of Perceval.

(To be continued.)

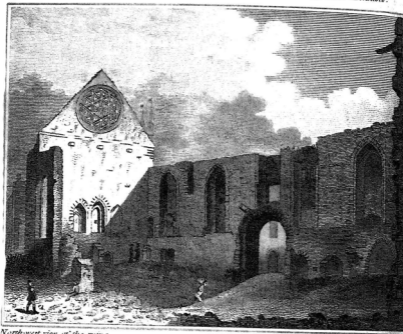
Mr. Urban, Manchester, Nov. 19.
 Mr. Dibdin, in his very excellent edition of "More's Utopia," professes to give a list of all the previous ones; and, in such account, mentions two as having appeared in the French language. From a passage, however, in "Memoires pour la Vie de Messieurs Samuel Sorbier, et Jean Baptiste Cotelier," prefixed to "Sorberiana," à Paris, 1694, 12mo. it is evident there are two other translations into French of this "most pleasant, fruitful, and witty work"—a circumstance which Mr. Dibdin could not have been aware of.

The following is the passage alluded to:

"Il (Sorbier) traduisit aussi en François peu de tems après l'Utopie de Thomas Morus, à la priere de Monsieur le Comte de Rhingrave, Gouverneur de la Ville de l'Ecluse, qui ne pouvoit sans cela la lire en cette langue que dans des traductions surannées, faites bien avant dans l'autre siècle par
 Bartholomé



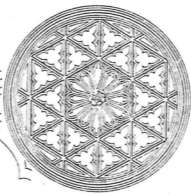
A. Great Hall, B. State apartments, C. Avenue cut through Great Hall, supposed in 17th century.
 Parts tinted dark, original stone walls, D: lighter tint, modern brick-work warehouse.



North-west view of the ruins.



Architrave.



Circular window to a large scale.



Centre

Barthelemi Aneau, auteur de l'Alector, qui a fait tant de bruit en son tems, et par le Seigneur de Brianville, d'un stile Gaulois, et que ce Comte eût eu peine à entendre."

In the account of Sorbriere, in *Nouv. Dict. Historique* (ed. à Caen 1789), it is stated that his translation of the *Utopia* appeared in 1643, in 12mo; and the fact of his having made such a translation is mentioned in vol. i. of *Melanges d'Histoire et de Litterature* par Marville, pa. 276 (4 ed. 1725), in the enumerations of celebrated Physicians; but of the edition by Aneau I can find no account. The translation by Seigneur de Brianville is the same mentioned by Mr. Dibdin as being translated by Jean le Bland, by which name he is designated in *Nouv. Dict. Hist.* A. R. F.

Mr. URBAN, Dec. 6.

AS neither Tradition nor History afford any aid towards giving a satisfactory or positive illustration of the remains in the annexed Plate, with regard to the arrangements within the walls; little more need be added to what has already been advanced in p. 320, than to observe, that the View of the Ruins presents what is presumed to have been the Great Hall, where are seen the three conjoined entrances at the Eastern end, and the circular window in the gable, terminating the wall at that point, curious and uncommon from its very scientific commixture of triangular compartments, centered by hexangular ditto. As the triangles themselves are formed of three sides, so doth each contain three tuns: the mystic three is further seen in the tracery on the sides of the hexangular compartment. On the left, North, and bearing towards the Thames, are remnants of the front on that aspect in a window, dado, &c. On the right is nearly the whole elevation on that side, containing capacious windows; the avenue cut through the wall is likewise noticeable. In the distance, part of the tower of St. Mary Overy's church.

The geometrical delineation of the circular window, its centre, and mouldings in profile, ascertain the principle on which it is constructed. The general plan shews the distribu-

tion of the ground lines, and the points to which they severally tend.

Yours, &c. J. CARTER.

Mr. URBAN, Nov. 9.

SO far has Devastation extended her widely-wasting influence over the noble works of our Ancestors, that, of the numerous religious and other foundations with which London and its environs have from the earliest periods abounded, but the scattered fragments of a few now exist, and of many the name alone remains. Of the desolated walls that existed after the general destruction of former buildings, they were either constructed into manufactories or warehouses, or totally demolished by succeeding innovators for the value of the materials; thus either hiding the little interesting fragments they might contain, from the observation of the curious, or at once razing the last memorial to the ground to occupy its site by the busy works of mercantile speculations. Among the most curious and interesting that have been discovered of late, are the long-hidden vestiges of Winchester Palace, near the Monastery of St. Mary Overy in Southwark—ruins which, it is certain, no circumstance under the present could have thrown so much light upon, or afforded so many opportunities for discovering the original extent, and magnificence, of this grand residence of the Bishops of that See; being for many years closely surrounded by high warehouses, and narrow streets and lanes, defying the utmost diligence of antiquarian investigation. But the dreadful calamity which has happened to the buildings occupying this spot, offers to the curious ample room both for the pencil and the pen; and we cannot but remark how the elegant fragment now proudly towers over every other object near, while the rotten walls of modern work lie prostrate beneath it. Having before and since the fire devoted considerable attention to this place, and collected various information relative thereto, I am induced to send a few particulars in addition to those already inserted by your able Correspondent Mr. Carter;—and here permit me to say, for it is a tribute that is due, and shall be paid by

by every man of impartial judgment—that the indefatigable exertions of that excellent Antiquary are such, as must ever excite in all those who are capable of estimating the true value of our Ancient Architecture, the utmost admiration and applause. Though it will be impossible to compress within the narrow limits now allotted every particular date connected with the history of this building from the first foundation to its dissolution (nor perhaps will it be deemed necessary); yet I shall endeavour to glance at the most prominent occurrences, to convey a general idea of its antiquity, magnificence, and present state.

The original founder and builder was Wm. Gifford, Bishop of Winchester, by whose munificence the stupendous pile was erected about 1107 (on a piece of ground belonging to the Prior of Bermondsey, to whom was paid a yearly acknowledgement) as a residence for himself and successors, who chiefly occupied it during the sitting, of Parliament; and it seems to have been habitable so late as the Civil-wars, when it lost its consequence, and was never after used by a Dignitary of the Church, but converted into a Prison for the Royalists, several of distinction being lodged in it during the dreadful commotions of those times.

In its pristine state it chiefly consisted of ten courts, bounded on the South by a fine park, and beautiful gardens, which were decorated with statues, fountains, and a variety of superb decorations; on the North by the noble River Thames, to which was a spacious terrace, part of the bank wall still remaining; on the East by the Priory; and on the West by a large plot of ground called Paris Gardens. Such was the state when sold to Sir Thomas Walker, anno 1649, who did not long possess it before the buildings were demolished, with the park, &c. and the ground let on lease. A great entertainment was given here in the time of Bishop Beaufort, who, being made Cardinal of St. Eusebius in France, was, on his approach to London, met by the Mayor, Aldermen, and some of the principal citizens, on horseback, who conducted him with great pomp to his magnificent palace. Many acts of succeeding Prelates were dated

at this place, it being their chief residence; but it was finally deserted for the Episcopal Palace at Chelsea.

From a splendid perfect mansion, surrounded by every useful and ornamental work of art, and by its situation eminently conspicuous and beautiful, we now turn our eyes to a few solitary fragments, which alone denote the existence of former grandeur; and cannot but regret to observe the ravages of less than two centuries have been so far extended as almost entirely to obliterate the appearance of having been one of the most extensive on the banks of the Thames. The whole length of ancient wall now remaining from East to West is nearly 200 feet, measuring from the cross wall which contains the circular window Westward, about 115 feet, and Eastward of it about 80 feet. There is little doubt but that the former space was the Hall; and it may be remarked as uncommon, that the chief entrance was at the East end; but the distribution of the different parts of the whole edifice, and its relative situation with the adjoining abbey, were probably the reasons for this deviation from a rule which with former builders seems to be established. The circular window in the gable may be noticed as highly curious; and though there are examples of this kind in the roofs of halls, they are by no means common; and, not excepting that in the ruins of the fine episcopal Palace at St. David's, South Wales, I am inclined to think this the handsomest in the United Kingdom. The design of tracery is altogether novel and intricate, and the centre of the circle peculiarly beautiful; its diameter 12 feet. It is probably as old as the reign of Edward the First. At the N.E. angle of the wall in which it is contained is a pier and part of a connecting arch, which led to the court before the triple doors of the hall. The range of windows in the South wall are nearly entire through the extreme length; but of the North a small fragment, and the intervening foundations, only remain. The arches are mostly of a flat character, and but few mouldings, though two doors in the lower story are very elegant and of high antiquity; but the accumulation of rubbish is so great, that they are with difficulty to be seen.

I was informed by a person resident near the spot, that, not long previous to the fire, an ancient stone vaulted crypt was destroyed under a warehouse near the South wall of the hall; of its size and character he could give me no satisfactory account; and after the most diligent inquiry I could gain no farther information, nor trace to what particular building it belonged. It is some satisfaction to state, that the wall containing the great window, if not the others, is to remain; but whether to be again hidden from view in a dark store-room, or left as it now is, an object of admiration, I am not certain; however, the anxiety of Mr. Carter will in part be relieved by this information.

Yours, &c. AN OBSERVER.

Friendly Thoughts on rightly performing the Duties of the Church.

“Let all things be done decently, and in order.” *St. Paul.*

My dear Friend, *Abbots Roding,*
Nov. 25,

WHEN last we met in the House of Mourning upon a sad and melancholy occasion, mutually so to each of us; you will recollect, that part of our conversation turned upon a ceremony in the office of private baptism administered to infants. We then had a friendly difference of opinion, not respecting the sacrament itself, but merely relative to the ceremony of taking the infant in our arms.

Having since thought that some loose and scattered observations, not magisterially delivered, upon the subject which we discussed, as well as upon some other topics of Church Duty, might prove acceptable to you, as well as to some other of my younger friends, I here submit them to the public eye.

On the practice, which, as you seem to think, is very general, in the private baptism of infants, or in what is commonly and vulgarly called, by *abusio vocis*, half-baptising the child, give me leave to draw the attention of your mind to the following interesting considerations.

In the introduction of any one new ceremony, be it ever so insignificant, or in the omission of those

rites and ceremonies which have been long in usage, and established in our Church by authority, no clergyman, consistently with his profession, can think himself justified by exercising his private judgment. Previous to his having received episcopal ordination, he was bounden by no ecclesiastical restriction; but was at full liberty to act as a Conformist, or as a Non-conformist, to the discipline of our Church. But, when he became a candidate for Holy Orders, and by the laying on of the hands of the Bishop and of the priests, he was admitted to be a priest of the temple; from that time, having enlisted himself under the banner of the Cross, he voluntarily and solemnly engaged to act, and live, as a dutiful and obedient son and servant of the Church. As a guide, and pastor, of the flock, he had now one plain rule of conduct to follow; and that is chalked out in an easy character in every rubrick which is annexed to the different offices of our Church.

To that rubrick I shall now refer you, to decide how far my opinion stands on solid ground, when I assert, that the officiating clergyman in the office of private baptism, not taking the infant in his arms, but sprinkling the child with the consecrated water whilst it reclines on the arms of another, misunderstands his duty from an error in judgment.

In the office for the public baptism of infants, the precise time is marked out, when the priest, as the rubrick directs, is to take the child in his arms. He then requires the name; and proceeds to the act of the sacrament itself.

In the office for the private baptism of infants, the minister is directed to call upon God—to say the Lord's Prayer, and so many of the Collects appointed to be said before, in the form of public baptism, as the time and present exigence will suffer. And then the child being named by some one that is present, the minister shall pour water upon it, and baptise it.

Nothing having been said in whose arms the child should be holden, the previous direction in the rubrick for public baptism has a claim of preference, and therefore justly requires us to observe the same form and ceremony.

ceremony. But a cause of difference is assigned in the assertion that the child is only half-baptised.

There seems to be a visible impropriety in this mode of phrasology; which, without giving a single thought to its inconsistency, with the multitude too many of us have adopted.

Agreeable to this common acceptation, to be half-baptised, is to divide an indivisible sacrament into two equal parts: and having performed one part, there is a remainder to be filled up upon some future occasion.

But, whether we regard the public or the private baptism of infants, undoubtedly the sacrament is one and the same. We cannot administer it by halves. And the child in the latter case is fully and wholly baptised, as far as the virtue and efficacy of that holy sacrament extends, which our Heavenly Lord and Master instituted and ordained in the Catholic Church.

The subsequent part of the office looks to a different concern, whether we have respect to the infant, or to the God-fathers and God-mothers who have brought it to the font.

From hence proceed we to another office in our Church.

A very common neglect, which has arisen from not sufficiently attending to the rubrick, has already introduced some innovation into our church service, and, by gradually creeping on, may be productive of much more.

At the burial of the dead, the rubrick directs that the priest and clerks, meeting the corpse at the entrance of the church-yard, shall say, or sing, *I am the resurrection and the life, &c.*

It also directs, that after the sublime Lesson from St. Paul's Epistle to the Corinthians, when they come to the grave, the priest shall say, or the priest and the clerks shall sing, *Man that is born of a woman hath but a short time to live, &c.*

Should a funeral oration be here introduced, however impressively so ever it might be delivered, or how elegantly soever it might be constructed, who would not catch some alarm at the novelty? And yet, not less heterogeneous is the motley introduction of Watts's Hymns. But, whatsoever piety may be ascribed to Watts — or whatsoever seraphic

strains of elevation in his poetry; we surely do not stand in need of calling in Sectarian assistance to moderate and assuage the grief of the mourner, or to raise the voices of the sweet singers at the grave.

Sweetly pleasing to my ear as almost all sacred musick proves, I do not pretend to the consistency and propriety of our Church duty the last Sunday's Introduction of the *Te Deum* and Evening Hymn. It is sufficient to say, that the *Te Deum* is not consistent in their nature; and that the *Te Deum* is not improved by so much of its devotion. For, against all the prescribed order and regularity of our Church service, such a novel introduction strongly militates.

I shall expose myself to be ridiculed as an old-fashioned fellow, or strongly tinged with prejudice for the quaint poetry of Sternhold and Hopkins, did I say any thing in dispraise of the psalms and hymns and tunes composed for the different chapels in the Metropolis. But thus much, regard for truth, and aversion from the increase of innovation, will compel me to assert, that, when the clergyman in the pulpit has ended in his own conceit the Lord's Prayer, and the clerk from his desk has delivered out his psalm, and directed you to turn to page 9—they deal in smuggled goods. Neither the one nor the other have any sanction for so doing.

The only version of the Psalms, allowed by authority to be sung in all churches, is that of Sternhold and Hopkins; or the new version by Tate and Brady. Consequently, every other hymn and psalm is spurious and illegitimate, and ought not to be used in our churches as a surreptitious introduction.

Having brought forward into public view the metrical composition of poor Sternhold and Hopkins, which has long lain unnoticed, or in contempt, I shall only cursorily observe, that some few of their psalms are beautifully and poetically composed; and that some few also are set to tunes most musical, which have a tendency to fill the soul with an exalted spirit of devotion. Cold must be the heart, upon which the 84th, the 84th, and the 104th psalms have

made

of a new life will be
made

made no impression. But* the hundredth psalm might be selected as a model for psalmody, to which we shall not easily find its equal.

WILLIAM - CHARLES DYER.

“ Though I look old, yet I am strong
and lusty ;

For in my youth I never did apply
Hot and rebellious liquors in my blood,
Nor did I with unbashful forehead woo
The means of weakness and debility ;
Therefore my age is as a lusty winter,
Frosty but kindly.”

Mr. URBAN,

Oct. 10.

IN Part I. p. 217. Mr. Parkes has favoured us with a view of Old Parr's Cottage. On the idea that an account of Henry Jenkins will not be unacceptable to your Readers, I forward a short sketch of his life, transcribed from the Histories of Knaresborough and Richmond in Yorkshire. Not being able to furnish you with a drawing, either of the house wherein he was born, or the church where he was buried, I hope some of your Correspondents resident in the neighbourhood, will favour us with the former, if it exists at this day, or at any rate with the latter.

RICHMONDIENSIS.

“ Henry Jenkins was born at Bolton-upon-Swale in 1500, and followed the employment of fishing 140 years. When about 11 or 12 years old, he was sent to Northallerton, with a horse-load of arrows for the battle of Flodden-field, with which a bigger boy (all the men being employed at harvest) went forward to the army under the Earl of Surrey; King Henry VIII. being at Tournay. When he was more than 100 years old, he used to swim across the river with the greatest ease, and without catching cold. Being summoned to a tithe cause at York, in 1667, between the vicar of Catterick, and William and Peter Mawbank, he deposed, that the tithes of wool, lamb, &c. were the vicar's, and had been paid to his knowledge, 120 years and more. And in another cause between Mr. Hawes and Mr. Wastel of Ellerton, he gave evidence to 120 years. Being born before Parish Registers were kept, which did not come into use till the 30th of Henry VIII. one of the judges asked him, what memorable battle or event had happened in his memory; to which he answered, ‘ that when the battle of Flodden-field was fought, where the Scots were beat, with the death of their King, he was

turned of 12 years of age.’ Being asked how he lived, he said, ‘ by thatching and salmon fishing;’ that when he was served with a subpoena, he was thatching a house, and would dub a hook with any man in Yorkshire; that he had been butler to Lord Conyers of Hornby-castle, and that Marmaduke Brodclay, Lord Abbot of Fountains, did frequently visit his Lord, and drink a hearty glass with him; that his Lord often sent him to inquire how the Abbot did, who always sent for him to his lodgings; and, after ceremonies, as he called it, passed, ordered him, besides wassel, a quarter of a yard of roast-beef for his dinner (for that Monasteries did deliver their guests meat by measure), and a great black jack of strong drink. Being further asked, if he remembered the dissolution of religious houses, he said, ‘ very well, and that he was between 30 and 40 years of age when the order came to dissolve those in Yorkshire; that great lamentation was made, and the country all in a tumult, when the Monks were turned out.’”

What a multitude of events, says an ingenious author, have crowded into the period of this man's life! He was born when the Roman Catholic religion was established by law; he saw the supremacy of the Pope overturned; the dissolution of monasteries, Popery established again, and at last the Protestant religion securely fixed on a rock of adamant. In his time the Invincible Armada was destroyed, the Republic of Holland formed, three Queens beheaded, Anne Boleyn, Catherine Howard, and Mary Queen of Scots; a King of Spain seated upon the throne of England, a King of Scotland crowned King of England at Westminster, and his son beheaded before his own palace, his family being proscribed as traitors; and last of all, the great Fire in London, which happened in 1666, at the latter end of his wonderful life.

Jenkins could neither read nor write. He died at Ellerton upon Swale, and was buried in Bolton Church-yard (near Catterick and Richmond in Yorkshire) December 6, 1670, where a small pillar was erected to his memory, and this Epitaph, composed by Dr. Thomas Chapman, Master of Magdalen College, Cambridge (from 1746 to 1760) engraven upon a monument in the church.

“ Blush

“Blush not, marble,
to rescue from oblivion
the memory of Henry Jenkins;
a person obscure in birth,
but of a life truly memorable;
for

he was enriched with the goods of Nature,
if not of Fortune;
and happy in the duration,
if not the variety of his enjoyments:
and though the partial world despised and
disregarded his low and humble state,
the equal eye of Providence beheld
and blessed it
with a Patriarch's health
and length of days,
to teach mistaken man,
these blessings are entailed on
temperance,
a life of labour, and a mind at ease.
He lived to the amazing age of 169.”

Mr. URBAN, Dec. 4.

IT is a good maxim, because it is universally true, that extremes in all things are bad; even religion becomes superstition, and liberty runs into licentiousness. The circumstantial manner, in which the business of our Courts of Law and Equity is detailed in the daily prints, has become a subject of general complaint; and although it may not be in the power of an individual to point out a remedy, or even to apply one if pointed out by others, still an application to the feelings and interests of “Editors of Newspapers,” who are men, many of them of enlarged sentiments of honour and strict morality, who have wives and children to protect and cherish—daughters to be seduced, and sons to be corrupted—cannot come ill from one who professes himself to be not only a man and a father, but also a moral and civil guardian of the rights and happiness of the people—a clergyman and a magistrate.

Every Englishman plants his foot firmly on the liberty of the press, as the charter of his best rights, and would rather die than have it torn from him by the hand of Tyranny.—He admires it, as the colossal pillar which supports his most sacred privileges as a social being, and exultingly passes from month to month. Interminable shame and sorrow be the portion of that man, who would destroy this corner-stone of freedom, and throw down this pædium of civil integrity and religious knowledge!!! But I am not the

only one to complain, that many who will contend with all their might for the undisturbed possession of this glorious charter, will themselves think little of blotting out its fairest characters, and tearing it to very rags and tatters. We have lately read with delight the manly challenge of Lord Manners from the Irish Bench; and we exult in a certainty that there is not a Judge in the land who would destroy his minute-book, or have his charges or his judgments hidden in a corner, or delivered in a whisper. Every decision made in equity, and every conviction recorded in our criminal courts, should be published to the world at large, that the penalty of offences should be as universally known, as unhappily those offences themselves are universally practised. But, surely, the narrow windings and turnings through which the knave evades detection; the little helps and assistances which cunning gets from honesty; the arts which timid guilt successfully employs, and the unblushing hardihood of more bold and daring villainy, are matters which prudence and justice should conceal. The development of the intricacies of guilt only gives facility and encouragement to the young beginner, and enlarges the ways and means of hoary-headed sinners. It is by the plainness, the unequivocal plainness, with which all the ways of dishonesty and vice are now carefully explored and broadly laid open to public use and abuse, that the young are instructed, and the old confirmed, in their nefarious practices. Although it is frequently horrible to read over the calendars of gaol delivery, and to think upon the dreadful crimes which are daily committed under the most atrocious circumstances of cruelty and wickedness, it may still be wise thus to publish and make known, as a criterion of moral depravation, and also of a just and upright jurisprudence, the name and condition of every culprit, the nature and degree of his offence, and the character and measure of his punishment:—but not to sully the cheek of modesty, nor to corrupt the heart yet innocent:—let this record be all-sufficient. It cannot serve the ends of justice, equity, mercy, or morality, to tell—how such or such a scheme of fraud prevailed—what were

were the means by which the robber broke upon the privacy and security of domestic quiet, and made good his retreat encumbered with the spoils of his iniquity—or to disclose the thousand shifts of successful knavery—the tricks and disguises, the arts and chicanery, by which the unsuspecting may be deceived and plundered: no advantage surely can be derived from publicly teaching the profligate part of the community how easy it is to violate the laws of their country, and absolutely to attain a *respectable* old age without suffering the vengeance due to their offences; and yet it is a fact—harsh to be told, but too true to be denied—that if, from some unforeseen perversion of intellect, or depravation of the heart, some entire alienation of every just and honest principle within me, or, from the cravings of absolute want, and the horror of seeing my children starve around me, I should be tempted to turn villain, and to live by fraud and rapine:—I do not at this moment know where I could so successfully search for instruction in the trade of vice, or where look for lessons to teach me how to accomplish crimes and to evade the laws, as in the minute and accurate details published by newspaper reporters from Bowstreet and the Old Bailey.

It is a dreadful consideration to Christian parents in a Christian country, that the public journals, which custom has made a part of our daily bread, have become vehicles rather of infamy than of useful knowledge; nor would it have been believed a century ago, that any one, under any form of government, would be allowed to publish the morals of a brothel and the blasphemies of a gaol, for the entertainment of a depraved taste, or the encouragement of infant felony—but alas!

“Mutantur tempora—et nos mutamur in illis.”—

Yours, &c. W. A. A.

Mr. UREAN, Sept. 29.

I HAVE met with one or two persons, who, professing themselves to be among those whom your Correspondent H. Part I. p. 550, notices, as having “great repugnance at joining in the 109th Psalm,” which they consider as an imprecation of David on his enemies

(some think on Saul in particular), and as such, extremely repulsive to the feelings of a Christian, have been much taken with his suggestion of its being simply “a recapitulation of the ‘words of hatred’ spoken against the Royal Author by his enemies.”

For my own part, setting aside the uncomfortable feeling, that perhaps the poor unlettered man or woman on my right and left hand at church, could see nothing both in this and part of the 69th Psalm, but a literal heart-meaning cursing of David upon his foes, I have been satisfied from the quotations from each to be found in the Acts, that they were penned in the spirit of prophecy to accord with the sufferings of Our Saviour, the destiny of the betrayer, and perhaps, still further, of his antitype, the Jewish nation. But, being a pretty constant peruser of the Psalms, I beg to inquire of your ingenious Correspondent, how he reconciles with his mode of interpretation other various imprecatory passages, scattered pretty thickly through the sublime compositions of the Royal Poet. If he agree with Bishop Horne that such passages ought to be rendered in the *future* tense, merely by way of prediction, there is no occasion for his present apology for the 109th in particular. If not, perhaps he will favour your Readers with further conjectures upon the mode of understanding the passages I allude to. His arguments do not apply to such as are to be found in Psalm 35, 55, 58, &c. &c. W.

Mr. UREAN, Bath, Oct. 10.

WE have at last, God be thanked, got the foundation laid of a new Church at Bathwick, an account of the ceremonial of which you have given in your Magazine, page 213. That Ceremonial, in one part of it, has given very great disgust to the sober and respectable part of the parish: *viz.* the discharging 21 rounds of cannon on the conclusion of the solemn prayer offered up by the Rector.—Surely it was never before heard of in this Island, that the foundation of a place of *religious worship* was announced under the discharge of artillery!—With as much propriety may the arrival of the Bishop, when he comes to consecrate the new church, be announced!

nonced! It cannot be supposed that either the Rector or the Churchwardens were aware of the highly indecorous act, otherwise it would not have been allowed to take place.—Had it been the laying the foundation of a monument, on which was to be recorded the splendid victories of a Wellington or a Nelson—or even the foundation of the pier of a harbour, or a new dock—firing guns in any other place than Bath, might have been done without impropriety. I say in any *other place* than Bath—because in that city there are always many persons confined by severe illness, and to which they come for the benefit of the waters; and it is highly improper that weak nervous people should be disturbed by the discharge of great guns.—Our magistrates, sensible of this, and how injurious to the welfare of the town such a practice would be, take great pains to prevent the firing, even of pistols, in the streets in an evening—an idle custom of young men in large towns. In the hope of preventing the firing of *cannon* in this place for the future, I request you will insert these few lines, which will oblige your Constant Reader for above thirty years,

SENEX.

CHILD-STEALING.

IN the year 1808, Mr. Alderman Combe brought a Bill into the House of Commons, to prevent CHILD STEALING, which passed that House, but, from some accidental cause, did not pass the House of Lords. At the time the distressing event happened of the loss of Thomas Dellow (aged three years), who was stolen from London in November 1811, and discovered at Gosport, the want of a law by which persons guilty of Child Stealing could be indicted in a direct manner, was noticed, and, with a view to the passing an Act for that purpose, several cases of this offence were printed, and distributed to Members of Parliament and others: and, on the 17th of May last, Mr. William Smith (member for Norwich) brought in a Bill against the crime; which Bill, with some amendments, was finally passed July 18, 1814.

Substance of "An Act for the more effectual Prevention of Child Stealing."

The first clause enacts, "That if any person or persons, from and after the passing of this Act, shall, maliciously,

either by force or fraud, lead, take, or carry away, or decoy, or entice away, any Child under the age of ten years, with intent to deprive its parent or parents, or any other person having the lawful care or charge of such child, of the possession of such child, by concealing and detaining such child from such parent or parents, or other person or persons having the lawful care or charge of it; or with intent to steal any article of apparel or ornament, or other thing of value or use, upon or about the person of such child, to whomsoever such article may belong; or shall receive and harbour with any such intent as aforesaid any such child, knowing the same to have been so by force or fraud led, taken, or carried, or decoyed or enticed away as aforesaid; every such person or persons, and his, her, and their counsellors, procurors, aiders, and abettors, shall be deemed guilty of felony, and shall be subject and liable to all such pains, penalties, punishments, and forfeitures, as by the laws now in force may be inflicted upon, or are incurred by persons convicted of grand larceny."

The second clause enacts, "That nothing in this Act shall extend, or be construed to extend, to any person who shall have claimed to be the father of an illegitimate child, or to have any right or title in law to the possession of such child, on account of his getting possession of such child, or taking such child out of the possession of the mother thereof, or other person or persons having the lawful charge thereof."

The third clause enacts, "That this Act shall not extend, or be construed to extend, to that part of Great Britain called Scotland."

By the second clause, it is not to be understood that the father has any new powers given him by this Act, or that the mother has any powers taken from her, which she had before the passing of it.

The reason why this Act does not extend to Scotland is, that it should not interfere with the existing laws of that country.

* * * In your Supplement to Volume LXXXIV. Part I. p. 699, read *Fisot* for *Templeton*.—In p. 701, read *Earl of Minto*, Viscount Melgund; these titles were conferred on his Lordship a few months previous to his decease—your Correspondent styles him *Baron Minto* only.—In your Magazine for September, p. 296, the Countess of Glendore is erroneously stated to have left a daughter, the wife of Mr. Fildart. The Countess died issueless.

G. H. W.

Ja.

Mr. URBAN, Nov. 28.
THOUGH Mr. Belsham's Letter, p. 125, has not provoked any reply, I think his confident assertions ought not to pass without contradiction; lest a tone of moderation and urbanity, a fluent and argumentative style, should make an impression upon some readers, which the weight of his matter only is not calculated to produce. This gentleman has, in a late publication, called Bishop Horsley "a baffled and defeated antagonist;" and has pronounced the victory of Dr. Priestley "to be decisive and complete;" and he is indignant that another learned and excellent Prelate should assert, "Mr. Belsham may say this, but he cannot believe it." The Bishop of St. David's, perhaps, gave his opponent the credit of being able to bear the plain truth: for that this unpalatable expression did convey the truth, is now manifested by the testimony of Mr. Belsham himself, who, with an inconsistency amply redeemed by his candour, immediately adds to his remonstrance a confession in three instances of failure or defeat, which his friend sustained in that celebrated controversy.

Still he hardily maintains that "in the most material point at issue Dr. Priestley obtained a decided advantage; viz. in proving a matter of fact, that the great body of Hebrew Christians, in the two first centuries, were believers in the simple humanity of Jesus." This great question is best decided by a reference to Holy Scripture: and with regard to the ancient Christian writings, many learned Commentators, and in the principal place Bishop Bull, have shewn that they uphold the Trinitarian doctrine. Dr. Priestley contended, upon the strength of certain historical evidence from Epiphanius and Origen, that the Ebionites (acknowledged Unitarians) were the same people with the Nazarenes; and without any evidence asserted that the first Jewish Christians called themselves Nazarenes. This made one out of those nine specimens of insufficient proof which Dr. Horsley exposed in "The History of the Corruptions of Christianity;" the only one of the nine upon which Dr. Priestley made a regular defence. Had he been victorious on this one point, his powerful Opponent would still have proved what at the beginning he un-

GERT. MAG. December, 1814.

dertook to prove, that Dr. Priestley was incompetent to throw light upon Ecclesiastical Antiquity, from his illogical reasonings in a circle, from his perverted and mistaken quotations, from his want of information, and his want of candour. "It is rather for the sake of general truth," said the Archdeacon of St. Alban's in his Charge, "than for the attainment of victory in the present argument, that I am desirous to maintain the distinction which was ever made, till Zuicker attempted to confound it, between the primitive church at Jerusalem, and the sect of the Nazarenes, its heretical offspring. Or rather," he continues, "it would be of advantage to the Orthodox party, to identify the Nazarenes with the first Hebrew Christians, because the Nazarenes, however heretical on some points, were notoriously Orthodox in the article of our Lord's Divinity." This citadel of his strength Dr. Priestley defended with courage that would have graced a better cause: but his ground sunk beneath him. The testimony of Epiphanius was brought to bear against him: and that of Origen, who never names the Nazarenes, was shewn to be too indistinct and contradictory to answer the purpose for which it was adduced. The Bishop observed, that St. Jerome makes mention in his time of "Hebrews believing in Christ*" as distinct from "the Nazarenes;" and besides these two sets of people, traced in the Jewish Church, after the demolition of Jerusalem, a second sort of Nazarenes, who, as well as the first, were Orthodox in their creed, but bigots to the Mosaic law; and two kinds of Ebionites, a better and a worse.

Out of this discussion respecting the Nazarenes branched the minor question, relative to the Church at Ælia. The six propositions, which are the subject of so much pleasantry to Mr. Belsham, were established on the following grounds: Eusebius relates that before the destruction of Jerusalem by Titus, about A. D. 70, the Jewish Christians retired to Pella beyond the Jordan. Sixty years afterwards, the Emperor Adrian founded Ælia, on or near the site of Jerusalem, and prohibited the Jews from approaching his city. "This prohibi-

* Jerome Comment. in Isai. ch. 9. "nation,"

hibition," observes the Historian Sulpicius Severus*, "was favourable to Christianity, because almost all those who then believed in Christ as God, observed the law:" they renounced that servitude, they abandoned those rites which were no longer binding on their consciences; and it is a fair inference that they were thus induced to profess themselves Christians, without any mixture of Judaism, by the hope of participating in the advantages of Adrian's new colony. Orosius† relates "that the Christians only, and not the Jews, were allowed to enter Jerusalem:" and Eusebius‡, "that a Church existed there, of the Gentiles, and the name of the first Bishop after those of the Circumcision was Marcus." A passage in Epiphanius§, in which mention is made of "the return of the Hebrew Christians from Pella to Jerusalem after its destruction," (and which Dr. Priestley at first charged his Antagonist with having forged for the purpose,) connects together this chain of proofs of the existence of an Orthodox Church at Ælia, composed in great part of Jews. This circumstantial evidence was illustrated by the patient and sagacious Mosheim; and, though to the strong mind of Mr. Belsham it be matter of mirth and scorn, satisfied Dr. Horsley and Mr. Gibbon||, who at least was in this instance "an un-biassed inquirer after truth."

The assertion that "truth must be an object of aversion and abhorrence to the Clergy," is worthy of the writer who has adjudged the palm of victory in polemical divinity to Dr. Priestley. It is necessary to be cautious in questioning Mr. Belsham's scrupulousness in making assertions: but I may be permitted to remind him that vanity is as abundant a source of innovations as the love of truth; and that it is a blind passion, more selfish, and more prejudicial to society, than even that disgraceful professional bias, by which all the Clerical defenders of the Trinity without exception are diverted from the path of equity. I may observe that we have a satisfaction which in the present instance he cannot en-

joy, in the consciousness of upholding a great moral truth, the practical duty of supporting the antient faith and established institutions of our country; a duty which is essential to the character of a wise and good man, "qui consulta patrum, qui leges juraque servat," and so sacred, that no one can discharge himself from its obligations, except upon the strong conviction of his conscience, formed upon the clearest evidence, and the most grave and solemn consideration. Calumny and abuse on the part of our adversaries betray a sense of the weakness of their cause. Your Readers will, I am sure, conclude that nothing can make our profession a shame to us, except the neglect of its honourable duties and sacred engagements. On the other hand, I leave it to them to determine whether a person who deliberately affirmed the two propositions alluded to (both which he has since been obliged to qualify) is likely, on this subject, to be an impartial, an able, a calm inquirer after truth.

The following observations are addressed to those, if such there should be, who, not possessing Mr. Belsham's attainments, embrace the same opinions in religion upon slight grounds. When new thoughts make a sudden impression on their minds, let them not, by a fatal mistake, ascribe to the force of truth, that which is the natural effect of novelty alone. Let them remember that the best, and wisest, and most eminent philosophers, have diverted mankind from barren inquiries into speculative truths to sober practice, and the exercise of the familiar duties of life: and that, as a too credulous simplicity is a mark of imbecility, so to place no reliance upon authority is to be always a child; for it is to discard the wisdom of past experience. True liberality is the exercise of charity towards the persons of all men, and a toleration of conscientious opinions which differ from our own: it is not a union of jarring sects for selfish purposes, a dereliction of public principles for private ends. I will trouble you no further than to observe, that Unitarianism proposes eternal happiness as the reward of human merit, and therefore differs not essentially from Natural Religion.

Yours, &c. A PARISH PASTOR.
Mr.

* Lib. 2. s. 45.

† Oros. Hist. lib. 7. c. 13.

‡ Euseb. lib. 3. c. 5.

§ Epiphani. de Pond. et Mens. s. 15.

|| Ch. 15, of the Decline and Fall, note 12.

Mr. URBAN, *Essex Street, Dec. 12.*

AS I am not in the habit of replying to anonymous controversy, I should not have noticed a mistake of a writer in your Magazine for October, who assumes the signature of "Perhaps," if the same error had not been committed by much wiser men than your *courteous* Correspondent.

Bp. Burgess, it seems, is to be justified by the law of "Measure for Measure." "Mr. Belsham has no right to complain," say that Prelate's advocates, "of being charged with asserting what he does not believe, because he has alleged the same of Bp. Horsley." Whether the learned Prelate is satisfied with such a mode of vindication, is not my business to inquire. My present concern is to defend myself.

I have said that "Bp. Horsley would have been the first to laugh to scorn the solemn Ignoramus who should seriously profess to believe that the advantage of the argument remained with him." But this surely is no impeachment of his Lordship's character either for sincerity or veracity. It is indeed a charge of ignorance in his implicit admirers and adventurous advocates: and in this charge I doubt not that the Bishop himself, if living, would readily concur.

When Dr. Horsley first entered upon his controversy with Dr. Priestley, he imagined himself perfectly secure. As he advanced, he felt the ground to tremble under him. And in the end, he was compelled to surrender at discretion the strong-hold in which he placed his chief confidence. How could he do otherwise, Mr. Urban, than laugh at those grave and well-meaning gentlemen, who, awe-struck by his lofty and imposing language, continued to proclaim his victory when he had himself abandoned the field.

I do not undertake to give sight to the blind; much less to open the eyes of those who are determined not to see. But if you, Mr. Urban, will allow me a little space in your interesting pages*, I will endeavour, with all possible brevity, to state the arguments in so distinct a form, and so clear a light, that all who are able and willing to see, may satisfy themselves as to the real issue of the most material questions in this celebrated controversy. Yours, &c. T. BELSHAM.

* It shall be given in our *Supplement*. ED.

Mr. URBAN,

Dec. 13.

YOUR Readers will recollect, that a short time ago, the celebrated Mr. Curran was accused by the Irish Agitators of having deserted their cause. We were then unacquainted with his offence; but perhaps the following description, attributed to his pen, of those who formerly degraded him with their praise, a description as true as it is eloquent, and especially worthy of notice at this period, when the persons he paints are attempting to re-unite, will explain that which was heretofore a riddle:

"The Catholics, who are the loudest complainants, have, in my mind, the least of which to complain; they do all they can to embitter the possession of others, whilst they do nothing to secure a participation to themselves. When I say the Catholics, you, who know my opinions, are aware, that I mean their misdeputed delegates—the Catholic Board. Indeed, a medley of more ludicrous, or at the same time of more mischievous composition, could not have been well imagined; it was a drama, of which, physicians without fees, lawyers without briefs, shopkeepers without business, captains without commissions, and bankrupts without certificates, were the component characters—every wretch who was too vain for a counter, and too vulgar for a drawing-room, aspired to eloquence—those who could not rave, could vote—and those who could not vote could legislate. '*Quicquid agunt homines*' was their motto, and, like Anacharsis Cloots, they were all orators of the human race—out of compassion, perhaps, to the individual country which might otherwise have been doomed to their enviable appropriation. With Freedom on their tongues, they founded a Despotism—in the name of Christianity, they erected an Inquisition—they bearded the Courts; they abused the Government—they taxed the People; at Newry and Tipperary they directly attacked the freedom of election—they put all the printers in gaol—and toasted the "Liberty of the Press." They rent asunder the sacred curtain of the royal nuptials—one, who spoke bad Irish, and worse English, announced himself as Ambassador to the Spanish Cortes—another enacted a Penal Code out of his own imagination, and verified one grievance by caging his publisher; that nothing might be wanting to complete the system of public and private nuisances, they chose a kind of learned pig for their Secretary, who, with his port-folio on his back, ran you down at any distance, and almost granted you to death with
the

the burden of his correspondence. In short, there was nothing too grave for their ridicule, or too ridiculous for their solemnities; every man played *Punch* to his own music, and rang the bell to his own praises; when there was no danger they all roared—and when there was, they all ran, thrusting, like so many ostriches, the safest and silliest part about them into the first receptacle solid enough to confine it; they put on the armour of Achilles, but, unlike Achilles, they exposed nothing but their heels, the only members they had which gave signs of animation. They had one merit, however, and that was, a strict impartiality; for, if they denounced their foes, they imprisoned their friends—those who differed from them they slandered—those who agreed with them they enslaved—in short, the universal fate was, either to be their dupe, or their victim. Not content with the enemies that bigotry had arrayed against them, the Helots proclaimed hostilities against each other; and a heartless, headless, stationless aristocracy, hurled their very manacles at the mob, to which they were inferior. It is scarcely possible to believe, that, during this very conciliatory system, they were bellowing for Toleration, and bawling for Liberty. Nor was the metropolis alone infested with their exhibitions; they dealt out roving commissions, and sent out strolling companies through all the provinces—every company had its dramatic orator—'whatever is, is wrong,' was prefixed to their curtain, and the motto was realised by the managers behind it.

"If the Drama closed with their individual ridicule for their individual exposure, perhaps there might be the less cause for commiseration; but it did not: the miserable people were the real sufferers; the dupes of a mad ambition, or a base avarice: they were eternally sacrificed and swindled; and when they had thrown all they had into the bonfire of rebellion, they were flung in themselves to extinguish it with their blood. Such is the state to which our own fatuity has reduced us: for my part, I see nothing but madness in the past, and misery in the future. In the course of nature, however, I must soon retire from the contest; but I do confess, I weep to see my country my ancestor, and that I should be obliged to strew upon her grave the garland which a laborious life had gathered for her glory."

Mr. URBAN, *Pentonville, Dec. 9.*

HAVING been charged by Mr. Britton, in your last number, with misrepresenting his expressions

and meaning, I think nothing further is necessary to "rebut the charge," than to state his own words, as they appear on your p. 213. Having there adverted to several literary concerns which he was then upon the eve of completing, he proceeds, "Thus relieved, it is my *intention* to direct all my care and solicitude to the Cathedral Antiquities; first, from a partiality to the subject; secondly, from the high interest it affords to the Antiquary and Historian; and, thirdly, from ambition to produce a work honourable to all the Artists concerned in the execution, a beautiful specimen of the embellished Literature of the country, and to supersede the necessity of other publications on the same subject." I have troubled you, Mr. Urban, with the whole passage, that Mr. B. may not again accuse me of laying stress on any thing "detached and incomplete," or of making him say what does not appear to be his meaning. To avoid, however, the force of this most explicit declaration, and to prove that I have misrepresented him, Mr. B. says, let us shew "how it is." This he does by quoting, not what I referred to in the Gentleman's Magazine, but what he had stated on the cover of his own publications. Can Mr. B. after this complain of misrepresentation? But, allowing him this unwarrantable liberty, it avails him nothing to insert the words "THUS CALCULATED to supersede, &c." unless he wishes it to be understood that he *calculates* without *intention*. It appears, Sir, from your having received letters from other hands, condemning Mr. B.'s boast, that I am not alone in my conception of his meaning; and admitting what, perhaps, no man excepting Mr. B. will deny, that he has made the assertion complained of, the inference is unavoidable—he has assumed exclusive excellence. Hence also follows another inference, that he seems to apprehend a decline in the Arts, for I have not positively affirmed that he has intimated or apprehended any such thing. I come now to Mr. Britton's triumphant "Bravo." After what has been said in the Preface to my work on the Cathedrals, I did not expect to be called upon as the author of the note alluded to by Mr. B. as "unqualified puffing;" but though it did not originate with me, yet know-

ing that most essential documents* for the History of Salisbury Cathedral have been of late years consulted for the purpose of publication exclusively by Mr. Dodsworth, I do not hesitate to adopt it as my opinion, that his work will be "by far the most accurate, complete, and even elegant, which has hitherto appeared, or can appear for some time to come upon the subject." Will any person call this "unqualified puffing;" or otherwise conclude than that Mr. B. when all the advantages of Mr. Dodsworth's forthcoming work are before him, may possibly produce a superior publication? Many other remarks in Mr. B.'s reply might be noticed; such as his "determined and unequivocal enmity," the "unpleasant animosity," and "public and private hostility," in which he is "often involved:" but these are irrelevant to my purpose, and I am willing to suppose that, in the "rapidity" of writing, he was not aware that such personal confessions were escaping him. J. STORER.

* Mr. Dodsworth has been favoured with access to the Episcopal and Chapter-house records: the latter was granted by a regular act of the body. The Rt. Rev. the Lord Bishop and the Rev. the Dean and Chapter are entitled not only to Mr. Dodsworth's acknowledgments, but to the gratitude of the publick, for their liberality. J. S.

* * Mr. JOHN COOPER, Mr. JAMES SAMFSON, and AN INHABITANT OF SALISBURY, are received. We assure these gentlemen, and others who have taken offence at an unguarded expression of Mr. Britton, we have not the most distant wish to extol any one Artist to the prejudice of another. The field is wide enough for all; and each may have his peculiar excellence and warm admirers.—We recommend to them all to adhere to the pencil and the graver; and not to use the pen except in describing their various productions. Let each endeavour to be the BEST, and to gain the meed of superiority—*Detur digniori*.—The CATHEDRALS which, from the hands of *Carter* and *Basire*, have been published by the Society of Antiquaries, are master-pieces of splendour and fidelity.—The same may be justly said of those by Mr. *Buckler*.—From the specimens given by Mr. *Britton*, in his "Architectural Antiquities," very great excellence may be augured.—We have now before us a most beautiful Volume by Mr. *Storer*,

which shall soon be duly noticed. And from Mr. *Dodsworth's* Salisbury, we have everything that is accurate to expect.

IMPROVEMENT IN THE ART OF PRINTING.

THE Times Newspaper, since the 29th November, has presented to the publick the practical result of the greatest improvement connected with printing, since the discovery of the art itself. A system of machinery almost organic has been devised and arranged, which, while it relieves the human frame of its most laborious efforts in printing, far exceeds all human powers in rapidity and dispatch. After the letters are placed by the compositors, and enclosed in what is called the form, little more remains for man to do, than to attend upon, and watch, this unconscious agent in its operations. The machine (which is moved by a steam-engine) is then merely supplied with paper: it self places the form, inks it, adjusts the paper to the form newly inked, stamps the sheet, and gives it forth to the hands of the attendant, at the same time withdrawing the form for a fresh coat of ink, which itself again distributes, to meet the ensuing sheet now advancing for impression; and the whole of these complicated acts is performed with such a velocity and simultaneousness of movement, that no less than 1100 sheets are impressed in one hour; whereas under the old system not more than 450 could, by the greatest-possible exertion, be impressed in that time. It is but justice to say that the paper, since this change in the mode of working, has not only been as well printed, but much better than can, in the hurry of a daily paper, be effected in the common method.

The inventor is Mr. FR. KOENIG, and the artizan by whom it has been constructed and brought into action is Mr. BAUER, both of them SAXONS by birth. If the complexity and accuracy necessary in such a piece of machinery, be considered, it will not be denied that no small share of praise is due to both these ingenious individuals. But when we consider the machinations and prejudices which Mr. WALTER, the principal proprietor of the Times Newspaper, must have encountered (and with which he must yet lay his account to contend) in bringing this machinery into actual use,

use, we know not to which to ascribe the greatest share of merit.

Mr. Koenig, in the *Times* of Dec. 8, published the following interesting account of the origin and progress of his invention :

"The first idea relating to this invention occurred to me 11 years ago, and the first experiments were made soon after in Saxony. My original plan was confined to an improved press, in which the operation of laying the ink on the types was to be performed by an apparatus connected with the motion of the coffin, in such a manner that one hand could be saved. As nothing could be gained in expedition by this plan, the idea soon suggested itself to move this press by machinery, or to reduce the several operations to one rotatory motion, to which any first mover might be applied. Its execution was not quite completed when I found myself under the necessity of seeking assistance for the further prosecution of it.

"There is on the Continent no sort of encouragement for an enterprise of this description. The system of Patents, as it exists in England, being either unknown or not adopted in the Continental States, there is no inducement for individual enterprise, and projectors are commonly obliged to offer their discoveries to some Government, and to solicit encouragement. I need hardly add, that scarcely ever is an invention brought to maturity under such circumstances. The well-known fact, that almost every invention seeks, as it were, refuge in England, and is there brought to perfection, where the Government does not afford any other protection to inventors than what is derived from the wisdom of the laws, seems to indicate that the Continent has yet to learn from her the best manner of encouraging the mechanical arts. I had my full share in the ordinary disappointments of Continental projectors; and, after having lost in Germany and Russia upwards of two years in fruitless applications, I arrived about eight years ago in England, where I was introduced to, and soon joined by, Mr. Thomas Bensley, a printer so well known to the literary world, that the mention of his name is sufficient.

"In this country of spirited enterprise and speculation, it is difficult to have a plan entirely new. Soon after my arrival, I learnt that many attempts of a similar description had been made before mine, and that they had all failed. Patents had been taken, and thousands of pounds sunk without obtaining the desired result. I and Mr. Bensley, how-

ever, were not discouraged by the failure of our predecessors; the execution of the plan was begun, and as the experiments became very expensive, two other gentlemen, Mr. George Woodfall and Mr. Richard Taylor, eminent printers in London, joined us.

"After many obstructions and delays, the first printing-machine was completed exactly upon the plan which I have described in the specification of my first patent, which is dated March 29, 1810. It was set to work in April 1811. The sheet (H) of the *New Annual Register* for 1810, "Principal Occurrences," 3000 copies, was printed with it, and is, I have no doubt, the first part of a book ever printed with a machine.

"The actual use of it, however, soon suggested new ideas, and led to the rendering it less complicated and more powerful. Impressions produced by means of cylinders, which had likewise been already attempted by others without the desired effect, were again tried by me upon a new plan, namely, to place the sheet round the cylinder, thereby making it, as it were, part of its periphery. After some promising experiments, the plan for a new machine on this principle was made, and a manufactory established for the purpose. Since this time I have had the benefit of my friend Mr. BAUER's assistance, who, by the judgment and precision with which he executed my plans, has greatly contributed to their success. The new machine was completed in December, 1812, after great difficulties attending the cylindrical impression. Sheets G and X of *Clarkson's Life of Penn.*, vol. I. are the first printed with an entirely cylindrical press. The papers of the Protestant Union were also printed with it in February and March 1813. Sheet M of *Aiton's Hortus Kewensis*, vol. V. will shew the progress of improvement in the use of this machine. All together there are about 160,000 sheets now in the hands of the publick, printed with this machine, which, with the aid of two hands, takes off 800 in the hour. It is accurately described in the specifications of my two patents, dated Oct. 20, 1812, and July 24, 1813.

"The machines now printing *The Times* and *Moit* are upon the same principle as that just mentioned; but they have been contrived for the particular purpose of a newspaper of extensive circulation, where *expedition* is the great object.

"The publick are undoubtedly aware, that never, perhaps, was a new invention put to so severe a trial as the present one, by being used on its first public introduction for the printing of newspapers,

pers, and will, I trust, be indulgent with respect to many defects in the performance, none of them being inherent in the principle of the machine; and we hope that, in less than two months, the whole will be corrected by greater adroitness in the management of it, so far at least as the hurry of newspaper-printing will at all admit.

"It will appear from the foregoing narrative, that it was incorrectly stated in several newspapers, that I had sold my interest to two other foreigners, my partners in this enterprise being at present two Englishmen, Mr. BENSLEY and Mr. TAYLOR; and it is gratifying to my feelings to avail myself of this opportunity to thank those gentlemen publicly for the confidence which they have reposed in me, for the aid of their practical skill, and for the persevering support which they have afforded me in long and very expensive experiments; thus risking their fortunes in the prosecution of my invention.

"The first introduction of the invention was considered by some as a difficult and even hazardous step. The Proprietor of *The Times* having made that his task, the publick are aware that it is in good hands."

It is somewhat remarkable, that while this invention, which has taken a long time to perfect it, has been in progress, another, for the same object, was also carrying on by Mr. BACON, of Norwich, and Mr. DONKIN (engineer), of Bermondsey, which was set to work within a day after the former commenced. The *Norwich Mercury*, received Dec. 3, published by Mr. BACON, contained a Prospectus of the latter machine, to which is added the following notice:

"Since this Prospectus was printed, the machine has been set to work on a French Testament in this City, for the British and Foreign Bible Society. It is worked by one man and two boys; and we may venture to affirm, that, in the ordinary manner in which the London newspapers are printed, many more copies than the number stated by the *Times* could be taken off with the greatest ease. Dr. Milner, the Master of Queen's College, Mr. Wood, President of St. John's, and Mr. Kaye, since Master of Christ's, as a deputation from the Syndics of the Press at Cambridge, have also inspected the machine, and have manifested, by their readiness to contract with the Patentees for its introduction at the University, all the zeal which might be expected in that Body for the cause of literature and of the art. These

are the earliest patrons of the machine. The Reader will learn little of the comparative excellence of the two processes from these descriptions. It will be for time to decide upon their respective merits, but there can be no doubt that a change in the art of printing, very important to society, will be effected by the joint or separate influence of these machines.

R. M. BACON.

"*Norwich Mercury Office, Nov. 30.*"

We cannot, in few words, convey to our Readers a full description of either of these machines, and must, therefore, content ourselves with briefly stating the prominent points in which these machines differ from each other. In Mr. Walter's, the forms are laid upon a travelling carriage, as in the common press, but having a range of such length that the form, by passing under a system of rollers, receives a charge of ink, and, still going on, receives from another roller the sheet pressed down upon it, by passing under the roller: when through, the sheet is taken off, the form receives another charge of ink from rollers, and, on its return, presents another sheet, which has in the interim been placed on the paper roller; and so alternately, in going and also in returning, a sheet is printed.

In Messrs. Bacon and Donkin's machine, there is no reciprocating motion. The types are placed on a prism of as many sides as the nature of the form requires. This prism occupies the centre of an upright frame, like the roller in a copperplate-press: below this is a kind of compound-faced roller, suited to the form of the prism: between these, the sheets to be printed (attached to the face of a piece of cloth) are passed in succession; and in the mean time, the revolution of the type-prism brings its different portions in succession under a system of inking-rollers placed over it, by which it receives successive charges of ink, to be delivered to the sheets as they pass in succession between the lower rollers.

The comparative merits of the two machines will be decided by experience. They seem both highly ingenious, and either of them might have been hailed as promising all that was wanted to perfect the art of printing. The very circumstance of two machines starting at once, and both calculated to effect the object intended,

will

will eventually tend to the greater perfection of both, and their more speedy general adoption.—The improvement has been noticed by some of the public prints very inaccurately; as if Messrs. Donkin and Bacon's machine, and the one produced by Mr. Koenig, were *identical*, and the parties disputing about the merit of originating the invention. The fact is, *the machines are quite different*, agreeing only in the result of their operation, namely, the taking the impression from the types by means of mechanical agency, instead of the labour of pressmen, as hitherto.

EDIT.

INFLUENCE OF SNOW ON VEGETATION.

“He giveth his snow like wool,
Hast thou entered into the treasures
of the snow?”

ALL those who inhabit parts of the earth exposed to snow, agree in considering it as one of the means employed by Nature to give plants more strength, and make them expand with more vigour. Several are even persuaded, that winters, producing no snow, presage a bad harvest, and a feeble state of vegetation; and they ascribe its influence to the salts, which they say exist in congealed water. That, after a very severe and cold winter, plants should be stronger and more active in proportion as they may have been covered with snow, is proved by the experience of every one engaged in agriculture. The cause is simple and natural. All plants are capable of supporting cold in a greater or less degree. There are some which cannot be exposed to temperature of melting ice without perishing, while there are others in which the most intense cold occasions no alteration.—Each plant has certain limits as to its resistance of cold, a certain temperature beyond which it cannot go, without the danger of being frozen and destroyed. The earth, as is now well known, has heat accumulated in its interior parts: this heat is perceived in all subterraneous places of sufficient depth to prevent the external heat or cold from entering. Snow is a bad conductor of heat, cold penetrates it with difficulty; and its temperature, when it melts, is Zero. When the earth is covered to a considerable depth with snow, the cold of the at-

mosphere, in contact with it, tends to cool its mass; the internal heat of the earth tends to warm it. Throughout the mass of snow there is a strong contest between the heat and cold; a portion of the snow is melted and carried to Zero, the medium temperature, wherein the plants are situated.

The snow has the properties of keeping the plants it covers, at the temperature of melting ice; of preserving them from the influence of a greater cold; of supplying them with continual moisture; of preventing a great number perishing, and still more from languishing; and, consequently, of imparting more strength and vigour to vegetation. It appears, then, that we may explain a part of the influence snow has upon vegetation, without having recourse to the salts or nitre, which it is said to contain, but which analysis and experiments have proved do not exist. It has also been demonstrated by experiment, that snow is oxygenated water, that in the germination of seeds in particular, the presence and contact of oxygen are absolutely necessary for the plant to expand; and that, in proportion to the abundance of oxygen, the more rapidly the seeds will grow.

Most plants, permitted to attain their perfect maturity, shed on the earth a part of their seeds, which, thus abandoned and exposed to the action of cold, are covered and preserved by the snow. At the same time they find, in the water the snow produces by melting, a portion of oxygen, which has a powerful effect on the principle of germination, and determines the seeds, which would have otherwise perished, to grow, to expand, and to augment the number of plants that cover the surface of the earth.

A very considerable number of the plants we have the art of appropriating for our nourishment and wants, are sown from the end of September to the end of December. Several of them germinate before the cold commences its influence upon them, and changes the principle of their life. The snow, which covers the rest, acting on their germs by its oxygenation, compels them to reward the trouble of the farmer and gardener, and multiply the quantity of useful productions.

The influence of snow on vegetation cannot be better summed up than by saying that, in the first place, it protects the plants and the seeds from the violence of the frost; in the second, furnishes them with a continual moisture; and in the third, makes a greater number of seeds to germinate.

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

MR. URBAN, Dec. 21.

THE pressing duties of a laborious profession, and the unexpected domestic interruptions I have met with during the past month, must be pleaded in excuse for my not having yet been able to draw up even a short paper, in continuation of my Biblical reply to Mr. Butler. What I now write must be extremely concise, and only applicable to one point in our discussion; *viz.* THE EARLY USE OF THE PRINTING-PRESS, FOR PROMOTING THE GENERAL CIRCULATION OF THE SCRIPTURES.

A sensible and well-informed Correspondent of yours, who signs himself A. C. (*Gent. Mag.* for Jan. 1814, pp. 33—36.), has stated in a judicious manner the "various causes of the rarity of books:" he tells us, very correctly, that the sacred volume "has twice narrowly escaped extinction through mere neglect, and once even since the invention of printing." He reminds us, "that Erasmus with great difficulty procured a copy of the New Testament in Greek, and that Luther found a Latin copy of both the Testaments covered with dust, in the monastery at Wittemberg, which had been consigned to the silence of centuries, or placed on the shelf neglected and forlorn:" and he might have added, in the words of Voltaire, "that at the commencement of the 16th century, the age of Leo X. of the family of Cosmo de Medicis, and the reviver of Roman elegance, there were not, perhaps, in all Europe, ten gentlemen who possessed a Bible;" (*Oeuvres de Voltaire*, tom. IV. ch. 106.) Well therefore might your Correspondent A. C. declare, that "this best of books was certainly NOT the first fruit of the labour of the press:" and yet, Sir, the reverse of such a

GENT. MAG. December, 1814.

declaration is what Mr. Butler now endeavours to maintain,—not indeed by the evidence of facts, but only by a broad, unqualified, and bold asseveration.

This is the single topic on which I shall here offer a few cursory remarks: for he is not content to allow, that the Latin Bible, in a cumbersome *folio*, actually made its appearance near the time when printing was discovered; Mr. B. asserts that it was then immediately printed "in every size," as if men and women had their neat Pocket Bibles in common use during the middle of the 15th century!! Instead of this, "the Golden Legend was the Bible of the Romish Church, and every parish was compelled by law to have one;" at least, such was the case at an early period of our Church-history: (see Archbishop Winchelsey's Constitutions at Merton, A. D. 1250, sect. 4.) Nay, till more than eighty years after the invention of typography, an English Bible had never been printed in this Papal kingdom!! And before the Reformation dawned upon Great Britain, no private Englishman dared so much as freely to read the Scriptures even in a manuscript copy. Can Mr. Butler deny these facts? But I will quote his own words:

"3. The typographic art was no sooner discovered," says Mr. Butler, "than the *Catholic presses* were employed in printing in every size, from the folio to the twenty-fourth, of the Old and New Testament, or particular parts of them, in the Hebrew and Greek originals, and the Latin translations."

In the first place, I must expose the sophistry and vaunting of a gentleman, who puts the words "*Catholic presses*" in Italic characters, to give emphasis and to ensure particular attention. Now, he knows, that if books of any kind were printed before the year 1529, the "*Catholic presses*" alone could possibly have printed them, as there had been no individuals existing, who were distinguished or called by the name of *Protestants*.—Moreover, he knows that the "*presses employed*" by Gutenberg, Fust, and Schoeffer, during the infancy of printing, were neither set up, nor hired, nor encouraged

couraged, by the Romish prelates; and therefore, that it was not a candid proceeding to designate them "*Catholic presses,*" inasmuch as this phrase conveys an indirect falsehood to the minds of unlearned and popular readers.—Sir, I am here obliged to speak of Mr. Butler as a scholar, and a man of varied erudition, who knows the history of typography too well to be under a delusion on this subject; and it is not to be imagined, that the author of so very learned a work as *Horæ Biblicæ*, could write the above paragraph, without being himself aware of the import and tendency of such insidious language. If he did not mean to give more credit to the "*Catholic*" Church (in his sense of that term) than is really due to her, why has he adopted this form of words? And, if he felt conscious that the "*Catholic*" Church never promoted the printing of Bibles, till she saw it was not in her power to stop the press, has he acted ingenuously in thus applying so high and unmerited a commendation? I hope, Sir, in making the present animadversion, your Readers will not deem me too severe: but, I think, Mr. Urban, when so much finesse and subtlety are openly displayed in the cause of Roman Catholics, one Protestant may be permitted to unveil the specious fallacy.

Next, Sir, I shall enquire whether, in point of fact, *i. e.* by any persons whoever, the Scriptures were printed in Hebrew, Greek, and Latin, immediately after the invention of typography; not only in folio and quarto, but in the *smaller sizes* likewise, as Mr. Butler positively affirms? I shall begin with the Latin, because Bibles were first of all printed in that language.

John Gutenberg (otherwise named Gaensfleisch) was absolutely the inventor of moveable types, and secretly practised this divine art of printing, in a rude style, at Strasburgh, several years prior to A. D. 1439 until 1444; when he went to Mentz, his native city, and carried it on much more perfectly till about the year 1450, at which time he took John Fust into partnership. The money liberally advanced by Fust enabled the inventor to print a Latin Bible in folio (besides various lesser works,) which was probably

executed wholly with metal types, and finished before the 6th of November 1455. But at this precise period, the partnership was dissolved by a legal process: Fust then took possession of all the working implements of his predecessor, and soon entered into a fresh alliance with Peter Schoeffer, an ingenious clerk or writer; who completed, on the 14th of August 1457, a truly exquisite and splendid impression of the Psalter or Breviary, in large folio (containing the psalms, with certain church-prayers, hymns, vespers, responses, &c. used in cathedral service), to which they affixed their joint-names, a precaution not observed by Gutenberg in his *editio princeps* of the Bible.—Pope Nicholas V. died in March 1455, prior to which year he had issued letters of indulgence to promote a crusade against the Turks: some of those indulgences were printed, most probably by Gutenberg; and Earl Spencer now possesses two copies, dated 1455, in his magnificent library at Althorpe. His Lordship has also a copy of the very first Bible, without date, and of the *Codex Psalmorum* of 1457. It is a little dubious whether or not the second folio Latin Bible, without date, was printed by Albert Pfister, of Bamberg, in 1460; but certainly another, in two volumes, was finished A. D. 1462, at Mentz, by Fust and Schoeffer, with this date, of which I have seen a beautiful vellum copy in the British Museum.

No Latin Bibles were printed at Rome till 1471, after the greatest exertions of two German emigrants; who (when they had executed above twenty other works), worked off 275 copies, in two folio volumes: and during the year following, they prevailed on the Bishop of Aleria to solicit Pope Sixtus IV. that he would advance some money, on the security of their unsold books, to save themselves from impending ruin! It does not appear, that the sale of their numerous classical works was sufficiently rapid to keep Sweytheim and Pannartz from utter ruin; and it gives no favourable idea of the Pope's love for the Bible, when we find that an edition of only 275 copies of the Vulgate was hanging as a dead weight on the hands of those two adventurers, in the very seat of the

the Romish hierarchy, after they had laboured as printers above eight years in Italy! Whether this Pontiff aided them with money, or left them to struggle alone, which is indeed more probable, I cannot inform my Readers.

I will next observe, that the *first entire Hebrew Bible* was printed in 1488, by a Jew, at Bononia; the *second* impression was also by a Jew, at Naples, in 1491; the *third* at Venice, by another Jew, A. D. 1494. The Roman Catholics can, therefore, claim no merit whatever for these editions; nor indeed for a copy of the Psalms, printed in Hebrew A. D. 1477. And, as to the *Greek Testament*, all persons (except a few ignorant Romish priests) confess that Erasmus published the *first Greek Testament* at Basle, in 1516; of which rare work I possess a copy. Respecting this Testament of Erasmus, I shall have something farther to add, when I mention the Polyglott of Cardinal Ximenes, which Mr. Butler has noticed in his next paragraph. At present I merely observe, that three editions of Erasmus's Greek and Latin Testament had been printed before the year 1522, when the Complutensian Polyglott was published by permission of Pope Leo X.

Where, I should like to discover, are Mr. Butler's Hebrew, Greek, and Latin Bibles, "of every size" and form? I believe the "Catholic presses" of the 15th century never groaned under any such variety as he dreams of. But, he tells us with a flourish, they all came forth in the very earliest period of typography, even as soon as the art was invented! Can you, Mr. Urban, point out *one* historian or bibliographer who describes these Bibles "of every size?" Where are the quartos, octavos, duodecimos, and twenty-fours? As I cannot find any account of them, I shall proceed to state the general result of my own enquiries, till the close of the 15th century.—Down to that time, printing had been carried on at two hundred different places in Europe: the *first works* printed at these two hundred printing offices, were not generally, nor frequently, the Holy Scriptures. But, instead of this, I can learn of only one entire *Latin Bible* certainly issued as the *first book* out

of all those places, to the year 1500, inclusive; and I find none either in *Hebrew* or *Greek*, during so long a period: Mr. Butler's statement requires me to take notice of no other languages. During the latter half of that period, at one hundred different offices, where printing was carried on, I find only the Proverbs of Solomon to have been printed in *Hebrew*, as a *first book*; and a *Latin Psalter of the Virgin Mary* (not of King David). If any other example has escaped me, it is purely accidental: for I have searched very diligently; and, therefore, I trust it will not again be insinuated to a Protestant publick, that the "Catholic presses" have shewn such marvellous zeal for the multiplication and issue of Bibles, as soon as the art of printing was discovered.

Yours, &c. W. B. L.

No. CLXXXIX.

Progress of Architecture in ENGLAND in the Reign of ANNE.

(Continued from p. 445.)

IT is with high satisfaction that we are enabled to pursue in this reign our labours on the most sure and authentic documents; the architectural transitions from one subject to another are familiar and perspicuous, increasing in extensive arrangements, importance, and grandeur.

From Russell-house, Covent-garden (see our last Essay, p. 444.) we enter on the notice of

Buckingham-House, (now the Palace of our most gracious Queen,) St. James's Park.

"This is the seat of his Grace the Duke of Buckingham, in a most admirable situation, having the noblest avenue in Europe, the Mall, and commands an entire prospect over St. James's Park. I have made two plates; the first is the general plan, where the apartments are extremely noble, richly furnished; here is a great stair-case, august and lofty; here is a curious collection of the best paintings, and an admirable piece of statuary of Cain and Abel, by the famous Jean de Boulogne, with many other rarities of great value. In the second, is the Front, adorned with a pilastrade of a Corinthian tetrastyle: the whole was conducted by the learned and ingenious Captain Wynne, anno 1705." Colin Campbell, Vitruvius Britannicus.

In

In "the Works" of his Grace John Sheffield, Duke of Buckingham, vol. II. p. 299. is a letter wrote by him to the D— of Sh——*, giving a description of his house and gardens; from which is selected the following particulars:

"Situation and prospect, it is able to suggest the noblest that can be; in presenting at once to view a vast town, a palace, and a magnificent cathedral. The avenues to this house are along St. James's-park, through rows of goodly elms on one hand, and gay flourishing limes on the other; that for coaches, this for walking; with the Mall lying-between them. This reaches to my iron pallsade, that encompasses a square court, which has in the midst a great bason with statues and water-work†; and from its entrance, rises all the way imperceptibly, 'till we mount to a terrace‡ in the front of a large hall, paved with square white stones mixed with a dark-coloured marble; the walls of it covered with a sett of pictures done in the school of Raphael. Out of this, on the right hand we go into a parlour thirty-three foot by thirty-nine, with a niche fifteen foot broad for a buffet, paved with white marble, and placed within an arch, with pilasters of divers colours; the upper part of which, as high as the ceiling, is painted by Ricci."

"From hence we pass through a suite of large rooms §, into a bed-chamber of thirty-four foot by twenty-seven; within it a large closet, that opens into a green-house.

"On the left hand of the hall are three stone arches supported by Corinthian pillars, under one of which we go up eight and forty steps ten foot broad, each step of one entire Portland-stone: these stairs, by the

* Duke of Shrewsbury; thus explained, and the letter copied in a Newspaper, May 18, 1762.

† At the funeral of his son Edmund, (the last male heir, his effigies in wax as large as life, clothed in ducal robes, and carried on an open hearse, now in Edward the Confessor's chapel, Westminster) the crowd was so great, that the father of J. Carter (as he told us) was with many others thrown into the bason and narrowly escaped drowning.

‡ Or flight of steps.

§ Back, or garden front.

help of two resting-places, are so very easy, there is no need of leaning on the iron baluster. The walls are painted with the story of Dido; whom, though the poet was obliged to dispatch away mournfully in order to make room for Lavinia, the better-natured painter has brought no farther than to that fatal cave, where the lovers appear just entering, and languishing with desire."

"The roof of this stair-case, which is fifty-five foot from the ground, is of forty foot by thirty-six, filled with the figures of gods and goddesses; in the middle is Juno, condescending to beg assistance from Venus, to bring about a marriage, which the fates intended should be the ruin of her own darling queen and people."

"The bas-reliefs and little squares above, are all episodical paintings of the same story: and the largeness of the whole has admitted of a sure remedy against any decay of the colours from salt-petre in the wall, by making another of oak-laths four inches within it, and so primed over like a picture."

"From a wide landing-place on the stairs-head, a great double-door opens into an apartment * of the same dimensions with that below, only three foot higher; notwithstanding which, it would appear too low, if the higher salon † had not been divided from it. The first room of this floor has within it a closet of original pictures, which yet are not so entertaining as the delightful prospect from the windows. Out of the second room a pair of great doors give entrance into the salon, which is thirty-five foot high, thirty-six broad, and forty-five long. In the middle of its roof a round picture of Gentileschi, eighteen foot in diameter, represents the Muses playing in concert to Apollo, lying along on a cloud to hear them. The rest of the room is adorned with paintings relating to arts and sciences, and underneath divers original pictures hang all in good lights by the help of an upper row of windows, which drown the glaring."

Then succeed a number of items relating to inferior accommodations, as, "covered-passage from the kitchen without-doors, and another down to

* Back front.

† Over the hall.

the cellars, and all the offices within: back-stairs, private bed-chambers, dressing-rooms, servants rooms, and closets. In the court, two wings in it, built on stone arches, which join the house by corridors supported on Ionic pillars. In one of these wings is a large kitchen thirty foot high, with an open cupola on the top; near it a larder, brew-house, and landry, with rooms over them for servants: the upper sort of servants are lodged in the other wing, which has also two wardrobes and a store-room for fruit. On the top of all, a leaden cistern holding fifty tuns of water, driven up by an engine from the Thames †, supplies all the water-works in the courts and gardens which lie quite round the house; through one of which a grass walk conducts to the stables, built round a court, with six coach-houses, and forty stalls." "The top of all the house, which being covered with smooth mill'd lead, and defended by a parapet of balusters from all apprehension as well as danger, entertains the eye with a far distant prospect of hills and dales, and a near one of parks and gardens." The gardens are then particularized; after which mention is made of a "little closet of books at the end of that green-house which joins the best apartment," &c. His Grace then observes, "I am oftener missing a pretty gallery in the old house I pulled down, than pleased with a salon which I built in its stead, though a thousand times better in all manner of respects."

Colin Campbell, in his "general plan," shews the "square, court wing for upper servants (left), ditto wing (right,) for kitchen, &c. covered passage, corridore." In the centre of the court the "great bason," form octangular. The house has the "terrace" paved, fifteen feet wide, its length equal to the centre division of the front, ascended by eight steps: centrally the "hall," on the left, the grand "stair-case," on the right, the "parlour with buffette." The "suite of large rooms," West, bearing on the gardens, are four in number, and a "large closet," entering into a "green-house;" "back-stairs, &c." In Colin Campbell's front, the

design is divided into three great parts by Corinthian pilasters, four to the centre division, and one at each extremity of the line; rustic quoins: four stories; basement, hall-floor, principal and attic floors; dwarf pilasters to this latter floor. The terrace, or flight of steps; doorway to the hall circular pediment. Under centre windows of principal floor, festoons of fruit and flowers: ditto festoons over centre windows of the attic floor; the several windows have architraves and cills of three mouldings; general entablature to the Corinthian pilasters plain, except a blocking course in cornice devoid of enrichment. In the frieze of centre division this inscription, "SIC SITI LETANTUR LARES." On side divisions, a balustrade. On the dwarf pilasters and extremities of balustrade, statues; Apollo, Mars, Mercury, &c. On the entablature of the Ionic "Corridores," a balustrade, with vases set over each column. The "wings" are in three stories, and extremely plain; a doorway, (left wing) rustic quoins, each terminating with a turret, one for a clock, and the other for a wind dial. The turrets in their basement, square, with large scrolls at the angles, in the cupola part, octangular; a vane, &c.

In a vignette to the Duke's letter is a view of the "house and wings," in which the return of the wings are seen; to each centrally, a large Doric pilaster archway, sided by "stone arches" for the "covered passage," &c. Through these archways communication was had for carriages, &c. to the stables and gardens: and in the centre of the court the "great bason with statues (Triumph of Neptune) and water-works."

His Grace, it appears in his Memoirs, written by himself, Vol. II. p. 3. was partial to the sea-service, and entered a volunteer under the Duke of York, in those great sea-fights with the Dutch, in the reign of Charles II.

AN ARCHITECT.

Part I. p. 433. a. 2d Bœe from bottom, read

"Virtutem solam tulit hinc Parkerus, ab illo," &c.

P. 435. Among the notes insert, The following entry in the Parish Register ascertains the date of his burial: "Paulus Phagijs buried Nov. 24, 1549."

RICHMONDIENSIS.

LITE.

† Used at this day by the Chelsea Water Company.

LITERARY INTELLIGENCE.

Oxford, Dec. 3. The following subjects are proposed for the Chancellor's Prizes, for the ensuing year, viz.—For Latin Verses—"Europa Pacatores Oxoniæ invisentes." For an English Essay—"The Effects of distant Colonization on the Parent State." For a Latin Essay—"In illa Philosophia Parte, quæ Moralis dicitur, tractanda, quanam sit præcipue Aristotelicæ Disciplinæ Virtus?" Sir Roger Newdigate's Prize, English Verse: "The Temple of Theseus."

Cambridge, Dec. 2.—The subject of the third gold medal, for the best English ode or poem, in heroic verse, for the present year, is "Wallace."

The following is the subject for the next Nocturnian Prize Essay,—“The treachery of Judas and the failings of the other Apostles, are consistent with the divine mission of Jesus Christ.”

Works nearly ready for Publication :

The Fourth Volume of HUTCHINS'S History of DORSETSHIRE.

Preces, Catechismus, et Hymni, Græcè et Latinè, in usum antiquæ et celeberrimæ Scholæ juxta S. Pauli Templum apud Londinæ Fundatoris venerabili admodum viro JOHANNI COLETO, S. T. P. necnon S. P. Decano. — This publication, of which no edition, it is believed, has appeared since the year 1705, is preparing with the sanction, and under the superintendance, of the Rev. Dr. SLEATH, the High Master of St. Paul's School. It will be embellished with a finely-engraved Portrait of the Founder.

The first number of "The Antiquarian Itinerary," containing eight engravings on copper, and four or more on wood, executed in the first style of excellence, with descriptions.

No. III. of "The Cathedral Antiquities of Great Britain," by Mr. BRITTON, consisting of Six Engravings, by J. and H. LE KREUX, from Drawings by F. MACKENZIE, of SALISBURY Cathedral Church, with a portion of the History of the See. Two more Numbers will be devoted to this Church.—The Author announces an account and illustration of NORWICH Cathedral, to follow that of Salisbury: Mr. MACKENZIE, with his pupil, and Mr. CATTERMOLE, are now at Norwich, making the necessary Drawings; and Mr. J. REPTON, Architect, has furnished some large and elaborate elevations, sections, &c. of that structure.

Mr. BRITTON'S "History and Antiquities of BATH Abbey Church," with eight Engravings.

Scripture Genealogy and Chronology, &c.; exhibiting in regular order the various families and tribes mentioned in

the Bible. To consist of 35. plates, and occasional vignettes. The Chronology which has been established on the authority of Archbishop Usher and Dr. Blair will be followed.

A new edition of "The Christian Parent, by the late AMBROSE SERLE, esq." consisting of short and plain Discourses concerning God, and the Works and Word of God, in Creation, Redemption, and Sanctification.

A Work by the late BERNARDINE ST. PIERRE, author of the "Studies of Nature," is expected very soon from the French press, entitled "*Harmonies de la Nature*," and is directed to an illustration of the wisdom and beneficence of Providence in the works of Creation, by exemplifying many coincidences and aptitudes which do not occur to ordinary observers. A translation into English will be published in this country at the same time.

Vols. III. and IV. of the *Memoirs of the Margravine of Bareith.*

A Translation of "The Secret Memoirs of Napoleon Buonaparte, by one who never quitted him for fifteen years."

A practical Treatise on finding the Latitude and Longitude at Sea; with Tables designed to facilitate the Calculations. By THOMAS MYERS, A. M. Royal Military Academy, Woolwich.

A Treatise on the Coal Trade, with strictures on its Abuses, and Hints for Amelioration, an Historical Account of Coal Mining, a Chronological deduction of the Rights, Liberties, Charters, and Regulations under which the Coal Trade has existed from the reign of Henry III. to the present time; with extracts from the Appendix of the Ninth Report of the Commissioners of Naval Enquiry. By R. EDINGTON.

The Conveyancer, being a Series of Essays on the Doctrinal and Practical Points daily occurring in Conveyancing: a periodical weekly publication.

The Museum, or Man as he is: Being a Chrono-Demono-Mytho-Patho-Theo-Deo- and several other o-logical Dissertation on the Dignity of Human Nature, calculated to exhibit to its admirers a few of the various and curious materials of which it is composed. By a Lord of the Creation. Dedicated either with or without permission to his sapient brethren the rest of the Peerage; embellished with a frontispiece, by ROWLANDSON.

Works preparing for Publication :

A New Edition of the Greek Testament, with Griesbach's Text. It will contain copious Notes from Hardy, Raphael, Kypke, Schleusner, Rosenmüller, &c. in familiar Latin: with parallel passages