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THE
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ILLUSTRATIONS FROM DEVONSHIRE.

BY THE REVEREND R. POLWHELE,
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THE origin and * genius of the Cornish language, and its affinity with the † Welch and Armorican, ‡ have been sufficiently illustrated in the ancient history. Little else remains, but to notice its extent; and observe it gradually contracting its limits, till we see it reduced to a mere point, though not sure of its utter extinction.

The

* In imposing names on places, the Cornish certainly discovered a degree of observation and a precision, to which the Saxons had no pretensions. In proof of this assertion, I shall add to the various instances already adduced, three very descriptive words, *Als-y-farn*, *Goonbilly*, and *Cober*, or *Cobre*. And I have chosen these words, because I was once disposed to annex a different meaning to the first two, and to dismiss the third as illegitimate. The stupendous cliff called *Als-y-farn* is commonly pronounced *Halscephyron*; and, as it is one of the boldest and loftiest cliffs that front the great western ocean, I had taken it literally, *Als*, a cliff, and *Zephyron*, western. But it has been interpreted *Als-y-farn*, the hellish cliff, *i. e.* as deep as hell: from *Als*, a cliff, and *ifarn*, (*infernus*). Assenting to this etymology, we may indeed shudder if we combine it with the idea of the nocturnal operations of the smugglers that infest this part of Cornwall.

Goonbilly may fairly admit of a more expressive meaning than has yet been given. Situated in the centre of Meneg, and abounding with hares, it was the principal place of coursing in the British times: and, not many years ago, when coursing was in fashion, it was the rendezvous of the gentlemen of this neighbourhood. Resolving the word, therefore, into *Goon*, a *down*, and *bellia*, to *hunt*, we have the *hunting down*: this is both picturesque and historical.—The *Cober* I had struck off from the list of our rivers. Here I had followed Borlase's authority; but the old people of Helston say, that it is the true name. It is a *serpentine* river; and, in Spanish, the word means a *snake*. That there is a river so called in Jamaica, I am reminded by a beautiful stanza in the *Sable Venus*. The Poem may be seen in Edwards's History of the West Indies.

“ Her skin excell'd the raven plume,
Her breath, the fragrant orange bloom,
Her eye, the tropic beam:
Soft was her lip as siken down,
And mild her look, as evening sun
That gilds the COBRE stream.”

† There is a *Putrobelle* in Caernarvonshire:

‡ Names in Britany.—Portdavet—Plaingain—St. Meen—Breal—St. Aubyn—Fontivy—Pontscorff—Rostrenen—Lanillis—Goulven—Landivisau—St. Pol de Leon—Pontou—Guerlesquin—Rohan—Autray—Penmarc—Lesneven—Crauzon—Gourin—Coray—Rosporden—Lanmur—Lannion—Treguer—Trieu aver. This last word *Trieu* may possibly throw light on the etymology of *Truro*, or *Triveren*. Richard de Lucy, whose castle was at Truro, was titled (as we have seen) de *Triveren*.

The Cornish language was current in a part of the South-hams, (which I have called East-Cornwall) in the time of Edward the First; and long after, in all the vicinities of the Tamar. In Cornwall, it was universally spoken. Those of superior rank and education could have supported no sort of intercourse with the lower classes, if they had totally abandoned it. That the gentlemen of Cornwall were not unacquainted with the Cornish language at the time of the Reformation, I infer from the following circumstance: When the Liturgy was appointed by authority to take place of the Mass, they desired that "it might not be enjoined them in Cornish;" not pleading their ignorance of the Cornish, but preferring the English, for the sake of their mercantile and other connexions. At the same time we should presume, that the common people understood a little English; as the legislature would scarcely have forced the Liturgy upon them in a tongue utterly unknown.*

Yet,

* Since this was written, Mr. Whitaker published his "Cathedral of Cornwall;" where [Vol. II. p. 37.] he says, that "The English was not desired by the Cornish, but forced upon the Cornish by the tyranny of England, at a time when the English language was yet unknown in Cornwall. This act of tyranny (he continues) was at once gross barbarity to the Cornish people, and a death-blow to the Cornish language."

Some years ago a writer, fearful of the attacks of the English on the Welch language, thus spoke of Cornwall and Wales. "In Cornwall (formerly called West-Wales) where the British language was some years ago used, (as Borlase in his history of that country informs us) it is altogether lost. The inhabitants of Britany, in France, who were a colony from Wales, still retain many of the British words, adulterated with an impure alloy of barbarous French. Ireland, the Highlands of Scotland, and Isle of Man, still retain a dialect of the ancient British or Celtic language. But in particular so tenacious have been the inhabitants of Wales of their language and customs, that notwithstanding it has been the policy of the English parliament, ever since the conquest of Wales by Edward I. to introduce the English language and customs there, both by planting colonies of English, keeping garrisons, giving the Welch encouragement to learn their language and to enlist in the English army; notwithstanding, I say, all these means which the English pointed out as the most effectual to plant their language, and thereby totally to subjugate the stubborn Britons; yet they could never prevail upon them to submit to that most ignominious badge of slavery, the language of the conquerors."

Having considered the state of the Welch language, the author endeavours to prove, that the presentation of persons unacquainted with that language to livings in Wales is illegal, and detrimental to the principality.

For this purpose he alleges, that "preventing any people from performing their public worship in the language they understand is a violation of the natural rights and liberties of mankind; and, that appointing clergymen to perform divine service in an unknown tongue is, in effect, such a *prevention*; that by the 24th article, the clergy are required to read the public prayers and administer the sacraments in a language with which the people are acquainted; that by the 5th of Elizabeth, and the 13th and 14th of Charles II. it is enacted, that divine service shall be performed in the Welch language, throughout all those dioceses where that language is commonly spoken; and lastly, that by the act of uniformity, incumbents, who reside on their livings, notwithstanding they have curates, are obliged, without a lawful impediment, to read service once every month, in their own churches, in the language which the people understand.

In confirmation of his opinion on the question in debate, he cites some ancient reports; and then proceeds to consider the detrimental consequences arising from these presentations."

"If (he says) the natives of Wales are excluded from ecclesiastical preferments in that principality, every endowment to a liberal education will be taken away, and the country involved in gothic ignorance and barbarity."

By the way, this argument can be of no weight, while the natives of Wales find preferment in almost every part of the kingdom.

"But (he says) the churches are deserted; and in many parts of Wales almost all the inhabitants are either methodists or moravians."

Ignorance, we may observe, is the parent of fanaticism; and while the common people of Wales spend their lives in a kind of barbarism, behind their native mountains, they will naturally become the dupes of every enthusiast who appears amongst them with any extraordinary pretensions.

It must however be confessed, that it is unreasonable to oblige the people of Wales to have prayers and sermons in an unknown tongue.

* This was the case of David Gam, who, though highly extolled by English historians, proved a traitor to his native country, in opposing Owen Glendovry, when the latter endeavoured to rescue Wales from English slavery.

Yet, about the latter end of the reign of Henry VIII. Dr. John Moreman, a native of South-hole, and vicar of Menhenniet, was the first who taught his parishioners the Lord's Prayer, Creed, and Ten Commandments in the English tongue. If the inhabitants of Menhenniet then, in the East of Cornwall, were not acquainted even with the Lord's Prayer in English before they were thus instructed by their vicar, it may well be supposed that, further West, the people had still less knowledge of English. Leland, who made a complete tour through Cornwall, in the reign of Henry VIII. says nothing, it is true, of the Cornish language: and there are some who infer from his silence, that the Cornish was then extinct. But, would an English traveller in Wales at this day, inform his countrymen, that Welch was spoken in that principality? No surely: to tell them what they all knew before, would be impertinent. The Cornish, however, was now rapidly on the decline. Attached as they were to their hereditary tongue, the common people naturally wished to understand a language in which they were expected, not only to converse with their superiors, but to address the Deity. And, in proportion to their attention to the English, they seem to have neglected the Cornish. Carew, who published his Survey of Cornwall in 1602, remarks, that "the Cornish was driven into the uttermost skirts of the shire."*

And

* "As the *Cornish* names hold an affinity with the *Welsh*, so is their language deduced from the same source, and differeth only in the dialect. But the *Cornish* is more easie to be pronounced, and not so vnpleasing in sound, with throat letters, as the *Welsh*.

† A friend of mine, one master *Thomas Williams*, discoursed once with mee, that the *Cornish* tongue was deriued from, or at least had some acquaintance with the *Greeke*; and beside diuers reasons which he produced to proue the same, he vouched many wordes of one sence in both; as for example:

Greeke.	Cornish.	English.
<i>Teino</i>	<i>Tedna</i>	Draw
<i>Mamma</i>	<i>Mamm</i>	Mother
<i>Episcopus</i>	<i>Escoppe</i>	Bishop
<i>Klyo</i>	<i>Klowo</i>	Heere
<i>Didaskein</i>	<i>Datbisky</i>	To teach
<i>Kyon</i>	<i>Key</i>	Dogge
<i>Kentron</i>	<i>Kentron</i>	Spurre
<i>Methyo</i>	<i>Metbow</i>	Drinke
<i>Scaphe</i>	<i>Schapph</i>	Boat
<i>Rancho</i>	<i>Ronchie</i>	Snorting, &c.

"This language is stored with sufficient plenty to express the conceits of a good wit, both in prose and rime: yet can they no more giue a *Cornish* word for Eye, † than the *Greeks* for *Ineptus*, the *French* for *Stand*, the *English* for *Emulus*, or the *Irish* for *Knaue*.

"Others they haue not past two or three naturall, but are fayne to borrow of the *English*: many, this want is releued with a flood of most bitter curses, and spitefull nick-names.

"They place the adiective after the substantive, like the *Latines*, *Grecians*, &c. as *Father ours*, *March guidn*, horse white, &c.

In numbering they say, ¹ *Wonnen*, ² *Dearw*, ³ *Tre*, ⁴ *Pidder*, ⁵ *Pimp*, ⁶ *Whey*, ⁷ *Ziib*, ⁸ *Eath*, ⁹ *Naru*, ¹⁰ *Deag*, ¹¹ *Ednack*, ¹² *Dorowback*.
 13 14 15 16 17 18 19 20 40 100. 1000. 10000.

Tagnack, *Purwartback*, *Puntback*, *Wbeytack*, *Zitack*, *Itreck*, *Naunzack*, *Eygganz*, *Dearw Eigganz*, *Gans*, *Mille*, *Molla*:

"*Durdatha why*, is Good morrow to you. *Teenestatha*, Good night: *Fatlugan a why*: How do you? *Da durdalaiba why*: Wel I thank you. *Betha why lawanneck*: Be you merry. *Beneugana*: Farewell. A sister, they call *Wboore*: a whoore, *woorra*: a priest, *coggar*: a partridge, *grigeat*: a mare, *cozock* *Relauta*: by my troth. *Warra fay*: by my fayth. *Molla tuenda lazz*, ten thousand mischiefs in thy guts. *Mille vengeance warra thy*, a thousand vengeance take thee. *Pedn ioll*, devils head: *Pedn brauze*, great head: *pedn morwack*, stinking head: and so *in infinitum*. Which termes, notwithstanding though they wite, their spite on the one side, yet retayne they as great a prooffe of their deuotion on the other: for the *Lords Prayer*, the *Apostles Creed*, and the ten commandments, haue bene used in *Cornish* beyond all remembrance.

† *Kelmy* is *tie*, in *Cornish*; *dbo kelmy*, to tie; *kelmys*, tied.

And Norden, whose History of Cornwall is supposed to have been compiled about 1610, informs us, that the Cornish language was chiefly used in the Western Hundreds of the County, particularly Penwith and Kerrier. "And yet, (which is to be marveyled) though the husband and wife, parents and children, master and servants, do naturally communicate in their native language; yet there is none of them, in a manner, but is able to converse with a stranger in the English tongue, unless it be some obscure people who seldom confer with the better sort. But it seemeth, however, that in a few years the Cornish will be, by little and little, abandoned." *

In the parish of Feock, the Cornish "resisted the scythe of time so long," that about the year 1640, Mr. William Jackman, vicar of that parish, was obliged to administer the Sacrament to the communicants in their old native tongue, "because the aged people did not understand English." "This, (says Hals) the vicar often told me." In 1650, the Cornish language was current in the parishes of St. Paul and St. Just; the fisher and market-women in the former, and

remembrance. But the principall loue and knowledge of this language, liued in *Doctor Kennall* the *Ciulian*, and with him lyeth buried: for the English speach doth still encroche vpon it, and hath driuen the same into the vitermost skirts of the shire. Most of the inhabitants can speake no word of *Cornish*; but very few are ignorant of the English: and yet some so affect their owne, as to a stranger they will not speake it: for if meeting them by chance, you inquire the way or any such matter, your answer shal be, *Meca nauidua corowatarwneek*, I can speake no Saxonage.

"The English which they speake, is good and pure, as receyuing it from the best hands of their owne gentry, and the easterne merchants: but they disgrace it, in part, with a broad and rude accent, and eclipsing (somewhat like the Somersetshire men) especially in pronouncing the names, as Thomas they call, *Tummas* and *Tubby*: Mathew, *Mathaw*: Nicholas, *Nichlaan*: Reynald, *Reinal*: David, *Daarvi*: Mary, *Maari*: Francis, *Frouncis*: James, *Iammea*: Walter, *Watty*: Robert, *Dobby*: Rafe, *Rawo*: Clemence, *Clemmorwe*, &c. holding herein a contrary course of extension to the *Italians* abridgement, who terme *Frauncis*, *Cecco*: *Dominick*, *Beco*: *Lawrence*, *Renno*: as also to the *Turks* who name *Constantinople*, *Stampoli*: *Adrianople*, *Adrina*: an *Olifant*, *Fil*: and the *Sicilians*, who curtayle *Nicholas*, so *Gola*.

"Besides these, they haue taken vp certayne peculiar phrases, which require a speciaall dictionarie for their interpretation: of which kinds are, *Tis not beuid* to me: thou hast ^{that is, fortun'd} *no roada*, he will never ^{ayme,} *scrip* it, he is nothing handsome, lubberly, ^{escape} *pridy*, as also *boobish*, comfort, by-word, strange, threaten, shunne, forbear, *dule*, *lidden*, *shune*, *thero*, *skew*, *boase*,

"To reprove one of lazines, they will say, *doest thou make idle a coate?* that is, a coate for idlenes? In conjecturing what number may effect a thing, they adde, *or some*: as two, or some: ten, or some: twentie, or some: *id est*, thereabouts.

"The other rude termes, wherewith *Devon* and *Cornish men* are often twyted, may plead in their defence, not onely the prescription of antiquitie, but also the title of proprietie, and the benefit of significancy: for most of them take their source from the *Saxon*, our naturall language, and continue in vse amongst the *Dutch*: as *Nimme commeth of Nimpi*: *Fang*, of *Fieng*: the one importing a taking by ones selve: the other by deliuey: both which we now confound. *Ich* to *Ick*, *Cund* to *Cundigen*, *Lading*, to *Geladen*: cruing goods, to *Erbnuss*. So *Threyting* is properly the cutting of little chippes from a stick. *Pilme* the dust which riseth: *Brusse*, that which lyeth: which termes, as they expresse our meaning more directly, so they want but another *SPENCER*, to make them passable." *Carew*, f. 55. a. 57.

"Most of our gentlemen's names (which are not descended from the conquest families) seem to be local. But that custom of affixing the names of their habitations, and changing them again on their next removal, is now quite left off; though I could instance some that have done so within one hundred years back.

"As for the meaner sort, especially in the west, they still continue to call the son by the father's christian name, though that too now begins to wear off. I remember that one of the *Tregeas*, of St. Agnes, having three sons, himself was called *Leonard Rowe*, (his father's name being *Ralph*) his eldest son, *William Leonard*; the second, *John a'n Bans*, the name of the place he lived in; and the third, *Leonard Tregea*; if I have marshalled them right. To this, especially among the miners, they generally add a nick-name, as *Wella govorack*, *Will the Snubnose*; *Hecca-pedn-braxe*, *Dick the Jolt-head*, *Jacky Cold-pye*, &c. &c." *Tqkin* [MS.] on *Carew*, p. 145.

In the large and populous parish of Breage, there is not a family, I believe, without a nick-name. And in the nick-name the real is so far sunk, that the vicar is forced to set down both in the parish register.

* Norden, pp. 26, 27.

and the tanners in the latter, conversing, for the most part, in their old vernacular tongue. In 1662, Cornwall was visited by Mr. Ray, who paid very particular attention to the language spoken in different parts of England; as appears by his having collected their peculiar words and proverbs. We find, accordingly, in his *Itineraries*, (published by Mr. Scott, F. A. S.) that "Mr. Dicken Gwyn was considered as the only person who could then write in the Cornish language, and who lived in one of the most western parishes, called St. Just, where there were few but what could speak English; whilst few of the children could speak Cornish: so that the language would be soon entirely lost."* Mr. Ray observes, in another place, that Mr. Dicken Gwyn (whom he mentions as the only person who could *write* Cornish) was no grammarian; and that another man, named Pendarvis, was, upon the whole, perhaps better skilled in it;—by which he probably means, that Pendarvis was supposed to speak it with greater purity than Dicken Gwyn, though not able to write Cornish. About the year 1678, the Rev. F. Robinson, rector of Landawednak, *preached a sermon* † to his parishioners (as Mr. Scawen tells us) in the Cornish language only. ‡ Llyud, in a letter

* P. p. 26, 27.

† If Mr. Robinson *preached* a sermon in the Cornish language, he probably was able to *write* Cornish; notwithstanding Ray's assertion, some years before, that *Dicken Gwyn* alone could write it.

‡ *Scawen's MS* p. 49.

Bishop *Gibson*, in his *Additions to Camden's Cornwall*, says, "The old Cornish is almost quite driven out of the country, being spoken only by the vulgar in two or three parishes at the Landsend: and they too understand the English. In other parts, the inhabitants know little or nothing of it; so that in all likelihood, a short time will destroy the small remains that are left of it. 'Tis a good while since that only two men could write it, and one of them no scholar or grammarian, and then blind with age. And indeed, it cannot well be otherwise: for, beside the inconveniences common to them with the Welch, (such as the destruction of their original monuments, which *Gildas* complains of; and the Roman language breaking in upon them, hinted by the same *Gildas*, with *Tacitus* and *Martial*) their language has had some peculiar disadvantages; as, the loss of commerce and correspondence with the ARMORICANS UNDER HENRY VII. BEFORE WHICH TIME THEY HAD MUTUAL INTERCHANGES OF FAMILIES AND PRINCES WITH THEM. Now the present language of that people is no other in its radicals than the Cornish: and they still understand one another. [See *Howell*, Letter 19.] The remains of the Cornish being very narrow, to set down the creed in that language, as it may gratify the antiquaries, so will it preserve to posterity some of that little we have still left. The Creed in Cornish.

"Me Agreez eu du Taz ollgologark y wrig en neu han noare. Ha yo Jesu Crest y vabe hag agan arlyth auy conseuyys dur an speriz sanz geniz thart an Voz Mareca, sufferai dadn Poac Pilat, ve goris dan Vernans ha bethis, ha thes Kidnias the yffarn, y savas acta yn trysa dyth, ha seih war dighow dornyndue taz ollgologark, thurt ena eu ra dvaz tha juga yn beaw han varaw Me agreez yn speriz sanz, sanz Catholic Eglis, yn communion yn sanz, yn givvans an pegh, yn derivvans yn corf, han Bowians rag, nevera. Andellarabo. Another particular cause of the decay of the Cornish is, that when the Act of Uniformity was made, the Welch had it in their own tongue; but the Cornish, being in love with the English, to gratify their novelty, desired, it seems, to have the common liturgy in that language. A third cause was, the giving over of the *Gurimears*, i. e. the great speeches, which were formerly used at the great conventions of the people, and consisted of scriptural histories, &c. They were held in the spacious and open downs, wherein there were earthen banks thrown up on purpose, large enough to enclose thousands of people, as appears by their shape in several places, which remains to this day. These (with the coming in of artificers, tradesmen, ministers) may possibly have contributed very much to this general neglect of their original language: so that almost nothing now appears of it in their conversation, and but very little in any old writing. Three books in Cornish are all that can be found. One is written in an old court-hand on vellum, and in 1096 verses contains the history of the Passion of our Saviour. It always has *Chrest* for *Christ*, according to the ancient Roman way of writing *Christus* for *Christus*. So *Suetonius*: "Judæos, impulsore *Chresto*, tumultuantes," &c. But, perhaps, this may not be any mark of its antiquity because the Cornish pronounce it *Crest*. By the characters and pictures, it looks something like the time of Richard III. or thereabouts; and positively determines against transubstantiation. The other two are transcribed out of the Bodleian Library: one is translated, and the other is now a translation by Mr. Keigwin, the only person, perhaps, that perfectly understood the tongue." *Gibson*, pp. 16, 17.

Bishop *Gibson* is mistaken in saying, three Cornish books only exist. This will appear, hereafter.

letter to Rowland, dated March 10, 1701, observes, that the Cornish was then only retained in five or six villages towards the Land's-end.*

In

* Mr. *Edw. Lhuyd* made a visit to Cornwall to acquaint himself with its natural history and monuments, but principally with its language, in order to the finishing of his *Archæologia*; and by the hints which he then collected, and the assistance of Mr. Keigwyn, composed his *Cornish Grammar*. This he published in 1707; (the first book printed in the Cornish language) and by that time thoroughly acquainted with the other dialects of the British tongue, he was able to correct the errors of the modern Cornish; who, in many particulars, had greatly degenerated from the orthography of their forefathers. His *Grammar* will preserve the rudiments of the language as long as etymological enquiries and the antiquities of this island continue to be regarded. It lays a foundation also for correcting our Cornish MSS; and by diligently examining, collecting, and making proper extracts from the clearest parts of them, for perfecting a Cornish-English and an Anglo-Cornish Vocabulary. I here insert several letters written by Lhuyd to Tonkin. They are faithful copies of the originals, and were all directed to Tho. Tonkin, Esq. at Lambrigan, in St. Piran in the Sands, where he then lived.

LETTER I.—“YOU will receive by the bearer, (Mr. Jones) Mr. Carew's Survey of Cornwall, together with what else I borrowed, with my most humble thanks. I once designed to have waited on you myself long ere this; but now it so happens that I take the South Coast, and leave the North to the bearer, to copy such old inscriptions as shall occur, and to take what account he can of the geography of the parishes. I know you will be pleased to favour and assist him in your neighbourhood; but where we have no acquaintance, we find the people more suspicious and jealous (notwithstanding we have my Lord Bishop's * approbation of the undertaking) than in any country we have travelled. And upon that account I beg the trouble of you, when he leaves your neighbourhood, to give him two or three letters to any of your acquaintance more eastward. Mr. Pennick not being at home, we have been strictly examined in several places; and I am told the people, notwithstanding our long continuance here, have not yet removed their jealousy. I was forced, for their satisfaction, to open your letter to Mr. Pennick, and that proving to be just such an account of me as I had given, we were immediately dismissed, &c. †

St. Ives, October 15, 1700.

“EDW. LHUYD.”

LETTER II.—“Honoured Sir, I take this opportunity of returning my most humble thanks for your late kindness to my fellow traveller; who is, I suppose, by this time got safe to Oxford. For my own part, I am desirous to spend two or three months in Brittany before I return to my charge; and am here waiting for a passage, having failed getting one at Looe and Foy. Since my coming hither, I understand your father-in-law corresponds at Morlaix, which is the port I am bound for. His letter of recommendation thither might do me a singular kindness; which if you please to request of him, I desire you would send two or three lines, inclosed and directed to me at Mr. Swanson's in this town, and I will wait on him with it. Mr. Hicks, of Trevithick, promised me his letter to him; but it happened that when I called there, he was very much indisposed, and so I would not trouble him, although he offered to write nevertheless. I desire the purport of Mr. Kemp's letter may be, to acquaint his friend of my place at Oxford, and that I am engaged in composing a Dictionary of the British Language; and that this is the main reason of my journey into that country, in regard the British of Wales and Cornwall, and that of their country, are but so many dialects of one and the same language. Requesting his favour, therefore, in getting me recommended to some scholar well acquainted with the British language and antiquities; I then hope to shift for myself.

I have

* Sir Jonathan Trelawney.

† Mr. Lhuyd came into the county at a time when all the people were under a sort of panic, and in terrible apprehension of thieves and house-breakers; and travelling with his three companions (with knap-sacks on their shoulders) on foot, for the better searching for simples, viewing and taking draughts of every thing remarkable, and for that reason prying into every hole and corner, raised a strange jealousy in people already so much alarmed; though this alarm (as it appeared afterwards) was without the least foundation, and at last discovered to be the contrivance of some designing neighbours, to get money for their assistance in this pretended danger. He was with Tonkin at Lambrigan, August the 27th, 1700. And Sir Richard Vyvyan being then out of the county, (to whom Tonkin intended to recommend him, and who had likewise by his means some acquaintance with Lhuyd at Oxford) gave him a letter to the late Mr. Chancellor Pennick, then residing at St. Hilary, whereof he was Vicar, and a very worthy learned gentleman. At Helston, as Mr. Lhuyd was poring up and down, and making many enquiries about gentlemen's seats, &c. he (with his companions) was taken up for a thief, and carried before a Justice of the Peace, who, on opening Tonkin's letter, was very much ashamed at it, and treated him very handsomely. Dr. JOHN RANDOLPH, the present Bishop of Oxford, on a visit to the Rev. Mr. Hoblyn, of Nanswhydden, then resident at Gwennap, was apprehended as a spy; being detected in the act of drawing plans, and of exploring the country.—Mr. SALISBURY (that ornament to the Linnean Society of Litchfield) was apprehended on his way to Goonhilly, in search of the *Erica vaga*, and taken before a Magistrate at Helston.—Captain BLEDGH, (commonly called the Bread-fruit Bligh, whose grandfather was of St. Tudy, in this County) was seized in the act of surveying the Harbour of Helford, under the direction of Government, insulted by the Bargemen of Helford, and triumphantly brought to this Vicarage to be examined, under a suspicion of correspondence with the enemy. This incident served to introduce me to a gentleman of uncommon merit. Of his public character I need not speak; and his companionable talents cannot be too highly rated.—My investigation of some old ruins not far from this place, excited some degree of alarm. In 1801 I was asked by a man, rather disposed to behave roughly to me, whether the French were not soon expected? &c. &c. &c. Such are the vigilance and alertness of “the faithful Cornish!”

I have already letters to two Abbots; the one from Dr. Lister, and the other from Mr. Moyle; but these live at Paris, and I am as yet unprovided for Bretagne.* I had lately a letter from our old friend, Mr. Tanner, † with the inclosed in it; upon presumption, I suppose, that I had not waited on you since my coming to the country. He has been searching all the libraries and studies of note in England for materials towards his edition of *Leland de Scriptoribus Brit.* He tells me Mr. Gibson ‡ is upon his year of grace, having got a good living in Essex. Mr. Maundril (he says) has a Treatise in the press, containing some account of his travels: this gentleman is Fellow of Exeter, and Chaplain to the factory of Aleppo. He adds, that Dr. Hicks's Saxon and Francic Grammar is above half done; and that it will contain 200 sheets in folio, being rather a Thesaurus of Northern Learning than a Grammar, &c. &c.

Falmouth, Nov. 29, 1700.

EDW. LUYD.

LETTER III.—Honoured Sir,—I take this opportunity (which I must confess is a very late one) of begging your pardon for not writing to you, neither out of France, nor since my return; which, as you have heard I suppose long since, was five or six weeks after landing; whereas, when I went thither, I proposed not to return in seven or eight months. I am very sensible, and shall always continue so, of your singular civility, both in Cornwall and in procuring and giving us letters of recommendation thither; where we found a kind reception from all we conversed with, excepting the Intendant of Brest, who, having a little before received a check from court for some negligence, was pleased, by the way of making amends, to exercise his double diligence on me, and several other English then in this neighbourhood. Sir, Mr. Ankerstein, the gentleman that brings you this, is come into England purely to improve his experience as to mines; and having been already at the reputed silver mines of Cardiganshire, he comes now to see your tin works of Cornwall. His father and himself, (as I take it) have some considerable places in the King of Sweden's copper works; and in order the better to qualify himself, he has already seen most of the celebrated mines of Europe. Finding, by experience, that strangers, when they come to the remote parts of any country, are often suspected, at least by the common people, I have presumed to recommend him to your favour as a very honest gentleman, and very knowing in that study he has applied himself to, which is all at present from,

Worthy Sir, your's, &c.

Oxford, Oct. 1, 1702.

EDW. LUYD.

LETTER IV.—Honoured Sir,—It was but three days since that Mr. Thomson shewed me your letter about the Cornish MSS., &c. Those two I formerly gave him an account of, are all the books here in that language. One of them (which is the more valuable) is a small folio, written on parchment, in a court hand, about two hundred years since. This has formerly been copied, and Mr. Anstis has (I suppose) the only copy that ever was taken from it. Having compared Mr. Anstis's copy (which he was pleased to lend me) with the original, I find it has several small errata. The Bishop (Sir Jonathan Trevelney) was pleased to communicate to me Mr. Keigwyn's translation, and transcript of Mr. Anstis's copy, which I have also transcribed for my own use; but comparing this book of Mr. Keigwyn's with the Bodley original, I find the old gentleman did not always keep to his text, but varied sometimes as he could make sense. 'Tis therefore, as you truly conclude, the best course to transcribe from the originals. Mr. Thomson tells me he can get the Taberders to transcribe by turns; and one Griffith, of our college, (who has transcribed mine, and is well acquainted with the hand, and partly understands the language) offers his service to copy both, at sixpence a sheet; so be pleased to write to either of us your orders, and they shall be observed. This book consists of three plays; and the other, which is on paper, written about one hundred years since, by one W. Jordan, contains, I think, but one. If you are for Mr. Keigwyn's translation, it shall be also transcribed; but I must acquaint Mr. Anstis with it: or if you would have the English in a book apart, with the same figures, number of lines in a page that the Cornish hath, &c. it may be done without mentioning, though, for ought I know, you and Mr. Anstis are intimate friends. Four-pence a sheet will be enough for transcribing the English, but the Cornish, you know, will be twice as tedious. Sir, I am sorry the Swedish gentleman neglected to leave my letter behind him, wherem I begged your pardon (as I now heartily do) for not returning my thanks at our coming from France. My Cornish verses have, I doubt, so many Wallicisms, that they are not worth your enquiring after: I sent the printed copy by the Swede to Mr. Moor, and 'twas left with his widow; and it had been sent them before in writing, with a translation of them. Those few things that occurred to me in Cornwall, which are chiefly Inscriptions, and a Vocabulary as copious as I can make it, I design to insert (God willing) in my *Archæologia Britannica*; which I hope to print some time this next summer. I am, &c.

Oxford, Feb. 8, 1702-3.

EDW. LUYD.

P. S. The parchment MS. consists of forty-one leaves, and was given to the Bodleian Library by one James Button, of Worcestershire, Esq. anno 1615. I am heartily glad to find you curious (amongst your other studies) in your own country language and antiquities; and must recommend to you the taking in of the *Armorick Antiquities and Language*, which will much illustrate your own.

LETTER V.—Honoured Sir,—The Cornish Verses (since you must have them) are here sent you; though they are not worth the trouble of reading, much less the sending so far. I aimed at imitating the Book Cornish rather than the Cornish now

* "Being then at Pearva myself, I got an ample recommendation for him, both for Morlaix and Nantes; which was of singular service to him. For, as in Cornwall he was taken up for a thief, so at Brest he was apprehended for a spy by the Intendant there; and, after a short confinement, set at last at liberty by means of these letters; though he did not think fit to tarry there any longer after such usage, which he has just hinted at in the next letter. This proved, however, a great disappointment to him, as well as to all posterity, since it hindered him from making such observations in the language, antiquities, &c. of that principality, which few men besides himself were capable of; and fewer, I doubt, will take such pains about, as this most curious and indefatigable antiquary did upon every thing which he undertook." TONKIN.

† Afterwards Bishop of St. Asaph.

‡ Since Bishop of London, and Editor of Camden's *Britannia*.

now spoken; for, as you'll find when you receive your manuscripts, it has been much corrupted this last age or two. Mr. Thomson tells me, you were pleased to acquaint him in one of your letters, that you have an old man in your neighbourhood that understands the present Cornish; if so, I should be glad of any such riddles, or rhymes, you can pick up from him, as also to know how much he understands of these of mine. Mr. Thomson has already got Jordan's MS. copied for you by the Taberders; which being a late plain hand, they have done, I hope, well enough; but he did not design to set them upon the other, because it is a large task, and an old court hand; so I'll put either Griffith or Parry about that, and the other writings, as you desire. Be pleased in your next to inform us, whether you would have Keigwyn's English translation written on the opposite pages, or these pages left blank for your own Latin or English translation hereafter, and have Keigwyn's translation by itself. The reason I propose this is, because Keigwyn's English makes the Cornish poems appear very ridiculous to strangers; in regard he has been scrupulous in placing his English words according to the Cornish, throughout all his work. Be pleased to favour us with two lines at your first leisure, and it shall be done as you order, and sent you as you shall direct, either in loose sheets, or bound. The subscriptions I took were towards my travels, which are now over. I have had but few subscribers; but all I have, excepting some few of our country (who were brought in by example) are gentlemen of learning and curiosity; all the return I can make them, will be copies of what I shall print, and the mentioning in the title page, that 'twas done at their command and expenses, &c. with a catalogue of the subscribers, and the book dedicated to them in general; they have subscribed according to their quality, some more, some less, from twenty to fifty shillings; but some only have made punctual payments. I have only four from Cornwall, viz. my Lord Bishop, Sir Joseph Tredenham, Mr. Moyle, and Mr. Hicks, of Trewithick. Mr. John Tredenham has also subscribed, but amongst our countrymen. I would by no means put you to unnecessary charges; but if it be your pleasure, let the sum before hand be as small as you please, and it will be gratefully accepted by, &c.

Oxford, March 16, 1702-3.

EDW. LHUYD.

In Obitum Regis Wilhelmi 3tiii Carmen Britannicum, Dialectu Cornubiensi; Ad Normam Poetarum Seculi Sexti.

CORNISH.

Kóth-davaz *Brethon* howl dewedhaz,
Kosgasow pel, devinow nebaz;
Devinaz an warma peb gwiaz:
An byz niith glowaz méz wzaw;
Lemmyn lavar, ha nevra taw.

Lavar lemmyn, genz ewhal lév,
Hannadzian down, ha garm krév;
Golsowez d'ola peb perhen tréve.

Lavâr lemmyn, ha Dew pyza,
Rhap Gwiaz Kernow, triwath gomera:
Hi thir dho gwitha, hai' heredzianz dha.

Gwiaz Kernow rygollaz hy mâer;
Ry gollaz an enizma arluth tâer;
An byz gwir-gredzians rygollaz y gledhvaer.

Gwiaz Kernow rygollaz y gweraz;
Rygollaz Enyz Brethon y Threvedaz:
Ha'Rhedzianz gwir Dadloyar brâz.

Kosgardh an dowr, squattyow goz rwzow,
Goz golow, goz revow, goz oll skaphow;
Seith mledhan ne dhibryw vor-buzow.

Kosgardh an Stén, rowmann goz bolow;
Gwlczow, ravow, palow, pigolow:
Kemero' gostanow, marhow, ha kledhow.

Tiz meikat, praga rew gware?
An dedhma dho hor'lya neb vâz his kare;
Menz godhez reson, thag galar re.

Sevowh a mann, ha klew'mo lavarow:
Ah hwidlow yw genniv ent re bagarow;
Re wir, re revedh, ha pel re barow!

LATIN.

Prisca *Britonum* occidui solis lingua,
Diu obdormivisti, paulisper expergiscere;
Somnum sibi modo excussit quæque regio:
A multis seculis te orbis non audivit;
Jam tandem loquere, etsi in ævum siles.

Loquere modó, altiùs sublatâ voce,
Cum suspitio imo, et clamore forti;
Planctum exaudiat tuum cujusque domus incola.

Loquere modo, et Deum exora,
Cornubiæ Regionis ut miscereatur:
Conservet Agros, puramque fidem.

Cornubiæ Regio præpositum amisit;
Amisit hæc Insula Dominum potentem;
Mundus orthodoxus gladii rectorem.

Cornubia suum perdidit subsidium;
Amisit Britonum Insula Patriarcham:
Et fides vera, assertorem strenuum.

Aquarum juvenes, retia scindite,
Vela, remos, omnesque cymbas:
Per septennium ex mari cibum ne editæ.

Stanni juvenes, fossaria ponite;
Ligones, cuneos, rutra, bipallia:
Clypeos accipite, equos, et gladios.

Plebs insana, quapropter luditiæ?
Nemo honestus hodie globum vibraret;
Luctus heu nimis si causam nosceret.

Exurgite, meaque audite verba:
Nefandiæ heu nimis sunt mihi novellæ;
Veræ nimis, nimis obstupendæ, longæq; nimis asperæ!

Sevowh

Sevowh a mann, ha sqwattyow goz dillaz,
Ha gwllow goz bolow genz dowr an lagaz;
Ha gwarrow goz pennow genz lidziw glâz.

Galarvi ni odbaz bez Dew e honan;
Gorewhal Dhew, yw trey a wonan:
Ev ôr klevez peb kolan wan.

Gwan an gwenzvi, ha kelmyz yw'n havaz:
Yn skovarn ny'hlew; ny wêl yn lagaz;
Ah dallow rag own dhan dôl me kodhrz!

An Mâhtern William an byzma eskaraz:
Re vâz dhan dôr Dew nêv ai kemeraz:
Kemererz nei keffryz dhoy triwath, hâi 'raz.

An Mâhtern William yw marow soweth!
Devêrez ôn lemna genz ewhal claeth;
Gwae nei an byzma, ni dal tra veth!

An Mâhtern William val cal yw gwryz;
An urma mi wêl porth nêv ageryz:
Pella ni olav mwy vel ryg colyz.

Wz dên nag yw hîr, nag yw dâ;
Mahtern ha pohodziak dhan vernaz yn trâ;
Dhan vewnaz vâz, vedh marnaz gwella.

Oilsow lawr; galarwisq; row man:
Dew rygemeraz yn whedhan;
Gorthrodhez aral, Maternez Ann.

Hy gwredhan yw down; hy hôrf krêv;
Hy skyriow byz tyvyz a mann dhan nêv:
Byz own rhag henna war peb pel trev.

Dhort henna war Frank, ha war Spân byz owan:
Biz Elizabeth ail: *pyr yw i bolan*
Dhan Zowzan kovaithak, ha leal Brethon.

Penzivik Kernuak, an skrefna ry gwelaz,
Ownow amodha pûb gêr nag yw vâz:
Rhag pel tir Powys dhort Por-Enaz.

Exurgite, ocyús, et vestes lacerate,
Et genas oculosque lavate aquâ;
Et cano capita tegete cinere.

Dolorem meum non novit nisi ipse Deus:
Celsissimus Deus, qui tres est et unus.
In morbum infirmi cujusque novit animi.

Languens mihi est spiritus, et lingua ligata:
Neque auris mihi audit; neque videt oculus;
Heu! ne in terram cadam, tenete?

Hunc mundum reliquit Monarcha Wilhelmus:
Qui in terris agat nimis justum cœlestis accepit Deus:
Nos simul recipiet sub gratia sua, et misericordia.

Monarcha Wilhelmus heu; mortem obiit;
Hinc ab excelsis angelis subaltus:
Væ nobis! hic mundus nequicquam prodest.

Monarcha Wilhelmus angelis factus est æqualis;
Portam cœli jam nunc apertam video:
Jam ampliùs lachrymari desinam.

Hominiæ ætas neque longa est, neque tranquilla:
Morti rex et pauper res est una;
Tantum vitæ bonæ mors optima.

Jam satis lachrymarum; atratas vestes exuite:
Unam Deus abstulit nobis arborem:
Alteram substituit, Annam Reginam.

Alta buic est radix: materies firma;
Cœlum usque rami pergant:
Hanc urbes quæque longinquæ metuunt.

Ab hac timeat Hispania, et Gallia:
Sit altera Elizabetha: *mentem gerit integram*
Erga Anglos divites, et fidos Britannos.

Cornubiæ nobiles, qui hoc videbitis schediasma,
Omnia in ipso secus dicta colligite:
Longè enim abest Pousiæ Regio a Portu Insulæ.

Extract of a Letter from Lhuyd to Tonkin.

"I recommend to you, by all means, the improving your acquaintance with Mr. Anstis, who is, I believe, the best acquainted of any man living with the offices of libraries about London; and a very hearty good friend as may be. I have formerly heard my lord of Exeter say, he hoped he would undertake some kind of history of Cornwall; but I presume he is full of business. I have lately had a loss of poor Will. Jones, whom you are pleased to remember. He died in Shropshire, at a small living the Bishop of Hereford had given him. I am, &c.

"EDW. LHUYD."

LETTER VI.—Honoured Sir,—Your Cornish MS. is at last transcribed; and your copy is the only true one that, I presume, was ever taken; for Mr. Anstis's transcriber, being wholly a stranger to the language and the hand, has committed innumerable mistakes, and then never collated it with the original, which Mr. Griffith has done; but his hand is not so good as could be wished, though legible enough. Mr. Keigwyn, finding it erroneous, transcribed it himself, so as to make his sense of it; but neither of them agree with the original: so I believe Mr. Keigwyn must sometimes have mistaken his author. The English is not yet all written, but will be finished about a fortnight hence. The writing of the English and Cornish, at the rate I mentioned, (which I think enough, and not too much) comes to thirty shillings; for the note I had taken of the size of the book, proved a mistake, it being much larger. You need not at all despair of learning the sense of the Cornish names of places; but for the better avoiding mistakes therein, I recommend to you the making a catalogue of all the Christian names you find in the oldest Cornish pedigrees, if you have any very ancient; if not, you may be supplied out of our Welsh books. But as for that part, if you please, at your leisure, to send me a catalogue of such names as you are desirous should be interpreted, (out of deeds, or other ancient records) I can promise you a translation of many of them, without the least

straining; for most of our British names of places, are as intelligible to us, as any other part of our language. And for such as appear obscure, I shall take care to distinguish the doubt, or leave them alone. Almost every word that follows—*Tre*—is a man's name, once proprietor of the place; which not being adverted to by Mr. Carew and others, has put them on several mistakes.* The word—*Pol*—signifies not a *head*, in Cornish, or any other dialect of the British; but, a *pit*, or *bole*, and, sometimes, a *pool*.† I have just now given your service to Mr. Tanner, who is married to the Bishop of Norwich's daughter, and is Chancellor of that diocese. As you have leisure and opportunity, I would desire you to collect and procure all the variety you can hear of, of the tin ores: for though I thought I was tolerably well furnished, yet I find by the Swede, who was last winter in your county, that I have but a poor collection. I am in no haste at all for them; but willing to make use of all occasions of improving my collection of English fossils, since the Museum is so proper a place to reposit them in. We met with no fossil shells, or other marine bodies in Cornwall; but if you should hear of any, they would be no less acceptable to,

Oxford, May 4, 1703.

Your humble servant,

EDW. LHUYD.

LETTER VII.—Honoured Sir,—I received the former of your's, of June the 10th, and thought then to have had the MSS. ready to be sent you by this time. The copies of the two Cornish books have been ready since the time mentioned in my last, but it falls out, that my own copy of *Jordan* is lost; so that we cannot add the English here; but that you may as well get done in the country, where there are several copies of it. As for the old MS. (or Ordinal) I find that Keigwyn, when he transcribed it, altered it as he pleased, where he did not like it, or understand it, and then translated it; on which account his translation does but sometimes agree with the old copy. I have therefore ordered it to be written by itself; and so the alternate pages are left vacant, where, perhaps, you may in time insert a Latin translation of your own. I shall send the two Cornish MSS. the first opportunity, which I hope will be soon; perhaps by Mr. Paget, of Truro, if he be not already set out. The English of the Ordinalia is not yet finished; the person first employed having left us on a sudden; when it is all writ, which will be about a month hence, I'll take care to send it the first occasion; and as for all charges, 'twill be just what I mentioned in my last. Sir, I make bold to trouble you with a paper of proposals, towards the printing the first volume of my *Archæologia Britannica*, which I desire you to communicate to such friends as you shall guess likeliest to further this design; and in case any shall subscribe, to return their names, some time before the 10th of September, to, &c.

Oxford, July 26, 1703.

EDW. LHUYD.

Mr. Thomson gives you his most humble service. One Mr. Moor comes down shortly to your county, to collect plants, insects, &c. He was recommended to me by our friend Mr. Tanner, and I have made bold to give him a letter to yourself, and another to Mr. Moyle.

LETTER VIII.—The manuscript had been sent by Mr. Paget, but upon enquiry, one of Pembroke College told me he was gone out of town, which, as I guess by your's, was a mistake. I have, since my last, met with Keigwyn's translation of *Jordan*'s play, which I then told you I had lost; and Mr. Thomson has got it transcribed for you, and will send it you the first conveniency. The translation of the old play, is writ out; but I must desire to keep these old plays, and their translation, a little longer, because it is a much truer copy than mine, and I am now upon the Cornish Vocabulary promised in the proposals. I thank you for your own subscription, and the other two gentlemen you mention; I was sensible the subjects were too singular to have many subscribers; however, I hope to have a good number yet out of your country, seeing the Bishop of Carlisle has returned twenty out of Cumberland. Our latest news here is the death of Dr. Wallis, who is succeeded in the place of keeper of the Archives, by Dr. Gardiner, the warden of All Souls; and 'tis discoursed, the place of Savilian professor will be offered to Mr. Hally. Dr. Hicks's *Thesaurus Linguarum Septentrionalium*, will be published about the Christmas holy-days. I am in no haste for the ores; so I desire you would keep them, till you have what variety you suppose the country may afford; and then send them by water to London, directed to be left with Mr. Griffith Davies, next door to the Golden Ball, in Monmouth Street, St. Giles in the Fields, and he'll take care to send them to, &c.

Oxford, December 8, 1703.

EDW. LHUYD.

* "Mr. Lhuyd is mistaken in this. (as I writ him in answer to this letter, and he seemed afterwards to acknowledge.) Hardly one of the names following—*Tre*—is taken from that of the former proprietor; but plainly from the situation and circumstantial qualities of the place. As for example, *Trenance*, a town on a level, or flat piece of ground; *Tre-rose*, a town in a valley between, or near, hills; *Tre-voorg ye*, a town on a river, or rivulet of water; *Tre-norwith*, the new town; *Tre-hane*, the old town; *Tre-wardtha*, the higher town; *Tre-wolla*, the lower, or under town, &c. Nay, even *Tre-rise*, which bids fairest of any to warrant his assertion, and to bear the meaning of *Rise's Town*, (a name very common in Wales) doth, however, signify (as Mr. Carew has truly interpreted it) a town on a fleeting ground, being anciently written *Tre-rees*, as I can prove from some very old deeds in my custody—which word *Rees* is still used by the old Cornish for a *fleeting*, or *rushing* away; and in common discourse, we say, *the corn reeses*, when it is so ripe as to fall out of the ear, without threshing.

† "Mr. Gwavas is of the same opinion with Mr. Lhuyd, that *Pol* does constantly signify a *pit*, *pool*, *mire*, &c. But that it does sometimes too signify *the top* or *summit* of any thing, is fully proved—as for example, *Pol-hendra*, the top of *Hendra*; *Pol-gover*, the top or head of the rivulet; *Pol-wellan*, the top of the mill, &c. Nay, Mr. Lhuyd himself, in his *Archæologia*, p. 104, vol. 3, renders *Occipitum*, the hinder part of the head; by *Pol-kil*, which will, or can bear no other interpretation than *the top of the neck*. In the old parchment Cornish MS. this word *Pol* is twice put to signify *the head*; and since our English word *Poll*, is by many derived from the Greek, Πῶλον, *the head*, and there is a manifest agreement between the Greek and the British in many words, I see no reason why it may not be derived from our British—*Pol*—as well. Not but that it doth often signify a *pit*, *bole*, *pool*, or *mire*; but then I would have it written (as it is generally pronounced) *Pul*; as, *Pulstean*, a tin pit; *Pul Dyse*, St. Dy's pits; *Pul Gooth*, the old pits, &c. *Pul-rose*, the pool under the wheel of a mill; *Tresimpal*, the town in the mire; *Pulwbele*, the miry work, &c. But the situation of places ought to be considered, and that to determine the true signification, without which it is impossible to be ever right." TONKIN.

LETTER IX.—“Honoured Sir, The reason I did not sooner return my most humble thanks for your generous contribution, was because Mr. Thomson and I could not agree on a time, for the consumption of the remainder of the five pounds (which was seven shillings) according to your orders. We have now lately drank your health, together with Mr. Thwaites, and one or two more of the fellows of Queen's. The transcript of Dooms-day Book, as also of the Taxatio Beneficiorum Angliæ, 20 Edw. I. has been done ever since your first orders, being but a small business. The Old Cornish Glossary is also copied a month since; and I have now done with the old plays I desired the use of in my last: so that I only wait for your orders how I shall send them, whether by the Devonshire carrier? and if so, where they shall be left for you? the Cornish MS. in the Publick Library, Arch. B. 31. is only Wm. Jordan's play, which is one of the books transcribed for you; but there is not a word therein of the glass-windows of St. Neot's: so that Mr. Gibson (or whoever sent him that note) must mean, that the customs of the Jews are well described in that MS. which if omitted had been no great loss to the reader. * I am, &c.

Oxford, March 3, 1703-4.

“EDW. LHUYD.”

Between this, and the next letter, is a vacancy of no less than four years: having, on the death of the Queen, been hurried away to London, and some other troubles following it, (some amongst many other letters) were destroyed in my absence; and the three following ones preserved from the fate of the rest, I cannot well tell how.—TONKIN.

LETTER X.—“Honoured Sir, I ordered the books (Archæologia Britannica) to be sent from London, according to your directions, to Mr. Bishop, of Exeter, and I hope you have long since received them. The reason I did not write sooner was, because I have thus long waited for an answer about the family of Carn, from a Glamorganshire herald; who has at last sent me the following account out of his manuscript of the Glamorgan families, &c. Sir Edward Carn, ambassador to Rome for Queen Mary, was a younger son of Howel Carn's son of John Carn, 'ab Howel Carn, 'ab John Carn, 'ab Thomas, 'ab Sir John Carn, 'ab William, 'ab Thomas, 'ab Charles, 'ab Sir Devereux, (alias Kywras) 'ab Thomas, second son of Ithel Brenin Gwent. The word Brenin is used at present for King; but 'twas formerly, a tributary Prince, and many of them had but small territories: for in our annals we often find mention of Brenin Pegeizt, i. e. Flintshire; Brenin Dived, by which is meant Pembrokeshire; Brenin Karedigion, or King of Cardiganshire, &c. As for the country of Gwent, 'twas only that part of the old Morgannwg, called now Monmouthshire. For though Morgannwg be at present used only for Glamorganshire, yet it signified anciently the countries we call now Monmouth and Glamorgan; as appears by the red book of Hengest. Mr. Philip Williams, of Diffyn, near Neath, acquaints me, that one of Ithel, Prince of Gwent's seats, was called Pen-Karn, whence the name of Karn: and if Le was ever prefixed to it, 'twas done in imitation of the Normans, among whom they lived. The word Karn, Kairn, or Karned, signifies a heap of stones, and there are hundreds of places so named in Wales, Scotland and Ireland: there are not a few in Cornwall likewise. A continuance of your obliging correspondence, would always be esteemed as one of the greatest happiness of the remainder of his days, by, &c.

Oxford, March 7, 1707-8.

“EDW. LHUYD.”

LETTER XI.—“Honoured Sir, This hopes to find you in perfect health and prosperity, though not so much at leisure for correspondence as formerly. The four books were sent immediately to be left with Mr. Philip Bishop, bookseller, at Exeter; (I received soon after three of them, and no more.) But having not received any letter from you since, I begin to question whether he took care to forward them, as you then acquainted me you had writ to him. Meeting lately with a Cardiganshire pedigree book, I took notice that the Carns, of Glamorganshire, were descended likewise, according to that copy, from Ynir, Prince of Gwent, or as now called, Monmouthshire. I know not whether I told you in my last, that Ynir, Enir, and Henir, is the same name with the Roman Honorius; and was so written sometimes in our old Latin MSS. I hope your friend, if living, has by this time finished his Cornish Latimar; which was what I hinted at in the English preface. It is a thing I would much rejoice to see, either in manuscript, or print. You were pleased several years since to acquaint me, that you had got together a considerable collection of ores, stones, &c. which I should be very glad, at your leisure, to hear some further news of. This place affords but little worth sending. Exeter College flourishes so well, that they are about another building, having received as I am told a thousand pounds from the Lord Primate. Mr. Thwaites, of Queen's, you have heard, I suppose, is our Greek Professor; and has had lately a grant of that 100l. per annum, which of late years, was usually conferred on the Proctors. * I am, &c.

Oxford, September 1, 1708.

“EDW. LHUYD.”

LETTER XII.—“Honoured Sir, You may be always assured, that whenever your letters come to my hands, I am as glad to see them as any I ever receive. That of October the 28th had the misfortune to come a little too late to London, to find Mr. Pugh there; whence (after a considerable delay, I suppose) it was sent into North Wales, and from thence it came to my hands just now. I was here when the books were sent from London, and gave orders for four books; but whether my man, who is also now here, blundered, I cannot say. I am very glad the Cornish Latimar goes on, however; and should be very glad of a copy of one letter, or else of two sheets, for specimen. He ought to exemplify all the uncommon words, or at least all that are not common, in those few Cornish writings remaining; and also now and then to confirm and illustrate their signification, by the

* “In a letter to Mr. Lhuyd, to which this is an answer, I had mentioned these words of Dr. Gibson, in the additions to Camden in Cornwall, speaking of St. Neot's church—“In the windows are several pictures relating to some particular traditions of the Jews: which are exactly delivered in a Cornish book, now in the Public Library at Oxford. Arch. B. 31.”—From whence I concluded that this must be some other book, describing the paintings in St. Neot's church windows; not dreaming that he meant this play of Jordan, and that the traditions of the Jews were exactly delivered in that; which, whoever can meet with in that play, must be a greater conjurer than I pretend to be. Not that I blame the Bishop of London, but the person that sent him this information. Two or three of such traditions perhaps may be met with there, as the killing of Cain by Lanech, &c. which are scarce worth the taking notice of.”

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the help of our dialect. If the specimen be inclosed for me to the Honourable Sir Jeffery Jefferys, M. P. at his house in St. Mary Axe, London, it will save postage; and in regard he lives generally in London, if you please to direct your's so hereafter, they will be likelier to come in due time. When you favour me with your next letter, I should be glad to know whether old Keigwyn be yet living; and if so, whether either he himself, or your neighbour, can make a shift to understand the preface to the Cornish Grammar. There are some words in it, I own, that I have not read in the Cornish, and were therefore borrowed out of the Welsh, but they are very few, and if they please to send me a catalogue of all that are not understood, I will readily explain them. I am encouraged to stand for the place of Divinity Beadle, which is represented to be somewhat better than 100l. per annum.—If yourself or friends could favour me with a speedy recommendation to Mr. Verman, it might perhaps prove very serviceable to, Yours's, &c.

Oxford, December 22, 1758.

"EDW. LHUYD."

"P. S. If any one write to Mr. Verman, I would gladly deliver it myself."

I procured a letter (says Tonkin) from a friend to Mr. Verman, of Exeter College, as desired; but what success it had, or whether Mr. Lhuys did get the place, I cannot tell.—I likewise sent him a specimen of Mr. Hals's *Latinarum Kernow* of the letter A, and part of B; to which I received an answer not at all approving of the method taken therein; which, whether I sent to Mr. Hals, or what else is become of it, I can by no means be certain of; or meet with that or any other letter from this most ingenious and learned antiquary; who died suddenly, in the best of his time, at Oxford, June the 30th, 1709; to the great regret of all that had the happiness to be acquainted with his person or writings.—TONKIN'S MSS.

I shall here add a translation of the greater part of Lhuys's Preface (in the Cornish language) to his Cornish Grammar.

To the Courteous and Noble Inhabitants of the County of Cornwall, Honour, Health, and Happiness Everlasting.

I know very well (learned gentlemen) that it is much a debt upon me, to make to you, in the first place, some apology or excuse, for taking upon me to write and publish a Cornish Grammar, and Vocabulary, when I was neither born in the county of Cornwall, nor yet sojourned in that country more than four months.—The truth is this, I was bound, according to the commands of some Lords and Gentlemen of Wales, and some others all over this kingdom, to write, so as I could, on the British tongue (or oldest language of this Island) something more than had been written before, by the much-knowing and much-learned Master Doctor Davis, and some others, on the Welsh-British. And therefore this charge is fallen upon me (would I—or would I not) to give the best information that I can to those that are studious in this Ancient Tongue, about the other British dialects, viz. the Cornish, the Armorick (or as it is called with us in Wales, the *Sezaucik*) and the Caledonian, or Scotch-British, which is spoken in the Highlands of Albany, and the kingdom of Ireland; where are still preserved (as every one studious in these ancient tongues may see in this book) many hundreds of words at the least, which in their true nature or language, were taken from the British Tongue. Now whereas there is not one single Grammar, or yet a Vocabulary for this tongue (except some small Armorick and French books) published, I found myself bound to write you a sort of Grammar, for your tongue. I know very well, that the inhabitants could have performed this work much better, than is done by me. But yet I considered that it was better to give some sort of help, than no help at all; and likewise that this poor work of mine, might induce another to begin a good one. And I have too some hopes that the noble readers, and good judges, will forgive the faults to a stranger of a far country, which if there were a Vocabulary, written before, would not be printed in this paper; and where we speak but never so little about the tongues aforesaid, in this book, or before these Grammars and Vocabularies of mine should come to be printed, as they are used abroad; so I did (with the necessary turnings) come to print and publish the Armorick, or French-British Grammar, and Vocabulary. But yet (on the other side) as I would not for any thing, take upon me to perform any one thing soever that is above my power, so I take leave here to tell the reader, that, what can be given, I have recovered by some diligence about the Cornish language, by the help of the Welsh tongue; and whatsoever thing I cannot draw from thence, I leap over. The way that I took to get some knowledge of the Cornish language, was, partly by writing some down from the mouths of the people in the West of Cornwall, in particular in the parish of St. Just; and partly, by the like help of some Gentlemen, who wrote out for me many Cornish words: in particular, Mr. John Keigwyn, of the lower house in Mousehole, Mr. Eustick in the aforesaid parish of St. Just, Mr. Jas. Jenkyns, of Alverton, by Penzance, and Mr. Nicholas Bosen, of Newlyn, in the parish of Paul. But I got the best part of my learning from three manuscript Cornish books, put into my hands by the most Reverend and most worshipful Father in God, Sir Jonathan Trelawney, Bishop of Exeter; and that most knowing and most learned gentleman, John Anstis, Esq. one of the senators of the county of Cornwall, in London; and the aforesaid Mr. Keigwyn, who, by the request of the before-named Bishop, translated the said books into English; and is without any comparison, the most skilful judge of our age in the Cornish language. Besides the three MSS. after, Mr. Anstis found a British Vocabulary, hand-written many ages since, in the Cotton Library in London, and, as he did always, so according to his good will on the like occasions before and after, he wrote to me about it. When I had looked over the book, I perceived very well that it was not a Welsh Vocabulary, according to the Latin name (written at the latter end) *Vocabularium Wallicum*; but a Cornish Vocabulary, as the thing (according to my thought) must appear to every British reader, that shall consider upon the translations of these Latin words, viz. *Angelus, Ail*; *Stella, Steren*; *Membrum, Ezel*; *Supercilium, Abranz*; *Collum, Conna*; *Palatum, Stefenic*; *Mentum, Elget*; *Tibia, Elesker*; *Vitricus, Altro*; *Regina, Ruirvanes*; *Vulgus, Pobel brago*; *Puer, Flob*; *Senex, Coth*; *Mercator, Guicour*; *Prora, Flurrog*; *Umbra, Scod*; *Milvus, Scoul*; *Bufo, Crainoc*; *Rana, Guilchin*; *Passer, Golevan*; *Pullus, Ydbnunc*; *Scomber, Bretbyl*; *Lucius, Densbodur*; *Vulpes, Louuerm*; *Ursus, Ores*; *Scrofa, Guis*; *Echinus, Sorb*; and many other words, which are not known among us Welshmen. I know full well that I could produce one, and that with more true likeness, than can the small Vocabulary of the British Armorick, or British of the country of *Lezou* in France, be; for that dialect is near thereunto; and in truth there are many words of them to this day still spoken by the people of *Lezou*, although they are not used now in the county of Cornwall. But this wrong-thinking is put away, without much trouble, when we discover that the author of this Vocabulary,

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when he was in want of British words, did write down old English words for the same, by giving them sometimes a Cornish termination; and did not bring any of the words from the French, as he would without doubt, if he had been an Armorick Briton. Now these, and the like, are the words thereof, taken out of the Old English; Comes, *Yurl*; Lector, *Redior*; Hamus, *Hye*; Field, *Harfel*; Saltator, *Lappier*; Sartor, *Senyad*; Contentiosus, *Strivor*; Spinther, *Broach*; Fibula, *Streing*; Raptor, *Robbior*; Noctua, *Hule*; Halce, *Herring*; Prahun, *Bidin*; Lagena, *Kanna*; Trutta, *Trud*. Now as it could not be any Armorick Briton, that wrote this Vocabulary, so neither could it be written by any Welshman. For had he been a Welshman, he would, without farther consideration, have written, *Darlhennydh*, *Breyr*, *Hox*, *Telyn* (or *Krâsh*) *Neidiur*, *Guniadydh*, *Kynbennys*, *Guaeg*, *Aruestr*, *Yspeiliur*, *Pylbyan*, *Pennog*, *Guerlodb*, *Ytân* (or *Kynnog Piser*, or *Kostrelb*) and *Brethylb*. In like manner, if it had been done by an Armorick Briton, he would never have named the things called in Latin, *Quercus*, *Rhamnus*, *Melis*, *Lepus*, *Hoedus*; Glastanen, Euthinen, Brox, Scouarnog, Min: but instead thereof, *Guazen daro*, *Lân*, *Lus*, *Gar*, and *Gavar bian*. I have marked the words taken out of this old Vocabulary thus [†] and this is also put in the like manner, before some other old words drawn from a large old Latin book, written no doubt by some Briton; but of what country or kingdom I know not. But Doctor Davies (according to my thought) has named this Cornish Vocabulary in the Cotton Library, *Liber Landavensis*: for there are many words in this Welsh Vocabulary, marked, *Lib. Land.* which I never saw in another book. But yet, as he had seen the book which is now in the Cotton Library, I wonder that he would not draw all the words from that to his own book. Nevertheless the truth is, I know very well that the words therein marked *Lib. Land.* are not written in the book called *Liber Landavensis*, for I have looked over that before-written book, in the Library of that most learned and most knowing gentleman, the lord of Llaner, in the country of Guenez, *à e.* North Wales, and likewise a fair transcript in the library of Jesus College, in Oxford. There is some hope in me, that the reader will forgive me, that I do not always write after the language of our time, nor yet keep to the writing retained in this Cornish Vocabulary. By perusing the aforesaid-written books, I have discovered that there have happened four noted changes (or variations) and remember very much, in the Cornish tongue, within this age, or these last hundred years: and the same being before very little printed in the Latin and Celtick Vocabulary before set forth, I was very desirous to give them in the Cornish-English Vocabulary by hand here to you. The first change is, to put the letter *b*, before the letter *m*, and to speak and write *Tybm*, *Tabm*, *Kabm*, *Gybm*, *Krobman*, and *Kylobman*, &c. in the place of *Tym*, *Tam*, *Kam*, *Gymman*, *Kromman*, and *Kyloomman*. The second is, to put the letter *d*, before the letter *n*; and to speak thus, in the place of *Pen*, *Pan*, *Pren*; *Gyn*, *Guan*, *Bron*, *Brynan*; *Padn*, *Padn*, *Predn*, *Guydn*, *Guadn*, *Brodn*, *Brydnan*. Neither did I see fit to give a place to these changes in this Vocabulary; for neither will they hereafter retain these changes; and likewise their language is thence more hard and rugged, than it was before: and for that many times you must turn the *m* and *n* to *b* and *d*, by saying *tubbi*, *obba*, *bodda*, *bedda*, where you said before *tubmi*, *obma*, *bodna*, and *bedna*. And this second novelty hath cast off these words so far from the former words *tummi*, *omma*, *bonna*, and *benna*,—that not any can at all, neither Armorick Briton, nor yet Welshman, find out their foundation, by seeing from what place they are come. The third change is, to put the letter *d* before *s*, (the which *s* is almost always pronounced as *z*) and to speak the *s* as *sb*, for I have found out in one of the aforesaid-written books, which is a book setting forth miracles out of the holy scripture, written, more or less, one hundred and fifty years since, where are these words just as you now speak them, *Kridzbi*, *Pidzbi*, *Bobodzok*, *Pedzaar*, *Bledzban*, *Lagadzbo*, &c. instead of these, *Cresy*, *Peszy*, *Bobosoc*, *Peswar*, *Lagaz*. * I know very well that you do not write these words as I write them, with *dzb*, but only with the single letter *g*, or with an *i*, consonant; but this falls in with the manner of the English writing: and since the speaking is from thence, the writing must be put and likewise changed from *z*, [or *s*] as was the *s* before from *d* or *t*. The fourth change is turned very much like the third; and that is, to put *sb* after *t*, or (according to the Armorick writing) of late, the letter *t*, for *cb*: and so, to change the words *Ty* (or *Tey*) to *Tibe*; *Ti* to *Tbi* (or *Cbee*) *Pysgetta* to *Pysgettba*, and many more the like. From whence the other speakings, in which you go off very far from us Welshmen, viz. in speaking *a* for *e*; *e* for *o* and *y*; *i* for *e*; *o* for *a*; and *v* consonant for *f*; and likewise *b* for *x*; *th*, *s* or *b*, for *t* and *d*; and *l*, for *lb*; nor will I for any thing take upon me these novelties: in part, for that the speaking from thence is easy enough; and in part, for that few of them are so old (if any of them are very old) as our language, and the language of the people of Lezou. And another is, in naming of late the letter *t*, for *s*; which is not so hugely old, yet may be old enough for the good taking, and keeping it hereafter. But now the reader will ask me without doubt, why I have in this writing, preserved the aforesaid alterations myself, since I knew the deficiencies of them? my answer is, that it was my great desire that they might be taken aright; and that every one might know to speak Cornish (or understand further) according to this letter. But my hope is, that you will not in such a manner suffer any other defects in your future Cornish printings, as you have hitherto done in the fore-written alterations.—Neither can any one make many novelties in any tongue soever at one time. It is an early work, and therefore too short a licence to take any one thing, before that it be born and bred in the country, to offer it. When any one is willing to know the more late Cornish alterations, that he may the better find them out, let him compare the Cornish words with the like Welsh words of the country of Guenez (or which is much nearer) and the Armorick words; and when you see the agreement, or concord, about the consonant letters of these two tongues, then you may see whether the Cornish hath kept to these consonants, or not: if not, you may without any doubt, know, that the Cornish words are changed. For example; when you see that we turn the English words, *to laugh*, *to play*, *to robistle*; *bitter*, *six*, *sister*, in the language of Guenez, *xuertbin*, *xuare*, *xuibiany*, *xuerv*, *xueç*, *xuaer*; and in the Cornish, *xoasin*, *xoari*, *xuibanat*; *xuerv*, *xueç*, *xoar*; but in the Cornish, *buertbin*, *guare*, *huibanat*; *buerv*, *buç*, *bôr*; we know then very easily, that the Cornish is changed. For the like passages are never thus turned by the people of the Welsh Guenez; † and the people of Lezou have learned to turn from them. What number of Britons are now here in Cornwall no man knows; for that there are no books (according to my knowledge) neither in Cornish, nor yet in English, old and of authority sufficient for the discovery of this thing. I know very

* Bib. Bodb. B. 40. Art.

† There is another Guenez in Lezou.

In 1746, Captain Barrington, brother to Daines Barrington, took with him from the Mount's-bay, in a cruise towards the French coast, a seaman who spoke the Cornish language, and who was understood by some French seamen on the coast of Bretagne, and able to hold a conversation with them. Yet scarcely had twelve years elapsed from this time, before the Cornish themselves (and even the westernmost Cornish) could not understand each other, when attempting to converse in their native tongue; if we may credit their historian. For in 1758, Dr. Borlase informed the public, that "the Cornish language had altogether ceased, so as not to be spoken any where in conversation."* It was in 1768, that Daines Barrington turned his attention to the present subject. In a letter to John Lloyd, Esq. F. S. A. (dated March 31st, 1773) Mr. Barrington relates several particulars extremely interesting to a Cornishman. "I myself (says he) made a very complete tour of Cornwall in 1768; and recollecting what I had heard from my brother, I mentioned to several persons of that county, that I did not think it impossible I might meet with some remains of the language, who, however, considered it as entirely lost. I set out from Penzance, however, with the landlord of the principal inn for my guide, towards Sennan, or most western point; and when I approached the village, I said, that there must probably be some remains of the language in those parts, if anywhere, as the village was in the road to no place whatsoever; and the only alehouse announced itself to be *the last in England*. My guide, however, told me, that I should be disappointed; but that if I would ride ten miles about in my return to Penzance, he would

very well there are some old writers, or antiquaries, who think there are not many (if there be any) of the Cornish gentlemen of our age descended from the Britons. For my own part I cannot believe that is a thing of much value from what people a gentleman is descended; for I consider,

That learning, which good lives do grace,
Is better than the noblest race.

And therefore I would never contend, whether a gentleman may better be said to be a Saxon, a Dane, or a Norman, than to be a Briton. But if one generation be more honourable than another, wherefore should it be less esteemed, at least by the people inhabiting this island, to be many ages since descended from such a Roman, under Julius Cæsar? and (though I have not yet seen any old writings, concerning those two counties) yet I make no great doubt, but that there are thousands in Cornwall, and many in Devon, descended from the first inhabitants of the west parts of this kingdom. Neither do I put much weight (though this be a very true rule in Wales) on the British names of the Cornish gentlemen, taken from their seats; for I know very well that part of them are new named, according to the names of their places: and therefore, where old writings are wanting, it is not very clear from whence the people are descended. But on the other side, I know that it is not very secure to believe that they ought to be ascribed Saxons; for it is the greatest honour among the Saxons to be descended from the Normans; and therefore to ascribe and write, many times may be false, that such are old Saxons, Danes, and Britons. I know well enough that there are many people (very learned and every knowing in other things) who accuse and condemn any solicitude about keeping up these old languages. For my part, I am not very solicitous about keeping up the Cornish language, since it is not very necessary to the people who know very well how to speak English, or the tongue which is most used, and therefore the most necessary now in our kingdom: many Welsh gentlemen understand both: we see some among us in great want of the English, &c. we will not learn, we British, the Cornish ourselves. But yet this thing must be pleasing to you, for I will not take upon me to judge of it. But to preserve something of an old tongue in some printed book, is without doubt a thing very pleasing to scholars and gentlemen; and very necessary to our Antiquaries. And therefore ought it not to be considered by our aforesaid people, before they condemn any science, and see that this solicitude is an obligation, and engagement to the critics, and antiquaries? and particularly, why should not such a book at this (though it be but half done) be very pleasing, as well as the best English antiquaries; Leland, Camden, and Sir H. Spelman? therefore, since the preserving the old Cornish tongue in some printed book, is a thing very necessary to the antiquaries, and pleasing to the learned lords and gentlemen; there is some hope to me; not only in this, that some of you gentlemen yourselves, will take to learn and write it; but likewise, that you will, with a good will, accept this little work, half done, from

Your humblest, and most ready, work-servant,

E. LLOYD.

* Nat. Hist. p. 316.

would carry me to a village called Mousehole, on the western side of Mount's Bay, where there was an old woman called Dolly Pentraeth, * who could speak Cornish very fluently. Whilst we were travelling together towards Mousehole, I enquired how he knew that this woman spoke Cornish; when he informed me, that he frequently went from Penzance to Mousehole to buy fish, which were sold by her: and that when he did not offer a price which was satisfactory, she grumbled to some other old woman in an unknown tongue, which he concluded, therefore, to be the Cornish. When we reached Mousehole, I desired to be introduced as a person who had laid a wager that there was no one who could converse in Cornish; upon which Dolly Pentraeth spoke in an angry tone of voice for two or three minutes, and in a language which sounded very like Welsh. The hut in which she lived was in a very narrow lane, opposite to two rather better cottages, at the doors of which two other women stood, who were advanced in years, and who, I observed, were laughing at what Dolly Pentraeth said to me. Upon this I asked them whether she had not been abusing me; to which they answered, 'Very heartily, and because I had supposed she could not speak Cornish.' I then said, that they must be able to talk the language; to which they answered, that they could not speak it readily, but that they understood it, being only ten or twelve years younger than Dolly Pentraeth. I continued nine or ten days in Cornwall after this; but found that my friends, whom I had left to the eastward, continued as incredulous almost as they were before, about these last remains of the Cornish language, because (amongst other reasons) Dr. Borlase had supposed, in his Natural History of the County, that it had entirely ceased to be spoken. † It was also urged, that as he lived within four or five miles of the old woman at Mousehole, he consequently must have heard of so singular a thing as her continuing to use the vernacular tongue. I had scarcely said or thought any thing more about this matter, till last summer having mentioned it to some Cornish people, I found that they could not credit that any person had existed within these five years who could speak their native language; and therefore, though I imagined there was but a small chance of Dolly Pentraeth's continuing to live, yet I wrote to the President, then in Devonshire, to desire that he would make some enquiry with regard to her; and he was so obliging as to procure me information from a gentleman whose house was within three miles of Mousehole, a considerable part of whose letter I shall subjoin.

'Dolly Pentraeth is short of stature, and bends very much with old age, being in her eighty-seventh year, so lusty, however, as to walk hither, (viz. to Castle-Horneck) above three miles, in bad weather, in the morning, and back again. She is somewhat deaf, but her intellects seem-

ingly

* This name in Welsh signifies, *at the end of the sand.*

† Dr. Borlase's words are the following: "That we may attend it to the grave; this language is now altogether ceased, so as not to be spoken any where in conversation." Nat. Hist. of Cornwall, p. 36. If Dr. Borlase had ever heard of this old woman, who lived within four miles of him, he would certainly have here made mention of her, as well as completed from her his Cornish Vocabulary. Nor was it probably the fact in 1758, (when Dr. Borlase published his Natural History) that the language had *altogether ceased, so as not to be spoken any where in conversation*, because it is not impossible that the seaman who was on board Captain Barrington's ship in 1746 might be then still alive, as well as several others. It must also be recollected, that ten years after Dr. Borlase's publication, two old women, neighbours to Dolly Pentraeth, understood what she said; as also that she frequently grumbled to them in Cornish, when a proper price was not offered for her fish.

ingly not impaired; has a memory so good, that she remembers perfectly well, that about four or five years ago, at Mousehole, (where she lives) she was sent for to a gentleman, who, being a stranger, had a curiosity to hear the Cornish language, which she was famed for retaining and speaking fluently; and that the inn-keeper, where the gentleman came from, attended him.* This gentleman was myself; however, I did not presume to send for her, but waited upon her. She does, indeed, at this time talk Cornish as readily as others do English, being bred up from a child to know no other language; nor could she (if we may believe her) talk a word of English before she was past twenty years of age; as her father being a fisherman, she was sent with fish to Penzance at twelve years old, and sold them in the Cornish language, which the inhabitants in general (even the gentry) did then well understand. She is positive, however, that there is neither in Mousehole, nor in any other part of the county, any person who knows any thing of it, or at least can converse in it. She is poor, and maintained partly by the parish, and partly by fortune-telling, and gabbling of Cornish.' I have thus thought it right to lay before the Society* this account of the last sparks of the Cornish tongue, and cannot but think, that a linguist (who understands Welsh) might still pick up a more complete vocabulary of the Cornish than any we are as yet possessed of, especially as the two neighbours of this old woman, whom I have had occasion to mention, are not now above seventy-seven or seventy-eight years of age, and were very healthy when I saw them; so that the whole does not depend upon the life of this Cornish Sybil, as she is willing to insinuate. If it is said, that I have stated that these neighbours could not speak the language, this should be understood, that they cannot converse so readily in it as she does, because I have mentioned that they comprehended her abuse upon me, which implies a certain knowledge of the Cornish tongue. Thus the most learned men of this country cannot speak Latin fluently, for want of practice; yet it would be very easy to form a Latin vocabulary from them. It is also much to be wished, that such a linguist would go into the Isle of Man, and report to the Society in what state that expiring language may be at present. As for the Welsh, I do not see the least probability of its being lost in the more mountainous parts; for as there are no valuable mines in several of the parishes thus situated, I do not conceive, that it is possible to introduce the use of English. The present inhabitants, therefore, and their descendants will continue to speak their native language in those districts; for the Welsh cannot settle in England, because they cannot speak the tongue; nor will English servants for husbandry live with the Welsh, because they would not understand their masters. I am, dear Sir,

“ Your most faithful humble Servant,

“ DAINES BARRINGTON.”

In addition to this report, tending to prove that the Cornish language was not entirely lost in Cornwall, Mr. Barrington produced to the Society a letter, dated Mousehole, July 3d, 1776, written

* The Society of Antiquaries, to whom we are indebted for the Archæologia.

written by one William Bodener, a fisherman, both in English and Cornish. This fisherman tells us, "that his age was threescore and five: that he had been at sea with his father and five other men in the boat; and had not heard a word of Cornish spoken for a week together; that he never saw a Cornish book; that there were not more than four or five persons in the town who could then talk Cornish." In 1777, Mr. Barrington informed the Society, that John Nancarrow, of Market-Jew, who was not more than forty years of age, had learned the Cornish language from the country people, during his youth, and could then converse in it, as could an inhabitant of Truro.* This inhabitant of Truro, I have reason to think, was a Mr. Tomson, who wrote a Cornish epitaph on Dolly Pentraeth, in 1778. It was in the January of this year, that poor Dolly died at Mousehole, "One hundred aged and two."† In 1797, a fisherman of Mousehole informed me, that William Bodenoer, of Mousehole, already mentioned, was the last person of that place who could converse fluently in Cornish; that this man, some years younger than Dolly, used to talk with her for hours together in Cornish; that their conversation was understood by scarcely any one of the place; that both Dolly and

himself

* See *Archæologia*, vol. iii. and vol. v.

† Her maiden name was Jefferz. In the *Universal Magazine* (if I am rightly informed) there is no bad likeness of old Dolly, as engraved by R. Scaddon. In "Lyric Odes for 1785," Peter Pindar, addressing himself, passes, by an easy transition, to the subject now before us.

O D E XXI. TO MYSELF.

The exalted Peter wisheth to make the gaping world acquainted with the place of his nativity;—but before he can get an answer from himself, he most sublimely hursts forth into an address to Mennygizzy and Mousehole, two fishing towns in Cornwall—the first celebrated for Pilchards, the last for giving birth to Dolly Pentraeth.—The Poet praiseth the Honourable Daines Barrington, and Pilchards—Forgetteth the place of his nativity, and, like his great ancestor of Thebes, leaveth his readers in the dark.

O THOU! whose daring works sublime
Defy the rudest rage of time,
Say!—for the world is with conjecture dizzy,
Did Mousehole give thee birth, or Mennygizzy?

HAIL Mennygizzy! what a town of note!
Where boats, and men, and stinks, and trade are stirring;
Where pilchards come in myriads to be caught;
Pilchard! a thousand times as good's a herring.
Pilchard! the idol of a Popish nation!
Hail little instrument of vast salvation!
Pilchard, I ween, a most soul-saving fish,
On which the Catholics in Lent are *cramm'd*;
Who, had they not, poor souls, this lucky dish,
Would *fish* eat, and be consequently *damn'd*.

Pilchards! whose bodies yield the fragrant oil,
And make the London lamps at midnight smile;
Which lamps wide-spreading salutary light,
Beam on the wandering beauties of the night,
And show each gentle youth their cheek's deep roses,
And tell him whether they have eyes and noses.

Hail Mousehole! birth-place of old Doll. Pentraeth,*
The last who jabber'd Cornish—so says Daines,
Who bat-like haunted ruins, lane, and heath,
With Will o' Wisp, to brighten up his brains.
Daines! who a thousand miles unwearied trod
For bones, brass farthings, ashes, and old pots,
To prove that folks of old, like us, were made
With heads, eyes, hands, and toes, to drive a trade.

* "A very old woman of Mousehole, supposed (falsely however) to have been the *last* who spoke the Cornish language. The honourable Antiquarian, Daines Barrington, Esq. journeyed, some years since, from London to the Land's-end, to converse with this wrinkled, yet delicious *morçeau*. He entered Mousehole in a kind of triumph, and peeping into her hut, exclaimed, with all the fire of an enraptured lover, in the language of the famous Greek philosopher,—EUREKA! The couple kissed—Doll, soon after gabbled—Daines listened with admiration—committed her speeches to paper, not venturing to trust his memory with *so much treasure*. The transaction was announced to the Society—the Journals were *enriched* with their Dialogues—the old Lady's picture was ordered to be taken by the most eminent Artist, and the honourable Member to be publicly thanked for the DISCOVERY!" So saith Peter.

himself could talk in English; and that Bodener died about the year 1794, at a very advanced age, leaving two sons, who knew not enough of the Cornish to converse in it.* Here, we might imagine, that we had pursued the Cornish language almost to its last retreat, and there seen it exhausted and languishing, in the moment almost of expiration. And such, probably, would have been the case, had Mousehole been its sole place of refuge. But Dr. Pryce, in his Preface to his Cornish Grammar and Vocabulary, expressly told us, in 1790, that the vulgar Cornish was then spoken at the extremities of the county. † Yet I do not believe, that there now exist two people who can converse, for any continuance, in the Cornish, whether "ancient or modern."

Whilst

* Old Dolly had no family.

† In April, 1795, this Preface was sent me in MS. by a friend of the printer, with a note, requesting the revival of the first seven or eight paragraphs. "Among other discoveries (says this gentleman) Dr. Pryce has found such words as few men, beside himself, have ever seen." This is true; and the correction of the MS. was impracticable. But the preface in question, contains much amusing matter. It is as follows:

"I own it may appear unnecessary to the learned, at this period, to attempt an investigation of the high antiquity of the British language, of which the Cornish is most incontestably a very pure dialect. The subject hath been already successfully treated by many diligent and able writers, to the entire satisfaction of those who delight in researches of this kind. Yet, it must be acknowledged, that a local inquiry and disquisition into the antiquity of our Cornish-British language has not been so particularly attended to as it deserves. And as the discovery of an original language is the first and leading step to the progressional examination of all other antiquities of a country, it follows of course, that the oldest tongue ought to be studied and understood previously to our entering upon the remains and records of less remote ages. On this consideration I am inclined to believe, that a work of this tendency will be very acceptable, both to the Antiquarian and the Philologist; especially as I can safely assert, that the old Cornish-British, which is here distinguished very precisely from the modern Cornish dialect, is the most pure and nearest the original of any speech now used in Armorica, or the northern provinces of France, Great Britain, and Ireland. The Chaldean, Syriac, Egyptian, Arabic, Phenician, Celtic, Gaulish, Welsh, and Cornish languages are all derived from the original Hebrew tongue; and in their descent one from the other, in travelling from the East to the West, have branched themselves into so many different dialects from one and the same root. The Hebrew and Chaldee are very nearly the same; and the Syriac is next to the latter. The former flourished from the beginning of the world to the Babylonish captivity, 3400 years: But in our Saviour's time, the Jews spoke the Syriac language, and Christ and his Apostles conversed in it. As from the Hebrews to the Canaanites or Phenicians, so from the Phenicians to the Greeks came letters and arts: and accordingly, from the Phenician character, the Greeks appear to have composed their letters, and the Latins progressively from the Greeks. So likewise, our ancient and true Cornish appears to be mostly derived from the Greek and old Latin tongues, as it participates much of their cadence and softness, with less of the guttural harshness peculiar to the Hebrew and Chaldee. This is the more easily accounted for, as the Phenicians, about the time of the Trojan war, first discovered the Scilly islands, and the western shores of Cornwall; with the natives of which they traded for tin, and sold it to the Greeks. The language at that time spoken in other parts of this island, having travelled across a vast continent, was compounded and impure; and therefore we may boldly infer, that the superior purity of the ancient Cornish is chiefly to be ascribed to its genuine introduction from the shores of Greece and Sidon. It is affirmed by writers, that the inland parts of our island were first planted from the German continent, about eight hundred years after the flood, and not from the Gauls: and indeed it is very possible that the body of the south-western part of the island was peopled from the Belgic and Gaulish countries, both on account of their propinquity to our opposite coasts and inlets of safety. Nevertheless, our dialect in Cornwall must certainly have obtained that purity, for which it is celebrated, from its immediate introduction by the Phenician navigators; especially as the character and orthography are so greatly softened, and the language is divested of that rough guttural pronunciation, which is retained to this time by the Cambro-Britons. In fact, the Cornish and the Armoric dialects are the most nearly allied in character, orthography, and sound, of any two of the British dialects. The Welsh, Irish, and Erse differ from each other greatly; and the two latter differ from the Cornish and Gaulish very much. Indeed the Welsh is closely related to us, and would appear more so, if it were deprived of those numerous combinations of consonants, with which it is, to us, perplexed and entangled. We may easily account for the similarity existing between the Cornish and Armoric-British; for the coasts of Bretagne, Normandy, and Picardy, are opposite to the shores of Cornwall, Devon, &c. so that the first commercial discoverers of those lands, in their sailing up the British Channel, had equal opportunities of communicating their Grecian and Roman dialects of the Syriac root. This is evidenced by the colloquial resemblance to this day subsisting betwixt the Cornish on the south-western margin of the county, and their opposite neighbours at Morlaix, and other parts of Bass Bretagne, where the low French and the Cornish seem almost one and the same dialect. If I had not been otherwise well apprized of this fact, yet my opinion would have been confirmed by what I have heard from a very old man, now living at Mousehole, near Penzance, who, I believe, is, at this time, the only person capable of holding half an hour's conversation on common subjects in the Cornish tongue. He tells me, that above threescore years ago, being at Morlaix on board a smuggling cutter, and the only time he was ever there, he was ordered on shore, with another young man, to buy some greens, and not knowing

Whilst the original tongue of Cornwall was gradually losing ground, it appears that the language of England was in danger from the Continent. And, in the reign of Edward the Third, the French was so universally adopted, that, in 1362, the Parliament at Westminster, perceiving the necessity of legal interposition, resolved and ordered, that lawyers should plead their causes in English,

knowing a word of French, as he thought, he was much surprised to find, that he understood a great part of the conversation of some boys at play in the street; and upon further inquiry, he found that he could make known all his wants in Cornish, and be better understood than he could be at home, when he used that dialect. I am well satisfied of the fact, as he is quite an illiterate man, and cou'd have neither the temptation nor the ingenuity to invent a story so useless to himself. So many centuries having elapsed since the ancient and true dialect hath been spoken, it is now become altogether obsolete, if not totally dead: I have therefore made a distinction between the ancient and modern Cornish in some pieces, such as the Creed, Lord's Prayer, Proper Names of Places, &c. as more notorious and useful for critical inspection: and in the Vocabulary throughout, I have sedulously preferred and extracted from the MSS. which I have collected, all the ancient Cornish I could find in them, divested of Saxon words with Cornish accents and terminations, imposed by oral and illiterate tradition. The old British language being superseded by the adoption and general cultivation of the Teutonic or Saxon tongue, in process of time became unintelligible and useless in the body and bulk of this island, whence it was driven to the borders and extremities, such as Scotland, Wales, and Cornwall, where it still maintains a reverence and footing among the respective inhabitants, in the dress of differing dialects. Indeed, the veneration in which it is held in Wales is sufficiently shewn by the preservation of it among the natives; many thousands of the peasantry scarcely knowing how to make themselves understood, in the Saxon or English. To such a height of enthusiasm, is it revered by many of the inland inhabitants, that they hold all other speech in the utmost contempt; preferring their own predilection with the most stubborn perverseness, and shunning in the most contumacious manner every sort of interlocation and communion with any other tongue, till overcome by the pressure of their necessities, and the unavoidable intercourse of mankind in trade and business. Had the Cornish been equally pertinacious with them, we should not have reason to lament the loss of our native language, the many ages which it has been obliterated among us; but such has been the neglect of our ancestors, and the depredation of time, that our primitive speech was nearly annihilated before the art of printing could perpetuate the memory of it to their posterity. So habitually inattentive were they, that many years after the discovery of printing, they never adverted to its preservation in MSS. so that the only MS. extant, was that found in the Cotton Library, now about 800 years old, from which time no other MS. appears, till about the fifteenth century, when* we meet with one, which exhibits three Ordinalia or Interludes taken from Holy Writ; 1. *De origine mundi*; 2. *Of the passion of our Lord*; 3. *Of the Resurrection*. The originals of these are all in the Bodleian Library; as likewise one Ordinal, Of the creation of the world and the deluge, by William Jordan, of Hellaston, anno 1611. The 5th and last book is a poem, entitled Mount Calvary, On the passion and resurrection of our Lord and Saviour. This MS. written on vellum, was given by Mr. Anstis, Garter King at Arms, to Mr. Lhuys; but when or by what author it was written is wholly uncertain; though this copy, by the hand writing, may also be attributed to the fifteenth century. The late Rev. Dr. William Borlase, my learned friend and relation, received a copy of this poem (which is the best of the whole in the Cornish tongue) from the Rev. Dr. Livelton, Dean of Exeter, afterwards Bishop of Carlisle; which was written under the direction of Mr. Scawen, of Molinick, who says, "That he had long had a proposal and a desire for the recovery of our primitive tongue; and that at the last assizes, 1678, that he was able to be in at Lanceson to perform his duty to his king and country, there in the Judge's chambers happened some speech to be of things memorable in Cornwall, and particularly concerning the ancient Cornish tongue; for the loss or decay whereof Sir Francis North, then Lord Chief Justice, afterwards Lord Keeper, seemed to be concerned; blaming us all then present; enquiring also whether there were any thing written in it now remaining. I told his Lordship, I had an old Cornish piece long in my keeping; viz. The passion of Christ described in Cornish heroic metre. His Lordship was earnest for a sight of it. This spoken by such a person, a stranger to our country, (and I having thereupon promised it to him, at his next coming in circuit) it put me into more serious thoughts concerning it than formerly. Accordingly I prepared it with some additions thereon, as well as I could, (without help of fit books, and men living, and good associates by me) but then by reason of grievous infirmities grown upon me, in the mean time, expressed by syncope and other distempers, I was not able to present it to his Lordship as I intended; together with the discourse which takes its rise from the aforementioned conference in 1678, since which time it hath layen upon my hands. I do not know any Cornish writing else extant, and this hath been a long time reserved by me as a precious relict.* How ancient it is may be in part guessed at, but not clearly made out by demonstration. But as to the speech itself preserved in this writing, it is such as the common speakers of the Cornish now used here, and in Wales, and Armorica, do not understand it; nor any but such as will be studious in it; no more, than the common speakers of the vulgar tongue of the Greeks do at this day Homer's Iliads. Words of one another, it is true, all those three sorts of people do understand alternately; not all, but mostly such as are radical. Colloquies of one another they do not enjoy, nor distinguish the several dialects; and least of all do our common speakers understand this MS. but such of them as, upon study, come to the knowledge of it, commend the elegance thereof extremely. If I should say, that these endeavours of mine, would be totally useful and successful to the recovery of the speech, as ill qualified as I am, I know well it must be thought more vain and censurable in me, now at eighty-four, than in Tully to attempt the Greek tongue at sixty years. For me, it will suffice me if I do but, *hoc digito monstrare viam.*"—Unfortunately this was the case; for in

* By this it appears, that Mr. Scawen had never seen the plays before-mentioned.

English, and that schoolmasters should teach their scholars to construe their lessons in English. The Anglosaxon, then, was giving way to the French: and the Cornish was receding before the corrupted Anglosaxon. But this language of the Eastern Islanders, though forced upon us in common discourse, and at length indeed as a written language, was not allowed to supersede the
 Cornish

the same year, that worthy old gentleman departed this life, and left his papers on our subject in a very disordered condition together with several others on Stannary business, he being also Vice-Warden of the Stannaries many years before his death. Here a pause succeeds to any further inquiries into our subject for more than twenty years, when Mr. Lhuyd, coming into Cornwall professdly on this business, Mr. Tonkin, Mr. Keigwin, Mr. Gwavas, and several other Cornish gentlemen, were very solicitous to promote his success, by all the assistance in their power, which was not inconsiderable, as from a strong prepossession in favour of their native language, they were exceedingly zealous in the cause, and diligent in their endeavours to restore this object of their veneration to its former honours. Accordingly we find in the correspondence of Mr. Lhuyd and Mr. Tonkin, about the commencement of the present century, that Mr. Lhuyd had gone great lengths towards the formation of a Cornish-English Vocabulary, as he says at the end of his *Cornish Grammar*, p. 253.—That looking over the sheets of his said Grammar, he must recollect the promise made in his preface, p. 222, of a Cornish-English Vocabulary, there being no room for it in that volume of Glossography, and therefore must defer it till the next. Mr. Lhuyd's death about the year 1709 frustrated his good intension, which must have been the greatest loss to this pursuit that it ever had, or ever will meet with, on account of his profound learning and singular attachment to the recovery of our primitive language. In his hands, particularly fitted as he was for the undertaking, and supplied with every essential article of erudition from surrounding libraries, not only the recovery of this dialect would have been effected, but it would have been adorned with every elegance and improvement, from the unceasing labours of such a consummate philologist.—Soon after the death of Mr. Lhuyd, all his MS. collections were surrendered to the custody of Sir Thomas Sebright, who died in 1736. His heir being a minor of tender years, and the trustees unmindful of such things as were obviously and immediately connected with the benefit of their charge, those collections were eventually buried, and lost to all future publick inspection. Here I should observe also that about the 15th year of this century, the publick expectation was turned towards Mr. Hals, of Fenton Gymys, who professed a warm affection for the dialect of his country, and took uncommon pains to heap together a mass of words which he entitled *Lbadymer ay Kernow*, or the Cornish Interpreter; which I discovered, some years since, by certain notices found among Mr. Tonkin's writings, to be in the custody of the Rev. Henry Hawkins Tremayne. Mr. Tremayne, on my application, found the MS. and lent it to me for a considerable time. Mr. Hals's *Lbadymer* is a most strange hodge-podge of Hebrew, Greek, Latin, and British words, confusedly heaped together, and in such a manner as not only to shew his want of method, but also to expose his great deficiency in those learned languages, which he jugged in-to support and illustrate his etymology; it being common with him to write *Tempore regnum Augustus; ostium fluvius, &c.* Indeed all his knowledge of those languages appears to have been derived from some books, with which he was furnished by his first wife, the widow of one Code, a schoolmaster of St. Wenn. However, as this farrago contained some intelligence not unworthy my notice, I took particular care to select all that was valuable and proper for my purpose.

About the time of Mr. Lhuyd's demise, Messrs. Tonkin, Keigwin, and Gwavas, with other associates, kept up a correspondence in their native tongue, as well as they could, by collecting all the mottoes, proverbs, and idioms, on which they could lay their hands. In this collection Mr. Tonkin took the lead, being determined to publish a Cornish Word-book in his then proposed *History and Antiquities of Cornwall* illustrated, in three volumes, quarto. But being a person of a desultory turn, and meeting with many vexations and difficulties in the world, he died before he had completed the work. He left, indeed, a large mass of MS. books, but they were thrown together without any sort of order or connection. Had this gentleman been as happy and steady in his disposition, as he was distinguished by his learning and genius, his abilities would have ensured applause far superior to the coldness of simple approbation. Mr. Tonkin was assisted in his undertaking by the critical knowledge and industry of William Gwavas, Esq. who was indefatigable in collecting and ascertaining words for his use and arrangement. Mr. Martin Keigwin likewise, and his son, Mr. John Keigwin, both inhabitants of the little fishing village of Mousehole, and who had sucked in the broken dialect with their milk, were ready, upon all occasions, to clear up any doubts that might arise, and were generally fortunate in removing those difficulties which embarrassed the other gentlemen. The result of this coalition was an alphabetical arrangement of words; not, however, in the manner of the Vocabulary found in the Cotton Library, which is exceedingly devious and irregular, being written throughout in continued lines, without any respect to order and verbal distribution.—In consequence of the death of Mr. Tonkin, this collection must have lain some time subject to the caprice of his descendants, who were illiterate women, and was therefore liable to much loss and mutilation, till it was taken into the protection of the late Robert Hoblyn, of Nanswhidden, Esq. in whose celebrated library it met with a safe asylum.—It was afterwards taken thence, and committed to my trust, by favour of the late John Quicke, Esq. who married the relict of Mr. Hoblyn, and who, with reiterated expressions of his wish to see it warmed into life, consigned it to my care for correction, additions, and publication; to which end I pledged my diligence and application, with whatever assistance I could procure from the MSS. before-mentioned, together with some detached papers from Mrs. Veal, the daughter of Mr. Gwavas; from Mrs. Mary Ustick, the widow of the Rev. Henry Ustick, of Breage; and from the papers of Mr. John Bosons, of Newlyn. I also applied to Miss Foss, the representative of her grandfather, Thomas Tonkin, Esq. for the use of his other MSS. to which I had access, and from which I extracted all that I could find valuable in that rich mass of indigested materials. The manuscript ground-work of my undertaking being thus acknowledged, I must also confess my implicit submission to the works
 of

Cornish names of persons, much less of places. It is curious to observe the contest between the Cornish and the Saxon, in the vicinities of our eastern boundary. On the Tamar, many names of places are half Saxon and half Cornish. With respect to the English, as spoken in Cornwall, Carew informs us, that in his time it was "good and pure."* Bishop Gibson, in regard to the Cornish people, says, "Their language is the English; and (which is something surprising) observed by travellers to be more pure and refined than that of their neighbours of Devon and Somerset. The most probable reason whereof seems to be this, that English is to them an introduced, not an original language; and those who brought it in were the gentry and merchants, who imitated the dialect of the court, which is the most nice and accurate."† Tonkin was decidedly of opinion, that the purest English was spoken in Truro, and some of the midland towns. At present, I think, if we include the higher and lower orders, the inhabitants of Meneg have in purity and grammatical propriety of language the advantage over all the rest of Cornwall.‡ To discriminate between the English of the superior orders and the lower classes; "for the better sort, even they (says Tonkin) sing out their words."§ The vulgar of Cornwall, in general, have many

of Mr. Lhwyd and of the late Dr. William Borlase, who, in the interval betwixt the death of Mr. Tonkin, and his papers being delivered into my custody, published, at the end of his *Antiquities of Cornwall*, an epitomised Vocabulary, which has furnished a few useful additions to my larger collection. It is likewise with singular satisfaction that I acknowledge my obligations to the Rev. Mr. Whitaker, of Ruan Loughorne, for his communications, and his criticisms on the British language; a gentleman, whose warm defence of our ancient tongue deserves the grateful applause of his country. My Vocabulary consists of several thousand words. The whole of the Cotton Vocabulary is inserted. I wish it had been within the compass of my knowledge to have rendered the Vocabulary perfect; but the scanty materials I had to consult, rendered every hope of that kind abortive: for, according to the best information I have been able to procure, there are no other Cornish MSS. to be met with any where, beside those I have already mentioned. As for the vulgar Cornish now spoken, it is so confined to the extremest corner of the county, and those ancient persons who still pretend to jabber it, are even there so few; the speech itself is so corrupted; and the people too, for the most part, are so illiterate; that I cannot but wonder at my patience, and assume some merit to myself, for my singular industry, in collecting the words which I have accumulated from oral intelligence; especially, as hardly any of the persons, whom I have consulted, could give a tolerable account of the orthography, much less of the etymology, or derivation of those words, which they use; for they often join, or rather run, two or three words together, making but one of them all; though their pronunciation is generally correct:—As, for instance, "Merastadu;" which they pronounce in one breath, as if it were a single word: whereas it is a contraction of four, "Meor'ras tha Dew;" *Many thanks to God*: anciently written, "Maar gras tha Deu;" and, "Merastawhy," *Many thanks to you*; a contraction of "Maar'ras tha why."

* Carew had a taste for the English tongue, however attached to the Cornish. His *Essay on the English Language*, addressed to Camden, (and published at the end of his *Cornwall*, and among *Camden's Remains*) evinces his opinion of its excellence.

† "Their neat way of living and housewifery, upon which the Cornish justly value themselves above their neighbours, does possibly proceed from the same cause." *Gibson's Camden*, fol. 16.

‡ The people of Meneg have few provincialities: and these few are rather obsolete English than Cornish;—such as *rear for early*;—Milton and Shakespeare. *Commercing for conversing*, ("Looks *commercing* with the skies."—Milton.) *Tine* the five. ("Tine the fierce lightning."—Milton.) *I censure*, for *I am of opinion*.—Carew and Shakespear. So that the English of Meneg seems to differ only from the common English as being enriched with elegant classic expressions. Had I been situated any where else in Cornwall, my Provincial Glossary would have been more complete. The people of Constantine have the character of speaking remarkably *fine*. They look down with contempt on the Menacconites, calling them the *down-a-longs*. They mince their words, it is true; but speak not so correctly as the Helfordians and others on this side of the harbour.

§ In Devon, people (of the first education, I had almost said) are marked by a peculiarity more disagreeable than the Cornish cant. It is a certain affectation of smoothness very apparent in such words as *moon*, *span*, pronounced *meon*, *spew*.

many provincialities, in common with the Devonian vulgar.* But they have numerous words unknown to the Devonians. And they differ greatly from each other in their words and phrases; a circumstance which arises from local situation, or from diversities of employment. Not to descend to minute distinctions, I shall mention only the farmer and the miner as marked by dialects peculiar to themselves. Whilst farmers, day-labourers, and husbandmen, have their own modes of conversing, the miners use a great variety of expressions, which are confined to the mining districts of the county. Among the mining parishes, Breage, I think, is the most remarkable: it is singular for its *broad-mouthed* dialect, or rather utterance: for the same words which I have heard in St. Agnes and Piran-zabulo, have a very different effect in Breage, owing to a full and hoarse enunciation, and a sort of guttural harshness. †

* In the tract between Topsham and Honiton, and, I think, all along the sea-coast from Topsham to the borders of Dorsetshire, they express the first person present, singular, and all the plurals of verbs in that tense as the third person singular, though connected with their proper pronouns. Of the Devonian dialect on the borders of Exmoor, "The Exmoor Scold" is a striking specimen. The natives of the Southans greatly differ in their phraseology and pronunciation from those of the North of Devon. They have more of the Cornish, than the Exmoorian, in their language and conversation.

† I should here introduce a Provincial Glossary, or Vocabulary; but my collection of words is too long for a note. As a complete specimen, however, of the Cornish provincial dialect, I shall print two Cornish Eclogues that have been long circulated in MS. through the West of Cornwall. I have seen several other pieces of the same description; but (like most imitations with respect to their originals) they fall very short of the following, in spirit and humour, and characteristic propriety.

CORNISH DIALOGUE BETWEEN TWO OLD MEN.

JOB MUNGLAR.

Loard! uncle Jan Trudle dost a hire the news
How belike we shall stompey in temberen shoes?
For the Franchmen and Spangars be coaming they say
For to carry us ale from ould Inglaunt away!

JAN TRUDLE.

Hould tha toang, tha' great Toatledum pattick of Newlyn's,
What becaze the ould wemmen be dwaling and druling,
And fight'ning one tother with goblins and guastes,
And a squaling "The Franchmen be got 'pon the coastes!"
Shoar thee beest'n sich a whit-lives'd salt-bak'd Tindoodle,
As to think they'll titch ground this'n side of the poodle.
Noa—drai'em! they weant bring thick noshion to bear,
While there's bould Cornish curridge to give 'em a cheer.
And trust me, Job Munglar, I'll weage my ould hat!
They have too much of slydom to venture 'pon that.
Besides, ef they shud, as a body may saye,
Dust a think that we'd let 'em goa deancing away?
Noa—Fath! thof I stand here so ould as thy vaather,
And thee and thy bastards ale reckon'd togeather;
Thof I'm laame in my click-hand, and blind 'pon one eye,
Yet by Gammers! Jan Trudle, woud scoarn to fight shy,
Or stand gogling for gapes, like an owl at an eagle,
Or yowling just ain like a Janny Tregeagle!
Noa—dest hire ma! Job Munglar, cheeld veane! dest a hire?
There's noa mortal can saye I'm afeard to stand fire:
And thee knawst et for sartin, as how, and so be,
When the marchants wor sheppin the bearley, dest see,
And we run'd off to Padsta to mack their purceedings;
Ded I mind the riat-act-man and 'es readings?
Noa, I caaled out the Hubbar—soa hard as I cud,
And cried, stand to et boys for bearley or blood!

And when ale the soadgers ded loady their guns,
I made the purpoashals to dust 'am weth stoans.
Soa we cobb'd et away jest like lyants and tygars,
'Till we made am at laste fale a soapping the trigars.
And drat me! Job Munglar! I'm bould for to saye
That I steev'd down three sud-coats so ded as a dracy.
But I scorn to stand speeching braggashans and soa,
As ale round the Bal here do very well know.
Yet in case, ef so be, as the Papishes coame,
For to roust us ale out from our houzen and hoam,
I'll be cut up in slivers for meat for the croaws,
Ef I doant slam this tainlyn souse into their jaws.
Thof I've ben ever sence that I noozled the nepple,
Durk as pitch a won side, and a hafe of a crapple;
Yet I've heart's-blood slivers enow if we chance to fale too't,
For to murder five Franch and a Sparjar to boot!
But et es noa moar likely to coam unto pass,
Than thick moyle to fale taalkinge like Balaamses ass!

JOB MUNGLAR.

Well! that may be thickey suppoashals of thine,
But fath! 'tis noa mazedish condudle of mine!
Noa—soa sartin as thickey there place es Kearn Braey,
The Franchmen be coaming to car us away.
They've five hundre d great sheps, and a mashes of men,
And sich powers of cannans, as never was sen!
But the worstest of ale, (soa a man cum'd from Famuth)
They have swated to burn ale from Tol Peo'n to Plemuth;
And to force ale the people, boath Chrestians and Jews,
For to live upon quikins and pagetepooes;
And moar too than thickey, they'll hitch in a roap
Every soual that weant pray to the Devel and Poap!

Thof

Thof I beant quite soa rich like in cuyn as a squire,
 Yet I've soam little cobshans, Jan Trudle! deüst hire?
 Soa for doubting, cheeld lookey! I've steev'd at oak farm,
 And 'fast bind et, fast find et,' weant do one noa harm.
 Soa for doubting, cheeld vean! (as I tould tha' afoar)
 I've a squadd' d et down ninety good fathoms and moar,
 In a drang, where Ould Scratch, ef ha ever inclin'd et,
 Might scall ak hes claws off afoar he wud find et.
 For the outlandish Pagans, in caze they do landey,
 Will go drifting for cuyn, like excise-men for brandey;
 But et ever they snail out the pleace where I've poat et,
 May my corps like a pelcbar be salcted and goated!

JAN TRUDLE.

Why then zounds! let em coam, ef soo be they've a mind!
 Thee hast shanks for to skeyce with thy fardle behind.

Thee maeyst scamp wi' the wemmen and cheldren, thee
 goose!

And the oather gret gaukums that take the same coose:
 But let ale the * big thunder-bolts up in the clouds
 Tumble down 'pon my body, and squat am to joads,
 May I broyl like grain-tin in a blowing-houze fire,
 'Till I'm rud as the smith makes the piece of ire;
 Ef I weant be shut ded afoar emv soup-meagar
 Shall slavify me like a blackey-moor negar,
 And make me ate quilkins and pagetpooes,
 And worshop the Devel and wear oaden shoes! †
 Noa fath! by the sperit, and soal of my body,
 I'd rather be toarn'd to a hoddymandoddy!
 Doan stand tha' great Lutterpooch! chowing the thumb,
 For they'll get a mayn dousing whenever they coam!

A DIALOGUE BETWEEN GRACEY PENROSE AND MALLY TREVISKY.

GRACEY.

Fath and trath then I b'leve in ten parishes round,
 Sichey roage, sichey vellan, es not to be found!

MALLY.

Whots the fussing un Gracey long wetha, cheeld vean?

GRACEY.

A fussing aketha, od splet es ould brain,—
 Our Martin's com hum cheeld so drunk as a beast,
 So cross as the gallish from Perranzan veast,
 A kicking, a tottering, a cussin, and swearing,
 So hard as the stomses a tarving and tearing.

MALLY.

Never mind et un Gracey,—cheeld put en to bed:
 Aal slepe ale the licker away from hes head.

GRACEY.

I wudden go neast an to fang the king's crown;
 For a swears ef I speke t'un, aal cleave my skull down.
 Thee never in aal thy born days, fath and shoar,
 Dedst behould sichey maze gerry pattrick afoar;
 Why a scatt all to midjars and joads for the nons,
 A cloam buzza of scale milk about on the fons;
 And a catch'd up a shoul for to steave ma outright,
 But I run'd away ready to fainty for fright.
 Do tell ma, un Mally! what shall I do by an—
 For zountikins! death! I'm affcard to go nigh an.

MALLY.

I know what I'd gee'n, ef sa bee 'twere my caze:
 I'd scat the ould chacks an, I'd trem an, un Gracey!

GRACEY.

I'm affcard'd a ma life to go nigh the ould vellan;
 Else, please father, I bieve I should perfectly kill an,
 But I'll never no more, be so bald and abus'd:
 My arms here like bazam, the roage have abruis'd!

I made for hes supper a muggetty pye;
 But a shant clunk a croom ate, I wish a may die!

MALLY.

I tould thee afore that the job was adone,
 That theedst come to repent ate so sure as a gun
 But thee wuxent hark to me, for doubting for why,
 Becase thee didst know en much better than I.
 But I know'd the trem aan before thee hadst got an,
 And tould thee a mashes of stories about an.
 But thee answered so toyish, and skrink'd up tha noze,
 A gissing 'twas gret stramming lyes I suppoze.
 There's one of his pranks I shall always remember,
 (*I will be dree years agon come the ightth of November,)
 I'd two purty young mabyers as eyes cou'd behould,
 So fat as the butter just iteen weeks ould;
 They were picking about in the town-place for meat,
 So I hove down some pellase among men to eat,
 When who but your man come a tottering along,
 So drunk that I thoft he wud fale in the dung:
 A left fale hes hobban bag jest by the door,
 So I caal'd to the man as one would to be sure:
 Says I 'Martin! dust hire, cheeld? come take up the bag,'
 "Arra, (sezza) for what art a scaling me, dog?"
 And run'd forth towards me, nar better nar wouse,
 Nact the mabyers both stef with a gret more of fusse.
 Like anow ef I cadnt got hasty's away,
 He'd adone as a ded by Jan Rose t'other day;
 When a got in hes tantrums, a wilful ould devil,
 And slam'd the poor man in the head with a kebbal.

GRACEY.

When the cyder is run'd away every drap,
 'Tis too late to be thinkene of plugging the tap:
 And marriage must go as the Loard doth ordain;
 Yet if I'd know'd the coose aan, un Mally, cheeld vean!
 I'd know'd the coose aan but nine weeks ago,
 I'd never ha had the ould vellan, I know.
 But a vow'd and a sward that ef I'd be hes wife,
 I never should want all the days of my life;

* At pater omnipotens adigat me fulmine ad umbras, Pallentes umbras Erebi, noctemque profundam, &c. &c.

† This was nearly the language of our learned countryman, Mr. Moyle, in "A Charge to the Grand Jury at Lescard, April, 1706." "If France (says he) prevails in this war, we shall be dragooned into idolatry, slavery, and wooden shoes."—See Moyle's works, Vol. I. p. 163.

And

And a broft me a nakin and corn-save from Preen—
In ma conscience thoft I, I shall live like a queen!
But tes plagy provoking, adsplet hes ould head!
To be pooded and slopt so! I wish a were dead!

Why a spent half hes fangings last Saturday night:
Like anow, by this time, tes gone every doot,
But I'll tame the ould deval afore et es long—
Ef I caant we ma vistes, I will wa ma tonge!

I recollect a few lines of a Dialogue between two young Men.

* * * * *
" We could hardly scronge room for to stond in the fair,
A man in a spicketie jacket was there;
A tould sich a story, as never was heerd,
About an ould codger that had a gray beard;

And how that a hos once mistook en for haye,
And had like to have snapp'd ale the checks an away-
* * * * *

As a specimen of the Devonian dialect on the borders of Somerset, I shall exhibit "The Exmoor Scolding and Courtship." Of this, several editions were published by Brice: and, to the seventh, by Brice and Thorn, was added, by another hand, a Vocabulary; the whole of which curious collection of words I have interwoven in my Provincial Glossary. In the Exmoor Scolding, many words are Somerset rather than Devon; some are wholly out of use in the neighbourhood of the moor itself; and others are used in a considerable part of the county.

AN EXMOOR SCOLDING.

Thomasin. Lock! *Wilmot*, vor why vor ded'st roily zo upon ma up to *Challacomb Rowl*?—Ees dedent thenk ha had'st a be zich a Labb o' tha Tongue.—What a Vengeance! wart betwated, or wart tha baggaged;—or hadst tha took a shord, or paddled?

Wilmot. I roily upon tha, ya gurt, thonging, banging, muxy Drawbreech?—Noa, 'twas thee roilst upon me up to *Darasy Frogwill's* Upzitting, whan tha *vung'st*, (and to be hang'd to tha!) to *Rabbin*.—'Shou'd zem tha wart zeck arter Me-at and Me-al.—And zo tha merst, by ort es know, wey guttering; as gutter tha wuit whan tha cam'st to good Tackling.—But zome zed *Shoor* and *shoor* tha ded'st bet make wise, no xee nif tha young *Josy* Heaff-field wou'd come to slack thy *Boddize* and whare a wou'd be O wore or no.—Bet 'twas thy old Disyease, Chun.

Thomasin. Hey go! What Disyease dest me-an, ya gurt dugged-teal'd swapping, rousling Blowze? Ya gurt Roile, tell ma. Tell ma, a zey, what Disyease dest me-an?—Ad! chell ream my Heart to tha avore lse let tha lipped.—Chell tack ca out wi' tha to tha true Ben fath! Tell ma, a zey, what Disyease dest me-an that tha zest cham a troubled wey?

Wilmot. Why; ya purting, ratchy, sterling, jowering, prinking, mincing Thing, chell tell tha what Disyease. Is dedn't, me-an the Bone-shave*, ner the Hearigun, ner the Allernbatch that tha hadst in thy Niddick. 'Tea beuter twar: Vor than Oonst *Annis Moreman* cou'd ha' blessed vore, and net ha pomster'd about et, as Meather ded.

Thomasin. What Disyease than, ya gurt Haggage?

Wilmot. Why, e'er zince tha wart Twonty, ay Zewnteen, and avore, tha hast a be' troubled wey the Dæul vetch tha.

Thomasin. What's me-an by that, ya long-hanjed Meazle? Dist hire ma? Tha call'st ma sterling Roil now-reert.—How dedst Thee sterlke upon the Zess last Harest wey the young *Dick Frogwill*, whan *George Fuzz* patch'd?—He told ma the whole Fump o' th' Besenze.

Wilmot. O! the very Vengeance tear tha!—Dest thee tell me o' *Dick Frogwill*?—Why thee art in a Ninniwatch c'ery other Torn, nif zo be tha dest bet zet Zeert in *Harry Fursdon*.

Thomasin. How! ya gurt chounting, grumblng, glumping, zower-zapped, yerring, Trash!

Wilmot. Don't tell me o glumping! Oll the Neighbourhooden knowth thee to be a veking, blazing, tiltish Hussey.

Thomasin. And thee art a crewnting, querking, heavy, dugged-yess, chockling Baggage.

Wilmot. Net zo chockling, ner it zo crewnting, as thee art, a colung Hobby-horse!—Nif tha dest bet go down into the Paddick, to stroak the Kee, thee wut come oll a gerred, and oll horry zo vurs tha art a vorked; ya gerred-tealed, panking, hewstring Mea-zel!—Thee art a lick a skittish Sture jest a yooked. Tha woulst bost any keendest Theng, tha art so vore-rect nif Vauther dedn't ha-ape tha.

Thomasin. Ay, ay! *Kester Moreman* would ha be hove up, nif zo be a had a had tha; a toteling, wambling, zlottering, zart-and-vair yheatstool.

Wilmot. Ay, and zo wou'd tha young *George Fuzz*, mun, whan a had a had a rubbacrock, rouzeabout, platvooted, zidle mouth'd Swashbucket.—Pitha dest thenk enny Theng will e'er virece or gooddee wey zich a whatnozed, hagle-toothed stare-bason, timersome, rixy, wapper-ee'd Theng as thee art?

* The *Bone-shave* (a word perhaps no-where used or understood in Devonshire but in the neighbourhood of *Exmoor*) means the *Sciatica*; and the Exmoorians, when afflicted with it, use the following Charm to be freed from it:—"The patient must lie on his back on the bank of a river or brook of water, with a straight staff by his side, between him and the water; and must have the following words repeated over him, viz.

" Bone-shave right;

" Bone-shave straight;

" As the water runs by the *stave*,

" Good for Bone-shave."

They are not to be persuaded, but that this ridiculous form of words seldom fails to give them a perfect cure.

Thomasin.

Thomasin. Dest hire ma? Oll the Crime o' the Country goth, that whan tha liv'st up to tha Cot, tha wert the Old *Rager Hill's* Under Bed-blonket, And more 'an zo, that tha wart a chittering, raving, racing, brozzom-chuck'd, ricklog, louching, haggaging Moil.

Wilmot. How! ya confounded Trapes! Tell me enny more o' *Rager Hill's* Bed-blonket, ad! chell pull the Poll o' tha; chell plim tha, chell vulch tha. Looks zee,—*Rager Hill* es as honest a Man as enny in *Challacomb*;—no Dispreise.

Thomasin. And do thee tell mee o' serringling u, o' the *Zess*, whan *George Vuz* patch'd, chell gi' tha a Lick;—chell lay tha over the Years wey the *Vire-rangs*. Ad! chell ting tha. Thy buzzon: Chucks were pretty vance avore tha mad'st thyzel theric, and thy Vlesh oil wangery, and thy Skin oil vlagged, with nort bet Agging, and Vcaking, and Tuisshness.

Wilmot. Bed-blonket akether! Ha! zey zich a Word more, chell cotton thy Waistcoat. Chell thong tha, chell gi' tha zich a Strat in tha Chups, ya *Grizzledemundy*.

Thomasin. Me a Strat in the Chups? Dest hire ma? Come anrest me, chell pummel tha, chell vag tha, chell lace tha.

Wilmot. Thee lace ma? Chem a laced well-a-fine already.—Zey wone Word more, and chell bresh tha, chell tan tha, chell make thy Boddize pilnee.

Thomasin. How a Man a zed! make my Boddize pilnee? Ad! if e'er tha squeakest wone Word more o' tha' Bed-blonket, chell trim tha, chell crown tha, chell vump tha.

Wilmot. Why dedst thee, than, tell me o' the *Zess*, or it of the *Hay-pook*, as the dest whileer?—Chell drub tha, chell curry thy scabbed Yess var tha.

Thomasin. And why dest thee, than, tell me Isterday o' losing my *Rewden Hat* in the *Rex-bush*, out a whorting? And more 'an zo, that the young *Tom Vunn* shou'd le-ave he's *Codglove*! Ad! zey a Word more o' the young *Tom Vunn*, chell baste tha, chell sram tha, chell drub tha;—chell make thy *Kepp hoppe*, wi' thy *Flanders Lace* upon't.

Wilmot. *Flanders Lace*! Wha's me-an by that, ha-ah? Tell me enny more o' *Flanders Lace*, chell make thy *Yead addle*. Chell up wi' ma *Veest*, and gi' tha a *Whisperpoo*, and zitch a *Zwup* as chell make tha veel ma, looks zee!

Thomasin. Gi' me a *Zwop*?—Ad chell gi' tha a *Wherret*, or a *Zlat* in the *Chups*,—or up wi' thy dugged *Coas*, and tack tha grea-sy Yess o' tha.

Wilmot. Thee tack me, ya unlify, ill-hearty, untidy *Mea-zel*?—*Andra* wou'd ha' had a *Trub* in tha, nif *Vauther* hadent a strat the *Match*.

Thomasin. How Dem! a *Trub*?—Go, ye rearing, snapping, tedious, catted *Subblenose*!—Th'art olways a vusted up in an old *Jump*, or a *Whittle*, or an old *Seggard*, avore zitch *Tines* as *Neckle Halse* comath about:—Than tha wut *pinkee*.—Thee hast a let the *Kee* go zoo vor *Want* o' strocking. It a vore oll th'art an abomination *Pinchvart* vor thy own *Eends*.—Ay, ay! Shoot, *Wilmot*, shoot!—Zwer thy *Tom*, or else tha redst net carry whome thy *Pad*, and meet *Neckle Halse* by tha *Way*.—He'll meet tha in the *Vuzzy-park Coander* by *Cockleert*, or avore, chell warody.

Wilmot. Tell ma wone Word more o' *Neckle Halse*, chell skuli tha, tha hassent a be' a *skull'd* zo vor wone while. Ya gurt *Fustiluzg!* The *Old Mag Darokins* es bet a *Huckmuck* to tha. Zet tha about ort, why, tha dest *Thengs* vore-and-back, a *can-hamm'd*, a vore-reert, and *vrap-shapen*, like a *Totle*.

Thomasin. How! ya long-hanged *Trapes*! Ya blow-mawrdger *Barge*! Thee wut coal-varty a-bed avore be vor days. Th'art so deeve as a *Haddick* in chongy *Weather*. Or whan'tes avore or a scratch the le-asst *Theng* out, or whan *snewth*, or *blunketh*, or *doveth*, or in scatty *Weather*, or in a singling *Vrost*, than tha art check-listed, and ba hang'd to tha.

Wilmot. And thee art a lama'd in wone o' thy *Yearns*, and casent zee a *Shcen* in thy *Reart Ee*.

Thomasin. *Rex-bush*!—Fath! tell me o' tha *Rex-bush*, ye recheering *Pixy*!—Es mari who's more vor *Rigging* or *Rumping*, *Steehopping* or *Ragrowtering*, *Giggleting* or *Gambowling* than the art thyzel!—Pitha, dest't remember whan tha com'st over the *Clam* wi' the *Old Hugh Hotegood*, whan tha *Wawter* was by *Save*, how tha vel'st in, and the *Old Hugh* drade the out by tha worked *Eend*, wi' thy dugged *Clathers* up zo var as thy *Na'el*, whan tha wart just a *buddled*?

Wilmot. Lock! dest dwaltce, or tell doil?—Pitha tell *reaznable*, or hold thy *Popping*, ya gurt *Washamouth*.

So ends the First Bout.

AN EXMOOR SCOLDING.—Bout the Second.

Wilmot. Dist hire ma, Dem? Chell ha tether *Vinny* wi' tha.—Tha told'st ma now-reert, or a *whilere*, of *Rigging* and *Rumping*, *Steehopping*, and *Ragrowtering*, *Giggleting* and *Gambowling*. Wha's me-an by thate? But thee, thee wut *ruckee*, and *squatce* and *doatce* in the *Chimly Coander* lick an *Azwaddle*; and wi' the zame tha wut *rakee* up, and *gookee*, and tell doil, tell *Dildrams* and *Buckingham Jenkins*—Ay, ay, poor *Andra Pursdon* wud ha' had a *rigmutton Rumpstall* in tha, nif tad net ha' be' strat. A wud ha' had a *coad*, *riegelint**, *parbeaking*, *piping* *Body* in tha; *olwey* wone *Glam* or *neither*. And more an zo, there's no *Direct* to hot tha tel'st. Tha wut febb et *hearily*. Na, tha wut lee a *Rope* up-reert. † Chad a most a *borst* my *Guts* wi' laughing, whan's zeed tha *whilere* *trapesce* hum from the *Yeanna Lock*, thy *Shoes* oll *besh*—, thy *Hozen* muxy up zo var thy *Gammerels* to tha very *Hucksheens* o' tha, thy *Gore Coat* oll a *girred*, thy *Head* *Clathing* oll a *foust*, thy *Waistcoat* oll *horry*, and thy *Pancock* a *kiver'd* wi' *Briss* and *Buttons*.

* Q. if this should not be *ritteling*, for *ruttlng*.

† To lie a rope upright, contains a pun on the word *lie*, and means the telling such a lie as implies a contradiction in itself; or what is as impossible to be true as for a rope which *lies* on the ground to stand *upright* at the same time.

Thomasin.

Thomasin. Why thate zo! Bet dist net thee thenk, ya long-hanged Trapes, that tha young *Jary Heaff-held* wud' ha' be' plasad, when ha had zitch a crewding Theng as thee art? East lunging, east squatting upon thy tether Eend. Zey ort to tha, why tha wut twitch up thy Teal, and drow up thy Noaze, and take Owl o', or take Pip o'. Nif won zey the le-ast Theng out, tha wut purtee a Zennet arter.

Wilmot. How, Hussey! ya confounded Trash! Dist remember when tha wenst out in tha Vozzy-Park, in tha Desk o' tha Yeaveling, just in tha Dimmet, with tha young *Humphry Hosegood*,—and how ha mulled and soulad about tha? Ha bed tha zet down;—and tha zedst tha wedst net, nif ha dedent blow tha down. Zo ha blow'd, and down tha valst. Who shud be hard by (vor 'twas in tha Dimmet) bet tha Square's Bealy,—and vorewey ha cry'd out that *all Windvall's belongad to's Measter*. Wi' tha zame tha splettest away—down tha Fennet—hilter skilter—as if tha Dowl had ha' be' in tha Heels o' tha.

Thomasin. Oh the Dowl splet tha! who told theeke Strammer?

Wilmot. Why, 'twas thee thy own zel up to stooling o' Terra's.

Thomasin. O! a Plague confound tha! dest tha thenk ees ded tell't to tha, to ha' et a drode vore agen? Well, 'tes well a fine.—Es can drow vore worse Spalls than ther to thee.—Ad! es cud rep tha up.

Wilmot. What a Dowl, and be hang'd to tha, canst tha drow vore to me.

Thomasin. How many times have es a hoard tha, and a zeed tha, pound Savin, to make Metcens, and Leckers, and Caucheries, and Zloters.—'Tes good to know vor why vore.

Wilmot. Oh! a Plague rat tha!—Ya mulligrub Gargin! ya shug Meazel!—Th'art good for nort bet a Gapes-nest. A guttering hawchamouth Theng! Whan tha com'st to good Tackling, thee wut poochee, and hawche, and scrumpee; tha wut net look vor Lathing, chell wardy; and nif et be Loblolly, tha wut slop et oil up.

Thomasin. How a Man a zed! How dedst thee pooche and hawche, and scrumpee, whan tha young *Zaunder Fursdon*, and stey'd up oll tha Neert a roasting o' Taties? pritch tha vor me!—Why, than tha wut be a prilled, or a muggard, a Zennet outreert; and more an zo, thee wut rowcast, nif it be thy own Vauther. Nif tha beest a zeed to Vield wi' tha Drowning, or ort, to the Voaken, whare they be shooliug o' Beat, handbeating, or angle-bowing, nif tha com'st ather *Rager Hosegood*, tha wut lackee an overwhile avore tha com'st, and ma' be net trap-see hum avore the Desk o' tha Yeaveling, ya blow-maunger Ba-arge! Oll for palching about to hire Lees to vin-dra Voaks. Whan tha goast to tha melking o' tha Kee, in tha Vozzy Park, thee wut come oll a dugged, and thy Shoes off mux, and thy Whittle oll besh—. Tha wut let tha Cream-chorn be oll *borry*, and let tha Melk be buckard in buldering Weather.

Wilmot. Tell me o' *Rager Hosegood*, chell make thy Kep hoppee.—Ay, ay, es marl hot to tha Vengeance tha young *Zaunder Fursdon* wud ha had a do wi' tha, nif ha had a had tha. Vor why? Tha has no Stroil ner Docity, no Vittiness in enny keendest Theng.—Tha corst that natted Yeo now-reert, or bet leetle rather, laping o'er the *Yoanna Lock*: (Chell tell Vauther o't zo zoon es ha comath hum vrom Angle-bowing, dont quesson't.) Hot ded tha Yoc do, whan tha had's-a cort en by tha heend Legs o' en—(but vurst ha button'd;—'tes a Marl tad net a valled into tha Pancrook, as uzeth to do) but thof ha ded viggée, and pottee, and towsee, and igrtee, and loustree, and spudlee, and wriggled, and pawed, and wraxled, and twined, and rattled, and teared, vig vig, vig vig, yeet rather than tha wudst ha' enny more Champ, and Holster, and Tanbast wi' en, tha tokst en, and dest wetherly bost tha Neck o' en.

Thomasin. And nif tha dedst pick Prates upon me, and tell Vauther o', chell tell a zweet Rabble-rote upon thee, looks zec. Vor when tha shudst be about tha Yeaveling's Chuers, tha wut spudlee out the Yewmors, and screedle over mun. And more and zo, tha wut roily cart upon wone, and east upon another, zet Voaks to bate, lick a gurt Barge as tha art; and than Getfer *Radger Sherwell* he must qualify't agen. Whan tha art zet agog, tha desent caree who tha scullest: 'Twas always thy Uze; and chem agest tha wut zo avore thy Fen. Tha hast tha very Daps o' thy old Ount *Sybbly Moreman* upazet.

Wilmot. Why, ya gurt Roil, chant zo bad's thee. Thee wut ha' a Hy to enny Kessen Soul. Than tha wut chocklee and bannee, and blaze, and roundshave enny body that deth bet zey Ay to tha. Tha wudst buy tha Cot up to Town rather than thy Live, but tha hasent tha wharewey; and tha wudst kiss tha Yess of *George Hosegood* to ha'en; but tha hasent tha Why for Ay.

Thomasin. How! ya gurt mulligrub Gargin?

Wilmot. And thee art a long hanged blowmonger Barge vor telling me o' *Neckle Halte*, and tha Square's Bealy, and tha Zess.

Thomasin. And thee art a confounded Trash vor telling me of an Under Bed-blouket, and o' pounding Savin, and making Caucheries and Sloters wi't. Tha art a *Beagle*, Chun, pritch tha! vor awether Trick. Chad et in my Meend, and zo chawe still. Bet chawnt drow et out bevore tha begens't agen, and than chell.

Wilmot. Heigo! Mrs *Hi-go-sbit!* A *Beagle?* and hot art thee? Tha wut drow, and hen, and slat,—slat tha Podgers, slat tha Crock, slat tha Keeve and tha Jibb, bost tha Cloam. Tha hast a most a stunned e'ery earthly Thing in tha Houz. Absleutly tha art bygaged. Ay, ay, Ont *Magery* was Death tha near vortha. Her moort ha' vet et, nif zo be tha badst net let eet totee up and down zo ort.

Thomasin. Why there low! *Bygaged!* And hot dedst thee do bet jest now-reert? Tha henst along thy Torn, tha wud'st ha borst en to Shivers, nif chad net a vung en, and pung'd en back agen. Than tha wut snappy, and than tha wut canilliee, and than tha wut blogggy.

Wilmot. And hot art thee? A broeking Mangrel, a skulking Meazel!—And eet, a vore oll, good for nort bet scollée, avore tha art a hoazed that tha east searce yeppy. Pertha, dest thenk enny Theng will gooddee or vittee wi' enny zitch a Trib es thee art,—tha dest net caree tozey thy Pracs?—bet—wut strammee, and fibbee, and blaze, and bannee: And more an zo, wut colie and rigee wi' enny Trolubber that comath ather tha. And whan tha dest zey mun, 'tis bet whilst tha art scrubbing, bewsring, and ritling abed. And, nif, by gurt Hap tha dest zey mun at oll, thy Marmbones shan't kneecie,—thof tha east rucke

ruckee well a fine.—'Tis a Mari if e'er tha comst to Hewn only to zey men; zence tha ne'er zest men, chell warndy, but when tha art half aalape, half-dozy, or scrubbing o' thy scabbed Yess, when tha art a coal-varying abed, ya gurt Lollipot! —Tha hasn't tha Sense to stile thy own Dressing. Vor why, zet wel et arter tha, ether antlebeer lick tha Doorns of a Door, or wotherway twel zet e-long or a weewow, or oll a puckering. Tha zedst twos squelstring and whoi while'er. Ad! tha wur be miekled and a steeved wi' tha Cold vore 'T Andra's Tide, Chun, nif tha dessent buy tha a new Whittle.

Thomasin. Why, ya gurt Kickhammer Baggage! thee art good vor no Sauce. Tha wut net break the Cantlebone o' thy tether Eend wi' chuering, chell warndy; tha wet net take et zo vreache, ya sauntering Troant!

Wilmot. Heigo! sauntering Troant than! Vor why vore dest tell wone, than, o'tha Rex-bush, and tha Hey-pook, and tha Zess?

Thomasin. And why vore dest thee drow vore zitch Spalls to me?—Go pey tha Score vor tha Lecker tha hast a had zo ort in thy Teening Bottle.—There's a Rump, Chun!

Wilmot. Nif tha young *George Hosegood* had a had tha, he murt a bozed in a little Time. Ha wud zoon ha' be' condided. —Yeet a-vore oll, avore Voak, tha wut lustree, and lowzee, and chewree, and bucklee, and tear, make wise, as anybody passath: but out o'Zeert a spate Tote in enny keendest Theng.

Thomasin. Why, there's Odds betwe' Sh—ng and Tearing won's Yess. Wone mussent olweys be a boosting, must a? —But thee,—thee wut stechoppee, and colty, and hoppy, and riggy, wi' enny Kesson Zoul: Oll vor whistering and pistering, and hooling and halzening, or cuffing a Tale.

Wilmot. Ad! tell me o'hobbing and rigging, chel vlee to tha Kep o' tha. [Pulls her Poil.
Thomasin. Oh!—oh!—Mo-ather!—Mo-ather!—Murder!—Oh! Mo-ather!—Her hath a' chuck'd ma wi' tha Chingstey. Es verly bleive es shell ne'er vet et.—And nif's don't vet et, looks zee, in a Twelvemonth and a Dey, Cuzzen *Ketter Broom* shell zee tha a trest up a Ground.—He shall zee tha zwinged, fath!

Enter old Julian Moreman.

Julian. Labbe, labbe, Soze, labbe. —Gi' o'er, gi' o'er: * —*Tamzen* and Thee be olweys wother egging or veaking, jawing or sneering, blazing or racing, kerping or speaking catted, chittering or drowing vore o'Spalls, purting, or jowering, yerring or chounting, taking Owl o' wone Theng, or Pip o'tether, chocking or pooching, ripping-up or roundshaving wone tether, stivering or grizzling, tacking or busking, a prill'd be a muggard, blogging or glumping, rearing or snapping, vrom Candle-douting to Candle-teening in tha Yeavling,——gurt Hap else.

So ends the SCOLDING.

AN EXMOOR COURTSHIP;

Or, a Suitoring Discourse, in the Devonshire Dialect and Mode, near the Forest of Exmoor.

The Persons.

Andrew Moreman, a young Farmer.
Margery Vagwell, his Sweetheart.

Old Grammer Nell, Grammer to *Margery*;
Thomasin, Sister to *Margery*.

SCENE—*Margery's House.*

To Margery enter Andrew.

Andrew. How goeth et, Cozen *Magery*?

Margery. Hoh! Cozen *Andra*, how d'ye try?

Andrew. Come, let's shake Honds, thof Kissing be scarce.

Margery. Kissing's plenty enow; bet chud zo keefe kiss the Back o' ma Hond es e'er a Man in *Challacomb*, or yeet in *Paracomb*; no Dispreze.

Andrew. Es dont believe that, yeet es believe well too.

Margery. Hemph!—Oh! tha vary Vengeance out o'tha!—Tha hast a creem'd ma Yearms, and a most a bost ma Neck. —Well, bet, vor all, how dost try, es zey, Cozen *Andra*? Es hant a zee'd ve a gurt while.

Andrew. Why, fath, Cozen *Magery*, nort marchantable, e'er zince es scoast a Tack of two wey *Rager Frogwell* tether Day.—Bet zugs! es trem'd en and vagg'd en zo, that he'll veel et vor wone while, chell warndy.

* Speaking to *Wilmot*, who had pulled *Thomasin's* Cap.

Margery

Margery. How, Cozen *Andra*? Why es thort you couident a vort zo.

Andrew. Why, 'twos oill about thee, man;—vor es chan't hire an eel Word o' tha.

Margery. How! about me!—Why, why vore about me, good zweet now?—Of a Ground ha can zey no harm by ma.

Andrew. Well well, no Mater. Es couident hire tha a run down, and a roilad upon zo, and zet still lick a Munchance, and set pritch en vort.

Margery. Why, whot, and he hang'd to en, cou'd a zey o' me, a gurt Meazel?

Andrew. Es begit tha Words now;—bet ha roilad zo, that es couident bear et.—Bet a dedent lost hes Labour, foth; vor es toz'd en, es lamb'd en, es lace'd en, es thoug'd en, es drash'd en, es drabb'd en, es tann'd en to the true Ben, fath;—Bet stap! cham avore ma Story.—Zes I, *Thee, thee art a pretty Vella!* Zes he, *Gar! thee cawent make a pretty Vella o' ma*—No, agar, zays I, *vor th'art too ugly to be made a pretty Vella, that's true enow.* *Gar!* a was woundy mad thoa.—*Chell try thate,* zays he.—*As zoon's tha rout,* zes I ——— Zo up a roze, and to't we went——Vurs! a geed ma a Whister-poop under tha Year, and vorewey a geed ma a Vulch in tha Leer.—Ad! thoa es rakad up, and tuck en be tha Collar, and zo box'd en, and zlap'd en, that es made hes Kep hoppy, and hes Yead addle to en.

Margery. Well es thank ye, Cozen *Andra*, for taking wone's Peart zo.—Bet cham agest he'll go vor a varrant vor ye, and take ye bevore the Cunsabel; and than ye mey be bound over, and be vort to g'in to *Exter* to *Zizes*; and than a mey zweas tha Peace of es, you know.—Es en et better to drink Vriends, and make et up?

Andrew. Go vor a Varrant! Ad! let en, let en go; chell net hender en; vor there's *Tom Vuzz* can take his cornoral Oath that he begun vurs.—And if he deeth, chell ha' as good a Varrant vor be, as he can for me, dont quesson et. Vor the *Tasney* into *Moulton* knowth me, good now, and has had zome zweet Pounds o' Vauther bevore ha dy'd. And if he's a menced to go to *La*, es can spend Vorty or Vify Shillings as well's he. And zo let en go, and whipe whot a zets upon o' *Zendeys* wey hes Varrant.—Bet haug en, let's ha nort more to zey about en; vor chav better *Bezeneze* in *Hond* a gurt cal. *[He takes hold of her and paddles in her Neck and Bosom.]*

Margery. Come, be quite;—be quite, es zey, a grabbling o' wone's Tettes.—Es wont ha' ma Tettes a grabbed zo; ner es wont be mullad and soulad.—Stand azide;—come, gi' o'er.

Andrew. Lock, lock! How skittish we be now! You warent zo skittish wey *Kester Hosegood* up to *Daraty Vuzz's* *Upzetting*.—No, no, you werent zo skittish thoa, ner zo squeamish nether.—He murt mully and souilly tel'd a wos weary.

Margery. Es believe the very *Dowl's* in *Voke* for leeing.

Andrew. How! zure and zure, you wont deny et, wull ye, when all tha *Voaken* took *Noteze* o'er.

Margery. Why, Cozen *Andra*, thes wos the whole *Fump* o' the *Beseneze*.—Chaw'r in wey en to daunce; and whan the *Daunce* was out tha *Croud* cry'd *Squeak, squeak, squeak, squeak*, (as a uzeth to do, you know) and a cort ma about tha *Neck*, and woudent be a zed, bet a woud kiss ma, in spite o' ma, do what es could to hender en.—Es cou'd a borst tha *Croud* in *Shivers*, and tha *Crouder* too, a voul *Zlave* as a wos, and hes *Viddlestick* into the *Bargain*.

Andrew. Well, well, es b'ent angry mun.—And zo let's kiss and Vriends.——— *[Kisses her.]*——Well, bet *Cozen Magery*, oll thes while es hant told tha ma *Arrant*;—and chav an over *arrant* to tha, mun.

Margery. *[Simperring.]* Good, zweet now, whot *Arrant* es et? Es mar! whot *Arrant* ye can ha' to me.

Andrew. Why, vath, chell tell tha. Whot *zignivies* et ta mence tha *Mater*? Tes thes, *bolus, nolus*, wut ha' ma?

Margery. Ha' ma? Whot's thate? Es cant tell whot ya me-an by thate.

Andrew. Why, than, chell tell tha vlat and pleau. Ya know es kep *Challacomb-Moor* in *Hond*; tes vull stared;—But cham to chonge a *Live* for three *Yellow-beels*. And than there's tha *Lant* up to *Parracomb Town*;—and whan es be to *Parracomb*, es must ha' wone that es can treat to look arter tha gerred-teol'd *Meazels*, and to zar tha *lit* and tha *Barra*, and melk tha *Kee* to *Challacomb*, and to look arter tha *Thengs* o' tha *Houze*.

Margery. O *Varjuice*! Why, Cozen *Andra*, a good, steady *Zarrant* can do oll thes.

Andrew. Po, po, po! chell trest no *Zarrants*.—And more an zo, than they'll zey by me, as they ded by *Gaffer Hill* tether *Day*;—*They made two Beds, and ded g'in to wone*.—No, no, es bant zo mad nether.—Well, bet, look, deat we, *Cozen Magery*; zo vur vore es tha wut ha' ma, chell put thy *Live* 'pon *Parracomb Down*. Tes wor twenty *Nobles* a *Year*, and a *Puss* to put min in.

Margery. O vile! whot *marry*?—No, chant ha' the best *Man* in *Challacomb*, nor yeet in *Parracomb*. Na, chell ne'er *marry*, vor ort's know. No, no; they ze there be more a *marry'd* *aready* than can boil tha *Crock* o' *Zendeys*.—No, no, *Cozen Andra*; es cou'd amorst zwear chudent ha' the best *Square* in oll *England*.—Bet come; prey, *Cozen Andra*, zet down a *lit*. Es must g'up in *Chember*, and speak a word or two wey *Zester Tamkin*. Here's *darning* up of old *Blonkets*, and rearing tha *Peels*, and snapping o' *Vleas*.—Es ell come agen presently.

Andrew. Well, do than; bet make *Haste*, d'ye zee.—Me-an time chell read o'er the new *Ballet* cheve in ma *Pocket*.

Margery. New *Ballet*! O good now, let's hire ye zing et up.

Andrew. Zing!—No, no; tes no *Singing Ballet*, mun; bet tes a *godly* one good now.

Margery. Why, whot's't about, than?

Andrew. Why, tes about a *Boy* that kill'd hes *Vauther*; and how hes *Vauther* went agen, in *Shape* of a gurt voul *Theng*, wey a cloven *Voot*, and *Vlashes* o' *Vire*, and troubled the *Houze* zo, that tha *Whatecomb*, tha *Whit-Witch*, wos vort to lay en in the *Red-Zea*; and how the *Boy* repented, and went *distracted*, and wos taken up, and wos hang'd vor't, and zung *Saunts*, and z'd his *Praers*. 'Twill do your *Heart* good to hire et, and make ye cry lick eny *Theng*.—There's tha *Picture* o'en too, and tha *Parson*, and tha *Dowl*, and tha *Ghost*, and the *Gallows*.

Margery. Bet es et true, be zure.

Andrew.

Andrew. True? O La! Yes, yes; es always look to thate. Look zee, tes here in Prent—* *Lissen'd according to Order.*—That's always prented on whot's true, mun.—Es took care to zee thate whon es bort en.

Margery. Well, well, read et;—and cheil g'up to Zester.

SCENE---The Chamber.

To *Thomasin* enter *Margery*.

Margery. Oh! Zester *Tamzen!*—Odd! ee es come along, and vath and trath a put vore tha Quesson to ma o'ready.—Es verly beleive tha Banes wull g'in next Zindey.—Tes oll es ho't vor.—Bet es tell en, *Marry a-ketha!* and tell en down-reert es cham marry tha best Man in *Sherwill* Hunderd.—Bet dest tha hire ma, Zester *Tamzen*, don't ye be a Labb o' tha Tongue in what cham a going to zey, and than chell tell tha zomething:—The Banes, cham amoss zure, wull g'in ether a Zindey or a Zindey-zenneert to vurdest. Es net aboo Two and Twonty;—a spicy Vella, and a vitty Vella, vor enny keen-dest Theng.—Thee know'st *Jo Hosegood* es reckon'd a vitty Vella: Poo! Es a zooterly Vella to *Andra*; thate's no Compare.

Thomasin. Go, ya wicked Countervail! why dest lee zo agent thy Meend; and whan ha put vore tha Quesson tell en tha wudsent marry?—Bezides, zo vur as tha know'st, ha must take Pip o', and meach off, and come no more anearst tha.

Margery. Go, ya Alkittle! ya gurt voolesh *Trapes!* Dest thee zhenk a beleev'd ma, whan es zed chudent marry? *Ee es net zo zart-a-baked nether.* Vor why? Es wudent be too vurward nether; vor than ee must dra back.—No, no; vor oll whot's zed, es hope tha Banes wull go in, es zey, next Zindey.—And vath, nif's do vall over the Desk, twont thir ma, ner yeet borst ma Bones.—Bet nif they don't g'in by Zindey-zenneert, chell tell tha, in short Company, es cheil borst ma Heart.—Bet es must go down to en; vor he's by es zell oll theez while.

SCENE---The Ground-Room again.

To *Andrew* enter *Margery*.

Andrew. Well, Cozen *Magery*, cham glad you're come agen: Vor thes Ballet es zo very good, that et make's wone's Heart troubled to read et.

Margery. Why, put et up than, while es git a Patcher o' Cyder. Wull ye eat a Croust o' Brid and Cheeze, Cozen *Andra*?

Andrew. No, es thankee, Cozen *Magery*; vor es et a Csub as es come along; bezides es went to Dinner jest avore.—Well, bet, Cozen *Magery*, whot Onser dest gi' ma to tha Quesson es put vore now-reert.

Margery. What Quesson was et?

Andrew. Why, zure, ya haat zo vorgeful. Why, tha Quesson es put a little rather.

Margery. Es dont know what Quesson ye meean; es begit whot Quesson twos.

Andrew. Why, to tell tha vlat and phone agen, twos thes: *Wut ha' ma, ay or no?*

Margery. Whot! marry to Easteen?—Es gee tha zame Onser es geed avore, Es wudent marry the best Man in oll *England.* Es od amoss zwear chud nif many at oll.—And more and zo, Cozen *Andra*, cham a told ya keep Company wey *Tamzen Hosegood*, thek gurt barging, thonging, muxy Drawbreech; a daggle-veal'd Jade; a zower-zop'd, yer-rin, chocking Trash, a buzzom et tick'd baggaging Moyle, a gurt Fustilug. Hare's a Trub! And nif ya keep hare Company, ev'll ha no more to zey to tha.

Andrew. Ay, thes es *Jo Hosegood's* Flim-flam.—Oh, tha very Vengeance out o'en!

Margery. No, no; tes more o' *Jo Hosegood's* Flim-flam; bet zo tha Crime o'tha Country goth.

Andrew. Aa, bet twos *Jo Hosegood's* zening vore in tha vurst Place. Ha wull lee a Rope upreert.—Whan a hath a took a Shord, and a piddled, ha wull tel, Doull, tell Dildrams, and roily upon enny Kesson Zoul.—Ad! nif es come athert en, cheil gee en a Lack;—cheil lee en o'er the Years;—cheil plum en, cheil toze en, cheil cotten en, cheil thong en, cheil tann en;—cheil gee en a Strat in the Chups; cheil vag en, cheil trem en, cheil drash en, cheil curry hes Coat vor en;—cheil drub en, cheil make hes K p'heppy.—Ad! cheil gee en zutch a Zwop!—cheil gee en a Whappet, and a Wherret, and a Whisterpoop to:—Ad! cheil zure en to tha true Ben.

[*Speaks in a great Passion, and shews with his Hands how he'll beat his Adversary.*]

Margery. Lock, lock, lock! Cozen *Andra!* Vor why vore be ye in zuch a vustin Vame?—Why, es dont zey twos *Jo Hosegood* zed zo, bet only zo tha Crime o'tha Country goth.

* So country people used to read *Licensed*.

† *Ho'* is here an Abbreviation of *hope*.

Andrew. Well, well, Cozen *Magery*, be't how twull, what caree I?—And zo Good-buy, Good-buy t'ye, Cozen *Magery*.—Nif Voaken be jealous avore they be married, zo they may arter.—Zo Good-buy, Cozen *Magery*. Chell net trouble ye agen vor wone while, chell warndy. [Going.]

Margery. [Calling after him.] Bet hearky, hearky a Bit, Cozen *Andra*! Es wudent ha ye go away angry nether. Zure and zure you wout deny to see me drenk?—Why ha hant o tasted our Cyder yet. [*Andrew returns.*] Come, Cozen *Andra*, here's t'ye.

Andrew. Na, vor that Matter, es owe no Ill-will to enny Kesson, net I.—Bet es wout drenk, nether, except ya wurst kiss and Friends. [Kisses her.]

Margery. Ya wout be a zed.—[*He drinks.*]—Well, bet hearky, Cozen *Andra*, wout ye g'up and zee Grammer avore ye g'up to *Challacomb*?—Tes bet jest over tha Paddick, and along tha Park.

Andrew. Es carent much nif's do go zee Old Ont *Nell*.—And how do hare tare along?

Margery. Rub along, d'ye zey?—Oh! Grammer's wor Vower Hunderd Pounds, reckon tha Goods indoor and out a door.

Andrew. Cham glad to hire et; vor es olweys thort her to ha be bare Buckle and Thongs.

Margery. Oh! no, mun; hare's mearty well to pass, and maketh gurt Account o' me, good now.

Andrew. Cham glad to hire o' that too. May be hare mey gee thee a good Stub.—Come, let's g'ender than. [Takes her Arm under his, and leads her.]

SCENE---Old Grammer *Nell*'s.

To her enter Andrew and Margery.

Andrew. Good Den, Good Den, Ont *Nell*.—Well, how d'ye try? How goth et wey ye?

Old Nell. Why, vath, Cozen *Andra*, pritty vitty, whot's chur. Chad a Glam or two about ma.—Chad a Crick in ma Back and in ma Niddick. Thoa chur a lamps'd in wone o' ma Yearms. Tho come to a Heartgun. Vorewey struck out and come to a Barngun. Tho come to an Ailernbatch; and vorewey vell in upon ma bones, and come to a Boneshave.—Bet e'er zenz the Old *Jillian Frinkle* blessed vore tes pretty vitty; and cham come to my Meat-list agen.—Well, bet hearky, Cozen *Andra*: Es hire ya lick a lit about ma Cozen *Magery*; ay, and have smelled about her a pritty while.—Chaw a told that ye simmered upon wone tether up to *Grace Frogwill's* Bed Ale.—Well, Cozen *Andra*, twull do vary well vor both. No matter how zoon. Cham oll vore, and zo chaw zo zoon's es hir'd o'et.—Hare's net as zome Giggles, zome prenkng, mencing, Thengs be, oll vor Gamboylng, Rumping, Steehopping, and Giggleting; bet a tyrant Maid vor Work, and tha stewardiest and vittiest Wanch that comath on tha Stones o' *Moulton*, no Dispreuse.

Margery. [Softly aside to her.] Thank ye, Grammer, thenkee keendly.—And nif es shudent ha en should borst ma Heart.—[Aloud.] Good Grammer, dont tell me of marrying.—Chave a told Cozen *Andra* ma Meend arcady, thet chell ne'er marry vor ort es know.

Old Nell. Strap hether, Cozen *Magery*, a lit and tarn these Cheesen.—[Pretendedly private to her.]—Go, ya Alkitotle, why dedst tell zo, tha weert ne'er marry? Tha witten ha tha leek; a comely sprej vitty Vella vor enny keendest Theng. Come, nif tha wat haen, chell gee tha a good Stub.—Thare's net a sprejer Vella in *Challacomb*.

Margery. Bet, Grammer, wull ye be zo good's ya zey, nif zo be, vor your Zake, es vorce ma zel to let en lick a bit about ma?

Old Nell. Ay, es tell tha—[Aside.]—Cham agest hare'll dra en into a Promish wone Dey or wother.

Andrew. Well, Ont *Nell*, es hired whot a zed, and es thank ye too.—Bet now chave a zeed ye, tes zo good as chad a eat ye, as they ize to zey. Es must go home now as vast as es can.—Cozen *Magery*, wout ye go wey ma a lit Wey?

Margery. May be es mey go up and zee Ont *Moreman*, and mey be es mant.

[Exeunt.]

SCENE—The Open Country.

Enter Andrew followed by Margery.

Margery. Ad! es'll zee en up to *Challacomb*-Moor Stile.—Now must es make wise chaw a going to Ont *Moreman*'s, and only come theez Wey.

Andrew. [Spying her.] Cozen *Magery*, Cozen *Magery*! stap a lit. Whare zo vast mun?—[She stays.]—Zo, now es zee ya be as good as yer word; na, and better; vor tha zedst mey be chell, and mey be chont. [Aside.]

Margery. Oh, ya take tha Words tether Way. Es zed mey be chell, and mey be chont, go up and zee Ont *Moreman*. Es zed no more an zo. Es go thes Wey vor to zee hare that es oll. Bet chudent go zo vur to meet enny Man in *Challacomb*.

Challacomb ner Parracomb, ner yeet in oll King *George's* Kingdom, bless'hes Worship! Meet tha Men aketha!—Hah! be quiet, es zey, a creeming a Body zo. And more an zo, yer Beard precketh ill-vavourdly. Es marl what these gurt black Beards be good vor. Ya ha made ma Chucks buzzom.

Andrew. Well, whot's zey, *Cozen Magery*? Chell put in tha Banes a Zendei, *bolus nolus*.

Margery. Then es ell vorbed min, vath.

Andrew. Oh! chell trest tha vor thate. Es dont thank you'll take zo much Stomach to yer zel as to vorbed min avore zo menny Vokes.—Well, *Cozen Magery*, good Neart.

Margery. *Cozen Andra*, good Neart.—Es wish ye well to do.

SCENE—Margery's Home.

To *Thomasin* enter *Margery*.

Margery. *Zester Tamken*, whare art? Whare art, a popeling and a pulching? Dost hire ma?

Thomasin. Lock, lock, lock! Whot's the Matter, *Magery*, that tha leapest, and caperest, and zing'st zo? What art tha hanteck?

Margery. That's nort to nobody. Chel whistley, and capery, and zing, vor oll thee.—Bet yeet avor oll, nif tha wuttent be a Labb of tha Tongue now, chell tell tha sometheng.—Zart! whistery—Ma Banes g'in a Zendei, vath, to *Andra*, the spicest Vella in *Sherwill* Hunderd.

Thomasin. O la! why thare lo! Now we shall be marry'd near together; vor mine be in and out agen;—thof my Man dont yeet tell ma tha dey. Es marl ha dont pointee whot's in tha Meend o'en.

Margery. Chell g'in to *Moulton* To-marra pritty taply, to buy zome Canvest vor a new Chonge.

Thomasin. Ay, ay; zo do; vor tha cassent tell what may happen to tha in thy middle Banes.

Margery. How! ya gurt Trapes! Whot dest me-an by thate? Es scorn tha Words. Ded ort hap to thee in thy middle Banes? Happen aketha!

Thomasin. Hah! Ort happen to me in my middle Banes? Es scorn et to tha Dert o' ma Shoes, looks see, ya mencing, kerpig Baggage.—Varewell.

FINIS.

I shall subjoin two extracts from Peter Pindar, illustrating the Devonshire dialect.

FROM THE LOUSIAD, CANTO III.

“ Not with less glee, tenacious of his dross,
Ross started—Reader! not the Man of Ross—
When Majesty, to rest his royal head,
Ask'd of the Church's mitred son a bed,
Poor man! who proving, like his Sovereign, poor,
Begg'd him to knock at good Dean Buller's door;
Buller, who took his wand'ring master in,
And stuff'd with corn and oil his scrip and skin;
For which (on gratitude so wont to dote),
The Monarch gave a Tumbler—worth a groat!

O glorious act! an act how seldom seen!
O what a day of gladness for the Dean!
A gift so rare, so noble, so sublime,
Will stupify the sons of distant time.
This, let the Buller family record;
This brittle treasure let the Bullers hoard,
Yet show, exulting, upon gala days,
To bid some favour'd guest admire and praise.”

“The Bishop of Exeter, when his Majesty visited that ancient city lately, *most handsomely* excused himself the honour of entertaining his Royal Master, by billeting him upon Dean Buller. The following lines, extracted from a manuscript performance of one John Ploughshare, called the Royal Progress, we think, will elucidate this part of our Epic, and not be unacceptable to our readers.”

‘ In comm'd the King at laste to town,
‘ With doust and zweet as nutmeg brown,
‘ The hosses all in smoke;
‘ Humming, trumpeting, and ringing,
‘ Red colours vleeing, roaring, dringing,
‘ Zo mad seem'd all the voke.

‘ Wiping his zweaty jaws and poll,
‘ All over douste, we spied 'Squire Rolle,
‘ Close by the King's coach tratun;

‘ Now shoving in the coach his head,
‘ Meaning (we thoft) it might be zed,
‘ Squire Rolle and George be chattin.

‘ Now went the Aldermen and May'r,
‘ Zome with cut wigs, and zome with hair,
‘ The royal voke to ken;
‘ When Measter May'r, upon my word,
‘ Pok'd to the King a gert long sword,
‘ Which be pok'd back agen.

Now

3. The genius of a people is often marked by their apothegms, adages, or epitaphs: and, in passing from the history of their language to the character of their literature, their oral sentences, or inscriptions, may be deemed intermediate steps. The *proverbia* of the West, are numerous. From these, I shall select a few. The following are two old sayings in the Cornish tongue: the former of some importance in the history of our commodities; the latter, in that of our saints:

“ Stearn san Agnes anguella stean en Kernow.” “ St. Agnes tin is the best tin in Cornwall.”

“ Germow Mahtearn; Breage Lavethas.” Germo was king; Breage but a midwife.”

“ The shape of the towne of Truro, (says Carew) and etymon of its name, may be learned out of this Cornish propheticall rhyme.—

“ Tru-ru,

“ Triueth eu,

“ Ombdino geueth try ru.”

‘ Now those that round his Worship stood,
‘ Declar’d it clumsily was dood;
‘ Yet Squirt, the people say,
‘ Brandish’d a gert boss glyster-pipe,
‘ To make un in his lesson ripe,
‘ That took up half a day.

‘ Now down droo Vore-street, did they com,
‘ Zum hallowin, and screeching zum:
‘ Now trudg’d they to the Dean’s:
‘ Becaze the Bishop zent mun word,
‘ A could not meat and drink avord,
‘ A had not got the means.”

‘ A zed, that, “ az vor he, poor man,
‘ A had not got a pot or pan,
‘ Nor spoon, nor knife, nor vork;
‘ That he was weak, and ould, and squeal,
‘ And zeldom made a hearty meal,
‘ And zeldom drade a cork.”

‘ Indeed, a is a moderate man,
‘ And zo be all the churgy clan,
‘ That with un come to chatter;
‘ Who, when they’re ax’d to a glass of wine,
‘ To one the wother tip the sign,
‘ And beg my Lord’s fine water.

‘ Then az vor rooms—why, there agen
‘ A could not lodge a cock, nor hen,
‘ They were zo small,” a zed;
‘ And, az vor beds, they wud’nt do,
‘ In number about one or two,
‘ Vor self and Joan the maid.

‘ In voolish things, a wudn’t be cort:
‘ ‘Twas stoopid to treat vokes vor nort:—
‘ No; twaza’n heese desire.
‘ Prefarment, too, was to an eend;
‘ The King woud never more voru zend,
‘ To lift un one peg higher.

‘ And yet vokes zays a man o’ sense,
‘ Honest and good—but hoardah his pence;
‘ Can’t peart with drink nor met.
‘ And then why vore?” the peepel rail:—
‘ To greaze a vat ould pig in the tail—
‘ Ould Weymouth o’ Long Leat.”

‘ Well, to the Dean’s, bounce in they went,
‘ And all the day in munchin spent,
‘ And guzin, too, no doubt:
‘ And while the Gentry drink’d *zivilin*,
‘ The Mob, with brandy, ale, and gin,
‘ Got roaring drunk *zivilin*.”

From Peter Pindar’s Poem, entitled “ The Plymouth Bribery.”

Zoon as old Andrew Hill had slipp’d his breath,
My neighbour Tap, the landlord, com’d to me;
Says he, “ Leave tink’ring—there’s a charming death,
“ Hamlin, an angel of a death!” quoth he.
“ Zounds! what a noghead and a fool!” says Tap,
“ To mend old crocks, and candlesticks and *kittles*—
“ Thy hammer always going, rap, rap, rap,
“ And all to *git*, fosseth, a *bit o’ wittels!*
“ Lord, Hamlin,” quoth a, “ what a beast thee art,
“ When thou may’st be a gentleman complete;
“ To stand here, hammering, in a stinking shirt,
“ Moaling, as black’s the dowl, with muck and sweat!”
“ Oiler the minister at once the bait,
“ Thou’lt find a gudgeon—zee if I’m not right;
“ Now daunt take squeamish scruples in thy pate:
“ *Snap* is the word at court—I know he’ll bite.
And zo, says I again to Landlord Tap,
“ Art certain that he’s hungry, Tap, and poor?”

“ Try—sniggle for’n,” quoth he, “ I know he’ll snap.”
“ *Snap* with the Devil to’t, it is, I’m shore.
“ I know, mun, all,” quoth Tap, I know mun, well—
“ Is, Hamlin, is, I know men well anew:
“ I’ve had, mun, at my howze, both gert and smaaz!—
“ With all their grandeur tis a jam queer crew.”
“ And is it zo?” zaid I. “ It is,” zaid he;
“ I tell thee, Hamlin, no man knowth mun better.”
“ Then, Tap,” zaid I, in answer to’n, “ dost zee,
“ I’ll do’t—I’ll zend the chance for a letter.”
God know’th my heart, I never thort of harm:
Your conscience, Lord! I didn’t mean to shock it;
Two thousand pound, I thort, woud keep ye warm,
Nor thort it was a crime to fill your pocket.
‘Tis cruel hard for to be put to jail,
Vor doing what gert vokes do ev’ry day:
I thort I might come down upon the nail,
And tern a penny in an honest way.

Which

Which is to say, "Truro consisteth of three streetes, and it shall in time bee said, Here Truro stood." A like mischief of a mysterie they observe, that, in taking T from the towne, there resteth "ru, ru;" which in English soundeth "woe, woe."*

* *Carew's Cornwall*, f. 141, b. 142. According to the prophecy, *Fuller* says: "Truro consists of three streets; but a time will come when it shall be asked where Truro stood." On this he observes, that he trusts the men of that town are too wise to mind this prediction, any more than another of the same kind, presaging evil to the town, because "ru, ru," which in English is "woe, woe," is twice expressed in the Cornish name thereof. "But, (says he) let the men of Truro but practise the first syllable in the name of their town, (meaning truth, i. e. integrity) and they may be safe and secure from all danger arising from the second."

The Cornish rhymes that follow are of recent date.

ON A LAZY WEAVER, BY MR. GWAVAS.

Why ladar gweader,
Lavarro guz pader,
Ha ro man do higha an cath:
Gra owna guz furu,
Hithow, po avorou,
Ha whyew boz dean dah whath.

*You thievish weaver,
Say your prayer,
And give up to play with the cat:
Do mend your ways,
To-day or to-morrow,
And you may be a good man yet.*

VERSES ON THE MARAZION BOWLING-GREEN, AND CLUB, BY THE SAME.

Ny ol devethes war tyr glaz,
Dho gware peliow, rag gun chaz;
Dibre tabm dah, hag eva badna,
Mal rag wunnen, moaz gwadn trea,
Mez ol krêv, en karensa vâz,
Dho aras tyr, ha gunnes hâz.

*We all come upon green land,
To play at bowls, for our health;
To eat a good bit, and drink a drop,
That not one goes weak home,
But all strong, in good friendship,
To plow the land, and sow the seed.*

ADVICE TO DRUNKARDS, BY THE SAME.

Na reugh eva re,
Mez eva rag guz zchaz;
Ha hedna, muy, po le,
Vedn gwitha, corf en chaz.

*Do not drink too much,
But drink for your thirst;
And that, more, or less,
Will keep the body in health.*

A CORNISH RIDDLE, BY THE SAME.

Fiô vye gennes en Miz-merh,
Ni-treches e bigel en miz-cast;
E a roz towl
Dho Proanier Powle,
Miz-du ken Nadelik.

*A child was born in the month of March,
We cut his navel in the month of August,
He gave a fall
To the Parson of Paul,
The black month before the Nativity.**

BY THE SAME.

Chêc dên krêv leb es war tyr,
Hithew gwrâ, gen skians fyr;
Ha'n Dew euhella, vedn rye,
Peth yw wella ol rag why.

*Thou strong man, who on earth dost dwell,
To-day, with prudence, act thou well;
And God supreme for thee will do,
What he thinks best is good for you.*

BY THE SAME.

Hithow gwrâ gen skianz da:
An gwiranath ew an gwella,
En pob tra, trea, po pella.

*Act to-day with prudence good:
The truth is the best,
In every thing, at home; or far off.*

* The barley was sown in March, was reaped in August, the Parson of Paul drank the beer made of it in the month of November, and it gave him a fall.

—The greater part of the English proverbs, current in the West, are of high antiquity. I shall first repeat the more general provincial sayings :

“ An easterly wind downright,
“ Up in the morning, and down at night.”

This requires no explanation.

BY THE SAME.

Cara, Gorthya, ha ouna Dêw,
An Materyn, ha'n lahez, en guz plew :
Ouna Dêw, parthy Mateyrn;
Ha cara goz contrevogion.

*Love, worship, and fear God,
The King, and the laws, in your parish :
Fear God, honour the King;
And love your neighbours.*

TWO CORNISH PROVERBS, BY MR. WILLIAM ALLEN, OF ST. AGNES, IN 1704.

Kensa Blethan Byrla a baye,
Nessa Blethan Lull a laye,
Ridgya Blethan Hann a Drobba,
Poswarra, Blethan Mol a Dewwar
Him Reeg dryhy uppa.

*The first year hugg and kiss;
The second year lull and lay,
The third year take and bring ;
The fourth year the curse of God on him
That brought her here.*

Cabm-thavas en metten, glaweeten.

*A crooked bow (i. e. a rainbow) in the morning, rain in
it; or, foretells rain.*

SUPER VEREDICTUM IN LEGE, IN CURIA SCACCARII, 6th Nov. 1728.

GWAVAS *versus* KELYNACK.

Was an Lavar gwir a'n Dowback Tiz pég a'n Pow Mid-
dlesex; ha an Bréz a'n padgwar Barneriow enna.

Pengelly Broaz, ha dowthack tiz,
Rag pusgaz dek an gyroz brez :
Fraga ? Gwiran ath yw an gwella
En pob tra, trea, po-pella.
Ha nessa, Hale tég, gen lavar fyrr,
Ol Poble gwierz dho adzhan gwir ;
Heliier tubm e helias reb pul :
Comyns sklentek vye glan ol.

On the verdict of the twelve honest men of the County of
Middlesex; and the judgment of the four Barons therein.

Pengelly Great, a true sound bell,
For the tenth fish gave judgment well :
And Jury, honest, cap'd the fraud.
When the wise man his nets spread broad,†
Fair Hale, with a wise saying,‡
Shew'd all right while tytbe was paying ;
Warm Chancellor drove close by the mire,§
Learn'd Comyns trac'd the clean patbs bigber.*

TO NEIGHBOUR NICHOLAS PENTREATH.

Contrevak Nicholas Pentreath,
Pa reffo why doaz war an dreath
Gen puscas, komero why 'wyth
Tha geil compez, hedna yw fyrr ;
Ha cowz meaz, Dega, Dega,
Enna ew ol guz dega gwir.

*Neighbour, Nicholas Pentreath,
When you shall come upon the sand
With fish, take you care
To do right, that is wise ;
And speak aloud, Tytbe, Tytbe,
There is all your true tytbe.*

ADVICE FROM A FRIEND IN THE COUNTRY, TO HIS NEIGHBOUR THAT WENT UP TO RECEIVE
16,000l. IN LONDON.—BY MR. JOHN BOSON, OF NEWLYN.

Kymero 'wyth guz lavarack powz,
Guz agan, ha guz aur ;
Ma ladran moz, en termen noz,
Reb vor Loundrez Tur.
An hagar muzi, na ens vâze
Th'ens en kinifer tol,
Dho meraz, rag an pethes moaz,

*Take care of your heavy breeches ;
Your silver and your gold,
Thieves do go in the night time,
By the way of London Tower.
The ugly maids are not good,
They are in every hole,
To see for the riches going, &c.*

* That is, a sound lawyer. — † Peter Downing shewed nets, with fish hung in them, to the Court, with a false interpretation, being himself a defendant. — ‡ His simile of wood cut down with an axe, and afterwards with a saw. — § In the mistake of fishermen, that drift-nets had been used, time out of mind, to take pilchards for sale; when anciently used to take bait only. — ¶ That is, adhered to the reason of the former decree, and the evidence given.—(Mr. GWAVAS.)

“ When

“ When showers and sunshine are together given,
“ The pikies dance, and cuckolds go to heaven.”

I have given rhyme to a proverb, which, I believe, is not confined to Cornwall.

“ To give one a Cornish hug.”—A Cornish hug is a lock in the art of wrestling, peculiar to the Cornish.—“ The Devil will not come into Cornwall, for fear of being put into a pye.”—The people of Cornwall make pyes of almost every thing eatable, and thus render many things not eatable, except to themselves; witness their squab-pye, sweet-giblet pye, herby-pye, pilchard-pye, muggetty-pye, &c. &c.*

“ He’s cruel as a *Spanjard*.”—Very common in the west of Cornwall; particularly the neighbourhood of Paul-Church, which was burnt by the Spaniards. To a Spaniard, the western Cornish have a traditional aversion, as strong as that of the English, in general, to a Frenchman. “ Vow, eyre ye full.” This was once, perhaps, a proverbial saying; for the illustration of which I shall apply to *Hals*, or rather *Brice*, his printer.†

“ They will have it by hook or by crook.”—I never understood,‡ that this was a Cornish proverb exclusively.—We have, also, proverbs respecting particular parts or places; most of which are of general notoriety.

“ Hengston-down, well ywrought,
“ Is worth London-town dear ybought.”

Hengston-down was supposed not only to be extremely rich in tin, but also to have in its bowels Cornish diamonds. In Fuller’s time the tin began to fail here, having “ fallen, (as he terms

* “ He doth sail into Cornwall without a bark.” This is an Italian proverb; signifying that a man’s wife has made him one of the knights of the bull’s feather. The whole jest, if there be any, lies in the similitude of the words, *Cornwall*, and *Cornua*, horns.

† “ The stone font of the church of St. Nicholas, in Bodmin, used formerly for baptism, is now used (says Hals) as a measure for corn in the Hall, which is the weekly market-house. On the same is an inscription, in old characters, viz. *Vow Eyre ye Full*.

which I leave for abler capacities than mine to interpret.”—*Hals*, p. 22. “ This now is amazing, (says *Brice*) that a gentleman of such sagacity and penetration as this gentleman, (Mr. Hals) our author, was, should be so prodigiously at a loss in so easy a matter. But, alas! he was poring, perhaps, in the deep, whilst the deceitful thing was swimming on the surface. Nothing is more visible and clear than this inscription, (which, probably, has puzzled thousands) literatim no more than this: *Vow eyre ye full*; and was surely by the sculptor designed to mean, *Vow ere ye fill*; full for fill, and wail for well, &c. being common pronunciations by some country-people. The intention probably was, that this measure, which had consecration on it, being to be the standard for corn, persons should make a vow, (possibly by their Holy Baptism) before they measured, that they would use no covage or deceit, but mete to the full, &c. It is not impossible, the hint for using such precaution was taken from that practice of the ancients just before marketing, or making bargains, to take a stone, and say, *If I, in any wise, know of, or intend any fraud or deceit, in my dealing with you, may I be, as I throw away this stone, [hurling away the stone] so be cast away from every thing that is good.*”—[*Typog. loquitur.*]

‡ “ The *Peverells* of Parke, in Egleshayle, (says Hals) are specially memorable by two crosses of moorstone, in the highway set up by them, still extant and called *Peverell’s crosses*. Not far from them is another moorstone cross, near Mount Charles, called the *Prior’s Cross*, whereon is cut the figure of a hook and a crook, in memory of that privilege and freedom granted by him to the poor of Bodmin, for gathering for fire-boot and house-boot, such boughs and branches of oak trees, in his contiguous wood of Danmer, as they could reach or come at with a hook and a crook, without further damage to the trees thereof; from whence arose the Cornish proverb concerning filching, parloiming, or taking another person’s goods, over much or indirectly above what is allowed them, &c.

“ They will have it by hook or by crook.”—*Hals*, p. 129.

terms it) to a scant-saving scarcity." As to the diamonds, no one has yet judged it worth his while to dig for them.

"When Dudman and Ramhead meet."

These are two headlands, well known to sailors: they are near twenty miles asunder; whence this proverb is meant to express an impossibility. Fuller observes, that, nevertheless, these two points have since met together, (though not in position) in possession of the same owner; Sir Pierce Edgcombe, enjoying one in his own right, and the other in right of his wife.

"A Feast or a Famine in Sylleh."

Crafte-hole, a creek and hamlet in Shevioke parish, is a great thoroughfare, of which, (says Norden) there hath bene used a by-woorde, "in Crafte-hole twelve howses and thirteen cuckolds."*

"The Gallants of Foy."

The inhabitants of Foy were, in the time of King Edward II. famous for their privateers, and their gallant behaviour at sea, whence they obtained that denomination.

"He is to be summoned before the Mayor of Halgaver."

This is a jocular and imaginary court, where such persons are presented as go slovenly in their attire, wanting a spur, &c.; and where judgment, in formal terms, is given against them, and executed,—more to the scorn than the hurt of the persons.

"No cock, no charter!"

This is a Truro proverb. It alludes to the never-failing delicacy of woodcocks at the mayor's feast, on the ninth of October. The nice appearance of the woodcock, about this time, its rarity, and the discriminating taste of the body corporate, even before the existence of calipash or calipee, may hence, perhaps, be inferred or conjectured.

"To send one to St. Columb."

"To send one to Coventry," need not be explained: our Cornish phrase has a similar meaning. I have heard it, indeed, applied to children "*mutting* or *glumping*," whom their ill-humoured taciturnity excludes from conversation, and who are, therefore, said to be gone to St. Columb.†

* See *Norden*, p. 92. "This place is said to have formerly sent members to Parliament, but, growing into decay, has since desired to be disfranchised. It is now the scoff of the whole county, and very famous for the old saying, that 'there are twelve householders, and thirteen cuckolds, and never a house between.' They are very inveterate against any one that asks the name of the town: and he has nothing else to do but, after putting the question to them, to clap spurs to his horse, and ride away as fast as he can, to avoid the stones and brick-bats which both men and women will not fail to throw at him."—*The Prideaux Carew*, at fol. 108.

† *Grose*, who has subjoined to his glossary some of the above, repeats only four general Welsh proverbs; three of which are equally Cornish: "Her Welsh blood is up."—"As long as a Welsh pedigree."—"A Welsh cousin."—The other "A Welsh Bait," meaning "A short stop, but no food," might be said of Cornwall. For here, as in Wales, such baits are not uncommon after climbing a hill. Among *Grose's* proverbs, is the expression, "Middlesex

dlex Clowns." "Several of the small villages in the neighbourhood of London (says he) are more countryfied than the rustics of *Cornwall* or *Northumberland*." So are they in *Oxfordshire*. But *Grose* mistakes the character of the rustics of *Cornwall*. The miners, who form a large part of our labourers in the country, have greatly the advantage, both in behaviour and in information, over all the peasantry of the island besides.

DEVONSHIRE.—"To *Denshire*;" i. e. to *Devonshire* land. This is to pare the turf from off the surface, and to lay it in heaps, and burn it: the ashes have been found greatly to enrich barren land, on account of the fixed salt which they contain. This, probably, was first practised in *Devonshire*; whence it derived its name. It is now practised on all barren, spongy lands, throughout *England*, previous to ploughing. Land so prepared will bear two or three good crops of corn, and must be then laid down again.

Peace and good neighbourhood.—"A proverb (said a writer, some years ago,) that peculiarly belongs to *Sidbury*—no attorney having ever resided in the parish within the memory of man."

"Of all Rogues beware of *Chulmleigh Rogues*."—Whence this adage originated I cannot say: but it hath been transmitted from generation to generation.

"When *Blackdown's* white, black bay's good." This means, I suppose, that cattle, in snow, will eat bad hay rather than none.

"The master builds *Broadbembury*; the man, *Broadclit*." i. e. the churches and towers of these two parishes. The tradition goes, that the master hung himself, being beat in architecture by his journeyman.

"Nothing good in *Ex-treams*." The pun is obvious.

"When *Haldon* hath a hat,

"Let *Kerton* beware of a skat."

In time of snow, they say, *Haldon* has a cloak.

"As fine as *Kerton*." i. e. *Credton* spinning. This spinning was very fine indeed;—"which, to express the better to your belief, it was very true, one hundred and forty threads of woollen yarn, spun in that tower, were drawn together through the eye of a taylor's needle; which needle and threads were, for many years together, to be seen in *Watling-street*, in *London*, in the shop of one *Mr. Danscomb*, at the sign of the *Golden Bottle*."—*Westcot's Hist. Devon*—Hals MSS.

"If *Cadbury-castle* and *Dolbury-hill* dolven were,

"All *England* might plough with a golden sheere."

"*Cadbury Castle*, (alias *Caderbyr*) the land of *William de Campo Arnulphi*, and after of *Willoweby*, *Farsdon*, and now *Carew*. This castle may be seen far off, (so they teame of high, upright, topped hill, by nature and slyght art anciently fortified, which, in those Roman or Saxon warrs, might be of good strength,) couteynning, within the compass thereof, near ——— acres. Here you may see some fyve mile distant to the South-Easte, in the parish of *Broadclyst*, another down, called *Dolbury-hill*; between those two hills (you may be pleased to hear a pretty tale) that is said (I set not down these wordes to lessen your belief of the matter,) but to let you know that, nil prater auditum habeo.

Take yt on this condition, it holds credyt by tradition, That a fiery dragon, or some ignis fatuus, in such lykness, hath byme often seene to flye between these hills, koming from the one to the other in the night season, whereby it is supposed there is a great treasure hid in each of them, and that the dragon is the trusty treasurer, and sure keeper thereof, as he was of the golden fleece, in *Chalcos*, which *Jason*, by the help of *Medea*, brought thence; for, as *Ovid* sayth, he was very vigilant.

"A watchful dragon set, This golden fleece to keep,

"Within whose careful eyes, come never wink of sleep."

And the two relations may be as true, one as the other, for any thing I know, for it is constantly believed of the credulous heer, and some do avett to have seen yt lately. And of this hydden treasure the rhyming proverb here quoted goes commonly and anciently." *Westcot*.

In some places the same proverb runs thus:

"When *Cadbury-castle* and *Dolbury-hill* down derved were,

"Then *Denshire* might plow with a golden coulter, and eke with a gilded sheere."

"When *Meeth* and *Martin* shall go down,

"*Padstow* shall be a haven town."

This rhyme is "ripe in the mouths of the dwellers" in the neighbourhood of *Meeth*.

"First hang and draw,

"Then hear the cause by *Lidford* law."

Lidford is a little and poor, but ancient, corporation, with very large privileges, where a court of stannaries was formerly kept. This proverb, (says *Grose*) is supposed to allude to some absurd determination made by the mayor and court of this corporation, who were formerly, in general, but mean and illiterate persons. *Westcot*, in his *Devonshire*, has preserved some droll verses on this town.

"I oft have heard of *Lydford* law,
"How in the morn they hang and draw;
"And sit in judgement alter,
"At first I wondered at yt much,
"But since I find the reason's such
"As yet deserves no laughter.

"They have a castle on a hill,
"I took it for an old wyndmill,
"The vanes blowen off by weather;
"To lye therein, one night, 'is guess'd,
"Twere better to be ston'd and press'd,
"Or hang'd, now chuse you whether.

— *Trent*

" Tenne men lesse come within this cave,
 " Then five myce in a luthorn have,
 " The keepers they are sly ones ;
 " Yf any could devise by art,
 " To gett yt upp into a cart,
 " Twere fytt to carry Lyons.

" When I beheld yt, Lord, thought I,
 " What justice, and what clemencye,
 " Hath Lydford, when I saw all ;
 " I know none gladly there would stay,
 " But rather hang out of the way,
 " Than tarry here for tryal.

" The prince a hundred pound hath sent,
 " To mend the leads, and planchings rent,
 " Within this lyving tombe ;
 " Some forty five pounds more had paid,
 " The debts of all that shall be layde
 " Ther till the day of doombe.

" One lyes ther for a seam of malt,
 " Another for a peck of salt,—
 " Two sureties for a noble ;
 " If this be true, or else false news,
 " You may go ask of Master Crews,
 " John Vaughan, or John Doble.

" Near to the men that lye in lurch,
 " Ther is a bridge, ther is a church,
 " Seven ashes, and an oake,
 " Three houses standin, and tenn downe ;
 " They say the paison hath a gowue,
 " But I saw ne'er a cloake.

" Whereby you may consider well,
 " That playne simplicitie doth dwell
 " At Lydford, without bravery ;
 " And in the towne, both young and grave
 " Doe love the naked truth to have
 " No cloak to hyde their knavery.

" The people all within this clyme,
 " Are frozen in the winter tyme ;
 " But sure I do not fayne,
 " And when the summer is begun,
 " They lye, lyke silk-worms, in the sun,
 " And come to lyfe again.

" One told me, in King Caesar's tyme,
 " The towne was bush with stone and lyme,—
 " But sure the walls were claye ;
 " And they are fallen—for aught I see,
 " And since the houses are gott free,
 " The towne is run away.

" O, Cesar, yf thou there didst raigne,
 " While one horse stands, come ther againe :
 " Com quickly while ther is on ;
 " If thou but stay a lytle tyme,
 " But fyve years more, they will comyt
 " The whole town to a prison.

" To see it thus, much griev'd was I,
 " The proverb sayth sorrowes be dry,
 " So was I at the matter ;
 " Now, by good luck,—I know not how,
 " Ther hyther com a strange straw'd cow,
 " And we had mylke and water.

" To nyne good stomachs, with our wigg,
 " At last we got a roasting pigg,
 " This diet was our bounds ;
 " And this was just as yff 'twere known
 " One pound of butter had been thrown
 " Amongst a pack of bounds.

" One glasse of drinke I got by chance,
 " 'Twas claret when yt was in France,
 " But now from yt much wider ;
 " I think a man might make as good
 " With green crabs boyld, and Brazil wood,
 " And half a pint of cyder.

" I kist the mayor's hand of the town,
 " Who, though he wears no scarlett gown,
 " Honours the rose and thistle ;
 " A piece of corall to the mace,
 " Which there I saw, to serve in place,
 " Would make a good child's whistle.

" At six o' clock I came away,
 " And pray'd for those that were to stay,
 " Within a place so arrant ;
 " Wyde and ope the wynds so roar,
 " By God's grace I'll come there no more,
 " Unless by some tynn warrant.*

See Brice's Diet. in Lydford.

Lydford-law is mentioned in a pamphlet of the last century, entitled, "A briefe relation of the death and sufferings of Archbishop Laud," [Oxford, 4to. p. 4.] in these terms :—"Lydford-law, by which they used to hang men first, and endite them afterwards."

" He may remove Mort-stone."

"A saying of any one who is master of his wife. Mort-stone, or More-stone, is a huge rock that blocks up the entrance into Mort's-bay, in Devon ; which (there is a tradition) cannot be removed but by a man who is thoroughly master of *his wife*."—According to Risdon, it can never be removed but by wives who rule their husbands ; of whom a sufficient number hath not yet been found."

"*A Plymouth-cloak*."—A bludgeon or walking-stick. As a landsman puts on his cloak for a journey, so a sailor cuts a stick out of the first wood. When this proverb was first introduced, great-coats were not in use.

* The prison is only for stannary causes.

" The

The mottoes adopted by families are often proverbial and pregnant with meaning; and, though the occasions of their appropriation are not always known from family documents or tradition, yet, I conceive, they are very seldom annexed to coat-armour, merely by chance, or from caprice, and without some allusion to incident, or illustration of character. We have eight mottoes only, I believe, in the Cornish language. The Earl of GODOLPHIN's motto is very differently read. I find it, in Tonkin's manuscripts, "Frank ha leal ettoge." "Free and loyal for ever."

But the Rev. JOHN COLLINS, (late of Penryn) thinks the reading should be,

Franc ha leal alho ve.

*Free and loyal am I.**

These words certainly convey a very just idea of the family character. The GODOLPHINS, in early times, were signally loyal, and not less attached to British liberty than to their kings; and those of the last century, whilst they excelled their forefathers in the virtues here emblemized, rose to a superior eminence; whence their fidelity and patriotism might be more illustriously displayed. The BOSCAWEN motto, as I find the reading in Tonkin, is,

"Bosco Pasco, Karenza Venza."

"By beef at Easter, love cometh."

From this sententious remark, we may infer the hospitality, and perhaps the popularity, of the BOSCAWENS; who are, doubtless, well represented by the present Viscount FALMOUTH, in generosity, and every other virtue that distinguished their ancient house. It should seem, also, that Easter was, among our ancestors, the season of hospitable distribution, rather than Christmas; at which latter tide, a Tregothnan ox hath now-a-days very powerful attractions.† For the CARMINOWS, history has expressly given us the origin of their motto. We are told, that in the reign of EDWARD III. a suit was commenced by the Lord SCROOPE against CARMINOW, of Carminow, in the Parish of Mawgan Meneg, for bearing, as the Lord SCROOPE did, in a *field azure, a bend or*; and that, on a reference being made to the most eminent persons in the realm (of whom JOHN of GAUNT was one,) CARMINOW proved his right, "by the constant bearing

"—————The Tracey's

"Have always the wind in their faces."

Sir WILLIAM TRACEY, of Devon, was one of the four knights who killed THOMAS A BECKET; for the punishment of which it happened, that wherever were any of the Tracey family, either by land or sea, the wind always blew in their faces. "In hot weather (says FULLER) it was a blessing rather than a curse, as it exempted the females from the expense and trouble of buying and using fans."

* "In a book of Heraldry, now before me, (says Mr. COLLINS,) it is written, 'Francha leali to goe.'" On the Godolphin seat, in Helston-church, it stands, as I recollect: "Franc hal cal et ogæ—" which I remember mentioning to Dr BORLASE, who told me it should be,

Frank ha leal atto gi [or] ge,

Free and loyal still I [or] they.

After all, perhaps, more properly, ————— as above." ————— *Letter to the author, dated Trutban, Dec. 8, 1789.*

† I am rather inclined to think, however, that "*Bosco Pasco*" here signifies, "*meat at the Passover*." In this case, literal translation is, "Meat at the Passover Love will have."—to which my readers may affix a meaning as they please.

thereof even before the conquest." But, as SCROOPE was a Baron of the realm, it was ordered, that Carminow should still bear the same coat, but with a *pile in chief gules*, for distinction: on which Carminow took up the Cornish motto:

" *Cala rag Whetblow.*"

" A straw for a tale-bearer."

Whence the POLWHELE motto originated,

" *Karenza wheelas Kavenza,*"

" Love worketh Love,"

I am not able to conjecture; unless the moor's head, with the olive-branch, may elucidate its meaning. From the collision of the motto and the crest, I see a faint light: But no other eye, perhaps, would perceive it. And, though the mention of this, among the other Cornish mottos, was indispensable, it would put patience to the test, to exercise imagination respecting a family, whose annals cannot be too concisely noted; since its old possessions are well-nigh gone; and its rank in the county will never more be recovered.*—The four remaining mottos with which I am acquainted, are TONKIN's, of Trevaunance,

" *Kenz ol tra, Tonkein, cuna Déu mahtern yn,*"

" Tonkin, above all thing, fear GOD and the King."—

HARRIS's, of Keneggy, " *Car Déu reyz pub tra,*"

" GOD's love gives every thing."—

NOYE's, of St. Berian, " *Teg yaw bedowch,*"

" Fair is Peace."—

which accords perfectly with the crest, (*a dove bearing an olive-branch*) and GWAVAS's, of Gwavas,

" *En Háv perkou Gwav,*"

" In summer, remember winter."†

Of epitaphs, and other inscriptions, I have, before me, a great variety; from which I shall select the most amusing. In the churches of the West of Cornwall, were, once, many epitaphs in Cornish.—On the monument of Captain HUTCHINS, in Paul-church, are two Cornish lines. ‡

* POLWHELE's French motto is, " *Amour veut amour.*"

† Lord DE DUNSTANVILLE's Latin motto, (which is certainly characteristic of the Basset-family)—" *Pro lege et grege*" reminds me of some curious rhymes which I lately heard repeated:

" Plauditur poetis tribus,
 " (Genus et ætas una quibus)
 " PSEUDO-PINDAR, Pyc et Pybus.
 " Summo Pybus gaudet rege,
 " Pseudo-Pindar, imo grege;
 " At Pyc, rege, lege, grege."

‡ In the upper end of the North, and against the North wall, is the monument of Captain STEPHEN HUTCHINS, with the following inscription:

In

The Cornish Epitaph upon Dorothy Pentreath is as follows :

Coth Doll Pentreath cans ha deau ;
 Old D ——— P ——— one hundred and two ;
Marow ha kledyz ed Paul pléu :---
 Dead and buried in Paul parish :---
Na ed an Egloz, gan pobel brás,
 Not in the Church, with folks great,
Bes ed Egloz-bay, coth Dolly es.
 But in Church-yard, old D———— is.

The author of these verses (of which I have interlined a literal translation) is a Mr. Tompson, a native of Truro, and, by profession, what we call in Cornwall, an engineer,—that is, a maker of engines for the use of the mines; to which trade he was bred, under his father, and, in his youth, much employed by Mr. Pendarves. I met him, at Plymouth-Dock, in 1789;* where he was engaged in superintending the raisers and hewers of stone, under Mr. Paulby. If now living, he must have nearly approached his hundredth year. He is a worthy, and honest old man,—of some knowlege, and much humour; and knows more, I believe, of the Cornish language than the old lady, whom he has celebrated, ever knew; notwithstanding all that Daines Barrington has said of her, or his fellows of the R. S. and A. S. The epitaph was communicated to me by Mr. Collins; (whose letter from Truthan, dated Dec. 8, 1789, I have already quoted, and) who, in the same letter, thus proceeds: “What if, in respect to my friend

In memory of Capt. STEPHEN HUTCHINS,
 Of this Parish, who departed this Life at
 Port-Royall, in Jamaica, the 24th day of
 August, 1709, and was buried by the Communion
 Table in Kingstown Church, in the one and
 Fortieth Year of his Age.

PSALMS CXII.

His heart was established and did not shrink
 Until he saw his desire upon his Enemies.
 He hath dispersed abroad and given to
 The Poor, and his righteousness remaineth for
 Ever; his horn shall be exalted with honour.
 He hath given One hundred Pounds towards
 The Repairing and Beautifying this Church;
 And Six hundred Pounds for Building a house
 For six poor Men and six poor Women, born
 In this Parish, to Live in and towards their
 Maintenance.

Anglia me genuit, Corpus Jamaica Sepulchro
 Jam tenet, ac animum possidet ipse Deus.
 Bownas heb dueth Eu poes karens wei,
 Tha Pobl Bohadzhak Paull han Egles nei.
 Heroic Actions eternize his fame,
 And pious ones, with glory, Crown his Name.

* The old man, hearing my name annouced to him, saluted me, instantly, with the motto of my family.

friend Tompson, I were to attempt giving his poetry a rythnical dress in English? Perhaps it would please you as well as the original; especially if the pathetic simplicity of it be properly preserved. Genius of Sternhold assist me! Sternhold promises; and thus I write:

Old Doll Pentreath, one hundred ag'd and two,
Deceas'd, and buried in Paul parish, too;---
Not in the Church, with people great and high,
But in the Church-yard, doth old Dolly lie.

Make it more literal and simple, if you can.---There's a challenge for you.*

My English inscriptions shall open with an epitaph in the church of Lanteglos, near Camel-ford.

"Here lyeth the body of Mary, the daughter of Christopher Wothevale, of Wothevale, Esq. who departed the 9th day of August, 1638.

Beauty, Virtue, Youth, and Gentry,
All at Grave-port make their entry;
And the custom we must pay,
Dissolving is to dust or clay.
But the comfort of us all
Rests in our Lord Highe Admirall,
Jesus, who, in his good tyme,
Will refine our dust and slyme,
And assume us to his joies,
Past feare, past care, past all alloyes."

On a tablet of slate, in Duloe church, is the following inscription, in which the name of the female whom it memorizes, forms the anagram, "*Man a dry laurell.*"

MARIA ARUNDELL,

Man a dry laurell.

Man to the marigold compar'd may bee,
Men may be lik'ned to the laurell tree!
Both feede the eye---both please the optick sense---
Both soon decay---both suddenly fleet hence.

What

* I was surprised to see Mr. Collins's translation of this epitaph in "The Beauties of Cornwall," p. 499. whence it has been copied in several of the public prints. That I should have been anticipated, in a variety of instances, was not to be wonder'd. But I expected, that this communication of my friend, would have been confined to myself. Its escape, however, was by mere accident.

What then inferre you from her name, but this,
Man fades away, *if an a dry laurel is? **

In Truro Church, there is a monument in memory of three brothers, of the *Mitchell* family, Thomas, John, and James; who died in the reign of James I. and who, as the inscription says, “*Had all one GOD, one womb, and one tomb.*”†

In St. Erme Church we have this epitaph:

“Here lieth the body of *JOHN JAGOE*, of Truthan, Esq. who departed this life, in the feare of God, the sixth Day of October, in the year of our Lord God 1652.

He was more than he seem'd, yet seem'd to be
More than a thousand more: his pedigree
Is drawn in Heaven, where, if e'er you come,
You'll see more of him than in verse or tomb.”

I believe I may trust my memory for two charming effusions of the rustic muse, which, at my own parish church, St. Clement, have often met my eye:

“Here lie two little ones,
“Whose ears were tender as their bones.”

“Father

* The following is a singular epitaph on John Treffry, Esq. of Faway.

Here, in this chancell, do I ly,
Known by the name of John Treffry;
Being made and born for to dye,
So must thou, friend, as well as I.
Therefore, good works be sure to try,
But chiefly love and charity;
And still on them with faith rely,
So be happy eternally.
Soli Deo gloria.

This was put up during the lifetime of Mr. Treffry, by his direction. He was a whimsical kind of man. He had his grave digged, and lay down and swore in it, to shew the sexton a novelty!—i. e. “A man swearing in his grave.”

Epitaphs on the Darts, in the Church of Mevagizzy, 1632.

Death shoots, sometimes, as archers doe,
One dart to find another;
But now, by shooting, hath found four,
And all lay'd here together.

Here lyeth the father, and his sons,
Four daughters, whose names shall be
(Although their days on earth be done)
Prayed to Eternitye.

The warfare past, the Darts must rest,
This grave shall be the quivers;
Where they shall rest till, with the blest,
They be revived for ever.

† In this church, is a large marble monument, in memory of John Robartes, Esq. of Truro, who died March, 1614, aged seventy, “or thereabouts.” This monument is decorated with several figures, and was not long since repaired, by order

“ Father and mother and I
 “ Chose to be buried asunder ;
 “ Father and mother lies buried here,
 “ But I lies buried yonder.”*

In the churchyard at Stythians, we have rhymes, “to teach the rustic moralist to die,” on slate, and on moor-stone, and on more perishable wood.

“ Why of this life, then, shou'd we boast ?
 “ Alas ! our days are few at most—
 “ At strongest weak, at merriest sad,
 “ At largest short, at best but bad.”

—
 “ These languishing heads are at rest,
 “ Their thinking and aching is o'er ;
 “ These quiet, immoveable breasts,
 “ Is heav'd, by affliction, no more.
 “ These hearts is no longer the seat
 “ Of trouble, and torturing pain !
 “ They ceases to flutter and beat—
 “ They never shall flutter again.”†

An

order of Miss Hunt, daughter and heiress of the late George Hunt, of Lanhydroc, Esq. and now the lady of the Hon. Charles Agar. The mason employed in the work, seems to have been a man of some humour, if we may judge from his bill. “ To putting one new foot to Mr. John Roberts—mending the other ; putting seven new buttons to his coat, and a new string to his breeches knees. To two new feet to his wife, Philippa—mending her eyes, and putting a nosegay in her hand. To two new hands, and a new nose, to the Captain. To two new hands, and mending the nose of his wife—repairing her eyes, and putting a new cuff to her gown. To making and fixing two new wings on Time's shoulders, and making a new great toe, mending the handle of his scythe, and putting a new blade to it.”

* Similar to which are these lines, in what church-yard in Devon I do not now recollect :

“ Here lies father and mother and I,
 “ Who all died in the space of one short year ;
 “ They lies buried at Whimple, in this county ;
 “ But I lies buried here.”

† The first is in memory of *Richard Reed*, 1798 ;—the second in memory of *Thomas Treloar*, aged 44, 1770, and *Grace*, his wife, aged 66, 1796. This brings to mind my late friend Major Drew's Parodies on Shenstone's Ballads :

“ My mind it is tortur'd with doubt,
 “ My breast is tormented with fear ;
 “ Like a madman I run all about,
 “ And I ramble I do not know where.” &c. &c.

See *Devon and Cornwall Poems*, Vol. II, p. 99—106.

An epitaph in St. GLUVIAS church, on John Grills, merchant, bearing date 1673, ends rather quaintly; * but cannot vie with a Grade inscription, of nearly the same date.

This is in memory of —— Mason, Gent. who died Dec. 1671, and was buried in the church-yard at Grade, close to the north wall of the chancel. It should seem, that he was the first buried on the north-side, and that he was interred without the funeral service. That the south part of a Cornish church-yard is generally full of graves, before the north is at all disturbed, is certainly a fact.

“Why here? Why not? 'Tis all one ground,
And here none will my dust confound;
My Saviour lay where no one did;
Why not a member as his head?
No quire to sing, no bells to ring?
Why, Sirs! thus buried was my King!
I grudge the fashion of this day,
'To fat the church and starve the lay;
Though nothing now of me be seen,
I hope my name and bed is green.”

Had I been the minister of St. Erth, I should scarcely have suffered such lines as these in honour of William and John Ralph, 1782, to remain undefaced:

“All

* “Within this urn a pris'ner is confin'd,
“Who left a good, and lasting name behind.
“In midst of days prosperity, and health,
“Came Death, and took him soon away by stealth.
“While liv'd was lov'd, and now doth rest in tomb,
“Most sweetly sleeping in his mother's womb.”

I cannot leave Gluvias church, without copying two epitaphs of a more recent date—the first by HANNAH MORE.

In the chancel, on a white marble stone, forming a panel to the seats No. 57 and 58.

Sacred to the memory of the Rev. Mr. John Penrose, thirty-five years Vicar of this parish;
he died June 25, 1776, in the sixty-third year of his age.

If social manners, if the gentlest mind,
If zeal for God, and love for human kind,—
If all the charms which life endear,
May claim affection, or demand a tear;
Then, Penrose! o'er thy venerable urn
Domestic Love may weep, and Friendship mourn.
The path of duty, untr'd, he trod;
He walk'd with safety—for he walk'd with GOD!
While thou the powers of precept and of prayer,
Yest still the flock remain'd the shepherd's care;
Then wastas still, nobly watchful to supply,
He taught his last, best lesson—how to die!

On a marble monument against the South wall.

Breve oblectamen, longum, etheu l desiderium.

" All you young people that this do see,
As you are now so once was we ;
As we are now, so you must be,
Therefore prepare and follow we."

The following is a very quaint epitaph on a tomb in Ludgvan church, to the memory of John South, A. M. who died rector of that parish, Oct. 6, 1636.

" Let Nature's coarser children have
A tongueless tomb, or but a grave :
South, the meridian point of wit,
Can never sit, but shine in it,
Ripe artist, and divine inspir'd,
Thou liv'dst : thou died'st, belov'd, admir'd.

Hyperbolize

In memory of John Enys, of Enys, Esq. who died Oct. 11, 1802, aged 30 years.

If e'er the sorrows of domestic woe
Swell'd thy full heart, and bade the tear to flow,
Let this sad marble to thy feelings tell,
How lov'd, and, ah ! how early, Enys fell.
Then, if his virtues move thy kindred mind,
If Friendship warm thee, and Affection bind,
If Honour, Truth, Benevolence, be dear,
Check not the sigh that heaves thy bosom here.

Inscription on a Tombstone in Camborne Church-yard.

Within this tomb was interred the Body of Sam. Williams, Son of Will. and Eliza Williams, of this Parish, who departed this Life July 20, 1775, aged 15 years.

Ah ! rueful fate ! beneath, in dust, I lie,
Doom'd by a cruel ruffian's hand to die ;*
By merc'less blows he shook my brain so sore,
That death ensued ; and, lo ! I am no more !
Now, parents, brothers, sisters, friends and all,
Take solemn warning by my sudden fall !
Repent to-day ; to-morrow, it may be,
Cold, icy Death will lodge you here with me.
There's nought avails your use beneath the sky,
How great or mean you live, but how you die."

Pryce's Tonkin MSS.

* In 1797, Richard Roskruge, of Carne, in St. Anthony-Meneg, was killed by John Rashleigh, his neighbour. He was buried in St. Anthony churchyard ; and some lines to his memory were submitted to my inspection, by Joan Roskruge, his relict.—One of the lines was :

" Doom'd by a cruel ruffian's hand to die."

I entirely disapproved of the epitaph ; and substituted the following for it, in a very different spirit :

[*Mortuus loquitur.*]

Doom'd by a neighbour's erring hand to die,
For him my spirit breathes, from Heav'n, a sigh !
O, while repentant tears the deed atone,
Be mine to waft them to th' Eternal Throne !

Hyperbolize I do not ;—true,
All's here ; dear, dearest friend, adieu.*

* For a few more epitaphs, let us pass the Tamar—*Tiverton*. On Edward Courtenay, Earl of Devonshire.

“Hoe, hoe, who lyes here?
’Tis I, the goode Erie of Devonshere,
With Kate, my Wife, to mee full dere.
Wee lved together fyfty-fyve Yere.
That wee spent, wee had ;
That wee lefte, wee loste ;
That wee gave, wee have.”

It may be remarked, that this is only a Christian parody and improvement on the old epitaph of Sardanapalus.

Ταυτ' εχω, οσθ' εφαγον, και εφουρισα, και μετ' εραλος,
Τιρησ' εταβος, ταδε πολλα και ολεια καια λαλεπται.

Which Cicero thus gives :

Hæc habeo quæ edî, quæque exasturata libido
Hausit, at illa jacent multa et præclara relicta.

Crates and Chrysippus are said, by different authors, to have parodied the Greek in the following manner :

Ταυτ' εχω οσθ' εμαθον, και εφροντισα, και μετα Μυρων
Τιρησ' εδωκεν.

After all, it is curious enough that the first epitaph must be wholly spurious, as Sardanapalus could not have had one in Greek verse, and, being burnt in his palace, probably had none at all.

Other Epitaphs.—Tiverton.

Mary Shepherd, a tender blossome,
Only eyght year old,
Whom death pluckt quickly off,
Lyeth covered here in moulde. May 5, 1622.

Margaret Garner : God gave me life :
But, lest I sinne should bee,
He tookt away again,
That gave yt unto mee. April 26, 1622.

Quæ jacet hic fuit uxor amans, bona, pulchra, benigna
Pauperibus, verax, provida, munda, parens.—Also

Dormit hic Johanna sata Almaricis
Caia, cum Caio Samuele Butler
Quæ suo vixit pia, petque Jesum,

Here sleepeth Joan, from th' Amories descended,
Who Caia dear to Sammel Butler lived
Her Caus : when her godly life was ended
To th' heavens, due by Christ, she is received.

Bideford Church-yard.

The wedding-day appointed was,
And wedding-clothes provided ;
But ere that day did come, alas !
He sicken'd, and he die did.

Bickton.

At Truro, over the Town-hall and Market-place, is this inscription :

“ T. B. Jenkin Daniel, Maior.
Who seeks to find eternal treasure,
Must use no guile in weight or measure.” 1615.

The

Bickton. In memory of Dennis Rolle, Esq. who died Oct. 21, Dom. 1638.

“ His earthly part within this tomb doth rest,
Who kept a court of honour in his breast :
Birth, Beauty, Wit, and Wisdom sate as peers,
Till Death mistook his virtues for his Yeers,
O’er the Heav’n envy’d Earth so rich a treasure,
Wherein too fine the ware, too scant the measure.
His mournful Wife, her love to shew, in part,
This tomb built here,—a heuer in her heart.
Sweet babe ! his hopeful heir, (Heav’n grant this boon !)
Live but so well, but oh ! die not so soon.”

There is an elegant epitaph upon a child, in Stoke-Gabriel church-yard.

“ Fair flower transplanted by the hand of Love,
To bud and bloom in milder bowers above.”

In the church-yard of Little Hempson, I once read an epitaph, which I do not accurately recollect, and therefore give the following, partly from memory, and partly from invention. I can answer for the exactness of the first two lines, and for the preservation of the general idea in the last four. But in these, I believe, there is more antithesis than the original will warrant.

“ Here lies the body of Betsy Bowden ;
She wou’d live longer, but she cou’d en.
Her leg, e’en tho it *budy’d* no more,
Shall *ran*—alas ! one running sore.
Loathsome it ran, both night and day,
But carried Betsy—*clean* away.”

On a headstone at the East-end of the churchyard, in the parish of West Allington.

Here lyeth the body of
Daniel Jeffery the Son of Mich-
ael Jeffery and Joan his Wife he
Was buried ye 9 day of September
1746 and in ye 18th year of his Age

This youth When In his Sickness lay
did for the minister Send* that he would
Come and With him Pray * But he would not at-nd
But When this young Man Buried was
the minister did him admit * he Should be
Carried into Church * that he might money geet.
By this you See what man will dwo* to geet
money if he can * who did refuse to come
and Pray * by the Foresaid young Man.

The above is transcribed, *verbatim et literatim*, as a curiosity in its way. It may not be amiss to add, that upon setting up this stone, the churchwardens immediately waited on the minister, representing to him the offence which the epitaph had given themselves, and his parishioners in general, from the scandalous falsehoods it contained, and the stigma intended to be

The alehouse, at Sennan, near the Land's-End, has on one side of its sign, "*The last in England,*" on the other, "*The first in England.*"*

II. Of this description are our proverbs and our epitaphs. But such adages might have been flying for ages through our oral language, with little claim to learning, though perhaps with some pretensions to sagacity; and such inscriptions might have addressed the traveller from every sign-post, and every tomb, without suggesting an idea of our mental cultivation. But literature was by no means neglected in the west of England; and our improvements in knowledge and taste have been rapid and extensive.

That Cornwall was not less enlightened than the rest of the island, may be judged from her various seminaries of instruction. In Cornwall, and, I doubt not, in other parts of the island, the

be fixed by it on his character: for they knew that the deceased had died of a virulent small-pox, and that so suddenly, that there was scarcely time for giving notice of his illness before his death confirmed it. They, therefore, begged the epitaph might be obliterated, and that they might be supported by his concurrence in doing it. But he, having gratified the churchwardens indignation, and his own curiosity, by looking at the inscription, begged it might be permitted to remain; for he could not allow himself to have a share in the destruction of such poetry,—of which, probably, he chose to be the subject rather than the composer. This Minister was the Rev. and learned Mr. Pyle, the late worthy Incumbent of the parish, son of Mr. Pyle, formerly of Lynne Regius, in Norfolk, well known for his Paraphrase on St. Paul's Epistles, in the manner of S. Clarke's on the Gospels.

* I am here reminded of the sign of the *Last*, at South Bovey, Devon, with this inscription under it, "*Search all the town over, and you'll find good ale at the Last.*" In the same place, under the sign of the *Sun*, we read: "*The best drink under the Sun.*"

The most curious of all our inscriptions are those which were written on the pannels in Pengersic tower:

1

Even as the herdsman safely maye
And gwyetiye lye downe to sleype,
That hathe his watchfull doggis olwaye
His floke in safetie for to keype,
So may that prince be gweyer then,
Under whom rulythe faythfull men.

2

The shipmen taste withe boystrous wynde
To anker holde do flect at laste,
While the dolphin, to them most kynd,
Doth claspe about to holde hyt faste.
Such anker-holde a prince shoulde bee
To his subjects in myserie.

3

When marriage was maid for vertew and love,
There was no divorce GODD'S knot to remove;
But now is much people yn such luste,
That they break GODD'S wyll moste juste:
Wherefore unto ol suche let thys be sufficient
To keipe GODD'S lawe, for feare of his punishment,
In the burning lake, wher is awst ofull torment.

4

The lamee, wyche lakith feit to goo,
Ys borne uppon the blind's back,
So mutually betweene theme twoo
The one supplicth the other's lacke.—
The blind to lame doth lend his might,
The lame to blinde doth yelde his sight.

5

What thing is harder than the rock?
What softer is than water cleere?
Yet wyll the same, with often droppe,
The harde rock perce as doth a spere.
Even so nothing so hard to attayne
But maye be hadd with labour and paine.

6

Beholde this asse, wiche laden ys
With riches, pleuwe, and with meat,
And yet thereof noo pleasure hathe,
But thystells, hard and rough, doth eat.
In like case ys the rich miggard,
Wich hath inoughe, and lyveth full hard.

the origin of the Grammar-school very evidently appears in the Clerical School, or Parsonage. Such a school we had, probably, at St. GERMAN, at LAUNCESTON, at St. NEOT'S, and, certainly, at St. COLUMB. Of the last-mentioned place, I shall quote Hals's account, with Mr. Whitaker's commentary.

"Contiguous with the churchyard of Saint Columb," says Hals, "was a college of black monks, or canons Augustine, consisting of three fellows, for instructing youth in the liberal arts and sciences."* This author (exclaims Mr. Whitaker,) must always be allowed some confusion of ideas; and he here confounds objects that are very distinct, fellows, canons, and monks, by turning his "three fellows" as reported to him (I suppose) from some seeming tradition, into canons or monks, as seemingly reported to him by history. For "I take it," as he adds immediately, "to be one of those three colleges in this province, named in Speed and Dugdale's Monasticon, whose revenues they do not express, nor the places where they were extant; but tell us, that they were dedicated to the Blessed Virgin Mary, the lady of angels, and were black monks of the Augustines.†" He thus (says Whitaker) builds an assertion bold and positive, on a surmise frivolous and false. But he must frequently be allowed something more than confusion, even an unfaithfulness to his very authorities, a citation of testimonies directly opposed to him, or a falsification of them for serving his own purpose. Accordingly, "those three colleges in this province, named in—Dugdale's Monasticon," as "consisting of black monks of the Augustines:" are actually three thus noted there,

* "Can. S. A. Bodmyn Pr. 270-0-11.

† "Can. S. A. Launceston Abb. 354-0-11.

‡ "Can. S. A. S. Germani Abb. 213. 243-8-0 †"

Where their "revenues," are all expressed, and their "places" are all specified. The College of St. Columb, therefore, cannot possibly be one of the three; being no abbey of either black or white monks, and no priory either of Augustinians or Dominicans. In fact, it was merely the PARSONAGE-HOUSE, denominated a cottage here, as I believe such houses, or their sites, to be still denominated in various parts of England; and as I particularly remember the site of one to be denominated at Eccles, near Manchester. A parsonage-house, indeed, was called a college originally, because it contained a collegiate kind of family, and a collegiate kind of school within it.

"The retainers of the church," I have said formerly concerning every parish-priest among the Saxons, "consisted of six persons under the rector, the deacon, sub-deacon, and acolyth, the exorcist, lector, and ostiary:" but, "the priest and deacon only were reputed to be in holy orders; the rest were denominated clerks, and even in contradistinction to these, and have transmitted the name to their successors, the parish-clerks of the present period; and, as they

* Hals, 62.

† Ibid. ibid.

‡ Monasticon, i. 1039.

“ they assisted in the services of religion, they had seats in the chancel with both, and their stalls remain in many old parish-churches at present.” ‘ There’ “ they have frequently induced our antiquaries, without reason, without authority, and in mere ignorance of the ancient custom, to suppose the churches to have been formerly *collegiated*.” * ‘ So I once said without any the slightest knowlege of the present case, yet with a seemingly pointed reference to it; I said so merely from the canons of the Saxons, and from the constitutions of the French contemporary with them. Thus, then, were formed those first colleges of clergy in our island, the immediate parents of what we have denominated colleges since, and stamping a parental likeness upon their progeny; *these* being several priests incorporated into a society for the service of a church, while *those* were merely the laical retainers of the church, under the deacon and priest of it: both, however, were societies regularly collegiated, and both resided in what were popularly entitled colleges.’ “ The same custom” ‘ also’ “ prevailed in France; mention being incidentally made” ‘ in the *capitula* of the Franks,’ “ of the ‘ *clericos quos secum habent presbyteri*.’” †

‘ But there was another circumstance in these parsonage-houses which united with the preceding to gain them the appellation of colleges. Each house was a *college*, or *school* for education.’ “ The clerks” ‘ in it, as I equally noted once,’ “ were all destined for holy orders; each *priest* “ was *previously* a *clerk*; and persons were gradually promoted through every of the inferior “ offices, to the diaconate and priesthood. The proper instruction of them for orders was committed to the care of the priest, as the education of youth in the monasteries was consigned to the abbot; and the priest and abbot, therefore, were equally denominated the rector or governor.” ‘ Hence then is derived that very appellation for a beneficed parish-priest among us, which is the most ancient in origin, most dignified in sound, and most advantageous in revenue; which we naturally consider as relative to his parish, but here find referring merely to his school. Nor was this all the school that a parish-priest kept in his house; he’ “ had other “ pupils with his clerks: his house, in reality, was a little academy for the sons of the neighbouring gentry, as the bishop’s was another and a greater. This curious and unnoticed particular “ appears plainly in the Saxon constitutions. Let the *bishops* willingly *teach schools*, and *instruct*, “ says the twenty-sixth ecclesiastical law of Canute; and let every *priest* have a *school* in his house, “ says the twentieth canon of Theodulf. The *bishops*, abbots, and *rectors*, are required, as early “ as 747, to keep their *families* in continual application to reading; and for that purpose to confine the “ boys to the *schools*, and train them up to the law of sacred knowlege; that, being thus instructed, “ they may become, in all respects, *useful to the house of God*, and the *spiritual ornaments* of it. And “ if any good man will send his children to the *priest*, says another canon of a later date, the *priest* “ ought to teach them willingly, not expecting any reward from their relations, except what they volun-

H

“ *tarily*

* Hist. Manchester, ii, quarto, 427.

† Ibid. 430.

“*tarily give.*” * “We even find the same practice on the continent; mention being incidentally made in the *capitula* of the Franks, not merely concerning the “*clericos quos secum habent presbyteri,*” but also of the “*scholarios*” that every presbyter had; and some directions being given for the government of these schools.†

So diffused over the continent, equally with the island, this primitive provision for the elementary or the plenary education of our youths, we may be sure continued for ages afterward in both; till *other* societies were formed, and *other* buildings erected under the *retained* appellation of *colleges*, for the more formal, more public, more general purposes of education. We accordingly see it continued for the elementary IN THIS VERY COLLEGE at St. Colomb, even beyond the erection of such buildings, and the formation of such societies. “*In this college,*” notes Mr. Hals, very happily from private information, “temp. Henry VI. *was bred up* John Arundell,” bishop of Exeter, “a younger son of Renphrey Arundell, of Lanherne, esq. sheriff of Cornwall, 3 Edward IV.; where he had his first taste of the liberal arts and sciences, and was afterwards placed at *Exon college*, in *Oxford*; where he stayed till he took his degree of Master of Arts, and then was presented by his father to John Booth, bishop of Exon, to be consecrated priest, and to have collation, institution, and induction into his *rectory of St. Colomb*, which” was “accordingly performed.”‡ “So long did the PARSONAGE-HOUSE continue to include CLERKS, with others, in a collegiate society and a collegiate school within it: the clerks were training certainly for orders, and all the others were assuredly so. Nor did the school cease entirely at the parsonage-house, as we see from this anecdote; till *grammar-schools* (so public and endowed buildings for teaching the two languages of literary antiquity were now called) arose from the beneficence, and were kept under the patronage, of bishops or of rectors, by the side of their cathedrals in cities, or near to their parish-churches in towns. Even then the clerical schools, which, in the reduction of rectories into vicarages, and the consequent contraction in the size of the priest’s house, must have been frequently kept in the churches themselves, were in the churches kept still, and are so kept at various parishes of Cornwall to this day. In this very parish of St. Colomb, where no such reduction has taken place, and the parsonage-house still exhibits its big bulk to the eye, we find the school transferred to the church, and the transfer proved by a melancholy incident;” as “in the year 1676,” we read in Hals, “the greatest part of this church of St. Colomb was casually blown up with gunpowder, by three youths of the town, *scholars therein*, who, in the absence of their *master*, and *the rest of their companions*, ignorantly set fire to a barrel of gunpowder, the parish-stores, laid up in the stone stairs and walls of the rood-loft.”§ “The private schools, too, that are now kept by clergymen all

* Hist. of Manchester, ii. quarto, 428.

† Ibid. 430.

‡ Hals. 63.

§ “The glass windows, roofs, timber, stones, and pillars, thereby made a direful concussion together; especially those shot from the walls of the moor-stone stairs, aforesaid, to the total defacing the church, and many pews thereof. In this tragical concussion several

‘ all over the kingdom, are derived equally from the ancient institution of a school in every parsonage-house; the boarders yet forming a sort of collegiate society, and the pupils yet composing a sort of collegiate school within the walls of the house. Only the masters are bound down no longer, as the rectors of well-endowed churches were formerly, and as the masters of well-endowed schools are from them at present, to act’ “ not expecting any reward from their relations, except what they voluntarily give;” ‘ but are obliged to stipulate with the relations precisely, and compelled to require remunerations from them periodically.’*

Such

several accidents were strange and unaccountable. As, first, that one Nicholas Jane, a hellier, was on a ladder, mending the healing, or stoness of the roof of this church, when it happened; whereby he, himself, and the ladder under him, were blown up also; but both fell to the ground without hurt. Secondly, the church bible and common-prayer-book, with their leaves open, in the rector's pew, scarce two feet from the rood-loft stairs, where the powder took fire and broke out, were neither singed, moved, nor hurt, nor so much as any dust about them, though many thousand stones were cast about the church. Thirdly, there was at least a ton weight of lime and stone cast upon the communion-table, which was old and slight, having but one foot, or pedestal, to stand upon; and yet the same was not broken or hurt. Fourthly, the pulpit was in like manner preserved from the fury and rage of the fire and stones, when the very walls and pillars near it were shattered to pieces. Let divines and philosophers give a reason for these things, if there were not a supernatural cause or providence for them. By this sad accident this church of St. Colomb received damage to the value of about three hundred and fifty pounds; yet was, by the liberal contributions of the inhabitants, in nine months' time built and repaired, as it now stands; and what was wanting in subscriptions to make up that sum, was raised by a small parish-rate on the lands thereof. The chief subscribers were Sir John Seyntaubyn, of Trekinige, Barr. twenty pounds; his grand-mother-in-law, the widow of Peter Jenkyn, Esq. twenty pounds; John Vivian, of Truan, Esq. twenty pounds; his three sons, Thomas, John, and Francis Vivian, fifteen pounds; Robert Hoblyn, Esq. ten pounds; Edward, his son, five pounds; Capt. Ralph Keate, five pounds; the writer of this volume, five pounds; John Daye, Gent. five pounds; Peter Daye, Gent. five pounds; Honor Carter, widow, ten pounds; John Bligh, Gent. five pounds; Peter Pollard, sen. ten pounds; John Beauford, rector, twenty pounds; with several others." *Hals.* p. 62.

" The College-house, since its dissolution, hath been applied to secular, if not prophane, uses; for it happened a poor youth, of Bridport, in Dorsetshire, about eighteen years old, in the month of July, Anno Dom. 1701, travelling in those parts in quest of service, applied to one Mrs. Crews, of Colomb town, who had the possession of those houses, for her alms and a night's lodging, who accordingly ordered her servant Gilbert to place him in some of the college-houses, made stables of; who, at night with a lantern and candle, conducted him to the same; and having some occasion that called him thence, before the young man had prepared his bed, left the lantern and candle in the stable, and went forth thence, locking the door thereof, and carrying with him the key, and told the youth, that in a short time he would return thither again and fetch the lantern. But it happened the young man fell asleep, and his guardian keeper neglecting to come as he promised, the candle, it seems, burnt through the lantern, and set fire to the straw and hay in that place, and so kindled into a great flame; which approaching the lad as he slept, awakened him, who in vain ran to the doors and windows, barred with iron, in order to make his escape; but he could by no means get out at either, neither could the townsmen that came to quench the fire at night, use any means by force to open the door, the party that had the key, as aforesaid, being wanting; (no person knowing whither he was gone) neither did he appear 'till the whole college-houses were in a raging flame of fire, which consumed them and the youth together."

Hals. p. 63.

To avoid being "sent to St. Colomb" again, I shall here add, that the Latin and Greek languages were at one time taught at *Retallock*, in that parish. " One Bishop, (of St. Martin, in Kirrier,) in his youth, was, after his school education at *Retallock*, in *St. Colomb-major*, in the Latin and Greek tongues under that famous school-master, Mr. *John Cood*, taken, by the cost and care of Sir John Arundell, of Lanherne, from thence, and placed by him in Doway-college, in Flanders, where he took orders as a Catholic Roman-priest, and afterwards returned into England, and became house-chaplain to the said Sir John Arundell, Knight, and from thence visited and confirmed the Roman Catholics in those parts for many years, by the pretended sir-name of Mr. Gifford. He died at Hammersmith, near London, aged 69 years, 20th March, 1733, and ordered his body to be opened, and his heart to be taken out and sent to Doway, aforesaid, and kept in spirits, and his body to be buried in Pancras-church, in London." *London Gazette*, 23d March, 1733. *Hals.* adds, " He was made Dr. of Divinity by his college, aforesaid, and consecrated Bishop, in the Banqueting-house, at Whitehall, in the last year of K. James II."

W. Hals's MSS. No. 6.

* See Whitaker's *Cathedral of Cornwall*, vol. ii. pp. 133—138.

Such, then, was the college of St. Colomb, the parsonage-house of the parish, a society of clerks, and a school for education.—And, at Hals's college of *Crantock*, there was, probably, a similar school;* as, also, at *St. Berian*.

That the public grammar-school may thus be traced up to the parsonage, is sufficiently clear. But before buildings were generally erected for the purpose of education, the manor-house, also, was open for the reception of young gentlemen—perhaps those of the first rank, who were entrusted to the care of the chaplain, and sometimes the clerks of the parsonage, though kept apart from the clerical seminary. Many of the principal gentry of Cornwall and of Devon, were educated at *Straw*, and at *Powderham-castle*; and the Granvilles and the Courtenays were not more celebrated for their hospitality than their attention to the learning and morals of the rising progeny. Of public, or free-schools, (such as received all ranks of persons indiscriminately) this part of the island had, unquestionably, its share at the earliest period of their erection.—Whether there ever existed a school for teaching the Cornish language, I am not informed: but at *Tavistock*, (while it was yet reputed a town of Cornwall) a lecture was instituted for the support of the Saxon tongue, which was then every day gaining ground. The building, appropriated for this end, was called the Saxon-school. † This lecture was discontinued at the Reformation; but is said (I suspect on doubtful authority) to have been resumed in the reign of Charles the First. ‡ One of the most ancient of our free-schools, in Cornwall, was erected at *Saltash*. § Coeval with
Saltash,

* "The collegiate church of *Crantock*, (says *Hals*) being dissolved by the Statute 26 Henry VIII. and the revenues vested in the crown, the impropiator, Mr. Buller, is patron and rector of the vicarage church, now extant. The incumbent, *Warne*, who comparatively subsists upon his bounty. And the parish rated to the 4s. per pound land-tax, 1696, 731. 16s. The name college signifies a company of men who have equal authority; a body corporate of one trade, craft, or mystery; a society, fellowship, or fraternity in general. But in this place it signifies only a society of men profiting the liberal arts and sciences, viz. where divinity, law, music, physic, and other liberal arts, are read and taught amongst youth or scholars, by those collegiates, clerks, fellows, canons, or prebends. Now the first endowed college for scholars in England, (or in Europe, as *Camden* saith) was *Baliol-college*, in *Oxford*, 1260; next *Merton-college*, 1274; and yet he contradicts himself, and tells us, that there was a college of priests at *Launceston*, or *St. Stephens*, before the Norman conquest; another at *St. Gennans*, founded by *K. Canutus*, Anno Dom. 1020, as our chronologers tell us. And as sure I am there was another at *St. Neot's*, long before; also another at *Buryan*, Anno Dom. 930; and to speak uprightly, this college of *Crantock* may pretend to as much antiquity as any college in *Oxford*, since it appears to have had great revenues at the time of the invasion, before-mentioned, 1204, though it hath been so unfortunate not to have been so long-lived, by reason of the great quantities of sea-sand blown up from the *Gannell Creek* by the wind (temp. *Edward VI.* as *Hollinshed* saith). The place where it stood is now scarce discernible, only a consecrated arched well of water bears the name of *St. Ambrose's Well*, contiguous therewith." *Hals*. p. 72.

† The Saxon school and chapter-house (says *Prince*) is a pile of great beauty; built so round as can possibly be marked with a compass, yet, without of large dimensions, there being on the inside thereof six-and-thirty seats, wrought out in the walls, all arched over head with curious hewn and carved stones. pp. 484, 485.

‡ "Here were lectures of our old mother-tongue (says *Camden*) continued down to the last age, lest (that which hath almost now happened) the knowledge of it should be quite lost." *Gibson's Camden*. "The monastery at *Tavistock* had scarcely attained to thirty years, before it was devastated by these merciless Danes, that spared not religious houses more than other buildings. Notwithstanding it revived again, and, by a laudable ordinance, had lectures read in the ancient Saxon tongue, and so continued to our grandfathers' days, to preserve the antiquities, laws, and histories, formerly written in that language, from oblivion, a thing almost now come to pass." pp. 273, 274.

§ "Her Highness, (says *Carew*) hath established seedplots of free-schools, with competent pensions out of her owne coffers, for the teachers at *Saltash*, *Lanceston*, and *Perin*, three market townes of the county." *Carew*, f. 61. b.

Saltash, Carew mentions a free-school at *Launceston*. * In the parish of *Stratton*, there was, some years since, a small grammar-school, under the care of *Hilkiah Bailey*. There Dr. Bray, (a native of *Stratton*, and late rector of *Exeter-college*) received the first part of his education. At *Kelington*, is a free and endowed grammar-school. † A mathematical-school at *Looe*, was endowed by Colonel John Speccot. ‡ At *Fowey*, a school was erected by *Shadrack Vincent*, Esq. who endowed it in his life-time; and by his will settled 500*l.* to be laid out in lands; to pay 30*l.* per annum to the schoolmaster; money being then at six per cent. § Since Carew's Survey, a school was built at *Leskeard*, on the very spot where stood the ancient castle. It was originally designed for purposes subservient to those of the castle itself, as appeared from what remained some twenty years since of an old inscription on the wall, "*Olim Marti, nunc Arti.*" It belongs, as the castle does, to the Duke of Cornwall, who has certain annual courts holden there. The front wall was rebuilt about thirty years ago. It is a low, mean edifice, bad without, and worse within; the business of education, to which it has been long devoted, and what attentions are due to the more commodious prosecution of such business, having been of late years, it seems, less understood at *Leskeard*. The master's stipend is thirty pounds a year. The masters, from so far back as I can trace them, were, rev. Charles Monckton, at the beginning of the last century; rev. Mr. Haydon; rev. John Lyne; rev. Richard Lyne, || his son, who resigned ten years since; rev. Mr. Dillon; and

* *Launceston* free grammar-school was a short time under the care of the rev. John Wood, of *Pembroke-hall*, *Cambridge*. The terms of boarding, including all extra charges, were so low as twenty pounds per annum. Tuition for boarders, two pounds per annum; for day-scholars, four pounds. Mr. Wood being appointed to a college-tutorship in 1805, was, in the next year, succeeded by the rev. W. Cowiard, B. A. and Fellow of *Balioi-college*, *Oxford*. The school had then eleven boarders, besides day-scholars: and the bounty was increased from twenty-six to forty pounds, independent of the annual sum for tuition.

† To which, in Sept. 1803, the rev. John Kendall Fletcher was licensed, on the nomination of *Ambrose St. John* and *John Inglett Fortescue*, Esqrs.

‡ *Tonkin* records, "the benefaction of Colonel John Speccot, of *Penheale*, who (by his will, dated August 19, 1703) settled 1000*l.* for a master in mathematics, to teach arithmetic, navigation, &c. Which school is now fixed at *Looe*." *Tonkin's MSS.* "Mr. Edens, (says *Moyle*) who teaches the mathematics and navigation at *Looe*, and is a very sensible and ingenious young man, was yesterday at my house. For his friend, Dr. Halley, he was preparing a particular description of the meteor seen in these parts." *Moyle's Works* vol. 1. p. 407. Of *J. Milton's* "*Windsor academy, near Looe*, I have heard, as also of Mr. S. Reece's "*Young Gentleman's Boarding-school, East-Looe*." The terms of the latter, as advertised in 1806, were eighteen guineas only, for board, washing, and lodging, with instruction in reading, English grammar, writing, and arithmetic; and for board, &c. with the Greek and Latin languages, twenty-one pounds.

§ "Shadrack Vincent, Esq. of *Roselian*, in *St. Blaze*, was second son to *Henry Vincent*, of *Tresimple*, by his second wife, the daughter of *Launce*. In the Dutch wars he signalized his courage by sea; serving as volunteer under the earl of *Osory*, and was afterwards major of horse in *Flanders*, under *Sir John Fenwick*, Bart. He was afterwards M. P. for *Fowey*; to which borough, (by his will, dated January, 1700, the day before his death) he gave 500*l.* to be laid out in lands, for the maintenance of a schoolmaster, to teach twenty poor children of the said borough, the Latin and English tongues." See *Tonkin's MSS.*

|| The rev. Richard Lyne has for some years kept a private seminary for half a dozen scholars. In 1795, he published, what he calls "An Introductory Book for the use of Grammar-schools."

The

and rev. Mr. Williams. The last two held the school but a very short time; and for several years there was no public seminary, till it was opened by A. T. Greene, of St. John's, Cambridge, in 1805. Many of the first rank, noblemen and others, were educated at Leskeard.—Dean Prideaux, and his very learned kinsman, Walter Moyle, Esq. of Bake, the Morsheads, and Dr. Cardew. And the school was always, till within the last twelve years, well stocked with scholars, to the great comfort and benefit of that place, which has now to lament the contrary.—The grammar-school at *Lestwithiel*, is of late origin. Some years ago, Mr. *Macgilvray*, a Scotch gentleman, (whose poems will hereafter come under our review) was invited to that town by the neighbouring gentlemen (or very favourably received on his arrival there) and appointed to instruct their sons in the rudiments of classical learning, to form their taste, and regulate their morals. What occasioned his relinquishing his situation, I never enquired. But, I believe, his patrons were not disappointed in him, as a teacher of the elements of language; though, to the charm of lyric effusions, they were like “the deaf adder that stoppeth her ears.” In 1803, I observed in the public prints, an advertisement, in which a vacancy for a master was announced: and the recommendation of the school, were “upwards of thirty scholars, a good room, and an annual stipend of thirty pounds.” This vacancy was filled, (if I am not mistaken) by the rev. Mr. *Moseley*; who, I think, was succeeded by

The dedication of *the Latin Primer*, will give a pleasing idea of its author.

R. L. Virgilio suo S.

“*OLIM*, mi Virgili, sic jubeat Deus! tute ipse hunc librum sis forsán lecturus. Tibi ergo præ omnibus inscriptum volo. Nam et tui gratia composui: et ut scriptores fere, quos ambiunt, dedicationibus aucupantur, sic te pater. Una enim sola excepta omnium mihi tum curæ tum gaudii particeps, et cui me quotidie et in horas devinctiorem habeo; illa sola excepta, quis est, nisi tu es, cum quo gratiam me potius inire decet? Et a quo plus expectationis habere possim, quam de te, dulcissime infantule, qui nunc e cunabulis, matrem risu cognoscens, et ipse subridens amabiliiter, parenti pectus tacitum novis pertentat gaudiis; et mecum venturis annis, si posthac pariter hujus vitæ tranemus æquor, adeo es unum futurus, ut uter sit pater vel filius.

“Mire sagaces falleret hospites

“Discrimen obscurum.”

Hox.

Imo etiam, iisdem studiis, tum disciplina, Christi scilicet, et amore connexi (sic me spes lactat) et pater et filius nobis invicem erimus, et amicus, et frater.

Itaque tibi nunc, *adelphe*, amoris ergo libellum voveo: in quo quid sit utilitatis (modo quidem quid sit) alii judicant; qui, an pace fiat nostra an non, ex merito sententiam statuent. Sed tibi forsán, quale-quale, arrideat isthoc; quippe quod sit a patre scriptum et tui causa. Hic, cuneis jam relictis, et butabata tandem dicaculæque peracta, novam pergratamque disciplinam inibis, primos gradus scilicet et elementa istius eloquentiæ, qua mores hominum emolliuntur, et ingenui a vulgo segregantur.

Quem autem hic habebis librum, dividitur in tres partes; priori quarum comprehenduntur canones viginti duos, una cum innumeris exemplis, de modo interpretandi linguam Latinam. Canones autem pleni sunt et capaces, ut isthic fere omnes dicendi ambages tibi enodate resolvuntur: item ipsi aëleo sunt simplices et aperti, ut e longinquo, a vestibulo usque Grammatices et legere possis et intelligere. Exempla non modo sunt habilia, et canoni suo singula quadrata; sed excerpta, quasi flores paradiso, a poetis fere omnibus honestioribus, præsertim ipso Virgilio et Horatio; ut abhinc tum canonicæ auctoritatem, et æream Romæ Latinitatem, tum bonos mores, et virtutis honorem discas.”

by the rev. Mr. *Clapp*, the present master.* The free school at *Bodmin*, "maintayned † by her "majesties liberalitie," gives Carew an opportunity to amuse his readers with a few old wives' stories. ‡ At *Bodmin*, (says Mr. *Willis*) "is ten pounds per *annum*, paid to the free-school by the "Duke

* In 1804, appeared the following advertisement, in our provincial papers:—"The anniversary meeting of the gentlemen educated at *Lostwithiel Grammar-school*, will be held on the 25th of September; where a sermon will be preached by the rev. *Nicholas Kendall, Jun.*—Dinner at three o'clock, at the *Tolbot Inn*, and a Ball in the evening."

Query.—Was the sermon preached at the grammar-school; or, had the advertiser forgotten his grammar?

† "In *Bodmin churchyard* is a well-built school-house, built over a spacious charnel house, or grot, where are piled up the dry bones of such men and women as are found in new-made graves, to put the scholars and townsmen in mind of mortality; and is now commonly called the bone-house. This school Queen Elizabeth endowed with about 16*l.* 13*s.* 4*d.* per annum, revenues out of the exchequer, for ever." *Hali*, p. 20.

‡ "I should perhaps have forgotten the free schoole here, maintayned by her Majesties liberalitie, were I not put in mind thereof through a fore-halsening of this rebellion, by an action of the schollers, which I will report from some of their owne mouthes. About a yeere before this sturte was rayzed, the schollers, who accustomedly diuide themselves, for better exploiting their pastimes, grew therethrough into two factions; the one whereof, they called the oide religion; the other, the new. This once begunne, was prosecuted amongst them in all exercises, and, now and then, handled with some eger-nesse and roughnes, each partie knowing, and still keeping the same companions, and captaine. At last one of the boyes, converted the spill of an old candlesticke to a gunne, charged it with powder and a stone, and (through mischance or yngraciousnesse) therewith killed a calfe: whereupon, the owner complayned, the master whipped, and the diuision ended. By such tokens, sometimes wonderfull, sometimes ridiculous, doth God at his pleasure, foreshewe future accidents: as in the planets, before the battell at *Thrasimenus*, betweene *Hannibal* and the Romanes, by the fighting together of the sunne and moone. In birds, what time *Brute* brought forth the remnant of his army at *Philippi* against *Cesar* and *Anthony*, by the furious bickering betwene two eagles. In men, against the destruction of *Hierusalem*, by the encountering of chariots and armies in the ayre. And before *Alexander's* battell with *Darius*; first, by a casual skirmish of the camps ragiers, vnder two captaines, borrowing the names of those Princes; and then by *Alexander's* voluntary setting those captaines to a single combat. Yea (to bring these examples neerer home) the like hath hapned both before and sithence, amongst boyes in other places. When *Cesar* was departed from Rome, to try the title of the worlds empire with *Pompey*, the towne boyes (without any mans commaund) parted in twayne: the one side calling themselves *Pompeyans*, and the other *Casarians*; and then darrayning a kinde of battell (but without armes) the *Casarians* got the ouerhand. A like prank vnder the like assumed names, and with like successe and boding, they plaid, when *Octavius* and *Anthony* were, with like meanes, to decide the like souerainty. And to the same purpose, *Procopius* affirmeth, that the *Samnite* boyes, when they draue their cattel to feeding, after their vsual maner of pastime, chose out amongst themselves, two of the best actiuity and seemeliness; the one, they named *Bellisarius*, generall for *Iustinian* the emperour in Italy, the other *Viliger* king of the *Gothes*, against whome hee warred. In the buckling of these counterfeite commaunders, it fell out, that *Viliger* had the worst, whome the aduerse party with a iesting and craking maner, hanged vp at the next tree, in earnest, but yet with no intent to kill him. This while, it happens that a wolfe is discryed: away runne the boyes: fast abides the imaginary felon, and so fast, that for want of timely rescoue, the breath poasted out of his body, and left the same a liuelesse carcase. The which notified to the *Samnites*, quitted the striplings (or slipstrings) of their punishment, but increased the dismay of the elder people. A like accident befell sithence, by testimony of the ceremonious *Tenera*, as a presage of *Leuce* the prince of *Condyes* death, 1659. Foure daies before which, at *Xaintes*, the youth of all sorts, from nine to twenty-two yeares of age, assembled, and (of their owne accord) chose two Commaunders, one they entituled the prince of *Condy*, the other *Monsieur*, who then lay in the field against him. For three daies space, they violently assaulted each other, with stones, clubs, and other weapons, vntill at last it grewe to pistoles: by one of which, the imaginary prince received a quelling wound in his head, about ten a clok in the morning: the very howre (saith this *Portugall* conies-our) that the prince himselfe, by a like shot was slaughtered. The same authour vouches a semblable chaunce, somewhat before the siege of *Rochell*, 1572, where, some of the boyes banded themselves, as for the maior, and others for the king; who after six dayes skirmishing, at last made a composition, and departed: even as that siege endured six monthes, and finally brake up in a peace."

Carew, f. 124—126 1/2.

“ Duke of Cornwall, and ten pounds more by the corporation.”* At *Probus*, a grammar-school was instituted by Mr. John Williams, of Trewithey. This, and the school † at *Tregony*, were, at one time, the principal seminaries of Cornwall. Hals speaks of one of the *Boscauens*, who kept a grammar-school in the parish-church of *St. Michael Penkivell*, and of the first gentlemen of the west, who were educated there. ‡ In the parish of *Merther* (if I understand Hals rightly) Mr. *Joseph Halsey* was an instructor of many gentlemen of consequence, in the learned languages. § The free-school at *Truro*, is said to have been founded by one of the *Borlase*'s, for the express purpose of classic education. || In 1730, as appears by the inscription, under the master's seat, the northern part of the present school-room was built. At the time, there was a dwelling-house appropriated to the master, contiguous to the school, and in a line with the other houses in the street. This was, in 1731, pulled down to enlarge the school-room: hence the necessity of the two pillars in the middle of it, which stand where the south wall of the first erection stood. ¶ Unfortunately, and much

* *Dr. Willis*, vol. ii. p. 539.

† *Tonkin's MSS.*

‡ In the grave of the *Trenowths* was interred (says *Hals*, in *St. Michael Penkivell*) the body of my much honoured friend, *Hugh Boscawen*, Gent. Master of Arts, a younger brother's son of the *Tregothnan* family; who, because he would not be idle in his elder years, when he lived in that place, (not through covetousness, being a considerable freeholder in lands, which he left to his family, for that he had neither wife nor child) kept a Latin and Greek school in this parish church of *St. Michael Penkivell*—from whose fountain the little streams of skill in the liberal arts and sciences, exposed in this book, did draw their first rise and original; the writer and author thereof having, for about six years in his youth, had his education under him; in company with the *Rolls*, *Trefuses*, *Vermonts*, *Courtenays*, *Crockers*, and other gentlemen's sons, his contemporaries in the church aforesaid.” *W. Hals's MSS.* No. 6.

§ “ *Mr. Joseph Halsey*, of *Trevortha-vean*, in *Merther*, being ordained priest, and made rector of *St. Michael-Penkivell*, in the interregnum of *Oliver* and *Richard Cromwell*, after the discipline of *Calvin* or *Geneva*, upon the restoration of *King Charles II.* and the hierarchy, (that is to say, the holy spiritual government of the church of *England* by archbishops and bishops, &c.) was one of the number of those 2,500 nonconformists in *England* that refused to comply with that discipline; whereupon, by virtue of an act of *Parliament*, made to that purpose, he was, by *Dr. Seth Ward*, Lord Bishop of *Exon*, deprived of his livelihood and church preferment, aforesaid. And he having otherwise but a small estate to support himself, wife, and family, as aforesaid, he set up a Latin grammar, Greek, and Hebrew school, in his own house, in this place, for instruction of his neighbours' children; for which, in short time, he grew so famous, in respect of his being a great linguist, and a very pious man, that his house was soon filled with scholars from many parts of the country; amongst them, of gentlemen's sons, I do remember to have seen there, the *Rolls*, *Fortescues*, *Trefuses*, *Vincents*, *Gregors*, *Halses*, *Fiammocks*, *Trevillians*, *Williams*, *Hickes*, *Silys*, &c. and many more, who, for about thirty-five years, had their country education under him. Now, though the keeping such school without the diocesan's licence and approbation, was contrary to the laws of the land; yet, for the reasons aforesaid, and by means of the interest and request of *Hugh Boscawen*, Esq. in his behalf to the bishops of *Exon*, for that time being, they so winked at this matter, that no cognizance was taken thereof; but his school stood unsuppressed, either by *Dr. Ward*, *Dr. Sparrow*, *Dr. Lamplugh*, or *Dr. Jonathan Trelawney*, Lord Bishops of *Exon*, during their residence in that see. This gentleman, *Mr. Halsey*, was alive at the time of the writing hereof, 1706, and since the toleration, hath been superintendent over the presbyterian churches in those parts, and one of those divines who, with others, ordains the priests of that order in this province; besides all which, he hath been in his own house and other places when public divine service in the church was over, which he constantly frequented, if possible, about forty-five years, a painful preacher of the Gospel of *Jesus Christ*, since his deprivation, to his greater fame amongst all sorts of Christians.” *Hals's MSS.* No. 6.

¶ See *Tonkin's MS.* on *Carew*.

¶ The pillars and pilasters in the school-room are of the *Corinthian* order; the dimensions of the room are 46 feet by 32 without, and 42 by 28 within; the height within to the moulding is 12 feet 8 inches; to the top of the ceiling 18 feet 6 inches. The library is 11 feet by 11. The area in front of the school is 30 feet by 13. The lower backlet 47 feet by 30. The passage between them 48 feet by 9.

much to the detriment of his successors, Mr. Conon consented to receive ten pounds per annum in lieu of a house, which the corporation would have provided for him. This sum, with the original endowment of fifteen pounds, is all that Dr. Cardew ever received, except, that the patron, or representatives of the borough, have, for some years past, contributed twenty-five pounds per annum towards the support of an usher. While the masters lived on the spot, the present play-place was a garden. And there is a tradition, that what is called the Green, was once given as a play-place for the use of the boys of the grammar-school.* There are two exhibitions belonging to the school. They arise from the effects of Saint John Eliot, rector of St. Mary's, Truro, and of Ladock, who, by will, left the greater part of his property to Messrs. Conon, Vivian, and Mitchell, to be disposed of in charitable uses, at their discretion. This property is vested in the funds: and the remainder, after the exhibitions are paid, supports six reading-schools in Truro, St. Agnes, Ladock, Padstow, Lestwithiel, and Leskeard. The trustees are, the rector and schoolmaster of Truro, and the vicars of Kenwyn, St. Gluvias, and Veryan. The exhibitions are each thirty pounds a year. The qualifications are, that the candidate shall have spent the last three years at Truro-school; that he enter at Exeter-college; and that he keep three terms there in every year. This school has been, for a long series of years, a school of high character. It may well be classed with the first seminaries of England, if we except Westminster, Eton, and Winchester: and, indeed, its masters and scholars have frequently been formidable rivals to those of the royal foundations, in genius, taste, and learning. Its masters, often rectors of Truro, and members of the corporation, have been almost uniformly men of great respectability. † Of the family of *George Phippen*, master, in 1620, and rector of St. Mary's,

we

* This tradition I had often heard, as well as my schoolfellows: and often had we acted upon it—entering the green with confidence, and looking on the bowlers as usurpers of our right: but I did not then know, that my own family were once in possession of the bowling-green. Among my old papers, I lately met with the following letter, superscribed, "Bio. Franc. aboute Trutowe greene." In this letter, dated "June the first, 1642," Francis Polwhele thus addresses his "lovinge brother, John Polwhele, Esq. at his chambers, in Lincoln's Inn." "Good brother, * * * * * The materials are in place for the new buildings of the decayed houses on the greene. I have privately conferred with divers ould people; most tell me, they have knowen it a sporting-place; and some have heard it accounted Polwhele's land. All agree, they rememb'r the greatest part taken from the sea by the towne. You may take this into consideration. 'Tis of value, and noe reason that what is taken from the sea, and your's, should be their's. You may, by Jo. Spring's meanes, who is Jo. Michell's friend, know whether he had any deeds with the purchase of the marsh from my grandfa. that express the boundary.

"Your most loving brother,

"FRANCIS POLWHELE."

† In the following extract from the records, sent me by a worthy member of the corporation, the masters of Truro-school bring up the rear; and it will be perceived, that some of their names appear among the mayors and rectors.

MAYORS OF TRURO.		MAYORS OF TRURO.		MAYORS OF TRURO.	
1573	George Singleton	1622	Richard Danyel	1669	Henry Grenfield
85	Gregory Friggens	27	Cuthbert Svdnam	71	John Mayo
1611	Richard White	30	Richard Hill	73	Robert Aveye
12	William Avery	32	Jacob Daniell	74	Edward Grose
14	Henry Cossens	35	John Grenfield	75	Stephen Hickes
16	Everard Edwards	40	Francis Norworthy	76	Nicholas Sanders
18	Walter Pennarth	59	Robert Beavre	77	William Gargor
20	Gregory Friggens	64	Edward Grenfield	78	John Foote

I

1679 Richard

we have lately seen the last sad remnant, in George Phippen, (or Georgy Phippeny as he was called) a poor wanderer, and a maniac. He was perfectly inoffensive, and was, therefore, suffered to indulge his wayward fancies; visiting, at particular periods, the different farm-houses in the

MAYORS OF TRURO.

1679 Richard Veale
80 Samuel Moyle
81 Henry Gregor
82 John Poulter
83 Thomas Trewolla
84 Ditto

Under the Charter of James II.

1685 Henry George
86 Ditto
87 John Mayowe
88 Hugh Ackland
Henry Slade

Old Charter restored.

1689 Robert Averyc
90 Henry Herle
91 Nicholas Sanders
92 Ditto
93 Ditto
94 Henry Gregor
95 William Gribble
96 John Foote
97 Thomas Gregor
98 Walter Jones
99 Walter Williams
1700 James Michell
1 Philip Shepheard
2 Francis Gregor
3 Stephen Powley
4 Henry Herle
5 Ditto
6 Richard Thomas
7 Peter Sawyer
8 Walter Bone
9 Edward Mayowe
10 Walter Jones
11 John Prowse

The records are missing from 1712 to 1722, in consequence of a violent struggle between the Boscawens and Vincents.

1721 John Prowse, pronounced by the courts of law, the good mayor, ever since his election in 1711.
1722 Walter Jones
23 Ditto
24 Nicholas Vincent
25 Zachary Williams
26 Richard Flint
27 Henry Locke

MAYORS OF TRURO.

1728 John Hussey
29 Christopher Bradlick
30 Richard Peters
31 John Roberts
32 John Prowse, died August 8, 1733.
James Mitchell
33 John Hussey, elected Oct. 9.
34 Tobias Ley
35 Stephen Tippet
36 Michael Russell
37 William Lemon
38 Hugh Mander
39 Richard Peters
40 Amos Prowse
41 Johnson Vivian
42 John Thomas
43 John Rowe
44 John Roberts
45 James Mac Cormick
46 Christopher Masterman
47 Thomas Hearle
48 Richard Hussey
49 Stephen Tippet
50 William Lemon
51 Michael Russell
52 Hugh Mander
53 Richard Peters
54 Johnson Vivian
55 William Lemon, jun.
56 Charles Peters
57 James Mac Cormick
58 William Pascoe
59 Richard Jewell
60 Christopher Warrick
61 John Allen
62 Peter Tippet
63 Thomas Hearle
64 Thomas Warrick
65 Joseph Peters
66 James Mac Cormick
67 William Pascoe, died Jan. 30, 1768.
Richard Jewell
68 Stephen Lawrance
69 Henry Harris
70 Christopher Warrick
71 William Mac Cormick
72 John Warrick
73 Michael Allen
74 Henry Rosewarne
75 Joseph Ferris
76 David Jenkins
77 Richard Jenney

MAYORS OF TRURO.

1778 James Kemp
79 John Thomas
80 Cornelius Cardew
81 John Williams
82 Thomas Devonshire
83 John Rose
84 Silvanus Jenkins
85 Thomas Nankivell
86 John Harris
87 James Nankivell
88 William Jenney
89 James Willyams
90 Ditto
91 John Vivian
92 Ralph Allen Daniell
93 No Election
94 No good Election
95 Edward Lawrance, died May 26, 1796
David Jenkins, elected.
96 Thomas Clutterbuck
97 Cornelius Cardew
98 George Thomas
99 John Rose
1800 Thomas Hoblyn
1 Edward Cardew
2 James Kemp

RECORDERS OF TRURO.

1620 Hugh Boscawen. See Herald's Visitation.
1684 John, Earl of Bath, by James 2d.'s Charter.
Hugh Boscawen
1701, Aug. 5, Henry Gregor
1704, May 9, Hon. Hugh Boscawen
1734, Nov. 24, Hon. Geo. Boscawen
1735, Sep. 11, Hugh, Viscount Falmouth
1782, Feb. 7, Henry Rosewarne
1783, July 1, John Thomas
1785, April 28, George Evelyn, Viscount Falmouth

TOWN-CLERKS OF TRURO.

1620 John Michell
1676, June 23, John Foote
1701, Jan. 20, Francis Gregor, Jun.
1705, Oct. 4, Zachary Williams
1706, April 18, Robert Avery
— July 4, Samuel Moyle

1722, Oct.

the neighbourhood of Truro, (some of which had once, I suppose, been actually possess'd by the Phippens) and demanding the payment of his rents with an air of authority. Well-known as he was, he met, at most places, with that civility which characterised the last race of the Cornish: and, humour'd in the notion of his imaginary property, he readily entered into a compromise with his tenants, for a slice of cheese and a tankard of cyder, the produce of his own estate. If I recollect rightly, he never submitted to parochial pay; but used to subsist, for days together, on cabbage-stumps and turneps, and other refuse of the markets, which he picked up in the streets. His chief annoyance was from the school-boys; whose persecution of him, in various ways, I have often witnessed. The poor man was, at length, found suffocated in a lime-kiln, where he had fallen asleep. *Henry Grenfield*, school-master, in 1685, and one of the corporate body, was, I apprehend, of the house of Stowe. The *Granvilles* varied the spelling of their names from Granvill even to Grenfell, and *Grenfield*. Of *Simon Pagett*, (both rector and master) the memorial is not yet lost among the natives of Truro. He was a most respectable man; and was equally revered as a "spiritual pastor, and master." In some traditional verses, by Nance, of Nance, (the last, I believe of the Nance family) the name of Paget is very honourably introduced; and with all the effect of contrast, as those verses (which I once heard repeated, and cannot correctly call to memory) are keenly satirical. Mr. *Jane*, (rector also as well as master) had a son, who was student of Christ Church, Oxford; and who, at his death, left several Hebrew books for the use of the rectors of St. Mary's.* Of the last two masters, I can speak from personal experience.

Both

TOWNCLERKS OF TRURO.	RECTORS OF ST. MARY'S, IN TRURO.	MASTERS OF THE GRAMMAR SCHOOL, IN TRURO.
1722 Oct. 9, John Hussey Re-elected Aug. 21, 1727	1597 William Rake, Minister	1600 John Hodge
1737, Aug. 8, Hugh Mander	1610 William Dawson, Rector	1609 Thomas Syms
1751, April 19, William Pascoe	1625 George Phippen, Duo	1612 Mathew Sharrock
1758, Feb. 10, John Allen	1658 John Tingcombe, Minister	1618 Nicholas Upcott
1772, Oct. 9, John Thomas	Joshua Hill, Rector, buried Nov. 6, 1666	1620 George Phippen
1803, July 1, William Jenney	1660 Thomas Peter, Minister	1635 William White
	1665 Samuel Thomas	1666 Richard Jago
	1671 Robert Bowbest	1685 Henry Grenfield
	1693 Simon Paget	1693 Simon Paget
	1711 Joseph Jane	1698 John Hilman
	1745 St. John Elliot	1706 Thomas Hankyn
	1761 Charles Pye	Joseph Jane
	1803 Thomas Carlyon	1728 George Conon
		1771 Cornelius Cardew

* The late Mr. *Jane* was a conscientiously moral and religious man; but a very whimsical character. I remember, when at Truro school, his officiating, one Sunday, at St. Mary's, and his peculiar mode of reading the lessons, with extemporaneous remarks on several passages. But the effect of his comments, was laughter in the less thinking, and, in the more serious part of the congregation, apprehension and concern for his flightiness. I was never introduced to Mr. Jane: but, some years after, he called at my rooms at Christ Church, where, not finding me, he left, instead of his name, "*Charenza robélas Charenza*."

Both my father and myself were instructed in the principles of religion, and the elements of the * Greek and Latin tongues, under *George Conon*, a Scotchman; a sound grammarian, a christian firm in belief, and punctual in practice. He was once † (I have heard) an usher at Westminster: at Truro, he was a second Busby. He flogged, like Busby: and, like Busby he taught. We feared him; but we loved him. ‡ And when, from the infirmities of old age, he was forced to relinquish his charge, and retired to Padstow, we all regretted his departure with tears: nor were they, though the tears of childhood, “forgot as soon as shed.” § On his successor, *Dr. Cardew*, the praises that candour, or even indifference would bestow, may, as coming from his pupil, and his friend, be attributed to partial affection. But, to be suspected of an amiable prepossession shall not silence my gratitude; which, though perhaps too lively in its perception of merit, can never be mistaken, where merit is universally acknowledged. A native of Leskeard, and educated under the care of the rev. Richard Hayden, M. A. rector of Oakford, and of Zeal-Monachorum, in Devon, and of Mr. John Lyne, rector of St. Ives, ¶ Mr. Cardew carried with him, to Exeter-college, Oxford, those promises of a useful life, which I am sure have been amply fulfilled in the discharge of his pro-

* My father's ill health, indeed, prevented his regular attendance at the school for the last two years of his *boyism*; (as, indeed, in after-life it prevented his giving his assistance in the county on many important occasions). To make up for time lost, Mr. Vivian (that good clerical character, son of Mr. Vivian, of Campregny, and father of John Vivian, Esq. of Truro) was employed to read the classics with him at Polwhcle. And I have frequently heard Mr. Vivian say, that my father read Greek with uncommon fluency, which confirmed my opinion of his classical attainments.

† I always understood that he had been usher at Westminster: but it appears, from the entry of his appointment to Truro-school, in the corporation-books, that he was, at that time, usher to Mr. Fox's school at Kensington. I have heard, that he was appointed chiefly through the recommendation of Mr. John Hussey, (mayor in 1708;) father to the late Counsellor Hussey.

‡ The rev. *B. Gerrens* (who will again occur to notice) was one of Mr. Conon's ushers. The son of a staymaker at Truro, Mr. Gerrens was so gifted by nature, that his superiority to his father's humble station, was soon perceptible. From his own unassisted labours, he acquired rapidly, a knowledge of the learned languages; and, though self-taught, Mr. Conon found him qualified to instruct others. The *Pughs*, afterwards ushers, had not the flashing genius, the eccentricities of Gerrens; but they were candid, modest men. They were religiously pious; they were assiduous and kind.

§ Mr. Conon, appointed to Truro-school, Feb. 25, 1708-9, resigned it, July 15, 1771, to the rev. Cornelius Cardew; and retired to Padstow, where he continued to keep school, having taken several of his old scholars with him. There he died, 27th May, 1775, a bachelor, leaving the bulk of his savings to Mr. Burnet. His epitaph, written by Mr. Burnet, and engraven on a plain stone, in Padstow church-yard, contains a just character of this venerable man.

“ In spe beatæ resurrectionis,
Hic jacet sepultus, Georgius Conon, A. M.
Nuper apud Truroenses, novissime vero in hoc vico,
Humanarum Litterarum Præceptor;
Præ multis eruditus, diligens & felix—
Vir prisæ virtutis, et Christianæ pietatis in homines
Exemplar.
Et idem propagator eximius— Vitâ jam Christo patriæque impensâ
piam animam efflavit v. l. Cal. Junii 1775,
Ætatis Sux 73—
Beati, qui moriuntur in Domino.

¶ Dr. Cardew was born on Feb. 13th, 1748, took the degree of B. A. Jan. 27, 1770—M. A. Jan. 21st, 1775—B. and D. D. Dec. 13, 1786.

professional duties. At first, an usher under Mr. Marshall, at Exeter-school, he came to Truro, with high recommendations from persons of respectability, both in Oxford and at Exeter. And, with classical abilities and taste, (to which Mr. Conon, though an excellent linguist, had no pretensions) he succeeded to the care of no more than twenty-seven boys. That the situation of a school-master requires all the philosophy of an enlightened mind, will be readily allowed. Such philosophy was here constantly exerted. With that cultivated and refined understanding, which naturally gives the preference to genius, he never remitted his attention to the duller boys; and, though quick and susceptible, he had the full command of his temper. That he has acted as a magistrate with equal credit to himself and his connections, is not so decided an opinion. But if, in some instances, his conduct, as a member of the corporation of Truro, incurred disapprobation, it was the disapprobation of those, who viewed the transactions of the borough with an eye of prejudice. And chiefly to this circumstance has been owing the decline of Truro-school. Yet even those who thought differently from himself, never accused him of inconsistency. His first living, that of Uni-Lelant, was a sufficient proof of the favour of his diocesan. And the rectory of St. Erme, to which he was lately presented by Dr. Wynne, in the most liberal manner, does equal honour to them both. The father of a numerous family, a great part of whom he has placed in respectable situations; * and possessor of a considerable fortune, for the acquisition of which he has to thank himself only; he has now retired to his rectory. † It was on the 16th of July, 1805, that Dr. Cardew resigned his school. ‡ And Mr. Hogg, a layman from Scotland, who had been elected his successor, § was invested with the magisterial ensigns, under the smiles of a large majority of

* Dr. Cardew married twice—first, Miss Bruton, of Exeter; and, secondly, Miss Warren, of Truro.

† Till within the last ten or twelve years, Dr. Cardew received the old price of schooling only, two guineas a year!!!—How trifling is the expense of the most important part of our education! A dancing-master would spurn at such a price for a few lessons!

‡ In gratitude to their old master, his scholars have entered into a unanimous-resolution, to present him with a silver urn, or turin.

§ Advertisement, from Flindell's paper.—“Mr. Hogg, having been elected by the mayor and corporation to succeed the rev. Dr. Cardew, most respectfully informs the public, that *Truro grammar-school* will open after the midsummer vacation, on Monday the 22d of July—1805.

Board, including Lodging, Washing, Servants, &c.	—	—	£. 25	4
Education, <i>viz.</i> Latin, Greek, Roman Antiquities, and ancient Geography	—	—	4	4
Entrance	—	—	1	1
Drawing	—	—	2	2
Writing, Arithmetic, English Grammar, Mathematics, Modern Geography, use of the Globes, the Elements of Natural and Experimental Philosophy, to the Classical Scholars	—	—	2	2
To those who do not learn the Classics	—	—	4	4
French	—	—	4	4
Music	—	—	5	5
Dancing	—	—	2	12

With 10s. 6d. entrance for each.

Parlour Board at 5s. 10s. and 2l. 2s. at entrance. Three months notice is expected previous to any pupil quitting school.

Three

of the body corporate. That, from that moment, Truro-school was no longer to be deemed a pure classic seminary, was sufficiently apparent; since Mr. Hogg's plan of intermixing scientific with philological learning, was publicly avowed and approved.* Far be it from me to depreciate the mathematics: yet to see Truro-school converted into an academy, (however useful an academy may be) cannot but give pain to those, whose classical taste or genius was formed or fostered there; and who have frequently looked back to their ancestors deriving instruction from a Pagett, a Grenfield, or an Upcott. But, ere long, I think, Mr. Hogg will so far consult his own dignity, and that of the school over which he has the honour of presiding, as to give a determined preference to classical literature. It is my ardent wish, that he may leave, to posterity, this venerable seat of the Muses, still "simply," still "severely great!" In a list of young gentlemen educated at Truro-school, begun, I believe, when Mr. Conon first took the superintendence, I find the names of William Veal, Samuel Enys, James Tonkin, Swete Nicholas Archer, Edward Goodere Foote, William Tonkin, Jun. Edmund Donnithorne, Humphrey Praed, Henry Foote, Edmund Prideaux, Charles Osler Prideaux, Joseph Hussey, Benjamin Prideaux, Henry Usticke, John Trewren, William Lemon, (father

Three Medals are annually given to the three best public Speakers; and two Exhibitions of Thirty pounds per annum, to two young gentlemen educated at this Grammar School, on their entering at Exeter College, Oxford. Mr. H. has taken a house almost contiguous to the School, which is in excellent repair: and highly calculated for the accommodation of Boarders, and he assures Parents and Guardians that the young gentlemen who may be placed under his care, shall be liberally treated, and every possible attention paid to their education, their health, and their morals.

"After the Midsummer vacation, a person wanted to assist in teaching the scholars intended for *Commercial Pursuits*."

* There appeared soon after, in the Royal Cornwall gazette, a letter, signed Philo-mathematicus, which had an evident tendency to justify the choice of the corporation. It is the letter of a country writing-master. "In polite literature (says he) English authors are more chaste and elegant, than those of Greece and Rome."—Admirable critic!—"Geometry, navigation, and astronomy is every thing."—Excellent grammarian!—"No method of enquiring after *truth*, can be compared to mathematical reasoning, the conclusions drawn from thence being infallibly *true*."—Wonderful logician!—But we resign him to his "mercers, builders, landstewards, and gunners."—The letter was soon followed by an advertisement:

"Mr. Hogg respectfully informs the public, that he purposes to begin a Course of lectures, on Natural and Experimental Philosophy, after the Christmas vacation. The Preliminary Lecture on *Fire and its properties*, will be given on Friday the 13th instant, at seven o'clock in the evening.

Gentlemen's tickets for the Course	—	—	—	15s. 6d.
Ladies' ditto	—	—	—	10s. 6d.
Single Lectures, to non-subscribers	—	—	—	2s. 6d.

"No charge will be made for the young gentlemen of the school—A syllabus will be printed during the holidays. A knowledge of Greek and Roman Literature forms the basis of a liberal education; and experience has shewn, that the public taste is never more liable to become depraved, than when the noble languages of antiquity are neglected. Whilst science is allowed its due share of importance, in the improvement of the mental powers, it must still be regarded as of secondary consideration to various parts of polite literature. The principal object of the present undertaking is to afford the rising generation an opportunity to acquire practical knowledge; to exhibit a few of the improvements that have accrued to the arts of civilization, by recent discoveries in various branches of Experimental Philosophy; and to shew that polite literature and science may advance hand in hand, in the cultivation of the mind, and be united in that friendly association which connects, by ties more or less apparent, all liberal studies."

This is well written, and certainly does credit to Mr. Hogg; who had no connection (I presume) with Mr. Philo.

(father of Sir William) Addis Archer, Thomas Vivian, (late of Cornwall), Nicholas Archer, Bulkeley Mac. Praed, * Richard Hill, Peter Hill, Jackman Foot, Richard Spry, (the admiral, I believe) John Foot, Samuel Foot, † Edward Archer, Philip and Francis Sperton, Edward Giddy, ‡ Stephen Tippet, Thomas Polwhele, (father of the present writer) Thomas Hawkins.—It contains only 129 names; and the last is Edward Bishop; but there are no dates of the time of their entrance. Of this school also, were *Dr. Andrew*, [a] *General Macarmick*, [b] *Colonel Lemon*, *Sir Edward Pellew, Bart.* *Hope Williams*, [c] *Gregor*, of Trewarthenic, M. P. for Cornwall, *Francis Jenkins*, [d] *Solicitor Vivian*, [e] *Lowry*, [f] *Arthur*, [g] *Grenfell* [h] and others of his family, the

* *Humphrey Mackworth Praed*, Esq. of Trevethoe, was of Truro school, and for contumacy turned out of the school.—He was a man of talents, and some wit. I could repeat several jests of Mr. Praed, equal in effect to many of Foote's: But as they were of a personal nature, I forbear. Mr. P. died lately, at Bath, at a very advanced age.

† The comedian; of whom some biographical anecdotes (not yet published) are reserved for a subsequent page.

‡ The rev. Edward Giddy, of Tredrea, (father of Davies Giddy, M. P. for Helston) went from Truro school, to Christ Church, Oxford. There his classical attainments were respected and rewarded; though he had travelled up from a little school in Cornwall; and though the heads of Christ Church had come down from royal Westminster. Yet, on one occasion, there were symptoms of pique and of prejudice in the praise that he received from Dr. Sharpe, the Greek Professor. To the honour of Truro-school, but to the disgrace of Westminster, Dr. Sharpe exclaimed, in bitterness, that "Shame to Christ Church, not one good theme had been produced through a whole term, but from a Cornish boy and a Welsh!" Mr. Giddy was the Cornish boy. Colman, the translator of Terence, was one of the theme-writers. Mr. Giddy is one of the senior justices of the county, and has been considered, for the last twenty years, as an excellent magistrate.

[a] Dr. James Andrew, Fellow of Exeter-college, D. D. and Prebendary of Rochester, was born in the parish of Probus. I can say little of him from my own knowledge; as, long before my remembrance, he had left the county, sometimes residing on one living, and sometimes on another. He was singularly kind to his relations; resigning several pieces of preferment, in favour of nephews or cousins, whose education he had superintended. The simplicity, as well as the generosity of his character, was uncommon. When I met him, in his old age, at his relation, the late Archdeacon Andrew's, at Powderham, and at my own house, at Kenton, he was quite a boy in his manners and conversation. He shewed me some of his old school exercises: he read them with rapture. He was fond of preaching, and I lent him my pulpit. He was attached to Cornwall; and, not in compliment to myself, but my county, (simply so, I am persuaded) he honoured me with more of his company, than politeness to his host, Mr. Andrew, could have justified. With such feelings, it may well be supposed that he went into Cornwall (for thither he was going) to preach at the Truro-school meeting, enjoying as pure delight, as ever a school-boy felt on returning to his home in the holidays.

[b] Lieutenant-General Macarmick, governor of Cape Breton, gives, annually, three silver medals to those young gentlemen who excel in public elocution. At the anniversary of the school-meeting, the prizes are assigned by the two stewards, the chaplain, and two gentlemen chosen as assistants.

[c] My memory fails me, if, when a very little boy, I was not placed in the same seat with Hope Williams, and Gregor; and if, on Mr. Conon's punishing the latter with the ferula (with which he used often to surprize the negligent) I felt not the strong power of sympathetic affection.—The father of Hope Williams, the rector of St. Ewe, was also of Truro-school.

[d] Francis Jenkins, the present worthy vicar of St. Clement's, did honour to Truro-school. Few possessed a memory like his, together with so fine an imagination. Had he been disposed to cultivate his poetic genius, he certainly might have distinguished himself. An ode of Horace most happily translated by Jenkins, as an evening-exercise, once gained for us all, a holiday without exercise: such a mode of remuneration was highly creditable to the master, whose elegant mind, and ingenuous heart, were always, on such occasions, strongly discoverable.—Mr. Jenkins was never an author. He has too much good sense to suffer his domestic ease to be disturbed by literary cares. In his pleasant vicarage, we may recognise:

"Contentment, rural quiet, rural friends,
"Progressive virtue, and approving heaven."

[e] Mr. *Vivian* will recur to notice among the learned in the law.

the *Carlyons*, [*i*] *Kempthorne*, [*k*] *Martyn*, [*l*] *Batten*, [*m*] *Biddulph*, [*n*] *Davy*. [*o*] And at the time, when it was not unfashionable to send young gentlemen to the university, immediately from a country school; Cornwall saw her scholars, both at Oxford, and at Cambridge, possess of more sound learning than those who "made their boast" of royal seminaries. Though the number of scholars, (in the most flourishing times scarcely reaching one hundred,* and, in the least auspicious, seldom reduced to forty) were brought very low at the time of Dr. Cardew's resignation of the school, from several causes combined with that already stated, but by no means injurious to the master's reputation; yet the attendance of gentlemen at the anniversary school meeting, on every second Thursday in September, is not less numerous and respectable than in former years. †---The school

[*f*] Dr. *Stephen Lowry*, M. D. now resident at Falmouth. The rapidity with which his very quick, and equally retentive memory carried him from class to class, in Truro-school, till he arrived at the head, has been a traditional tale of wonder there; a tale which is now whirled away, I suppose, in the vortex of the revolution; but may, perhaps, be thrown up again with *Homer* and *Thucydides*, when *Wingate* and *Maclaurin* shall disappear. Of Dr. *Lowry's* professional abilities I have always heard a high character.

[*g*] Of *John Arthur*, vicar of Little Colan, I should have much to say; if thus to speak in praise of contemporary merit, were not to run the risk of wounding modest sensibility. *Arthur* and myself were perpetually at war: In too rival bosoms, the flame of emulation never burnt more brightly. But, in the exercises of memory, it was vain to contend with *Arthur*: he had, perhaps, no where his equal. Memory, however, often exists without perseverance. His was a determined resolution to perform his task, and to excel all others in performing it. In his after-life, I have been happy to observe the same energies, attended with the same success.

[*h*] *Pascoe Grenfell*, Esq. M. P. to whom Cornwall looks up, as to one of her first men: He will adorn a future page.

[*i*] The late *John Carlyon*, attorney-at-law, of St. Austel; *Thomas Carlyon*, late Fellow of Pembroke-hall, Cambridge, and at present rector of St. Mary's, Truro; and Dr. *Carlyon*, M. D. now physician at Truro.

[*k*] Elder son of Admiral *Kempthorne*, of Helstone.

[*l*] *Henry Martyn*, fellow of St. John's, Cambridge.

[*m*] *Joseph Hallet Batten*, fellow of Trinity-college, Cambridge. *Gregor*, *Carlyon*, *Kempthorne*, *Martyn*, and *Batten*, all distinguished themselves in the *Mathematics*, at Cambridge, though educated in the pure classical school: It would be invidious to mark their exact places in the lists of Sen. Opt. and Wranglers.

[*n*] The reverend *Tregenna Biddulph*. His name will recur amongst Cornish authors.

[*o*] *Humphrey Davy*, Professor of Chemistry in the Royal Institute; a man of extraordinary genius, and (as will hereafter appear) a very conspicuous character.

* There is a rumour that Mr. *Conon* had once ninety-nine boys, but could never attain to one hundred. Dr. *Cardew's* highest number was about ninety: he used to consider sixty as the average.

† The gentlemen educated at Truro Grammar school, attend at the school room, at eleven o'clock in the forenoon, and proceed thence to church, where a sermon is preached on the occasion. After divine service, a select number of young gentlemen declaim in the school-room, for the prize medals, presented by General *Macarmick*.—The company then adjourn, and dine, about three o'clock, at the *King's-head*, or *Red-lion inn*.—Those who think with me, that the institution of these meetings is calculated to call forth the best affections of the heart, will not be displeased with the following abstract of a sermon which I had the honour of preaching to my old schoolfellows in 1788, and which was published at their request:

"To commune with our own hearts without interruption, we are instructed "to enter into our closets," and be still. There are some seasons, however, where communing with our hearts in society, may produce effects no less beneficial. Whilst solitary communion will open a more affectionate intercourse with God, it is for social, to expand the bosom into

a WARRICK

a warmer charity towards man. And I know very few meetings more happily calculated for this purpose than the present, when viewed under its best-regulated form. Old companions, meeting together in the place of their education, may find various subjects of pleasurable, and of painful recollection, to engage the meditations of reason, and to exercise their tenderest sensibilities. On revisiting the seminary where we grew up together, we "call to remembrance the former days;" with a variety of mixed emotions, which, if permitted to have their natural effect, may contribute to amend our hearts, and to influence our lives. The view of our puerile character, where cheerfulness and simplicity are so conspicuous—the amusements of our earlier years, with many little circumstances that engage and please—the proficiency we had made in our school-learning—and the names and the faces of our school companions, (particularly those of our more intimate friends,) are obviously suggested to us all—are involuntarily presented to our memories; though, perhaps, we do not sufficiently contemplate them. Many there are, who, embarrassed by intricacies, perplexed by difficulties, and distressed by calamities, are willing to detach themselves, if possible, from their present situation, to raise up again the scenes of youth, and to grasp at that phantom of felicity which memory may display. But the sources, perhaps, of juvenile satisfaction, are locked up, to be opened no more. It is fortunate, if they have not themselves to accuse, for a part of what they suffer; if they can attribute the loss of their tranquillity to nothing else than the vexations which attend on common cares, or the distresses which are inflicted by Providence. A too easy accommodation to the fashions and practices of the world, is frequently, I fear, the cause whence their comparative unhappiness originates. The ardor of youthful spirits is soon damped by the coldness of distant civilities; and the liveliness of fancy quickly lost amidst formality, unfeelingness, and artifice. That unsuspecting openness, and those expanded notions, that mark the enchanting season of our youth, are almost invariably repress'd by our commerce with the selfish and the mean. The experience which we gradually acquire, points out to us the necessity of vigilance and circumspection, amidst a world that is ever ready to surprise our simplicity. And happy are they, who, while they exercise a prudent caution, are able to retain their ingenuousness untainted by suspicion. After a general review of our youthful character, I think the most obvious subjects of recollection are, the amusements of our earlier years. In recollecting these, we joyfully assist one another; whilst we recount a diversity of harmless recreations which served to unbend the mind, to enliven and refresh it, and to dispose it for resuming those severe studies which necessity obliged us to pursue. In considering the past, however, it behoves us to connect it with the present. For thus only can our reflections tend to our real edification. "When we were children (as the apostle says) we spoke as children—we understood as children—we thought as children: but when we became men, we put away childish things." In this, surely, we have done right. But what have we gained in exchange for those childish things? The amusements of more advanced age, I am afraid, will not always bear the test of examination. Though our puerile days are over, and our puerile sports are dismissed, we are too apt to be gratified by diversions which ill become us as men. The dissipated, irregular entertainments, which occupy so much of our attention, can scarcely be opposed with a glow of complacency to the little pastimes of our careless childhood. The waste of time and of fortune, the ruin of the constitution, and the loss of reputation, are the repeated consequences of our manlier pleasures. In such cases, the mind sinks down with the debilitated body, too often lost in senseless stupefaction, to be awakened by no other emotion than that of disappointment or despair. But to insist on this point would be perfectly unseasonable: I would only hint to you the true use of diversions, by referring you to a moral consideration of our long-forsaken pastimes. They were evidently intended to recreate our minds; not to engross our attention. They were meant to inspire us with such agreeable sensations as might relax the severity of our proper employment; not, surely, to embitter our peace, or wound our conscience. And if, in our younger years, a few harmless amusements, too much intruding upon time, might so disturb our studies as to become alarming interruptions; how much ought we to dread that inordinate love of pleasure, which may now break in upon far more important occupations, and render us totally incapable of performing the great duties of life! That school boy only, I think, can be unhappy, who suffers himself to be seduced from his studies by ill-umed levities. Irregularity is the bane of his enjoyments. Picture, then, the effects of unrestrained excesses—of lawless deviations from the right path, on the more extensive field of human life! I had remarked to you, that the very benches to which we were once accustomed, may be the silent memorialists of our classical pursuits. But they may lead us, perhaps, to a more soothing kind of meditation; whilst they revive the images of our school-companions, with whom we had so often conversed or sported in our childhood, but who have been many years far removed out of our sight. They may exhibit to us the fleeting portraits of a numerous train, whom we imperfectly remember, and who seem to pass away, like shadows, to our dizzy memory. Of many, indeed, we can barely recollect the names, with no idea of their persons: of some we have lost every trace. Among so vast a number, how few are left within our reach! how very few, though inclination prompt them, can assemble together, and meet their friends, on a day which hath been long known to all, however distant, as set apart for our social gratulations. What a variety of destinations, characters, and fates, even in those who distinctly recur to us, might we contemplate amidst the maze of accident, the trials of temptation, and the waste of time! Some we may observe prosperous and flourishing; others conflicting with misfortune—some who have been drawn away from virtue, by the sorceries of sin; and others who, perhaps, have early died, cut off in all the bloom of life, amidst ardent hopes, and promising expectations! More particularly, we may enumerate the friends of our youth, who have been long separated from us, through unavoidable contingencies—who have expired without our comfort or assistance, or who have violated the sanctity of friendship! A very little experience is thus sufficient to shew us a most affecting picture of the mutability of human life, and the frailty of human nature! When we consider the quick fluctuation of objects on so uncertain a scene, we are taught to withdraw our affections from earth—to set our hearts on less transitory things! When we observe that diversity of accidents to which our old companions have been exposed, amidst these manifold vicissitudes, we no longer feel the bitterness of strife—the workings of malevolence or envy; but, dismissing all uncharitable thoughts, become kindly-affectioned towards our fellow-travellers—endeavouring to console and sustain them on a pilgrimage of labour and trouble, and mutually forgiving one another, "even as God, for Christ's sake, hath forgiven us." And when we see so many trespassing against conscience and reason, through the feebleness of irresolution and a too easy compliance with fashion and example, yet retaining principles of goodness sufficient to bring them back into the right way, had they some kind adviser or supporter, we are here, also, disposed to imitate our blessed Lord, who made every allowance for the infirmities of

man—who had compassion on the unfortunate offender, whilst the generous spark of virtue still lurked within his bosom. Let us endeavour to disengage ourselves, as much as possible, from the vanities and corruptions around us, by "calling to remembrance" "the former days," when we were as yet ignorant of the world. May it be our consolation, that we have never swerved from undissembling truth, without the heart-ache, or the self-reproach that argues ingenuousness, or speaks repentance! May it be our pride, that when we relinquished our childish amusements, we never entered into vicious indulgences, or dissipated pleasures! May it be our happiness, that we have cultivated the talent which heaven intrusted to us, for the best and wisest purposes—if not according to the course of school-education, yet according to our situation, and our calling! And may we ever, in conversing our youthful associates, be delighted to reflect, that we have rejoiced with their joys, and sympathized with their sorrows; and that we have never caused a slighted friend to mourn our insincerity! For the present, let us withdraw to the place of social meeting, with hearts full of benevolence—with an affectionate partiality for one another, as school-companions and friends. Let us devote the day to blameless conversation, to cheerfulness and harmony. And when we mingle again with the world, let us not forget one another; but, parting, let us hope that God Almighty will preserve us, for other "remembrances" "of former days"—for other delightful recollections for our juvenile simplicity and innocence, and truth.—

The Declamation-bill for 1806, is here reprinted *verbatim et literatim*.

Orationes in Schola Truronensi, III. Id. Sept. MDCCCVI. habendæ, pro Numismatibus Solennibus quæ tribus alumnis dignioribus; GUL. MACARMICK, Armiger, humanisse donat. Reveren. JOAN. ROGERS, a sacris.

<i>Robertus Broad, Satanas ad Solem</i>	Anglicè.....	Milton.
<i>Franciscus Thomas, Pyramus et Thisbe</i>	Latinè.....	Ovidius.
<i>Franciscus Jenkins, In mortem</i>	Angl.....	Young.
Adherbal ad Senatum Romanum se ab Jugurtha regno fortunisque omnibus expulsus queritur; <i>Gulielmus Treleaven</i>	Lat.....	Sallustius.
<i>Thomas Powell, Adherbal ad Senatum Romanum</i>	Angl.	
Post <i>Cannanensem</i> cladem Hannibal decem captivos jure- jurando adactos Romam misit ut aurum in redempti- onem suam impetrarent; Oratio captivorum Roma- nos ad Patres; <i>Carolus W. Turner</i>	Lat.....	Livius.
Postquam captivi dicendi finem fecerunt extem plo turba, clamore flebili, orabant ut sibi liberos, fratres, cognatos, redderet patres; ..		
Oratio T. Manlii Torquati, ne captivi redimerentur; <i>Gulielmus Treleaven</i>	Lat.....	Livius.
<i>Joannes T. Nankivell, Hymnus ad Numen</i>	Angl.....	Thomson.
Achille sagitta Pandis interempto, magna inter Adjacem et Ulysem contentio orta est, uter ipsorum illius armis dignior esset; ..		
Ajax ad Principes Græcorum; <i>Edmundus Turner</i>	Lat.....	Ovidius.
<i>Franciscus Jenkins, Psalmus LXV</i>	Lat.....	Buchannan.
Alexander ad milites—In animo habebat ut idem limes suas victorias, et orbem terrarum <i>desineret</i> , cum videret milium penitus despondisse animos, vehementi utitur querelâ; <i>Thomas Powell</i>	Lat.....	Q. Curtius.
<i>Gulielmus Richards, Cap. XV. Epist. Pauli Apos. ad Corinth. primæ</i>	Græcè.....	Nov. Test.
<i>Gulielmus Treleaven, Præbium Angelorum secundum</i>	Angl.....	Milton.
<i>Edmundus Turner, In terminum vitæ</i>	Angl.....	Blair.
<i>Joannes Trestrail, Carmen matutinum</i>	Angl.....	Milton.
Epistola ad Augustum in qua optimus maximusq; princeps mira solertia collaudatur; <i>Carolus W. Turner</i>	Lat.....	Horatius.
Mar. Clau. Marcello, civili bello, Pompeium secutus est, victusq; Pharsalicâ pugnâ, veniam ei senatus a Cæsare impetravit, Cicero, ioculenta oratione, et gratias egit, et ita Cæsarem laudavit, ut accedere nihil posset; <i>Gulielmus Richards</i>	Lat.....	Cicero.
<i>Joannes Trestrail, Messiah, Ecloga sacra</i>	Angl.....	Pope.
<i>Carolus W. Turner, Cicero in Verrem</i>	Angl.	
<i>Gulielmus Richards, Adventus Satanae ad Erebum</i>	Angl.....	Milton.

Jacobus Plomer, Armig. } Arbitri.
Clem. Carlyon, Med. Doct. }

school at *Penryn*, of which Carew speaks, has sunk into insignificance. *—But of Mr. *Barwis's* academy, near Penryn, I have heard a very favourable report. †—Mr. *Jago*, ‡ who succeeded Mr. *Woodford* in the vicarage of *St. Keverne*, (then valued at eighty pounds a year, now four hundred) kept a grammar-school in that parish. And he had the honour of educating some of the first gentlemen of Cornwall,—*St. Aubyn*, *Basset*, *Vivian*, and others.—A grammar-school, at *Helston*, (for the support of which twenty marks a year were given by its founder) cannot be said, perhaps, to have flourished at any time, if the number of scholars be our standard of judging. It has continued, for years, to preserve a languid sort of existence. The school-room, falling into decay, was lately taken down, and a very commodious building erected on the old scite. Of the gentlemen educated there, were *Dean Pearce*, and *Sir Christopher Hawkins, Bart.* under the rev. *Edward Marshall*, vicar of *Breage*, and brother to the late master of the grammar-school at *Exeter*. The present worthy and diligent master, the rev. Mr. *Stabback*, was successor to the rev. Mr. *Otter*, late Fellow of *St. John's College, Cambridge*. I have named three men, of great merit, but distinct in character; the first, (in the true sense of the word) a gentleman, singularly attentive to those lesser virtues, the *proprieties*, possessing a high sense of honour, grave in his manners, dignified in his deportment. He was a man of few words; but “all he spoke was reason.” So much to the purpose, and so happily turned, was every sentence he uttered, that “a word in season how good is it,” was in him fully illustrated. A quaint expression from his lips had all its effect. In his writings, (his letters rather than his sermons) there was a neatness—a naivetté peculiar to himself. His stock of learning was respectable; and though, many years before my acquaintance with him, he had discontinued the reading of the classics, he could quote from them without an effort, when occasion offered. But the tenaciousness of his memory was as nothing, when compared with the soundness of his judgment; which, however striking in conversation, was not less apparent in the conduct of life. Yet he was not austere; he knew what it was, *desipere in loco*. I could go on for pages; but I must not. In fine, the husband of a keenly-sensible, and well-informed lady, § and the father of three || beautiful and amiable daughters,

* “In the reign of Elizabeth, *6l. 13s. 4d.* were made payable out of crown lands, or lands belonging to the duchy of Cornwall, for the maintenance of a grammar-school, in which three boys were to be taught by the master, from returns of donations, &c.”—A MS. at *Tehidy*.

† *Bellevue-school*, near *Penryn*.

‡ Board and instruction in the English, Latin, and Greek languages; Writing, Arithmetic, and the Mathematics; Book-keeping, Geography, Use of the Globes, Elocution, &c. Twenty-five guineas per annum. The French language, by a French gentleman of approved abilities, is included in the above terms.

§ *John Jago*, inducted vicar 27th April, 1717; buried 20 Feb. 1746. He was brother of the late *Dr. Jago*, rector of *Tavistock*.

|| *Miss Lyde*, of *Devonshire*, was *Mr. Marshall's* first wife. His second, here spoken of, was *Miss Loveday Sandys*, sister of the rev. *William Sandys*, vicar of *St. Minver*; whose birth, education, connections, and fortune, place him among the first gentlemen in Cornwall.

¶ *Mary Marshall*, married to *Mr. Sandford*, of *Minhead*; *Anne*, to *Mr. Warren*, of *St. Issey*; and *Elizabeth*, to the Rev. *Charles Trevanion Kempe*, vicar of *St. Michael-Caer-hayes*.

daughters, he lived to a good age, revered and beloved. It is pleasant to speak favourably of a character with the consciousness that our panegyric is just: but it is more gratifying so to speak, with the assurance that all will join us in our praises. And never, perhaps, was any one more courted and admired, by both sexes, and by people of all ages, than Mr. *Otter*; whether they conversed with him in the drawing-room, or listened to his persuasive eloquence from the pulpit. His fine and manly person, elegant address, and polished taste, raised him superior to the task of instructing little boys, in a little country school: and to govern his youthful vivacity,* was "a heavy task upon the vigilance of reason." To the present master I have already given an epithet that implies much. Mr. *Stabback* came from Exeter, with credentials which his subsequent conduct has completely justified. Careful and kind, anxiously devoting his time to his profession, his heart is there. And of his labours, he deems the affection of his scholars the most agreeable reward. His doctrines from the pulpit, are strictly conformable to the articles of the church of England: and his mode of recurring to circumstances, illustrative of the Christian character of those "who died in the Lord," has been, in some instances, peculiarly happy.—At *Redruth* was, not long since, instituted an academy, which the gentry of the town and neighbourhood were much disposed to patronise. A good room was built for the accommodation of Mr. *Hogg* and his pupils.† The pupils "exhibited satisfactory specimens of their improvements:" The tutor delivered "lectures" in philosophy, "to ladies and gentlemen." And ladies and gentlemen were eager in applauding his "perspicuity," his "entertaining experiments," his "extensive apparatus."‡ But Mr. *Hogg*, "just shewn and snatcht away," was translated to Truro.—At *St. Ives*, I apprehend there is a free-school.§ In adverting to other seminaries,|| I should overstep ¶ the boundaries assigned to me.

* Lately married to a lady of fortune, he has opportunities, from the place of his residence, of mixing with the polite world, and of adorning it.

† Certainly not a "hogstye," said a punster; intimating that many of our Cornish school-rooms were very little better.

‡ See advertisement in the Truro newspaper, September, 1804. Soon after Mr. *Hogg*, the Rev. *A. Laffer*, A. B. of Christ Church, Oxford, a gentleman of good classical abilities, who had been an unsuccessful candidate for the mastership of Truro school, was elected master of the Redruth academy. In Mr. *Laffer's* advertisement, it is thus expressed: "The following branches are taught:—Greek, Latin, Geography, Mathematics, Arithmetic, French, and Drawing. The terms of tuition are four guineas per annum for Greek and Latin; and if any other branch be added to Arithmetic, otherwise, only three." To "teach a branch!"—The concluding period is too cloudy for me; or I am too cloudy for the concluding period—which "comes to the same thing," says Phutatorius. But I must not muddle with grammarians: It is bold work. In a former instance, I owe, my heart failed me: And I left "Gul. Mac Macarmuck in fond union with his "Hannibal," and Hannibal in quiet possession of the land of (a) *Canaan*.

(a) These, however, (as well as *desineret* for *definitet*) may be typographical errors.

§ "They have a free-school at St. Ives; where the youth are instructed in grammar, by the master and usher, who have a settled salary, and are chosen by the corporation, but subject to the bishop of Exeter's approbation, before whom they are always examined as to their knowledge."

Spencer's English Traveller, p. 2. 1771.

I know

I know nothing of the Penzance Academy.

PENZANCE. "The Rev. S. Saunders respectfully solicits, from the public, a continuance of that patronage which his efforts in the education of youth have so liberally received. Mr. S. proposes to instruct six young gentlemen in the most necessary branches of Literature. The greatest attention will be paid to their improvement in the English and Latin languages, Writing, Arithmetic, Merchants' Accounts, Classical Readings, and Pronunciation. The pupils will have the advantage of Practical Lectures on Geography and the Globes, and access to an entertaining and instructive Library. Those persons who may honour Mr. S. with the care of their sons, may be assured of his strictest regard to their health, their mental attainments, and "the moral culture of their rising powers!" Terms, including washing, &c. *twenty-five guineas per annum*.—*Entrance, one guinea.*" Dated Jan. 8, 1806.

¶ Charitable donations for the purposes of instruction, occur in the following places:

St. Dominick,	—	—	Ann.	1784	Cranstock,	—	—	—	—
St. Ives,	—	—	—	—	—	—	—	—	1782
Menheniet,	—	—	—	1753	Ladock,	—	—	—	1763
Quithock,	—	—	—	1769	Grampond,	—	—	—	1705
South-hill,	—	—	—	1747	Probus, (a grammar-school)	—	—	—	1687
Launceston,	—	—	—	—	—	—	—	—	—
Linkinhorne,	—	—	—	1710	—	—	—	—	1772
St. Petherwin,	—	—	—	—	—	—	—	—	—
St. Stephens, by Launceston,	—	—	—	1717	St. Anthony, in Meneg,	—	—	—	1743
Stoke-climland,	—	—	—	1718	Budock,	—	—	—	1743
—	—	—	—	1783	Helston,	—	—	—	1704
—	—	—	—	1786	—	—	—	—	—
St. Germans,	—	—	—	1657	St. Keverne,	—	—	—	1698
Landrake,	—	—	—	—	—	—	—	—	1774
Saltash,	—	—	—	—	Mullion, a reading-school, maintained here by Erisey, of Erisey, expired with the family.	—	—	—	—
St. Mabyn, 500l. given to erect a charity-school, 98 years since.	—	—	—	—	Penryn,	—	—	—	—
Leskeard,	—	—	—	1714	—	—	—	—	—
—	—	—	—	1714	Camborne,	—	—	—	1760
—	—	—	—	1713	St. Hilary,	—	—	—	1723
East-Looe,	—	—	—	1703	St. Ives,	—	—	—	—
West-Looe,	—	—	—	1714	Ludgvan,	—	—	—	1745
Morvall,	—	—	—	1746	—	—	—	—	1763
Talland,	—	—	—	1710	Madron,	—	—	—	1710
—	—	—	—	—	Marazion,	—	—	—	1753
—	—	—	—	—	Penzance,	—	—	—	1714
St. Colomb-minor,	—	—	—	1782	—	—	—	—	—

See at *Tebidy* a MS. copy of returns made to Parliament for the County of Cornwall, 26th year of the reign of Geo. III. 1786. The authors of the "*Magna Britannia*" notice a few of these charity-schools. *St. Colomb*, where are twelve boys and eight girls taught and clothed. *Grampond*, where there is a school endowed with twenty pounds a year, by a private gentleman, who has also settled an annuity of one hundred pounds a year, for ninety-nine years, towards the support of this and four other charity-schools at *Leskeard*, *Looe*, *Penzance*, and *Saltash*. *Launceston*, where are two schools for forty-eight children of both sexes. The boys are taught to read and write, and the girls to knit, sew, and make bone-lace, and they are to have their earnings for encouragement. *Morvall*, where a gentleman has given a house and garden, with eight pounds a year, to teach poor children forever. *Polperra*, near *Looe*, where is a school for teaching as many poor girls as the interest of one hundred pounds will pay. It was a legacy left for that purpose." p. 336. An annuity of four pounds per annum is payable out of *Boden*, in *St. Anthony-Meneg*, for the maintenance of a free-school in that parish, the gift of *Anthony Hosken*, 22d April, 1743, to the minister, churchwarden, and overseers, for that purpose.

¶ I may be thought, perhaps, to exceed my limits in recurring to Devonshire. But as I profess to draw illustrations from that county, I shall here cursorily inspect a few of the Devonian seminaries. In 1445, the Dean and Chapter of the cathedral church founded and built the *high school*, within the city of *Exeter*, for the better education of youth, and appointed a master, for whose encouragement a convenient house for his habitation, adjoining to the said school, was erected, and a pension of twenty pounds per annum allowed him. In 1561, at the request of Mr. Williams, the schoolmaster, the said school was new built, circled, and seated, by voluntary contribution. In 1601, bishop Cotton, on the death of the old school-master, referred the nomination of a new one to the chamber; who recommending one Mr. Perryman, (a learned, but a lashing-master) he was accordingly admitted thereunto. The free-school at *Exeter* was founded and erected in 1630, by the mayor, bailiffs, and commonalty. The rev. Mr. Stevens, who was one of the canons of the cathedral, bequeathed his library to the use of this school; in consequence of which, an opening was made from it into a contiguous apartment, where the books were placed. *Rainolds*, (predecessor to *Hodgkinson* who was *Marshall's*) published "the conjugation-book, which is trans-

mitted

mitted to *Bartholomew*, the present master. In the preface to this book, Rainolds gives his reasons why Terence should be early read, and never dropt at school.—From Trewman's paper, 1789. The anniversary of the Exeter grammar free-school society, will be held at the Globe Tavern, in the city of Exeter, on Thursday the 10th of September. Those gentlemen who intend to be present, are requested to send their names to one of the stewards, of whom tickets of admission may be had, on being applied for by the present members, or by any gentleman educated at the above school, recommended by one of the present members. The society will meet at the school-room, at eleven o'clock in the forenoon, immediately go to the chapel, and thence return to the school, where the boys, to whom the annual prizes shall have been adjudged, will recite their compositions.

Stewards.

John J. Short, Esq.	Dr. Downman,
Rev. John Churchill,	Rev. R. Hole.

From Flindell's paper, 1805.

Exeter Free Grammar-School.—The master of the school takes an early opportunity of acquainting the public, that the terms for the boarding and schooling of boys, admitted after the ensuing Midsummer vacation, will be thirty guineas per annum, which sum will include all the extra charges, together with those usual presents which have always been made to the master and assistants at Christmas. The house contains forty boys, and each boy is accommodated with a single bed. Approved masters, in every branch of learning will attend at the school-house.

N. B. The system of education is conducted according to the Eton plan.

The free-school at *Tiverton*, was founded by Peter Blundel, a wealthy clothier of the borough: in the year 1604, Blundel gave two thousand pounds, for the purpose of purchasing lands, to maintain six scholars at Oxford and Cambridge, to be elected from this school.

Since Mr. Blundel's time, the trustees of *Tiverton* school have added two scholars to the number, four for Baliol, Oxford, and four for Sidney College, Cambridge; and to each of the scholars five pounds are yearly allowed, by way of exhibition. And, since its revenue is augmented, the trustees usually grant exhibitions to other scholars that go from *Tiverton* school to the University—to some, five, to others ten pounds per annum, for four or five years, according to their agreement.

The Masters of Blundell's School.

It is probable the first master was appointed soon after the school was built, in 1604; but we have no account farther remote than 1610. *Samuel Butler*, who appears to have been the first master, and to have officiated a greater length of time than any other. 1648. *Henry Osborne*—1651. *Henry Battin*. He resigned the mastership after eighteen years service.—1669. *George Hume*, of Barnstaple, who resigned at the end of fifteen years, on account of his great age.—1684. *John Saunders*—1698. *William Rayner*. He is said to have been well skilled in classic learning, an excellent master, and remarkable for strict discipline. The school flourished so much in his time, that an assistant became necessary to him in the higher school. Many respectable scholars were bred under his tuition. He died in the master's apartments at the school-house, after an attentive service of 32 years; and was buried in the chancel of St. Peter's church, *Tiverton*.—1730 *Samuel Smith, A. M.* He

* A few anecdotes of *Peter Blundel*, who was born at *Tiverton*, in 1520, may not, perhaps, be unacceptable—His parents were in a very low station, and himself, when a boy, obliged to earn his bread by looking after carrier's horses, and other such mean employments. But being naturally of a thoughtful turn, he collected, by slow degrees, a little money, with which he bought a kersey; and a carrier was so kind as to take it to London for him gratis, and give him the advantage of the return. He at length got kersies enough to lade a horse, with which he went to London himself; where his spirit of industrious application procured him good employment among the managers of the kersey trade. In short, he was, in a few years, enabled to carry on the kersey manufacture for himself, in his native town. I need not add, that he acquired a very considerable fortune, in his line of business. Hence his noble benefactions, that will transmit his name to the latest posterity, and for ever mark his industry, prudence, and sagacity. Others may pay compliments to his charity; but the manner in which he amassed his fortune from the very beginning, instead of proving an expanded mind, seems totally inconsistent with it. For had Blundel been generous in his life-time, he would never, perhaps, have raised, at his death, the reputation of posthumous liberality. But we are not to investigate too narrowly the motives of an individual, to whom his country is indebted for the wisest benefactions, and whom generations, yet unborn, shall revere with gratitude. The names of the trustees appointed by the founder, in his last will and testament, for *Tiverton*-school, are as follows: Sir Francis Popham, Lord Chief Justice of England; Anthony Pollard, Esq. Richard Bluet, Esq. Charles Bere, Esq. Roger Ashford, Esq. Roger Ware, Esq. Roger Gifford, Esq. James Clark, Esq. Henry Worth, Esq. gentlemen in the neighbourhood of *Tiverton*; to whom were added, the following tradesmen, for the most part clothiers of the place; John West, sen. Humphrey Coleman; John Waldron; Edward Arney; Nicholas Skinner; George Slec; Richard Hill, alias Spurway; Richard Prowse; John West, jun. Peter West; Robert Chilcot, alias Cummin; John Dyman; John Blundell; Peter Blundell; William Tanner; Roger Slec; William Cross; and Arthur Cross. The trust was made to these persons, (in all twenty-seven) and their heirs after them. The master's yearly salary was fifty pounds, and the usher's but twenty marks, (now twenty pounds). Mr. Blundel allowed a good yearly revenue for the reparation of the school-house and its appendages. Mr. Blundell also left a large legacy to Robert Chilcot, of *Tiverton*, towards the erecting of another school, where reading English, writing, and cyphering, were directed to be taught. Blundell's legacies as collected from his last will and testament, made Jan. 9, 1599, may be seen in *Prince's Worthies*, p. 90. But see *Dunsford's Tiverton*, pp. 342. 355.

He came from Crewkerne, in Somersetshire, and added many boys to the school that had been under his care in that place; so that probably the boys were more numerous during the time Mr. Daddo officiated than at any other period. He was a good master, an amiable and benevolent man: several instances of his humane attention to the distressed are recorded. He published, in the year 1738, an account of the great fire in Tiverton in 1731, at which calamitous time his friendly aid was very beneficial.—1730. *John Jones, A. M.* officiated a few months only.—1734. *Samuel Wesley, A. M.* He was sometime student of Christ's church, Oxford, and near 20 years usher in Westminster school. Different parties have given this master a very different character; by one he is represented to have been scrupulously conscientious, of great integrity and benevolence, and to have possessed a pleasing simplicity of manners: by the other party as rigorous, haughty, unsocial, and bigoted. From such contrary opinions and accounts, it is difficult to estimate his character impartially. From his long services in Westminster school, it is highly probable he was well qualified as a master. He died November 6, 1709, in the 40th year of his age; and was buried in St. George's chapel-yard, Tiverton, where is a monumental stone to his memory, with a long inscription. He wrote many pieces of poetry, upon various subjects, which were published in a quarto volume of 400 pages, in the year 1736: some of these pieces are witty and humorous, others on serious subjects, and exhibit the prevailing sentiments and turn of the author's mind. He was elder brother to the famous John Wesley, one of the chief teachers among the methodists.—1743. *William Daddo, A. M.* was not elected till this year, though he had officiated as master from a little time after Mr. Wesley's death. He was born at West Looe, in Cornwall, and educated at Baliol College, Oxford, of which he was a fellow. He was esteemed a good classic scholar, and an attentive master. The boys were so numerous, during a great part of his time, as to make an assistant necessary in the higher school. His good temper, easy manners, and social turn, made his company desirable. Mr. Daddo resigned the school after 17 years service, and lived afterwards a retired life at Caiverleigh. He died the 5th of August, 1765; and was buried in St. Peter's church-yard, where is a costly tomb, erected to his memory, with a long Latin inscription. Mr. Daddo is supposed to have been the author of a little piece, called *The Tiverton Woolcombers' Defence*, printed in London, 1750.

The following letter from Dr. Kennicott to Mr. Daddo, does honour to both parties.

Rev. and Hon. Sir,

Wadd. Coll. Mar. 30, 1714.

Gratitude to benefactors is the great law of Nature, and lest I should violate what was ever sacred, I presume to lay the following before you. There are, Sir, in the world, gentlemen, who confine their regards to self, or the circle of their own acquaintance; and there are (happy experience convinces me) who command their influence to enlarge and exert itself on persons remotely situate, both by fortune and habitation. To you, Sir, belongs the honour of this encomium, to me, the pleasure of the obligation; and as I am now first at leisure in the place whither your goodness has transplanted me, I lay this acknowledgement before you, as one of the movers in this system of exalted generosity; for when I consider myself as surrounded with benefactors, there seems a bright resemblance of the now exploded system of Ptolemy, in which, Sir, (you know) the heavenly bodies revolved around the central earth, which was thus rendered completely blessed by the contribution of their cheering and benign influences. And now, Sir, the sentiments of duty rise so warm within me, that every expression of thanks seems faint, and I am lost in endeavours after a suitable acknowledgment of my obligations. But I know, Sir, whom I am now addressing; I know those who most deserve can least bear praise, and that your goodness is so great, as even to reject the very thanks of the grateful; like the sun in its splendour, which forbids the eye that offers to admire it. That Heaven may reward yourself and Mrs. Daddo, with its best favours, and console you under your parental sorrows, is my daily and fervent prayer; and I shall esteem it one of the great honours of my life to be favoured, at your leisure, with any commands or advices you shall condescend to bestow on, Rev. Sir, your dutiful and obliged servant,

To the Rev. Mr. Daddo, † in Tiverton, Devon.

Benj. Kennicott.

1757. *Philip Atberton, A. M.* had discharged the office of usher eleven years with so much reputation, that, on Mr. Daddo's resignation, he was elected master of the school. He was eminent for classic learning, and, under his care the reputation of the school was greatly raised. He possessed a good understanding, was of a mild temper, and benevolent disposition, which secured him general respect. He was vicar of Ninehead, in Somersetshire, and officiated as one of the ministers of Tiverton church several years. After a faithful service of 29 years, in the useful and important employment of sowing the seeds of learning, and cultivating the principles of virtue, in the minds of the numerous youth committed to his care,

* "Samuel Wesley, born at Winterborn Whitchurch, in Dorset, (where his father was vicar) and admitted of Exeter-college, Oxford, 1684, left a very numerous family of children, among whom were, 1. *Samuel*, sometime usher of Westminster-school; and, at the time of his death, November 6, 1730, head-master of Tiverton-school: 2. 3. *John and Charles Wesley*, the two celebrated methodist preachers. 4. *Thomas Wright*, author of several poems, printed in the sixth volume of the Poetical Calendar. Samuel, the master of Tiverton-school, was the author of an excellent poem, entitled "The Battle of the Sexes," and several humorous tales, printed, together with other poems, by him, in 4to, in 1736, and afterwards in 12mo." See *Anecdotes of Bowyers*, p. 91.

† Under Mr. Daddo, Kennicott received the rudiments of his classical education. Mr. Daddo, having acquired a considerable fortune, from the emoluments of his school, quitted Tiverton, and retired to Bow-hill house, in the neighbourhood of Exeter, and there died many years ago, leaving a daughter, and only child, who afterwards was married to the rev. Mr. Terry. At Tiverton church was buried, William Daddo, with this inscription on his tomb: "Hic jacet Gulielmus Daddo, A.M. in agro Cornubiensi natus, Coll. Baliolensis, in Oxonia quondam Socius, Scholæ Blondellinæ Tivertonensis hyperdidasculus, cui per 17 annos præsuit dignitate summa, &c. &c. Obiit 5 Aug. 1765, ætatis suæ 58."

care, Mr. Atherton resigned the school in 1775; died the 19th of March, 1777, in the 50th year of his age, and was buried in the chancel of St. Peter's church. His widow erected an elegant marble monument, with a just inscription to his memory.—1775. *Richard Keates, A. M.** was elected this year. Bishop Booth was educated at Tiverton, † For founding a grammar-school in Ottery, John Haydon procured letters patent from Henry VIII. This seminary, called King's-school, has been in great repute under the *Coleridges*—Coleridge (father of the poet) was a man of strong mental powers. Neglecting the shuttle, he applied himself to the learned languages; and having made considerable progress in his studies, went to Cambridge, for the purpose of attaining a greater proficiency.—When master of the grammar-school, he published a Latin grammar, and a whimsical "Dissertation on Elijah and the Ravens, &c." He was a man of oddities!—So, also, was his contemporary, the Ashburton disciplinarian; and rather more consistently with his professional character, *Smeydon* devoted himself to *Aristotle*. The latter gentleman had some correspondence with Harris, and furnished him, if I am rightly informed, with many valuable illustrations of Aristotle. Indeed, Aristotle and Plato were ever his companions—more particularly the Stagyrte, whom he long intended to introduce to his countrymen in an English dress. At *Ottery St. Mary*, about the centre of the town, was a *Presbyterian* academy, that flourished about sixty years ago. On the death of Mr. Lavington, (a relation of Bishop Lavington) who presided over it, the academy was discontinued. To the grammar-school, at *Honiton*, ‡ was appointed, about the year 1789, the rev. *William Hayne*, a man who deserved every encouragement, if the report of that excellent judge of literary merit, Major *Drewe*, may be credited. The grammar-school at *Barnstaple*, which has been established about three centuries, has attained celebrity from the characters that were first formed there. Such were *John Jewell*, Bishop of Salisbury, author of the Apologia *Æcclesæ Anglicanæ*, and his theological antagonist, *Thomas Harding*, Professor at Louvain; the poet *Gay*; *Aaron Hill*; *Dr. Musgrave*; and *Dr. Stinton*. The education of *Gay*, who was born in the neighbourhood of *Barnstaple*, in 1688, was confined to this school. It was here he imbibed his taste for literature. It should seem that there was a free grammar-school at *Bideford*, early in the last century, as in the front of the present school-house there appears an inscription, mentioning that the school was rebuilt 1657. It was again largely repaired by the corporation in 1680, John *Barracott* being mayor. It was repaired, with the addition of a new brick front, in 1780, at the expense of the bridge. Mrs. *Susanna Stucley*, at the latter end of the last century, gave 200*l.* for its endowment. The salary to the master is 3*0*l.** per annum, for which he is to teach ten boys, appointed by the corporation. The first master I can find notice of, is *Zachary Mudge, A. M.* a learned, ingenious, and respectable divine. He removed from *Bideford* to *Plymouth*, about 1735, and became vicar of *St. Andrew* in that town. His abilities sufficiently appear from an "Essay for a New
"Version

* To the Rev. Mr. Keates, Head Master of the Grammar-school, Tiverton, Devon, on a prospect of visiting that Town.

Hail, happy scenes! the heaven of early days,
Where sportive innocence the hours beguiled.
Hail, sacred dome, where first the voice of praise
My Muse inspir'd to chant her warblings wild:
But chiefly thou, preceptor! patron! friend!
Guide of my tender years! whose fostering care
First taught my knee at Wisdom's shrine to bend;
For, oft has Wisdom heard the infant's pray'r!
Hail, thou! the second parent of my soul!
Accept of gratitude the melting tear.
Though from my heart time many a treasure stole,
Fond Memory guarded thee with love sincere.
Transporting scenes! which ere I view again,
Dart sunshine through my soul that pants for rest in vain.

N. Y. 1793.

† To preserve the names of the stewards, I insert the following: 1780.

BLUNDELL'S SCHOOL, TIVERTON.—The anniversary meeting of the gentlemen educated at the above school will be held at the *Three Tuns*, Tiverton, on Thursday, the 27th day of August, when the company of any of the school will be esteemed an honour.

Stewards.	
John Duntze, Esq.	William Lewis, Esq.
Benjamin Dickinson, Esq.	Rev. Peter Davy Foulkes.
Francis Fowles Luttrell Esq.	Rev. William Walker.
Dinner on the table precisely at three.	

Tickets at 10*s.* 6*d.* each, (which is to include the expenses of the dinner and the annual subscription) to be had of the Stewards, &c. *Trewman's Paper.*

‡ Monday, 27th Nov. 1775, died the Rev. Mr. *Richard Lewis, M.A.* vicar of *Bukarel* and *Dunkeswell*, in this county, and rector of *Feddington*, in *Somerset*. He was master of the free grammar-school in *Honiton*, and a justice of the peace in the county of *Devon*. As an antiquary, Mr. *Lewis* appears to great advantage in his correspondence with several *Devonian* etymologists.

For the completion of our education at the university, * I think, Cornwall and Devonshire have, in general, preferred Oxford to Cambridge, and in Oxford, Exeter-college to any other. *Prince*, informing us that Dean "Cary became a member of Queen's-college, Oxford, in 1628," remarks, that it was a thing somewhat rare for those of the western parts to be sent to that northern society. Yet "this was done, undoubtedly, (says he,) with great prudence, either for the excellent discipline therein observed, or for that he, being so far removed from the company of his countrymen, might the better follow his studies."† That Exeter-college should, from its foundation

* "Version of the Psalms," in quarto; and a volume of Sermons in 8vo. The late Dr. Johnson had a high opinion of Mr. Mudge. Bridford school has had three masters since Mr. Mudge; Mr. Marshall, who was educated at Glasgow, Mr. White, and the rev. William Walter, A. M. Beside a charity-school for thirty boys, taught and clothed by subscription, a free-school was built and endowed at *Southmolton*, in 1644, by a native of the place, then a merchant of London. Of a free-school, at *Crediton*, twelve governors were incorporated by patent from Queen Elizabeth. A free-school at *Aibhurst*, for instructing youth in reading, writing, arithmetic, navigation, &c. is endowed with an estate that in 1777 let for fifty guineas a year. At *Applepen*, there was formerly a large grammar-school, kept by the rev. *William Taunton*, who held the living sixty years. A Latin-free-school was founded at *Kingsbridge*, by Mr. Crispin, of Exeter. At *Plymton*, a very good free-school, supported by stone pillars, was built in 1664, by Sir John Maynard, one of the trustees of *Elizaeus Hale*, Esq. who gave 1,500*l.* for such uses. There are many schools in Devon, of equal repute with those which I have enumerated.

* A conversation, to which a Cornish gentleman was witness, some years since at Tavistock, between a tailor, I think, and a barber, does more honour to our schools than our colleges. The tailor said, "he had often heard of a monstrous great chest at Oxford, full of learning." "Yes!" (cried the barber) "our schollards carry up with them stores of learning, but always come down empty!"

† See *Worthies*, p. 214.—On this subject, a deceased friend (equal to whom in genius, and virtue, Cornwall hath seen very few) thus speaks in a letter to the author: "I cannot help expressing a wish, that your inclination may not lead you to a society generally composed of your own school-fellows, or countrymen. Not that I mean by this, to discommend your forming or keeping up a connection with those whom you know to be worthy of your friendship, or with whom you may be hereafter to pass your days. Far from it: I only wish you in the University, not to pass your time altogether, or chiefly among those; which would defeat one principal end of your going from home; while mixing with strangers will be the surest bar against contracting partialities or prejudices, too commonly the result of confinement to one set of people. It would open a large field to your knowledge of men and things, and would be the most likely method of acquiring or preserving an ingenuous and liberal turn of thinking, as well as acting; nor is it by any means incompatible with all that connection and friendship which are either necessary or proper to be kept up with the others."—Jan. 6, 1778. The same gentleman thus intimates his opinion of Christ Church, Queen's, (his own college) and Trinity.—"You may be assured of this, that a commoner is not treated at Christ Church, or elsewhere, with disrespect, merely as such. If he has proper qualifications to recommend him, I never observed but such an one might be admitted into the society he chose. In short, a gentleman, and a scholar, will always find himself acceptable to others of the same stamp; but if a man is neither the one nor the other, he is not to be angry with those who are both, that they do not like his company. For your objection to *Queen's*—it will be sufficient to say, that if that college is determined upon for you, you need be under no apprehensions of an intimacy with northern men, which will be painful in its consequences.—It is the foundation, chiefly, that is filled with people from that quarter.—But they herd mostly together, and the other members of the college do not feel any strong temptations to be admitted of their parties.—But what must I say to *Trinity*? *Tom Warton's* pupils were formerly much neglected; I have no reason to believe you will find yourself more attended to now; for the *History of Poetry*, is not yet finished, the 2 vol. is not published, and there is a 3d to come after that—besides, the *History of Architecture* is still in *petto*. I happened to know a good deal of Trinity while I lived in Oxford; my brother was of that college, and what I tell you, I speak of my own knowledge—I might add, there is no one in which more distinction is made between commoners and gentlemen commoners; no one where less business was done in my time, and I believe that it is not much mended since, if I may believe a young gentleman of my acquaintance now there, who assures me, that in the course of six months, he has had but one lecture, as it is called, from his tutor, (not the gentleman above mentioned, but another) and that consisted in reading over with him about 30 or 40 lines in one of *Plato's Dialogues*.—Do you now wish to be of *Trinity*?"—Jan. 1778.

The following letter from *Dr. Wilson*, may be worth insertion, rather for an anecdote or two of *Mrs. Macaulay*, than his advice relative to the choice of a college.

SIR,

L

foundation to its present state, have been the resort of gentlemen from Cornwall and Devon, would, in the first instance, be presumed, from its western fellowships and exhibitions.* Of late years, the Dean

SIR,

I received your favour this morning, and cannot omit answering it by the first post, to assure you, that you may freely command any service that I can do you at Oxford, or any where else. It is fifty years since I left the university, so that you must naturally imagine, that most of my friends are either dead or dispersed to various parts of the world. I was educated at Christ Church, though I own to you I should rather have savin'd a smaller society. It is indeed the college where persons of great fashion, educated at Westminster, Eton, &c. are generally recommended. They think themselves above conversing with those who are educated in private schools, and are very expensive; and, I hear, much more so than they are in any other college in Oxford. This leads them naturally to idleness and dissipation, and to a contempt for those who are studious and regular.—I have not a single acquaintance there; but I know your intended tutor's father, who is head of Corpus Christi, and a very worthy man he is, as any in the whole university; and I have heard a very good character of his son, and as you have a genius for poetry, it will recommend you much to him.

I hope you will make Bath in your way to Oxford, where I shall be extremely glad to see you, and introduce you to my great and worthy friend Mrs. Macaulay, who is just returned from Paris, where she has had more honours shewn her by persons of the first rank, and the literati, than, perhaps, were ever before shewn to any person. And you will, perhaps, be surpris'd that, in a despotick government, all persons of sense, and the ministry, speak in the highest degree of the American exertions in the cause of liberty; but the fact is so. [a] Mrs. Macaulay has read your poem, and likes it much; and you have her ready permission to dedicate it to her, and you may be assured that your name shall be kept by us a profound secret. If you would spend a few hours with us at Alfred-house, in your way to Oxford, more can be said than I could write in an hour, for your direction, and, I hope, advantage also, on your first setting out in a new and dangerous road of life, in which so many have fatally lost their way to fame and happiness. That you may have a great share of both, is the sincere wish of

Alfred-house, Bath,
Jan. 28, 1776.

SIR, your faithful friend,

THO. WILSON.

P. S. Her History from the Revolution to the present time, vol. 1st, with a beautiful print of the author, will be published by Mr. Crutwell next Monday; and, if truth and candour, and manly style, be any recommendation, it will be universally read and admired.

* *Walter Stapledon*, bishop of Exeter, and Lord High Treasurer of England, (a native probably of Annerly, in the parish of Monkleigh) flourished about the year 1307. "The works of his generous piety," says Prince, p. 556) eternalise his memory in the chronicles of fame; witness his founding and endowing of that fair and famous college in Oxford, at first from his own name called Stapledon Inn, since better known by the denomination of Exeter-college, so styled from his title. A most fruitful seminary of virtue and learning, which has produced us many great, famous, and useful men, both in church and state, as any other of the dimensions in Europe. This college the noble prelate did not only erect, but enrich with thirteen fellowships, i. e. annual stipends for so many students therein, whereof eight were to be chosen out of the archdeacons of Exeter, Totnes, and Barnstaple, in Devon; four out of the archdeaconry of Cornwall; and one, who is to be a presbyter, and well exercised in theology, left to the nomination of the Dean and Chapter of the church of Exeter, as they shall please. This college came afterwards to be greatly augmented both in lands and buildings, by the generous bounty of our noble countryman, Sir William Petre." Sir W. Petre was a native of Tornewton, in the parish of Tor-brien. "He was a man (says Camden, in Essex) of approved wisdom and exquisite learning; but not so much memorable for those honourable places and offices of state which he bore, and for his after being sent on embassy to foreign princes, (no less than seven times) as for that, being bred and brought up in good learning, he well deserved of learning in the university of Oxford: for he settled upon Exeter-college there, no less than eight fellowships." These are called Petrean fellowships. "And the fellows are to be elected out of Devon, Somerset, Dorset, Oxford, Essex, and other places where Sir William had lands; settling 5l. 8s. 10d. ob. per annum for the discharge thereof. And that his scholars might enjoy all the privileges of the ancient foundation, he gave, by his last will and testament, to the said college, a legacy of 40l. besides other gifts. His wife, the lady Ann Petre, gave as much; and his son, the Lord John Petre, did the like. Besides this, he procured for that college a new body of statutes, composed after the model of those in Trinity-college. And farther, he obtained from her Majesty, that Exeter-college should be made a body-politic, capable of suing, and being sued, &c. and enjoy all the ancient privileges and immunities which formerly had been granted to it. All which fell within the year 1566."—*Prince's Worthies*, p. 498.

Sir John Acland, knight, (who was born at Acland-house, in the parish of Lankey, and flourished in the reign of James I.) was a lover of learning. "His effigies in Broadlist church, (says Prince) though it represents his body clad in armour, shews his hand holding a book. The refectory, or common-hall, of Exeter-college, with the large cellars underneath, owe themselves, almost entirely, to this gentleman's munificence; for he bestowed no less than eight hundred pounds towards them; the

[a] The germs of the revolution.

Dean of Ely, Dr. Pearce, who presides over Jesus-college, has drawn many Cornish gentlemen to Cambridge.* I have remarked two improvements at Oxford, which seem to have gradually

the fellows thereof advancing about two hundred pounds more. Of which noble work, with some additional buildings made by Sir John Percam, of Exeter, knight, Dr. Prideaux, the then rector, gave this testimony,—“That Exeter-college, by their bounty, got a new hall and lodgings, of more charge and worth than all the former buildings.” [See Dr. Prideaux's Pref. to his Consecrat. Sermon of Exeter-college chapel.] “Sir John Acland settled also an annual stipend towards the maintenance of two scholars in that house, for ever.” *Prince's Worthies*, p. 20. See *Hist. and Antiq. Univ. Oxon.* vol. ii. pp. 93, 94, 101 [a]

* Of a few Cornish and Devonshire gentlemen, educated at Oxford and Cambridge, I here subjoin the names as they occur to memory :

OXFORD.—*Exeter-college* — Dr. Bray, rector ; Dr. Stinton, rector ; Rev. Richard Vivian, fellow ; Rev. Thomas Cary Leach, fellow ; Rev. David Horndon, fellow ; J. Taylor, esq. R. Harding, esq. J. Cholwich, esq. Dr. John Cole, fellow

[a] Fuller thus speaks of Exeter-college :—“colleges, yet, were few, and students now many in Oxford : whereupon Walter Stapledon, (bishop of Exeter) founded and endowed one therein, by the name Stapledon's inn, since called Exeter-college. This bishop was one of high birth, and large bounty, being said to have expended a year's revenue of his (this rich) bishoprick in the solemnity of his instalment. He also founded Hart-hall, in Oxford. But oh the difference between the elder and younger brother, though sons to the same father ! the one carrying away the whole inheritance, whilst the other sometimes hath little more than himself left unto him, as here this hall is altogether unendowed.

2. This worthy bishop had an unworthy and untimely death some ten years after. For being lord treasurer, and left by the king in his absence, to govern the (then mutinous) city of London, the citizens, (not without encouragement from the queen) furiously fell upon him, and in Cheapside most barbarously butchered him, and then (as hoping to bury their murder with his body) huddled him obscurely into a hole. But afterwards, to make his ghost some reparation, and stop the clamour of the clergy, the queen ordered the removing and interring of his body and his brother's, (a valiant knight slain on the same account) in the cathedral of Exeter. One would wonder this bishop was not made a martyr and sainted in that age, save that his suffering bestowed was of civil concernment, and not relating to religion.

3. This house hath since found two eminent benefactors ; first, Sir William Petre (born of honest parentage in Exeter) principal secretary to four successive kings and queens. One who in ticklish and turning times, did good to himself, (got a great estate) injurious to none, (that I ever heard, or read of) but courteous to many, and eminently to this college, wherein he bestowed much building, and augmented it with eight fellowships.

4. The other, George Hackwel, doctor of divinity, late rector thereof, who, though married and having children, (must it not be a quick and large fountain, which besides filling a pond, had such an overflowing stream ?) bestowed more than one thousand pounds in building a beautiful chapel. This is he who wrote the learned and religious Apologie for Divine Providence, proving that the world doth not decay. Many begin the reading thereof with much prejudice, but few end it without full satisfaction, converted to the author's opinion, by his unanswerable arguments.

5. This college consisteth chiefly of Cornish and Devonshire men, the gentry of which latter, Queen Elizabeth used to say, were courtiers by their birth. And as these western men do bear away the bell for might and sleight in wrestling, so the scholars here have always acquitted themselves with credit in palæstra literaria. The rectors of this house anciently were annual, (therefore here omitted) fixed, but of latter years, to continue the term of their lives.

RECTORS.	BISHOPS.	BENEFACTORS.	LEARNED WRITERS.
1 John Neale.	John Prideaux, Bishop of Worcester.	Edmund Stafford, Bishop of Exeter.	Judge Dodderidge.
2 Tho. Glasier.	Tho. Winniff, Bishop of Lincoln.	Mr. John Piriam, Alderman of Exeter.	George Hackwel.
3 Tho. Holland.		Sir John Acland Knight, expending (besides other benefactions) 800 pounds in building the hall.	John Prideaux.
4 John Prideaux.			Sir Simon Baskervil.
5 George Hackwel.			Dr. Velvain.
6 Conant.			Nath. Carpenter Norrington.
			George Kendal.

So that lately therein were maintained, one rector, twenty-three fellows, a bible clerk, two pensioners, servants, commoners, and other students to the number of two hundred.” See *Church History*, book, III. pp. 103, 104.

gradually taken place, not from any violent act of the reformer, but from the silent operation of good sense: One relates to residence; the other, to impartial discipline. What is called * term-trotting, is almost out of fashion; or only exists, from the mistaken idea that it saves expence.

fellow of Exeter; Paul Orchard, esq. Rev. Samuel Lane, of Totnes; Francis Enys, esq. of Enys; Rev. Francis Jenkins, vicar of St. Clement's; Rev. Philip Webber, rector of Mawgan; and Rev. John Arthur.

Christ Church.—Sir Lawrence Palk; Lord Mount Edgumbe; Dr. Courtenay, late bishop of Exeter; the Howells; Rev. Mr. Hoblyn, of Nanswhydden; Rev. Mr. Giddy; Lord Boringdon; and Sir Henry Treclawney.

Trinity-college.—Dr. Flamank, fellow.

Maydalene-college.—J. Buller, esq.

Wadham-college.—John Bulteel, jun. of Lyham.

Baliol-college.—J. Wolston, esq. and John Troyte, jun.

University-college.—Earl Fortescue; and Rev. R. G. Grylls, of Helston.

Pembroke-college.—Rev. John Vinecombe; Davies Giddy, esq. M. P. and Montague E. Parker.

Queen's-college.—J. F. Luttrell, esq. Rev. John (Giles) Collins; Rev. John Basset; and Rev. John Molesworth.

Oriel-college.—Dr. Eveleigh, provost; and Edmund Lane, esq. of Collect.

New-college.—Sir Bourchier Wrey, bart. Henry Stevens, of Cross, esq. Francis Basset, of Heanton, esq. and Sir Charles Bamfylde, bart.

CAMBRIDGE.—*Emanuel-college.*—Sir Stafford Northcote, bart. W. H. Walrond, esq. and Lord Rolle.

Pembroke-hall.—Rev. Thomas Carlyon.

St. John's.—Rev. John Kempthorne.

Sidney-college.—J. Quicke, esq. and R. N. Inledon, esq.

* From a letter to a friend written at Christ Church, March 16, 1783, I shall extract a few passages, one of which relates to keeping terms.

"I met with little company and no adventures. The greater part of the way between Oxon and Bath, I had no other companion but my portmanteau, possess (though an inanimate being) of higher powers of entertainment than most of my single-coach associates had a right to boast. I might indulge my fancy at will—and, in imitation of the character in a certain French play, that is represented in conference with his hat, I might imagine in my portmanteau the forms of whatever personages I pleased,—converse with them at my leisure—and dismiss them, when conversation sickened, in a moment.—Yet the real characters I fell in with, were, some of them, strangely *outré* and grotesque. Were I possess of Miss Burney's happy powers of delineation, I might be tempted to give you a sketch of them; but that not being the case, I must not attempt a task, in the execution of which I should assuredly fail. I must not omit telling you, however, that I met with a perfect *Briggs*—and I am now convinced, that the miser in *Cecilia*, is by no means an overdrawn character. An old gentleman, our fellow-traveller, (possess, I was informed, of a considerable fortune) was so penuriously wretched, that he shared the box with our driver—amidst the severities of a sharp east-wind, and showers of sleet and snow—trembling every inch of the road at the danger of a seat to which he was unaccustomed—yet deterred by avarice from the conveniences of an inside passenger—that, arriving at an Inn, he denied himself the comfort of a fire, for which the charge of two-pence was immensely extravagant, and without breakfast, dinner, or any other meal, employed himself in totering through the streets, till the carriage was again got ready,—and that he submitted, with all patience, to the most bitter insults of every driver, to a part of whose box he was admitted after earnest entreaties, yet whom he refused to pay a quarter-part of the reasonable demands. Surely the avaricious may be considered as suffering a voluntary excommunication—since they deny themselves the use of fire and water, in a manner,—while they cut themselves off from all the pleasures of society—all the comforts of life.—But you will tell me I am a very slow and tedious traveller, and heartily wish me at Oxford.—Be easy then, and I will be there in an instant. I had just set my face towards Bath; but you may now suppose me within a mile or two of this university—it will do just as well.—There you may see me, accompanied with a pretty little partner of your's, who, circumstanced as he was, could not be dreaded as a rival, and had my full consent to dance with you.—What think you of T—T—? We had engaged, you know, to be fellow-travellers; and fellow-travellers we were—but it was accident alone brought us together—since we had both forgotten the engagement. He has been near three weeks on the road, as regardless of that "yellow dirt, the passion of *Griper's* life," as of many an object on whom he scattered it without discernment, or any feeling, indeed, that recurring to his mind might give him a moment's pleasure. What a fine effect these strongly-contrasted characters might produce, in the hands of an artist! Last evening we parted, with no regret on my side, (you may imagine) his conversation being interspersed

expence.* And, as to the claim of young men to an exemption from study, in virtue of a gold tuft, or velvet cap, the wit of our facetious countryman, *Foste*, seems to have lost its force. † To Christ-church, I believe, it was never applicable.

Whilst schools, for the instruction of boys, can thus be traced back for many ‡ generations; the female sex seem to have been left, almost to simple nature, untutored and uninformed, till the last

interspersed with a decent quantity of vulgarities, and consisting of little else than a few trite remarks on woodcocks, partridges, and hares. Yet we must not be too severe. The young man possesses, we must all allow, an ample fund of good-nature, which, it is not unlikely, will out-last ——— a very striking fund indeed!—But let us dismiss T. T. and my journey—neither of which, you will say, ought to have engaged my attention so long. Happy in being released from the various inconveniences of a stage-coach, I congratulated myself on my arrival at this seat of elegance and learning. I found a set of rooms prepared for my reception, and every thing in all the order I could wish: and G—v—e had kept three days of the term for me, by the easy and agreeable operation of eating a cranberry tart at the expence of his friend P———, each evening. Is not this a very extraordinary method of preparing ourselves for our degrees?—those marks of literary distinction, which the university confers with so much solemnity and pomp?—While a cranberry-tart, eaten by proxy, is admitted as a substitute for residence and study, it may well be presumed, that the gown of the graduate is but a poor criterion of his merit. But it is time to re-invest myself with my silk *civilian's* gown, and resign my round hat for a square cap, though not a velvet one."

* The present enormous expence of a University education, will be attended with one good effect, if it prevent low people from sending their children thither—unless, indeed, low people have a great deal of money—which is much the case in Cornwall, where "tin, fish, and copper," have no respect of persons. Here, then, from amidst his gozan, a tin-captain, may still cast his eye on Oxford and the church:

Upon the truly christian plan
To make his son a gentleman.

† He describes a gentleman commoner as one, who "by the privileged distinction of a silk gown, and velvet cap, is set free from the restraint of having his morals mended and his understanding improved."

‡ Of "a letter from London, to his friends in the country, concerning the improvement of the county of Cornwall," written by *Coll. Cornubiensis*, in 1684, the 17th chapter consists of remarks "on the education of youth." "There is nothing (says he) will contribute more to the honour and happiness of my country, than to have their good native wit and genius cultivated by a handsome education. I would, therefore, propose two schools to be built, one for males, another for females, at convenient distances, near the middle of the county. Here I would have all the youth of both sexes throughout the county educated. And I have thought of a place convenient, and designed, as I think, an apt form, with the library, physic-gardens, and other appurtenances—all which I have someway described in some other papers lying by me, which may, in due time, be communicated, when the proposal in general shall be approved. All I shall offer at present, are a few things in general, concerning the work, which are reasons to be considered by you. You know, my friends, that the situation of our county puts us remote from the capital cities, and famous universities of the land; where, it is commonly supposed, all the best breeding alone can be had. You know those children that are sent so far, are very chargeable; that there is a great difference in the prices of commodities, and that money is carried out of the county, which not easily returns into our nook again. And therefore, you well know, none are sent but such whose parents are very able, or such as do especially design to live by a learned calling. Now would I willingly have the generality of my countrymen somewhat acquainted with good literature, for which reasons may be drawn, not only from the comfort, repute, and usefulness of knowledge, in their walk, but the tendency it will have to promote the improvements, and other honest and ingenious designs that shall be proposed: for any measure of learning will raise and enlarge their minds to things somewhat above the heavy custom; and a little country philosophy, and mechanical mathematics, will enable them to think, speak, and hear, what may highly promote as well your public as your private weale. I say, therefore, let your schools be capable of entertaining all the youth, who, from a variety of masters in their several faculties, may not only learn from the foundation stone of grammar to the top stone of philosophy, but take in a great many ingenuities and accomplishments by the bye. Here I might vayne bunnet to the universities, and crave their excuse concerning the proposal; not for any ill design; far be it from me to do any thing that should tend to their prejudice. Let them therefore know, it is not an academy for degrees that we would promote; for the choicest of our wits we would ever send up to them, to supplicate their honorary testimony and recommendation to a public employment. We would only crave, that such as cannot ascend so high, may yet have liberty to creep in a lower orb; and that, as we would not envy them their just lustre and repute, so they would not, out of a Pythagoric superstition, envy us a little of the learning, for which we are willing to be at the cost and pains. That all the youth should be bred together,

the

last half a century. There were schools, it is true, for girls: but they professed to teach very little, and taught still less. And if we, now and then, observed a *Chudleigh*, or a *Killegrew*, their talents and attainments were the theme of admiration. Of late, however, seminaries for the sex, have been instituted in almost every country-town. And women have been deemed our rivals. One of the first schools, for young ladies, in Cornwall, was Mrs. *Winchester's*, at *Falmouth*: But it commenced, (little more than 40 years ago) without the profession of regular instruction in those arts, which are said to form the accomplished lady. Miss *Hicks*, however, successor to Mrs. *Winchester*, has had music, drawing, and dancing in her train.—About ten years after Mrs. *Winchester's* appearance, was opened a school a *Truro*, on the plan of a London boarding school. Its governess was a sensible and well-informed lady, Miss *Mitchel*, a daughter of the Rev. Mr. *Mitchel*, who was vicar of *Veryan*. Miss *Mitchel* had been herself educated at *Chelsea*. But her exertions were not attended with the success which they deserved. From her commodious house, in *Truro*, near the bowling green, (where have resided *Richard Hussey, Esq.* solicitor to the Queen, *Henry Rosewarne, Esq. M. P.* for *Truro*, *Dr. Gould, M. D.*) she removed to that large building near the *Coinage-hall*, which is now, partly, occupied by *Flindell*, the printer, and which opens into the new market-place. Thence, she withdrew to *Tregolls*, contiguous to *Truro*, then the deserted seat of *Mr. Thomas*, now the property of *Admiral Spry*, who married the sister of *Mr. Thomas*. Gently ascending above the town, and wooded with forest and other trees, this spot is pleasant in itself, and from its prospect. From *Tregolls*, Miss *Mitchel* (then Mrs. *Porter*) went to *Launceston*; where her efforts, in the line of education, were equally slighted.* Mrs. *Hingston*, of *St. Austell*,

the richer upon their own expence, the poorer upon the general stock; it much conduces to a cheerfulness suitable to that age—to an honest emulation, whereby they will better improve; to a more worthy maintenance and employ of the best masters in every faculty; and lastly, to a general amity, and mutual knowledge, which will give a happy influence to a future inhabitation, all which (and especially the last) I thought more to enlarge upon; but I begin to be weary of writing; and I may doubt so are you of reading. I shall only, therefore, before I conclude, crave leave to desire your reflection upon what has been said, and that you would think a little how many noble branches may spring from a very small seed, and how easily the foundation work of all that may be experimented. As it stands all upon two feet, or under, any man cannot sink far into the mire. What is it for some particular gentleman to try that conceived equitable way of letting, on improvement, a small parcel of the waste lands, whereby he cannot be demised, and it may be to his advantage? What is it to try a small leat on the first little brook, by the consent of four or five gentlemen, and the adventure of ten or twenty shilling a man, by those farmers of two or three parishes, who have wit enough to understand reason? I am apt to think, that if but these two or three little things were done, the rest would follow of course, to make our country as happy as may be expected in a transitory world. I have done with my proposals for the improvement of Cornwall. If any one should now clap me on the back, and say: "*Honest Charles*, when shall these things, or any thing like them, be done?" I shall answer him: "When men, being humble and prudent, shall cease to be contentious, and mind more the public good than the satisfaction of their private lusts; when reformation shall be no more a scandalous word; when the dull shall be raised by the industrious; when the fear of God, and love of man, shall become efficacious principles of men's acting: in a word, when men shall be good—Which that you may, my dear countrymen, all be, is the hearty desire of your's, in all sincere affections and endearments,

Petrus Hull, Raptim scripsit.

C. M.
Finis Octob. 23, 1684.

This is, on many accounts, a very curious manuscript.

* Mrs. *Porter* had great merit; but her aims, perhaps, were too high for the country. Others have succeeded better, particularly Miss *Lane*, whose school at *Truro-vean* is, I believe, preferred to most others, of this stamp, in Cornwall.

Anstell, is one of our late advertising females.* Not long ago, a school was opened at *Helston*, by a Miss *Davies*. But after her "fretting and fuming" for a little while, the curtain dropped: and the heroine was gone, we knew not whither. The Miss *Ashwins* have been lately soliciting attention to their infant seminary at *Redruth*. Their terms for boarders, are the usual terms of the country, about twenty-six pounds a year, exclusive of the expence of drawing and French, music and dancing.—But most of our Cornish ladies had to thank the Miss *Lewis's*, of *Exeter*, for their education, or the Miss *Mores*, of *Bristol*, (recommended to Cornwall by Mrs *Gwatkin*) till a boarding-school, near Lord Clifford's romantic seat at *Ughrook*, attracted the general notice.—At this moment, Mrs. *Woolcombe*, (who was a *Lewis*, and is now the widow of the late Rev. Mr. *Woolcombe*) is employed at *Alphington*, in introducing so many of our young ladies of Cornwall to the Muses and the Graces, that her's may be esteemed a Cornish seminary. For this introduction, parents are at the charge, I believe, of about two hundred pounds a year. †

In

* "Parents and guardians, who are impressed with the duty and importance of training their daughters, and charges, in the principles of religion, and the practice of virtue, and would not object to their regular attendance on divine worship in a protestant dissenter's chapel, may, by an early application, promote that object, by placing them under the direction of Mrs. *Hingson*, of *St. Austell*, who, in addition to her day-scholars, proposes to receive and accommodate four young ladies only, as boarders; and hopes to discharge the important trust by promoting their religious improvement, and cherishing their virtuous tendencies; and by instructing them in such branches of useful learning, and female acquirements, as are necessary to their future usefulness in domestic life, easy address, and engaging manners."

† I should note Mr. and Mrs. *West's* academy, at the Treasury-house, *Exeter*, where, in the May of 1780, it was proposed to receive two parlour boarders, at thirty guineas a year each, and five guineas entrance; to be accommodated with separate apartments; and where Mr. *West*, in compliance with repeated applications, devotes detached hours to give private lessons to six ladies only, who, having left school, found it necessary to make an addition to their acquisitions, by an attention to some essentials in which they had not had an opportunity of being perfected." From *Trevoroman's Paper*.

I should name also (among numerous others) *S. Webber's* boarding-school, in *St. Peter's* church-yard, *Exeter*; *S. Bretland's*, *Exeter*; *M. James's*, at *Topsbam*; *Ann Avery's*, at *Gittisham*; Miss *Braddock's*, at *Asminster*; Mrs. *Cookesley's*, at *Abburton*; and *M. Rivers's*, at *Ivy-bridge*. In most of our schools (I do not mean the Cornish or Devonshire in particular) the cultivation of the heart is very little regarded—in some, even the principles of Mrs. *Wolstonecraft* have been adopted. Will, then, my readers require an apology for the following lines?

<p>"I shudder at the new unpictur'd scene, Where unsex'd females vaunt the imperious mien; With equal ease, in body or in mind, To Gallic freaks or Gallic faith resign'd, [a]</p>	<p>Loose the chaste cincture, where the graces shone, And languish'd all the Loves, the ambrosial zone; With liberty's sublimer views expand, [b] And o'er the wreck of kingdoms [c] sternly stand;</p>
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[a] The fashions of France, which have been always imitated by the English, were, heretofore, unexceptionable in a moral point of view; since, however ridiculous or absurd, they were innocent. But they have now their source among prostitutes—among women of the most abandoned character. "See Madam Tallien come into the theatre, and other beautiful women, laying aside all modesty, and presenting themselves to the public view, with bared limbs, a la sauvage, as the alluring objects of desire."

Robison's Proofs of a Conspiracy, &c. &c. Edit. 2. p. 252.

[b] Non vultus, non color unus,
Non comptæ mansere comæ: sed pectus anhelum,
Et rabie fera corda tument; majorque videri, &c.

Except the non color unus, Virgil's Sybil seems to be an exact portrait of a female fashionist, both in dress and philosophism.

[c] The female advocates of Democracy in this country, though they have had no opportunity of imitating the French ladies in their atrocious acts of cruelty; have yet assumed a stern serenity in the contemplation of those savage excesses.

"To

And, frantic, midst the democratic storm,
Pursue, Philosophy! thy phantom-form. [d]

Far other is the female shape and mind,
By modest luxury heighten'd and refin'd;
Those limbs, that figure, tho' by Fashion grac'd,
By Beauty polish'd, and adorn'd by Taste;
That soul, whose harmony perennial flows,
In Music trembles, and in Colour glows;
Which bids sweet Poesy reclaim the praise
With fairy light to gild fastidious days,
From sulien clouds relieve domestic care,
And melt in smiles the with'ring frown of war.
Ah! once the female Muse, to NATURE true,
The unvalued store from FANCY, FEELING, drew;
Won, from the grasp of woe, the roseate hours,
Cheer'd life's dim vale, and strew'd the grave with
flowers.

Alas! her pride sophistic flings a gloom,
To chase, sweet Innocence! thy vernal bloom,
Of each light joy, to damp the genial glow,
And with new terrors clothe the groupe of woe,
Quench the pure daystar in oblivion deep,
And, Death! restore thy "long, unbroken sleep."

See Wollstonecraft, whom no decorum checks,
Arise, the intrepid champion of her sex,
O'er humbled man assert the sovereign claim,
And slight the timid blush [e] of virgin fame.

"Go, go (she cries) ye tribes of melting maids,
"Go, screen your softness in sequester'd shades;
"With plaintive whispers woo the unconscious grove,
"And feebly perish, as despis'd ye love.
"What tho' the fine romances of Rousseau
"Bid the frame flutter, and the bosom glow;
"Soon shall the sex disdain the illusive sway,
"And wield the sceptre in yon blaze of day;
"Ere long, each little artifice discard,
"No more by weakness [f] winning fond regard;
"Nor eyes, that sparkle from their blushes, roll,
"Nor catch the languors of the sick'ning soul,
"Nor the quick flutter, nor the coy reserve,
"But nobly boast the firm gymnastic nerves; [g]
"Nor more affect with delicacy's fan
"To hide the emotion from congenial man;
"To the bold heights where glory beams, aspire,
"Blend mental energy with passion's fire,
"Surpass their rivals in the powers of mind
"And vindicate the Rights of woman-kind."

Yet, say, ye Fair, with man's tyrannic host,
Say, where the battles ye so proudly boast,
White, urg'd to triumph by the Spartan life, [h]
Corporeal struggles mix'd with mental strife?
Where the plum'd chieftain of your chosen train,
To fabricate your laws, and fix your reign?
Say, hath your chief the ideal depths explor'd,
Amid the flaming tracts of spirit soar'd,

And

"To express their abhorrence of royalty, they (the French ladies) threw away the character of their sex, and bit the amputated limbs of their murdered countrymen.—I say this on the authority of a young gentleman who saw it.—I am sorry to add, that the relation, accompanied with looks of horror and disgust, only provoked a contemptuous snite from an illuminated British fair-one." See Robison—p. 251.

[d] Philosophism, the false image of philosophy. See the pseudo Eneas of the *Eneid*, 10. b. imitated from the *Iliad* 15. b.

. . . Nube cava tenuem sine viribus umbram. . . .
. Dat inania verba,
Dat sine mente sonum. . . .

A true description of Philosophism; a phantom which heretofore appeared not in open day, though it now attempts the loftiest flights in the face of the sun. I trust, however, to English eyes, it is almost lost in the "black cloud" to which it owes its birth.

—Levis haud ultra latebras jam quaerit imago,
Sed, sublime volans, nubi se inmisit atrae.

[e] That Wollstonecraft was a sworn enemy to blushes, I need not remark. But many of my readers, perhaps, will be astonished to hear, that at several of our boarding-schools for young ladies, a blush incurs a penalty.

[f] "Like monarchs, we have been flattered into imbecility, by those who wish to take advantage of our weakness;" says Mary Hays. (*Essays and Letters*, p. 92.) But, whether flattered or not, women were always weak: and female weakness hath accomplished, what the force of arms could not effect. "Mulieres urbem quam armis viri defendere non possent, precibus lacrymisque defenderunt." Liv.

[g] Wollstonecraft seriously laments the neglect of all muscular exercises at our female boarding-schools.

[h] Our new philosophical system (particularly that part of it which confounds the distinction of the sexes) bears a strong resemblance to the boasted institutions of Lycurgus. In Sparta, young women went abroad without veils; and married women could have entertained no very exalted idea of the matrimonial connection, since they were often lent, or let out by their husbands, to unmarried men, for the good of the community. As to the gymnastic exercises, alluded to above,

And from base earth, by reason's vigour borne,
Hail'd the fair beams of mind's expanding morn?

Alas! in every aspiration bold,
I saw the creature of a mortal mould.
Yes! not untrembling (tho' I half ador'd
A mind by genius fraught, by science stor'd)
I saw the heroine mount the dazzling dome
Where Shakspeare's spirit kindled, to illumine
His favourite FUSELI, and with magic might
To earthly sense unlock'd a world of light!

Full soon, amid the high pictorial blaze,
I saw a Sibyl transport in her gaze:
To the great artist, from his wondrous art,
I saw transferr'd the whole enraptur'd heart;
Till, mingling soul with soul, in airy trance,
Enlighten'd and inspir'd at every glance,
And from the dross of appetite rein'd,
And, grasping at angelic food, all mind,
Down from the empyreal heights she sunk, betray'd
To poor Philosophy—a love-sick maid! [i]

—But hark! lascivious murmurs melt around;
And pleasure trembles in each dying sound.
A myrtle bower, in fairest bloom array'd,
To laughing Venus streams the silver shade:
Thrill'd with fine ardours *Collinsonias* glow, [k]
And, bending, breathe their loose desires below.
Each gentle air a swelling anther heaves,
Wafts its full sweets, and shivers thro' the leaves.

Bath'd in new bliss, the fair-one greets the bower,
And ravishes a flame from every flower;
Low at her feet inhales the master's sighs,
And darts voluptuous poison from her eyes.
Yet, while each heart-pulse, in the Paphian grove,
Beats quick to IMLAY and licentious love, [l]
A sudden gloom the gathering tempest spreads:
The floral arch-work withers o'er their heads;
Whirlwinds the paramours asunder tear;
And wisdom falls, the victim of despair. [m]

"O come (a voice seraphic seems to say)
Fly that pale form—come sisters! come away."

Come

above, it is well known, that Lycurgus obliged the young women to run, wrestle, throw quoits, &c. &c. and to appear naked, as well as the men, and dance naked at their solemn feasts and sacrifices, singing appropriate songs; whilst the young men made a ring round them, spectators of the exhibition. Though, at first, true modesty (it seems) was observed; yet the women, in process of time, converted those solemnities into instruments of libertinism; insomuch, that they were censured by ancient writers for their excessive wantonness. See Plutarch, in his Lives of Lycurgus and Numa. Women were considered by Lycurgus, as mere state-breeders; and such are they considered by the French, at the present hour. It was declared, by a Decree of the Convention, (June 6th, 1794) that there was nothing criminal in the promiscuous commerce of the sexes. But that abominable farce in the church of Notre Dame (which is in every one's recollection) was an exhibition truly Spartan. "We do not (said the high-priest to the populace) call you to the worship of inanimate idols. Behold a masterpiece of nature!" (lifting up the veil which concealed the naked charms of the beautiful Madms. Barbier) "This sacred image shall influence all hearts." And it did so. The people shouted: "No more altars; no more priests—no God, but the God of Nature." See Robison, p. 252.

[i] * Mrs. Wollstonecraft used often to meet Mr. Fuseli at the house of a common friend, where she was so charmed with his talents, and the tout ensemble, that she suffered herself to fall in love with him, though a married man." See Godwin's Memoirs.

[k] "The vegetable passion of love is agreeably seen in the Flower of the Parnassia, in which the males alternately approach and recede from the female, and in the Flower of Nigella, or Devil in the Bush, in which the tall females bend down to their dwarf husbands. But I was, this morning, surprised to observe, among Sir Brooke Boothby's valuable collection of plants at Ashbourn, the manifest adultery of several females of the plant *Collinsonia*, who had bent themselves into contact with the males of other flowers of the same plant, in their vicinity, neglectful of their own." Botanic Garden, Part the First, p. 197.—3d Edit.

[l] To smother in dissipation her passion for Fuseli, Mrs. W. had fled to France. There she met with a paramour responsive to her sighs; a Mr. Imlay: with him she formed a connection, though not a matrimonial one; being always of opinion, with Eloisa, that

"Love, free as air, at sight of human ties,
Spreads his light wings, and in a moment flies!"

[m] Imlay soon left his lady to her "own imaginations." Thus abandoned, she returned to London; and, driven to desperation, attempted to put an end to her life, but was recovered. She soon, however, made a second effort to plunge into eternity. In a dark and tempestuous night, she repaired to Putney-bridge; where, determined to throw herself into the river, she walked up and down for half an hour, through the rain, that her clothes, being thoroughly drenched and heavy, might facilitate her descent into the water. She then leaped from the top of the bridge; but finding still a difficulty in sinking, tried to press her clothes closely around her, and at last became insensible: but at this moment she was discovered, and brought back to life. See Godwin's Memoirs.

M

2. In the institution of our seminaries for youth, it was the spirit of commerce, which, carrying the plans of instruction into effect, conveyed them from one county to another, suggested a variety of improvements, and excited a generous emulation. And to this spirit, co-operating with the genius of the writers* of antiquity, we owe that increasing knowledge, and that taste for elegant literature, which, during the last two centuries, have so much contributed to our comforts and our luxuries. But, though the love of learning

" Come, from those livid limbs withdraw your gaze,
 " Those limbs which Virtue views in mute amaze;
 " Nor deem, that Genius lends a veil, to hide
 " The dire apostate, the fell suicide. [n]—"

She ceas'd: and round their *MORE* [o] the sisters
 sigh'd:
 Soft on each tongue repentant murmurs died!
 And sweetly scatter'd (as they glanc'd away)
 Their conscious blushes spoke a brighter day.

[n] I know nothing of Miss Wollstonecraft's character or conduct, but from the Memoirs of Godwin, with whom this lady was afterwards connected. " We did not marry," says Godwin; but during her pregnancy by G. they married. She died in consequence of child-birth, in 1797. A woman who has broken through all religious restraints, will commonly be found ripe for every species of licentiousness. Mrs. W. had been bred to the established church; but from her intimacy with the late Dr. Price, was induced, occasionally, to attend the sectarian worship. Thus, " halting between two opinions," she at length regarded both, as the mere prejudices of education, and became equally averse from the church and the conventicle. And, accordingly, for the last ten years of her life, she frequented no place of public worship at all. How far a woman of such principles was qualified to superintend the education of young ladies, is a point which I shall leave, to be discussed and determined by the circles of fashion and gallantry—intimating only, that Mrs. W. was a governess of the daughter of Lord Viscount Kingsborough.—Her meditated suicide, we shall contemplate with fresh horror, when we consider that, at the time of the desperate act, she was a mother, deserting her poor helpless offspring. But, burst the ties of religion, and the bands of nature will snap asunder! Sentiments of religion may, doubtless, exist in the heart, without the external profession of it: but, that this woman was neither a christian, nor a mahometan, nor even a deist, is sufficiently evident from the triumphant report of Godwin. Godwin, then her husband, boasts, that during her last illness (which continued ten days) not a word of a religious tendency dropped from her lips.—I cannot but think, that the hand of Providence is visible, in her life, her death, and in the Memoirs themselves. As she was given up to her " heart's lusts," and let " to follow her own imaginations," that the fallacy of her doctrines, and the effects of an irreligious conduct, might be manifested to the world; and as she died a death that strongly marked the distinction of the sexes, by pointing out the destiny of women, and the diseases to which they are liable; so her husband was permitted, in writing her Memoirs, to labour under a temporary infatuation, that every incident might be seen without a gloss—every fact exposed without an apology.

[o] Hannah More may justly be esteemed, as a character, in all points, diametrically opposite to Mrs. Wollstonecraft; excepting, indeed, her genius and literary attainments. To the great natural endowments of Mrs. W. Miss More has added the learning of lady Jane Grey, without the pedantry, and the christian graces of Mrs. Rowe, without the enthusiasm. Her " Percy," her " Sacred Dramas," her " Essays," and her " Thoughts on the Manners of the Great," will be read, as long as sensibility and good taste shall exist among us. From her Essays I shall make an extract or two, which will throw light on the subject before us. Talking of the distinction of the sexes, " Women," says Miss More, " have generally quicker preceptions; men have juster sentiments. Women consider how things may be prettily said; men, how they may be properly said. Women speak, to shine or please; men, to convince, or confute. Women admire what is brilliant; men, what is solid. Women prefer a sparkling effusion of fancy to the most laborious investigation of facts. In literary composition, women are pleased with antithesis; men, with observation and a just deduction of effects from their causes.—In romance and novel-writing, the women can not be excelled. To amuse, rather than to instruct, or to instruct indirectly, by short inferences drawn from a long concatenation of circumstances, is at once the business of this sort of composition, and one of the characteristics of the female genius. In short, it appears that the mind, in each sex, has some natural kind of bias, which constitutes a distinction of character; and that the happiness of both depends, in a great measure, on the preservation and observance of this distinction." " Essays," pp. 9—13.

* It was a great literary revolution that followed the taking of Constantinople in 1453, when the learned Greeks of that metropolis fled to Italy; carrying along with them the ancient writers. These were soon imported into this country; and they produced a wonderful effect; whilst the reviving spirit of navigation and discovery contributed to assist the progress of mental improvement.

learning was more and more imbibed, its easy communication was rather desired than attained. The classics had been introduced into the country: but the general circulation of them in MS. was scarcely practicable amidst all the labour of the monasteries. To the art of *printing*, then, it was natural to resort. The Saxon school, as instituted in the abbey of Tavistock, hath been already described: here then, in the same abbey, the establishment of a *printing press* must be noticed, as a farther proof of the learning of the monks, and their liberality in diffusing it. Among the books that issued from this press, was *Walton's* translation of "*Boëtius de Consolatione*,"* and "*the Confirmation*† of the Tynner's charter." And bishop *Gibson* mentions "a Saxon grammar," as having been printed here about the time of the civil wars. Between these books and any others of consequence from the Cornish or Devonshire presses, there is a vast chasm. I confess, I am myself little acquainted with the progress of printing in these western counties: but I once heard a gentleman of "curious literature" assert, that nothing of importance was ever printed in Cornwall.—That *Andrew Brice* was a printer, at *Truro*, in 1742, is proved by the title page to a little volume of "Poems, by Nicholas James." It appears, from a sketch of his life, (in a note below) that he begun "a Weekly Newspaper in 1715, and continued it in various forms to the time of death." This includes his residence at *Truro*.—But his abode in
Cornwall

* In 1525, was printed, in quarto, "The Booke of Comfort, called, in Laten, *Boëtius de Consolatione Philosophie*, translated into Englesse tonge." At the end of the book it is thus expressed: "Here endeth the Booke of Comfort, called in Laysn, *Boëtius de consolatione phil.* Emprinted in the exempte monastery of Tavistocke, in Denshyre, by me Thomas le Ryehard, monke of the said monastery. To the instant desyre of the ryght worshypful Esquyer Mayster Robert Langdon, Anno D. MD.XXV. Deo gratias—Robertus ☽ Langdon."

We cannot help noticing the ryght worshypful Esquyer's *mark*—Whence it may be inferred, that, in those days, it was no disgrace to a Devon or Cornish esquire not to be able to write his own name. Squire Langdon appears, too, a higher character than most of our esquires of the "West-Countrie." He stands forth as the patron of literature; yet he exhibits his mark to the public eye without a blush. Cicero, indeed, says, "*Epistola non erubescit.*" If, then, at this juncture, a gentleman of some consequence was not expected to be able to *write* his name, we may be assured, that orthography in general was very little regarded. In truth, our language had arrived at no degree of accuracy in the reign of Henry VIII. Nor can the *Domesday* exhibit to us a more uncooth mode of spelling, than the pages of *Leland's Itinerary*. But it will excite some surprise in many of my readers, to see false spelling so late as the reign of Charles II. under the hands of *Chichester*, *Basset*, and *Gifford*. The bad spelling in the following warrant, has at least the sanction of their names.

"To the Maior of the Towne of Bideford, these:
"Whereas for the better settling of the Malicia of the countye: It was thought fit by the deputye leiftenants att their late generall meetinge, That generall Magazines should bee prouyded in the North dyvysion of this countye: It is therfor orderd and you are in his Majesties name hereby required spedelye to prouyde the severall proporcons of ammonycon hereundere mencyoned for the use of Sir John Chichester's regiment for his Majesties service. Given undere our hands the xxi daye of Februarye 1660.

"John: Chichester
"Arthur: Basset
"John: Gifford."

" Bideford	{	Powder	300 <i>l</i> .
		Bullets	300 <i>l</i> .
		Matches	240 <i>l</i> .

"It is not intended that you are to prouyde the said ammonycon att yor owne charges: but that itt may bee in a readynes to be boughte of you for his Majesties service upon all occasions."

† Sixteen leaves, quarto, 26 Henry VIII.

Cornwall was short—And one motive for coming hither, was probably to collect information for his grand Gazetteer. Of Truro, and other towns, he was certainly not obliged to others for the report. He was, however, more satirical than just. Quaint and caustic, he possessed the disposition to censure; but had no genuine wit, no acuteness, no extent of observation. He was tempted to indulge his ill-nature, from admiring his own fancied felicities in expressing it. Against "*Truro pride*," he turned up the *nasum rhinocerotis*.^{*} And our "red turnep pyes," and other "devilish odd pyes," were more gratifying to the taste of the satirist, than the pal'ae of the epicure.† We have had, since Brice, a sufficient number of printers in Truro and Falmouth, and

^{*} At Truro, "the good old gothic edifice (says Brice) wants a *handsome tower*, [so it does still] the pitiful little thing, which contains a single bell, looking rather like a pigeon-hut than a church tower or steeple. And though the market-house be a good one, [we are now of a different opinion] yet 'tis odd that the flesh-meat there should so hang dangling on an end by very long iron crooks, down to one's shoulders; so that persons who come to buy, have a difficulty to escape with their vesture unsmeared with grease and blood. The country wenches too, in the open market, stand holding their baskets of geese, poultry, butter, &c. before them, all rank and file, like a company of soldiers under arms to be reviewed. They have good wine and brandy here, (and that, possibly, not too often stinking of the Custom-house, as I have heard it expressed) but their ale, at least when I was some months here, was generally an abomination to the guts as well as gust, and that in some houses, and on some times, brewed one day, and guzzled down the next, if not, more than lukewarm, in the afternoon of the same day. They had then here a reddish species of turneps, and a somewhat paleish sort of carrots; and these, having been all boiled, crowded into the pot, together with cabbage, partaking the like complexion, one could, by the hue, hardly distinguish either of the three from t'others, when panned up to table. I also (the fault being in my eyes) mistook the dough-walls of a real apple-pye for a real earthen-pan, thought a bread-pudding to have been pease, and have handled a Christmas mince-pye, which seemed somewhat like unburnt limestone, both for rugged hardness and for aspect. I also heard of a chicken-pye, *made good*, as 'twas called, with treacle. However, here are very good provisions of all sorts, (saving that calves here, being killed at eight or nine days age, an Eastern taste can scarce approve the veal) and these, in the houses of the *better sort*, or people of *fashion*, as elegantly dressed and served up as other wheres; and the gentry are, moreover, famed (and affect to be so) for politeness and hospitality. In truth, very many here live so handsomely, and dress so very genteely, &c. &c. that the '*Pride of Truro*, and *proud Truro*,' are opprobrious bye-words among the Cornish." *The Grand Gazetteer*, p. 1314.

† "*Andrew Brice* (says *Chapple* in his MSS.) was a native of Exeter. Being designed for a dissenting teacher, he had a requisite education to qualify him for it; but whether he had a dislike to that profession, (for he wanted not learning) or for what other reason I know not, he was, by his instructors, (as he himself informed me) deemed *fitter* for a printer than a parson; the business of a printer being preferred to all others, partly on account of his skill and dexterity in preparing head and tail-pieces, figured initials, &c. in box for the printers; and partly his zeal for the cause of *liberty*, which they thought might be promoted by having a printer so much attached to it, and so capable of defending it. He was accordingly apprenticed with one Blisse, a printer in Exeter; [a] on whose death, before the expiration of his term, he was intended to be sent to London, for further improvement in that business; but his friends disliking the morals of the generality of the printers there, as represented to them by one of that profession, he was kept at home, lest he should be corrupted by the devils of the metropolis: at least this is the reason he himself usually assigned for it, being then (if his own testimony may be admitted) a much more grave and sober young man, than he afterwards professed himself to be when grown old: Upon this, after serving some little time as an assistant to another Exeter printer, one Bishop, he sat up a printing office himself in that city; and in or about the year 1715, began a Weekly Newspaper, which he continued in various forms about fifty-eight years, viz. to the time of his death. In this paper, when party disputes ran high, he became the antagonist of Mr. Farley, the printer of another Exeter Newspaper, who was more favoured by the tories, but no match for the learning and abilities of Brice, who was also remarkably careful in correcting his press, in that respect imitating *Elzevir*; till it became fashionable to be more careless in such corrections, or to have printers less capable of correcting. He also, for some little time, had a printing press at Truro, in Cornwall. To his newspaper he sometimes tacked a sheet on some other subject, to be bound up separately; among others his *General Historian*, begun in alphabetical order, was, after publishing a few numbers, suppressed and discontinued; being charged with some indecent remarks on passages of scripture. This was succeeded by his *Serio-jocular Medley*, under the name of *Iscanius Philanax*, which he continued till it made up a small folio volume. He valued himself on his attainment to the superior degrees in *masonry*: what these are, is known only to the initiated, and I must not pretend to guess—*Procul, O procul*

[a] During this apprenticeship he once enlisted himself as a soldier, but was freed and returned to his master.

and other towns. But a printer of ingenuity, has been always a bird of passage. To print hand-bills, and catalogues of household furniture, (the employment of Cornish printers, must certainly be degrading to those who are skilled in typography. But, Mr. Thomas Lindell, a native of Helford, in the parish of Manaccan, and at present a printer at Truro, has hitherto maintained his station on this side of the Tamar, with a spirit unbroken by a thousand difficulties. He has, doubtless, talents and activity. After the experience of many years in the first offices of Bath, Edinburgh,

procul este profani!—Leaving these *arcana*, let us attend him in his common converse with his unaproned associates; among whom his drollery and humour in telling a merry story, gained him their esteem, as a facetious and agreeable companion; and this, notwithstanding his too frequently taking the liberty to ridicule the absent, whom he had flattered when present; but then this flattery, when he thought it ill-bestowed, had so much of the ironical sneer, that no man of sense could mistake it for sincerity. In allusion to this facetious disposition of his, he sometimes distinguished himself in his papers, by the title of *Merry-Andrew*; and perhaps he might be better qualified to act in that capacity on a mountebank's stage, had that been his lot, than either to mount the *rostrum* for which he was designed, or to ascend the heights of *Parnassus*; however, he attempted this last; nay, he tells us himself, in his *Valediction to his Mobiad*, that "a twelve-farthing planet had forced upon him—besides a radical itch for scribbling, an ungainful poetic turn;" and in the title-page of the same pamphlet, calls himself a *Moral Professor of Ridicule*.—His talent for *ridicule* may be granted, but his being too apt, on some occasions, to let it loose on sacred subjects, seems not very consistent with its *morality*. Perhaps he (with Lord *Sbastesbury*) thought that the only test of *truth*, which *Solomon* more justly condemns as mere *madness*. But though *ridicule* may be sometimes a necessary ingredient in satiric poetry, and so far Mr. Brice may, in some instances, have rightly applied it, yet his verses, being destitute of smoothness and harmony, met with few admirers. His first publication of this sort, separate from his news paper, was (if I mistake not) a Poem entitled *Freedom; an heroic comic Poem in six Cantos*, written during a short confinement in prison for some neglect to discharge the stamp-duties. His *Mobiad*, above-mentioned, was written in 1738, occasioned by the proceedings at the election of a mayor of *Exeter*, in 1737; but this he reserved unpublished till upwards of thirty years after, viz. in 1770, when he printed it with a second preface, and additional notes; and in the title-page quaintly styles himself, *Democritus Juvenal, moral Professor of Ridicule, and plaguy pleasant Professor of Stingricke College, vulgarly Andrew Brice, Exon*. This piece was acceptable enough to many citizens who remembered that election, and the principal persons therein mentioned or alluded to; but the subject being local, this, and a certain harshness and obscurity frequent in the verse, occasioned its being little regarded by others. About the year 1744, he let off a poetical squib against the Methodists, occasioned by their then conversion of the play-house into a place of worship for people of their persuasion. Besides these poetical essays, and, perhaps, some fugitive pieces in prose, he also published a short account of *Bampfylde Moor Carver*, the noted dog stealer, and king of the beggars; or rather remarks on another history of him, published by *Farley and Drew*, from whence he borrowed the materials for it: he likewise, in 1765, re-published, from a MS. in his own possession, which he procured from *John Walter, Esq. Hooker's Description of the City of Exeter*; together with the same *Hooker's Catalogue of the Bishops of this See*, first published in 1584, and transcribed into *Hollingshead's Chronicle*, and *Godwin's Catalogue*.—But his principal and most valuable work (and which he elsewhere complains engrossed almost his whole time for near five years, [Pref to *Mobiad*, p. xiv.] is his *Grand Gazetteer, or Topographic Dictionary*, which he completed and published in 1759, in a thick folio volume: a work which has since furnished other *Gazetteers* with materials for their own; omitting his jocular observations on some legendary tales, which he had occasionally and digressively introduced, and some partial remarks on religious subjects, which might well be spared. In this laborious book of his, however valuable on the whole, it were to be wished he had accepted and inserted a very good account of the City of *Exeter*, (never yet published) by *Dr. Lynelton*, then Dean of *Exeter*, afterwards Bishop of *Carlisle*: this, I am well assured, was offered him, but refused, he insisting on the honour of describing his own native city himself: and, indeed, the description of it there given, (though not free from mistakes) is apparently his own; for this, and all his other writings, were in a style so peculiar to himself, and the members of his sentences so oddly transposed, though freed from nonsense, that his own compositions throughout the work are very easily distinguished from the extracts from other authors, intermixed with them. In this, he oddly enough compares the *Exonians* to a well-composed bowl of punch; but complains, "that we too often meet with some who have too much of the acid; others, in whom the spirit too much predominates; and insipid others, (so he expresses it) most miserably tasting of the water." What other things he published, if any, besides occasional scraps in his newspaper, I know not: but 'tis said, he composed some masonic songs, and condescended to other compositions of this sort for his ballad-singing customers, in whose company (like *Dean Swift*, with the like low companions, but not disguised like him) he sometimes delighted to amuse himself: generously allowing them their share of the bottle or bowl, and receiving from them the homage and respect due to a beneficent master, who supplied them with the means of earning their bread.—'Tis not here meant to enter further into his private character, our design being chiefly to consider him as a printer and an author; for the rest, *de Mortuis nil nisi bonum*.—He died November 7th, 1773, aged upwards of eighty. Being the senior mason of the lodges in *Exeter*, his funeral was, pursuant to his desire in his last will, on the 14th of the same month, (being the morrow of *St. Brice's day*) attended with a solemn and pompous procession of a great number of that fraternity, as well

Exonians

Edinburgh, and London, he opened a printing-office in Helston; announcing it as "The Stan-
nary-press," in 1798. There he printed "*The Unsexed Females*," and the "*Græcian Prospects*,"
in a style of elegance which the London printers (jealous as they are of such exertions in the
country) could not but admire. And there, also, he printed several pamphlets; the product of,
what has been called, the *Hawkerian* controversy. His great work, however, was a new edition
of "the Bible, with Annotations, under the direction of a Clergyman of the Church of England,"
by whom, I presume, he meant the writer of the present History. In 1800, Mr F. removed
from Helston to *Falmouth*; where, erecting his printing-press in the library-room of the rectory-
house, he still pursued "the sacred work." I should have stated, that in his thirtieth number,
the last of the Helston, and his thirty first, the first of the Falmouth numbers, he published an
Introduction to his Bible, from the pen of Mr. WHITAKER; thus flinging a radiance around him,
as he departed from the one town and entered the other.* But the publication was, there, sus-
pended for a considerable time, "as the greater part of the purchasers, fishermen, miners, and
labourers in husbandry, and tradesmen, had, from the enormous price of the necessaries of life,
been deprived of the power of taking up and paying for their numbers." On a reduction in the
price of provisions, the work was resumed. Yet interruptions again happened; and it is not,
even now, completed. In the mean time, the same enterprising spirit that planned "the Corn-
wall Bible," was busy in projecting a weekly paper, under the name of "The Cornwall Gazette,
and Falmouth Packet." And in 1801, Mr. Flindell informed the Cornish public, that "besides all
the ordinary resources of public intelligence, he had established a regular correspondence with the
West-India Islands, Lisbon, and America; so that, by means of the packets stationed at Fal-
mouth, he should frequently exceed even the London prints, in priority of intelligence from
those quarters. For local and domestic affairs, he had a correspondent (he said) in every
market and sea-port town in Cornwall, and in most of the principal towns and ports in the king-
dom; by which he should obtain a regular return of the prices of every article of provision and
trade, the arrival and sailing of vessels at the ports, and all other interesting occurrences. He
added

Exonians as others from divers parts of the county, agreeable to the rites and ceremonies of masonry." From several
epitaphs on Brice, the following is selected, as not uncharacteristic:

Here lies *Andrew Brice*, the old *Exeter* printer;
Whose life lengthen'd out to the depth of its winter,
Of his brethren masonic he took his last leave,
Inviting them all to a lodge at his grave:
Who, to shew their respect, and obedience, came hither;
(Or rather the mob and the masons together;)
Sung a hymn to his praise, in a funeral tone,
But disliking his lodging, return'd to their own.

* "I consider it (says Mr. *Whitaker*, in a note subjoined to the Introduction) as a phenomenon equally singular and agree-
able, that a Bible should be in printing, at so remote a point of Britain as the present; first begun at Helston, and now continued
at Falmouth. It is the only Bible, I am persuaded, that was ever printed in Cornwall. The undertaking, therefore, in the
mind that projected it, and the spirit that has patronized it, is an honour to the county." *Ruan-Lanhyone*, June 27, 1800.

added, that the obvious advantages of a Cornwall paper, as a vehicle for advertisements, must be evident to every man of business. For, through this channel, all public notices would be immediately conveyed, not only to every town of this extensive and populous county, but into Plymouth and Dock—to Exeter, Bath, and Bristol—to most of the coffee-houses in London, and through the kingdom in general. “The Cornwall Gazette,” accordingly, fluttered through the towns of Cornwall, every Saturday: but, from various cross accidents, which I have neither leisure nor inclination to detail, it suddenly dropped and disappeared. In the mean time, Mr. Flindell was engaged in printing the first and second volumes of the History of Cornwall. To prosecute his business under the mortifying idea, that he had failed in the grand object of his wishes, was to have a weight continually hanging upon his spirits. Mr. F. therefore, determined to make one bold effort more. From Falmouth, he removed, with his wife and a numerous family, to Truro. And in Truro, he came out with a newspaper again, entitled “The Royal Cornwall Gazette, and Falmouth Packet, or General Advertiser for the Western Counties, to be published at Truro, on Saturday, 2d July, 1803, and every following Saturday, and circulated through every town in the county on the same day.”* The success is seldom proportioned to the merit of a publication.

* As this paper is likely to descend to posterity, the best part of the address, that accompanied the first number, shall here be reprinted.

Every county of England has its own peculiar jurisdiction, its assizes and sessions—its visitation courts—the election of its members of parliament and magistrates—the raising of its militia and volunteer corps—and the collection of its quota of the various branches of public revenue. But to the many departments of public business, which Cornwall enjoys in common with every other county, she adds another almost peculiar to herself—the administration of the laws of the stannaries, and the collection of the revenues of the duchy. Nor does she excel most other counties in the diversity of her public affairs only; she is equally variegated and multiform in her domestic and commercial concerns. Three-fourths of her extensive surface is in a state of cultivation, and daily improving under the liberal auspices of her Agricultural Society; her inexhaustible mines of tin and copper give circulation to an immense capital, and employment to a vast multitude of men, women, and children; while the extensive fisheries on her coasts, not only furnish a great portion of the subsistence of her inhabitants, but form no inconsiderable branch of foreign commerce. If to these staple grounds of trade and population, extended over a county eighty miles in length, and exceeding all others in extent of sea-coast and number of ports, we add the endless variety of dealings necessary to supply the various wants of her numerous inhabitants, the whole together will be found to make up a multifarious and extensive mass of business, public and private, inferior in magnitude and diversity to that of few counties of England. In such a county as this, then, a weekly newspaper will hardly be thought a useless institution; when it is considered, that the present modes of business, the increase of advertising, and that thirst for popular knowledge which so generally prevails all ranks of people, have already led to the establishment of one or more such papers in almost every other county of England.—But it may be objected, that though Cornwall has no newspaper of her own, yet the Sherborne and Exeter papers are circulated here; that the Sherborne paper has published the advertisements of this county for fifty years past, and therefore may continue to do so still.” But it should be considered, that the increased demand for newspapers in the western counties, within the last thirty years, has exceeded the powers of the Sherborne paper to supply it; and therefore Trewman’s Exeter paper has followed the Sherborne with such success, as now nearly to equal it, both in sale and advertising. The demand still increasing, Woolmer’s Exeter paper followed upon Trewman’s, as Trewman’s had followed upon the Sherborne Mercury before; though with unequal success. Yet as news-readers are naturally disgusted with papers that sink their proper character into a mere vehicle for advertisements; Woolmer’s found readers, though it could not find advertisers.

A weekly newspaper that would merit the approbation of Cornwall, should, as its first and leading feature, present a regular and well-digested report of all such events as are interesting to the political, the commercial, the scientific, or the moral world. Yet while it ranged through every system, and every country, collecting and giving light, its centre of action should still be Cornwall. It should fully and faithfully report and record the proceedings at our assizes, sessions, stannary-courts, and elections; and thence descending to our markets of corn, cattle, fish and ores, and the arrival and sailing of shipping at our ports, collect into one point, and clearly display, every occurrence by which the people of Cornwall in particular can be any way benefitted, informed, or entertained. The newspaper which shall do this—and no paper printed out of the county ever did or can do it—must soon recommend itself to every news reader in Cornwall; and

publication. But if an accurate statement of public affairs, with occasional comments discovering an attachment to the King and the British Constitution—if a faithful and entertaining report of the occurrences of the district, an archness of remark, without personality, and modest panegyric, as called forth by accident, with no obtrusion of flattery, or impertinence of praise—if these be qualities to gain acceptance,

and while it sails along the stream of popularity, the advertising of the county will necessarily flow into it, and make the work complete. Such were our ideas when (two years ago) we attempted a newspaper at Falmouth; and though, in the execution, we perhaps fell short of our plan, we had the fairest prospect of ultimate success; when the feuds of the parents strangled the infant in its cradle. The stoppage of that paper was matter of regret to many of the first characters in Cornwall; and a second attempt was immediately resolved upon. In this second attempt, however, every precaution has been taken to give stability and permanence to the institution: and it now comes forward *under the immediate patronage of several of the Noblemen, Members of Parliament, the High Sheriff, Magistrates, Clergymen, Attornies, Merchants, and other Gentlemen of Cornwall*. In this cursory review of the causes which have encouraged our attempt to give to the county of Cornwall a public voice of her own, we have confined ourselves to the cold considerations of *utility* only. We have forbore to appeal to that honest pride with which every liberal mind cherishes the institutions of its own country. Yet, at a moment of war and threatened invasion, when the native spirit of Englishmen is once more roused to repel the aggressions of that insatiable son of fortune and guilt, who would fain fill up the measure of his infamy by destroying the only free government that remains in Europe—in a moment like this, we might perhaps be excused for appealing to the characteristic patriotism of Cornishmen. The descendants of those Britons, who, naked, repulsed the legions of that Cæsar who enslaved his country—who afterwards, when the invading Saxons had subjugated England, made their last stand on the frontiers of Cornwall, and, still unconquered, retired to their mountains—who, in the days of the usurper Cromwell, that second Cæsar, and type of Bonaparte, still true to their original character, drew the last sword for expiring honour, liberty, and order;—the descendants of those Britons still live in Cornwall; and still cherish that expansive spirit of genuine patriotism, which is equally alive to the mild institutions of peace, and to the bolder energies of war. But our ancestors were unfortunate in the want of faithful recorders. Many of their brightest achievements are sunk in oblivion; and we are chiefly indebted to their enemies for those that remain. The achievements of our days shall not be so lost. In the war that has just commenced—a war that is perhaps to decide whether Britain shall become a province of France, or bravely cut the gordian knot that binds the half of Europe in chains—it shall be our pride, as it will be our duty, to watch over and record the gallant actions of our countrymen. Called into existence by the voice of the county, and led on by many of her most honourable characters, we unite our cause to that of our country, and exclaim, with the gallant Lord Moira—"Danger, though a giant to him that fears; is a pigmy to him who is determined to meet it."

Truro, 17th June, 1803.

The *Sherborne Mercury*, and *Exeter papers*, are mentioned in this address: but we have here the report of a rival, which is to be taken *cum grano salis*. From a letter which I received from Mr. F. (long after I had written his little history, as above) I shall extract a sentence or two: "In your '*Old English Gentleman*' you have a note, Sir, that is highly complimentary to the *Sherborne Paper*. It was the companion of your childhood; and its Supplement, the *Miscellany*, had, probably, the honour of first ushering to the light the effusions of your infant muse. Schools have lately much increased in this county; and of all that now exist in Cornwall, I know no popular and reputable one, where my paper is not regularly read.—When the present race of tyros then shall have acquired age enough to look back with pleasure on what has past,—they may do the *Royal Cornwall Gazette* the honour to say, that though "fair science frown'd upon the humble birth" of its Editor, yet he taught us to venerate the ancient and sacred institutions of our country—to "fear God, and honour the King." You will smile, Sir, at this circumlocution, and anticipate its object. 'Tis true, I cannot see, with complacency, the *Historian of Cornwall* compliment a foreign paper, the rival of that of his own county, while he reads, yet passes mine in silence; especially when I recollect, that while suffering in prison to my exertions to establish a paper in Cornwall, *that paper*, exulting over my fate, told the county it could not support a paper of its own—that any further attempt to establish it, would be an injury to the county, &c. &c. Yet, within six months after, the noblemen, (Lords Falmouth, Dunstanville, and Camelford) members of parliament, (Sir W. Lemon, Col. Lemon, the Bullers, Mr. Gregor, Mr. Fiaed) the sheriff, &c. declared it to be the wish of "very many respectable persons, that a newspaper should be published in Cornwall," honoured me with their approbation as conductor of it, and subscribed the sum required to enable me to start it. Under the influence of such extensive and honourable patronage, it were wonderful indeed if by this time Messrs. Goadby did not feel me pinch them. They do feel me. But ten papers from *Sherborne* weekly come to Truro, where I circulate one hundred and forty-six—about the same number to Falmouth, where I send ninety-three—five or six to Helston, where I send seventy-nine—and so on."

In 1792, *Haydon*, printer, bookseller, and stationer to his Royal Highness the Duke of Clarence, informed us, that "the *Exeter Flying Post*, or *Plymouth and Cornish Advertiser*," published at his shop in Plymouth, every Thursday morning, had been "established nearly thirty years."

acceptance, Mr. Flindell's paper, I think, will deserve it. *Of other Cornish printers or booksellers, I cannot detain my readers, even by recounting the names. Where genius or talents are discoverable, I shall always direct my attention; nor regard the clamours of dullness that would accuse me

* The origin of newspapers in this country is a very amusing topic in Mr. Chalmers's *Life of Thomas Ruddiman*.

"It may gratify our national pride," says Mr. Chalmers, "to be told, that mankind are indebted to the wisdom of Elizabeth, and the prudence of Burleigh, for the first newspaper. The epoch of the Spanish Armada is also the epoch of a genuine newspaper. In the British Museum there are several newspapers, which had been printed while the Spanish fleet was in the English channel, during the year 1588. [a] It was a wise policy to prevent, during a moment of general anxiety, the danger of false reports, by publishing real information. And the earliest newspaper is entitled *The English Mercurie*, which, by authority, was imprinted, at London, by Christopher Barker, her Highness's printer, 1588. [b] Burleigh's newspapers were all *Extraordinary Gazettes*, which were published from time to time, as that profound statesman wished, either to inform or to terrify the people. The *Mercuries* were probably first printed in April, 1588, when the Armada approached the shores of England. After the Spanish ships had been dispersed by a wonderful exertion of prudence and spirit, the *Extraordinary Gazettes* very seldom appeared. The *Mercurie*, No. 54, which is dated on Monday, November the 24th, 1588, informed the public, that the solemn thanksgiving for the successes which had been obtained against the *Spanish Armada*, [c] was this day strictly observed. This number contains also an article of news from Madrid, which speaks of putting the queen to death, and of the instruments of torture that were on board the Spanish fleet. We may suppose that such paragraphs were designed by the policy of Burleigh, who understood all the artifices of printing, to excite the terrors of the English people, to point their resentment against Spain, and to inflame their love for Elizabeth. Yet are we told, that poets gave rise to weekly newspapers, which are likewise of French invention. The inventor was *Theophrast Renaudot*, a physician, who, laying his scheme before cardinal Richelieu, obtained from him a patent for *The Paris Gazette*, which was first published in April, 1631. Thus would confident ignorance transfer this invention, which is so usefully advantageous to the governors and the governed, from the English Burleigh, to the French Richelieu. The dates demonstrate, that the pleasures and the benefits of a newspaper were enjoyed in England more than forty years before the establishment of the *Paris Gazette* by Renaudot, in France. And the *English Mercurie* will remain an incontestible proof of the existence of a newspaper in England, at an epoch when no other nation can boast a vehicle of news of a similar kind." Vol. iii. p. 106.

We observed, from other passages in Mr. Chalmers's works, that the first private, not royal newspaper, in London, begun in August, 1622, and was a weekly one; that this was soon followed by others, under the title of *Weekly Currants*; that, in the civil wars, the *Diurnal* and various *Mercuries* came forth; that these were increased in number, during the reigns of Charles and James II. [d] that in February, 1696, the coffee-houses of London, exclusive of the votes of parliament every day, had nine newspapers every week; that, in the reign of Queen Anne, London first "enjoyed the luxury of a newspaper every

[a] Sloan. MSS. No. 4106.

[b] "The first newspaper which is preserved in this collection, is No. 50, and is in Roman, not in black letter. It contains the usual articles of news, like the *London Gazette* of the present day. In that curious paper there are news, dated from Whitehall, on the 23d of July, 1588. Under the date of July the 26th, there is the following notice: 'Yesterday the Scots ambassador, being introduced by Sir Francis Walsingham, had a private audience of her Majesty, to whom he delivered a letter from the King his master; containing the most cordial assurances of his resolution to adhere to her Majesty's interests, and to those of the Protestant religion. And it may not here be improper to take notice of a wise and spirited saying of this young prince (he was twenty-two) to the Queen's minister at his court, viz. that all the favour he did expect from the Spaniards, was the courtesy of Polypheme to Ulysses, to be the last devoured.' I defy the *Gazetteer* of the present day to give a more decorous account of the introduction of a foreign minister. The aptness of King James's classical saying, carried it from the newspaper into history."

[c] The report of these newspapers must have been peculiarly interesting to Cornwall and Devonshire; as the hostile armada of Spain lay along our shores to a considerable extent; and for dispersing them the praise was chiefly due to the heroes of the west.

[d] At this time, these prints were so far from being generally circulated in Cornwall, that not more than one gentleman, perhaps in a large tract of country, used to procure a newspaper for himself and his dependents or friends. And I find, by an old document, that Godolphin was the place of rendezvous for Helston and its neighbourhood, and, possibly, all the west of Cornwall. Thither gentlemen resorted to read the news, as they now repair to a coffee-house. In those days of hospitality, a great man shutting himself up in his castle, and appropriating his riches to his secret pleasures, was a character of rare occurrence.

me of prolixity. As the printers of sermons by Gregor and Cardew, *Harry and Tregming*, of Truro, should be noticed, and as the printer of a tract or two of Drew, *Hennab*, of St. Austel.

Whilst printing, early as it commenced among us, was prosecuted with so little success; it could not be expected to supply us with very numerous books; and, in furnishing a library in Cornwall, there were difficulties from the remoteness of our situation. Yet there, doubtless, existed many valuable libraries in this county, before *Sir William Morice's*, at *Werington*.^{*} From *Mr. Moyle's* literary character, we may be assured, that the books at *Bake* were well selected.—† *Sir Harry Trelawney*, (the aid-de-camp to the duke of Marlborough) was a man of taste and learning. I have noticed him as fond of planting ‡ at *Budesbed*. He also possessed a library of the best authors and the best editions.—But *Mr. Hoblyn's* library, at *Nansubyden*, was the only one in the county, which, not to notice, would be deemed an unpardonable omission. About § sixty years ago, *Mr. Hoblyn*, an adventurer in the mines, was acquiring riches from that source,

"every day;" that, in 1709 there was *one* daily paper, and *seventeen* other papers; that, in 1724 three daily papers were published, and *eighteen* other papers; that, in 1733 the number of newspapers sold in all England, according to an average of three years preceding, was 7,411,757; that, at the close of the late reign in 1760, it was 9,404,790; that, in 1790, it was 14,035,639; in 1791, was 14,794,153; and in 1792, was 15,005,760. This forms such a phenomenon of curiosity, political and literary, of riches universally diffused, and of enquiry universally awake, as hath not been paralleled in any other part of the world.

* *Sir William Morice*, Knight, a native of St. Martin's, Exeter, after he had served his country, as colonel of a regiment of foot, as governor of the fort and island of Plymouth, as one of the representatives of Plymouth in Parliament, and as principal Secretary of State and Privy-counsellor to King Charles II. retired to his own county, and passed the remainder of his days in literary leisure at Werington. There he built an excellent library, in which were repositied the most valuable books that he had an opportunity of collecting. Thus, in reading and composing, he spent the last years of his honourable life. See *Wood*, vol. ii. No. 376. and *Prince*, pp. 475, 476.

† "I have just finished my *new library*, (says *Moyle* to *Musgrave*) [Nov. 1713] and am preparing to stock it as fast as I can with the best books and editions." Vol. i. p. 211.

‡ The MSS. for the volume on agriculture, plantations, &c. are (like the MSS. for *many other volumes*) all arranged, and ready for the press; but, probably, will never be published.

§ *Nanswhyden-house* was begun to be built about the year 1740, at which time the eastern wing was added to the old house, then left standing by the late *Robert Hoblyn*, Esq. at that time member for the city of Bristol; but a proposal having been made by some gentlemen to nominate the late *Admiral Boscawen* and *Mr. Hoblyn* to succeed to the representation of the county of Cornwall at the general election ensuing, [a] *Mr. H.* was induced to pull down the old house, and to add a regular body and another wing, correspondent to the first building, which made one regular whole. The basement-story was built with granite; the upper part with a light-coloured slate, or killas, which is found in large masses on the cliffs near the sea; and the whole was substantially lined with brick; the door-cases, windows, pediment, and ballustrades, were of the Ionic order. *Potter* was the architect employed in erecting the building, the shell of which was supposed to have cost fourteen or fifteen thousand pounds, and the finishing as much more; the chimney-pieces were remarkably elegant, being chiefly composed of statuary marble, and the sculpture finished in Italy. I believe *Nanswhyden* is the only building in Cornwall taken notice of in the *British Vitruvius*. With regard to the library, the books were contained in two rooms: the dimensions of the largest room appropriated for the purpose, were thirty-six feet long, by twenty-four broad, and sixteen high; but *Mr. H.* had it in contemplation, just before his death, to extend this room thirty-six feet, making it exactly as large again, and had actually prepared his materials for the purpose; there is no account of the original cost, either of the building or the books. *Mr. H.* was a sedentary man, and delighted much in the amusement which the occupation of reading and building afforded him, and was resolved to indulge his taste, without being controlled by the expense: he therefore destroyed all documents relating to the price of either. The books were not confined to any particular language or science, but were meant to be as general and useful

[a] They both died before the time of election.

source, which, as they were incidental, were consequently unexpected: and, already possess of an ample fortune, he determined to sacrifice his subterranean treasures on the shrine of taste and public spirit. With a magnificence of mind, therefore, worthy of Cornish ancestors, he projected and built a truly Vitruvian edifice; of which the library was not the least distinguished part. In the execution of so grand a design, he promised himself a gratification which he lived not to enjoy—to entertain the county in the style of old hospitality, and to attract literary men, whether neighbours or strangers, to Nanswhyden. But he died, before he had an opportunity of displaying, what Cornwall hath seldom seen united in one person, the country-gentleman and the patron of literature.* That the fabric itself, early as its master was taken from us, would remain a “lasting

useful a collection as possible; and, I believe, were pretty equally distributed into the two grand divisions of natural and moral philosophy: there were a number of scarce Italian volumes amongst them, collected whilst on his travels. A catalogue of the library was published, from a classification in his own hand-writing, and those books which were not in the Bodleian library, were marked with an asterisk prefixed, and for these one thousand pounds was offered, after Mr. Hoblyn's death, by Lord Lyttelton, when Chancellor of the University of Oxford, for the presumed purpose of augmenting that collection at his own expense; but his offer was declined: the whole was afterwards sold by auction in London, and produced about two thousand five hundred pounds. The books were collected on a very liberal plan, and were designed as a standing library for the county, to which every clergyman, and every author who had the design of publishing, was to have the readiest access; and of this liberty Dr. Borlase, in particular, and other authors, and the neighbouring clergy, availed themselves much.

* Copy of the epitaph on Mr. Hoblyn's monument in St. Columb church.

Robert Hoblyn, of Nanswhyden, Esq., was educated, first at Eton-school, and afterwards at Corpus Christi College, in Oxford, where he proceeded regularly to the degree of LL.B. He married Jane, only daughter of Thomas Coster, merchant in Bristol, Esq. and Jane (Rous) his wife: He was chosen by the city of Bristol to be their Representative in three Parliaments. In this County he acted many years in the Commission of the Peace, and presided in two Convocations of Stannators.

He died November 17th, 1736, aged 46.

O Reader! if mildness and dignity in manners, generosity of temper, sincerity in friendship; if universal benevolence and unaffected piety merit regard, lament thy country's loss in this excellent man, and join in paying due honour to his memory with his affectionate wife, who erected this monument.

As a Scholar,
 He reflected honour on the places of his education.
 His Studies in the University,
 His Travels abroad,
 Were directed to the great end of enlarging his mind.
 By the most useful knowledge,
 His learning was extensive and solid.
 In Divinity, in History, in Philosophy,
 In Languages, antient and modern,
 His critical skill, sound judgment, comprehensive memory,
 And elegant taste, were the admiration of scholars
 In every profession.
 In his Civil Character,
 He held those principles on which the Constitution
 Of the Kingdom is framed;
 And comprehended the whole system
 Of its Government, Alliances, and Commerce.
 He discharged his weighty trust in Parliament
 With approved ability, unwearied diligence,
 And unbiassed integrity;
 His talent in this station was not popular eloquence,
 But discerning judgment;
 And the testimony it received was not light applause,
 But solid confidence and authority.

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a "lasting monument" of his genius, was surely no presumptuous expectation. But the fabric itself is no more seen.* In 1746 was published, a catalogue of a curious collection of books in most parts of literature; consisting of about three thousand volumes; collected from the libraries of the rev. *Mr. Farnham*, of *Camelford*, the rev. *Mr. Edwards*, of *Okehamton*, and the rev. *Mr. Odam*. There are, at this hour, good collections of books at *Tebidy*, *Penrose*, *Trelowarren*, *Trewarthenic*, *Padstow-place*, and other seats: but, from their parliamentary duty, and other avocations, gentlemen residing a few months only in the country, have of late years very little improved their provincial book-room.† ‡ They had lately, however, an opportunity of making great and valuable additions to their

He never obtruded his opinion upon the public;
It was always sought in private, embraced with reason,
And followed with advantage.

As a Stannator,

He asserted the rights, and moderated the councils
Of that respectable assembly
With steady resolution, and consummate prudence,
And justified the mark of honour conferred upon him,
By an accurate edition of the Stannary Laws.
With what sufficiency he acted in the Commission of the Peace
This neighbourhood happily experienced,
In the many good effects
Of his attention, moderation, and wisdom:
His amusements were useful, as well as elegant,
The arts of Agriculture and Architecture:
Of his skill in both he hath left *lasting monuments*
At Nanswhyden:
He was an example of virtue, truly primitive:
His Charity was diffusive, tho' distinguishing;
His Hospitality, adapted to his mind and fortune,
Not less remarkable for the œconomy
Than the liberality of his table:
His Friendship was immovable:
His Morals unsullied, his Goodness equable:
His Faith truly Christian,
Without vanity, without partiality, without hypocrisy:
That spirit of Religion,
Which, residing in his heart, governed his whole life,
Visibly supported him
Under the weight of an oppressive and lingering disease,
And shining forth in full lustre in his last hours,
Made his passage to immortality,
A conspicuous scene of Christian triumph.

* The dreadful fire which broke out at Nanswhyden, at midnight, on the last day of November, 1803, unfortunately destroyed all the ancient records there, together with the mansion-house. These records were kept in three large lockers in the room which formerly contained the books, and not one of them was preserved. Among many other valuable papers, was a large chest, containing all the letters which passed, and all the other documents relating to the Stannary Convocation, or Parliament of Tinners, over which *Mr. Hoblyn* presided, as speaker of the assembly. These papers would have been curious and interesting; not only at this day, but at a future time, might have been resorted to, as a precedent of proceedings in that court. The present *Mr. Hoblyn* has to lament, also, the loss of his whole collection of minerals, amongst which were several unique specimens both of tin and copper.

† In Devonshire there are a few private libraries worth noticing: that at *Mamblead* is not the largest, but it is the most select, perhaps, in Devon, especially for classical and Italian literature. *Sir Lawrence Palk's* library, at *Haldon-house*, thirty feet by nineteen, contains a select and valuable collection of books, (to which considerable additions are annually made) and many

their libraries, at the sale of *Mr. George's* books, at Penryn, in 1807. Among *Mr. George's* books, *Boydell's Shakspeare* stands foremost in point of celebrity,—among the paintings, the portrait of John Opie, by himself; (the first portrait of himself that Opie ever attempted, and a strong likeness.) * Of *George's* Cornish minerals, most were very fine and in high preservation, and many scarce; particularly some specimens of copper-ore, pyrites, and wood-tin.†

Of *public* libraries, there should seem to be three descriptions—such as are attached to churches, colleges, or schools—such as are opened by booksellers, stationers, and others, generally under the name of circulating libraries—and such as are the property of clubs, or literary societies. It were a waste of time, to enumerate those of the first class. The little book-room, indeed, at Truro school, contains some scarce and valuable books. Every young gentleman whose school-education has been completed at Truro, usually presents a book to the library.‡ Our *circulating* libraries, under the conduct of stationers, are almost annihilated I think, in Cornwall, or very little regarded; from the circumstance of so many *book-clubs* being instituted in our different towns.§ Our *book-clubs* bring us into the library of the third class; though, indeed, we have few || reading-rooms, and the books, after having been in circulation for a year, are generally distributed by lot,
or

many MSS. which relate wholly to the history of the county. Among the latter are the greater part of *Chapple's* papers, purchased by the late Sir Robert Palk, and arranged by *Badcock*; and the originals of *Hooker*, *Westcott*, and *Risdon*, from the *Portledge* library, purchased by Sir Lawrence Palk. Attached to the library is a cabinet of medals, from the late *Dr. Trapp's* collection.

† The library of the late *Charles Penneck, Esq.* at *Tregembo*, in *St. Hilary*, (sold in 1802) consisted of about five hundred volumes; many of which were collected by *Chancellor Penneck*.

* Among the paintings also, was the head of our Saviour, on pannel, in an oval of about five inches; an ancient painting with the following inscription:—"This present figure is the similitude of our Saviour Christ donne at Amirah, by a predecessor of the great Tyrke and sent to Pope Innocent the viii. as a token for this cause to redeeme his brother that was taken prisoner."

‡ This man's library was said to consist of near three thousand volumes, among which were the following works, *viz.* *Boydell's Shakspeare*, with fine impressions of all the large plates, and proof-impressions of all the small plates, presented by *Mr. Boydell* himself to the proprietor; together with forty-two port-folios, containing sixty-six coloured copies of the large plates, reduced to a size proper for binding up with the letter-press of *Boydell's Shakspeare*, and seventy coloured copies of miscellaneous scenes in *Shakspeare*, also reduced; one hundred and twelve drawings of scenes, &c. in *Shakspeare*, by *S. H. Grim*; and fifty-five drawings by various other persons, never engraved from; and about three thousand six hundred engravings, etchings, and mezzotintos, illustrative of scenes, passages, characters, historical portraits, heads of commentators, heads, busts, and statues of *Shakspeare*, topography, &c. making in all a collection of near four thousand subjects to illustrate the text of *Shakspeare*; being a collection of every thing engraved relative to *Shakspeare*, from the earliest period to the year 1805.—Of which upwards of 2200 are already mounted on *Whatman's* paper, to bind up with the work or prepared for mounting, with the paper necessary for it: forming an unique and matchless illustrated edition of *Shakspeare*, which, when bound, will make at least forty volumes folio."

‡ I must not venture to approach the libraries of the cathedral, and others of this description at *Exeter*, no longer accessible but in idea: they would occasion unavailing regret.

§ *Dyer's* and *Woolmer's* circulating libraries in *Exeter* are upon a large scale: the former, indeed, for a judicious selection of books, is one of the first in England.

|| In 1795 was established, in the social town of *Tiverton*, a reading society; the members of which, though of different persuasions and professions, are said to have hitherto associated with that harmony, which shews polite literature in its genuine effects.

or sold by auction to the subscribers. In almost every good neighbourhood, there are the gentlemen's and ladies' book-clubs: and the Roseland, or the *Powder-club*, composed of ladies and gentlemen indiscriminately, is a most respectable society. None but publications of the first order, are circulated in Roseland. Once a year, the members of the Powder-club, (of which the rev. Jer. Trist is the perpetual president) have a meeting at Tregony; and at this anniversary dinner the town is more than usually illuminated by the splendour of carriages without, and "the feast of reason, and the flow of soul," within. Such elegance and refined enjoyment we cannot help contrasting with the too frequent scenes of uproar, profaneness, and vulgarity.—But what reflects the highest honour on Cornwall, and places its *classic* liberality (if I may so express myself) in the fairest light, is "*the Cornwall Library and Literary Society.*" This institution distinguishes, in our annals, the year 1792.* The Metal Company Committee-room, adjoining to the house of John Vivian,

* The first meeting for the purpose of this institution, was thus announced in the *Sherborne Mercury*:

At a meeting held this day, for the purpose of taking into consideration a plan for establishing a public county library, and for illustrating the antiquities and natural history of the county of Cornwall in all its branches, it was resolved,

That a subscription be immediately opened for the above purposes, and that no sum less than one guinea entrance, and one guinea annually be received.

That a committee of — persons shall be appointed annually, to conduct and manage the purposes of this institution, in the election of whom all subscribers shall have a vote, but no person be chosen of the committee, who shall subscribe less than two guineas entrance, and two guineas annually.

That all the books, fossils, and other property belonging to this library, shall be vested in the members of parliament of the county, (being Cornishmen) and in certain public offices of the county, for the time being.

That Truro will be the most central and advantageous situation in which to establish such an institution.

That a meeting be held at the Metal Company Committee Room, in Truro, on Thursday the 25th day of October, in order finally to arrange and digest regulations for most effectually carrying into execution the above plan, at which all the subscribers are requested to attend.

That subscriptions be received at the Two Banks, in Truro.—The following sums were immediately subscribed:

	Entrance.	Annual.
William Lemon	£. 10 10 0	£. 3 3 0
C. Hawkins	10 10 0	3 3 0
F. Gregor	10 10 0	3 3 0
John Price	3 3 0	2 2 0
W. T. Temple	3 3 0	2 2 0
Francis Basset	10 10 0	3 3 0
G. C. George	2 2 0	2 2 0

September 25, 1792.

On the 15th of October following, were circulated, in a printed hand-bill, the following observations:

It appears, from an advertisement in the *Sherborne newspaper*, that a meeting has been lately held, of some very respectable characters, to consider of a plan for establishing a county library, museum, and literary society. A subscription has also been opened, and a general meeting desired for the same purpose, at Truro, on Thursday the twenty-fifth of this month. The idea is a noble one, and if carried into effect will do lasting honour to the county. Such an institution must contribute greatly to diffuse knowledge and information, and to promote lettered intercourse. Establishments of the same nature have succeeded in various places both at home and abroad. In France, before her present troubles, in Italy, Germany, and in Switzerland, there is hardly a city or town in which there is not a public collection of books for the convenience and entertainment of the inhabitants, the neighbouring gentry, or noblesse, and their families. Nor need we be apprehensive that it will require many years to form a collection that will be of any use. From small beginnings, collections of this nature have quickly swelled into immense libraries. Those of Manchester and Birmingham, of no long standing, contain many thousand volumes. Considering the love of literature, and the spirit of enquiry and investigation that prevail in this county, and do it so much credit, it is not unreasonable to hope, that in a few years the library of the county of Cornwall will be eminently distinguished among the collections of this country, and even of Europe; and travellers and strangers will be as curious and solicitous to view its contents, its books, its fossils, its ores, its maps, medals, drawings, and prints, as the Mount, the Logau-Rock, or the Land's-end. To shew how soon a valuable library may be formed, I beg to mention a circumstance related by

by Mr. Coxe, in his Travels through Switzerland. That ingenious traveller informs us, that as he passed through Saussure, in 1775, there was no public collection of books. When he returned thither again in, I think 1780, or 1781, there was a library containing eleven thousand volumes, 150 of which were printed in the 15th century, an æra remarkable in the annals of typography. The foundation, or beginning, of this collection, was only 400 volumes, furnished by the abbé Herman, canon of the cathedral, and his friends. All they required from the government was, a room in the town-house, to receive the books, which they obtained. The abbé acted as librarian gratis. There is no annual subscription, and the increase of the library arises entirely from donations from different persons, whose names are inscribed at the two extremities of the library. As the proposed library is to be on a different and more certain footing, and considering what has been already subscribed, and the names of the subscribers, we need not despair of our collection equalling that of any other in a very short time. How convenient, how pleasing, to be able to read for so small a sum as a guinea a year, not only all the new and good books that daily appear, whether at home or abroad, but likewise all the best books of ancient and modern times, in every science, and in every language! Were the credit and honour of our county out of the question, one should imagine this alone would be sufficient inducement; but when private unites with public utility and illustration, every person who wishes to increase his own knowledge, or to see literature and science diffused among his neighbours, or is solicitous for the honour of his native county, will heartily join in promoting it.

There is another advantage which will attend this institution. As one of its objects is to illustrate the antiquities, the natural, civil, and biographical history of the county, the ancient families will be greatly interested in it, as the meritorious actions of their ancestors will be more minutely investigated, and placed in a clearer light, and the proofs of their learning, and genius, of their loyalty, and patriotism in former times, will spread the lustre of their names, and serve to fan the same noble and generous flame in the breasts of their descendants.

The specimens of fossils, ores, &c. repositied in the museum, will shew the rich variety of nature, and of our mines, and being more accessible, and in time more numerous and valuable than any private collection, may suggest hints to the assayer for further improvements, even in the mines themselves, on the success of which the prosperity of the county so much depends.

The monthly meetings of the committee, and the general annual one of all the subscribers, will direct the attention to whatever is immediately interesting in literature or affairs: the papers that will be produced and read, will excite curiosity and emulation, and a communication of sentiments, and opinions, will be preserved and circulated.

One may surely then be justified in hoping, that not only gentlemen and ladies, who reside near the library, but those at a distance, will countenance and support an institution of such general utility, and in which not only the interest, but the reputation and (if I may use the expression) the *glory* of the county of Cornwall are concerned.

The resolutions of October 25th were as follows:—At a Meeting of the Subscribers held this day, at the room, late the Metal Company's Committee-room,—it was resolved,

That the resolutions made at the meeting of the 25th September last be confirmed, except that part of them which relates to the investment of the property, and election of the committee.

That all the books, fossils, and other property belonging to the library, shall be vested in the Knights of the Shire, for the time being, and in four other persons, to be chosen by the subscribers now present.

That Lord Falmouth, Sir John St. Aubyn, Sir Francis Bassett, and Sir Christopher Hawkins, be appointed trustees (with the Knights of the Shire) for the above purpose.

That the management of the library, and all business relating thereto, shall be under the direction of subscribers who contribute two guineas entrance, and two guineas annually; and who shall meet for the first time on Thursday, the 29th November next, and continue to meet the last Thursday in every month, at twelve o'clock, and that any three of them shall be a committee.

That an annual meeting of the subscribers be held the last Thursday in August, at which meeting any vacancy in the trustees, above named, be filled up.

That the intention of this subscription is not only to form a public collection of valuable books to which recourse may at all times be had, and to illustrate the natural history and antiquities of the county, but, at the discretion of the committee, to purchase every month such new books, pamphlets, and reviews, as shall appear likely to promote the great ends of information and amusement; the extent of which purchases must be regulated by the amount of the subscriptions that shall come in.

That all new books, &c. to be purchased, shall remain in the library for one month, to be there read by the subscribers, and shall then be circulated among the subscribers under certain regulations to be hereafter, and from time to time, agreed upon by the committee.

That the library be open every day from ten till two o'clock, for the purpose of receiving applications for books, reading, &c. &c.—That a clerk be appointed to admit subscribers only, and to enter in a book, to be kept for that purpose, all the books from time to time sent out, and returned in.

That a salary of ten pounds per annum be allowed the person so appointed.

That the offer made by Mr. Vivian of the room, late the Metal Company's room, at a yearly rent of ten pounds, and paying the taxes, be accepted for such term as shall be hereafter agreed upon by the committee.

That the furniture now in the room be taken at a fair appraisement for the use of subscribers.

That subscriptions continue to be received at the Cornish, and Miner's Banks, Truro, where the subscribers are also requested to pay in the sums subscribed.

Sir

		Entrance.	Annual.			Entrance.	Annual.
Sir William Lemon,	—	£. 10 10 0	£. 3 3 0	Mr. Richard Oats,	—	£. 85 1 0	£. 34 13 0
Sir Christopher Hawkins,	—	10 10 0	3 3 0	John Vivian, Esq.,	—	2 2 0	2 2 0
Francis Gregor, Esq.,	—	10 10 0	3 3 0	Lewis C. Daubuz, Esq.,	—	2 2 0	2 2 0
John Price, Esq.,	—	3 3 0	2 2 0	Philip Rashleigh, Esq.,	—	5 5 0	3 3 0
Rev. W. J. Temple,	—	3 3 0	2 2 0	Davies Giddy, Esq.,	—	2 2 0	2 2 0
Sir Francis Basset,	—	10 10 0	3 3 0	Mr. T. Warren,	—	1 1 0	1 1 0
Mr. George,	—	2 2 0	2 2 0	Philip Richards, Esq.,	—	1 1 0	1 1 0
Lord Viscount Falmouth,	—	10 10 0	3 3 0	Mr. J. Pearce,	—	1 1 0	1 1 0
Rev. J. Vivian,	—	5 5 0	2 2 0	The Earl of Mount Edgcumbe,	—	10 10 0	2 2 0
Sir John St. Aubyn,	—	10 10 0	3 3 0	C. Rashleigh, Esq.,	—	1 1 0	1 1 0
R. L. Gwatkin, Esq.,	—	2 2 0	1 1 0	John Edwards, Esq.,	—	2 2 0	2 2 0
Rev. H. H. Tremayne,	—	2 2 0	2 2 0	John Hawkins, Esq.,	—	10 10 0	2 2 0
Francis Enys, Esq.,	—	2 2 0	2 2 0	Miss S. Pellew,	—	1 1 0	1 1 0
Rev. R. Polwhele,	—	2 2 0	2 2 0				
		£. 85 1 0	£. 34 13 0			£. 127 1 0	£. 55 13 0

In consequence of a correspondence with Sir Christopher Hawkins on the subject, I was honoured with the following letter from Mr. Temple, the elegant writer of the *Life of Gray*. This letter was accompanied with "*Rules and Observations, &c.*"

SIR,
Finding by your letter to Sir C. Hawkins, that you approve of the intention of establishing a county library, I beg leave to trouble you with a printed paper respecting its regulation. If you will be so good as to make your observations upon the different articles, or to suggest others that may occur to you, though absent, you will be assisting at our next meeting in putting the institution on a proper footing. You will observe, that one great object is, a more comprehensive and particular account of the duchy than has yet appeared. As the materials for this will arise chiefly from communications from the clergy, to be read at their monthly sittings, could you point out the fittest subjects for their enquiries? I hope you will excuse the liberty I take in addressing you on this subject, but as you approved of the design, I thought you might not be unwilling to give your aid in promoting it.

I am, Sir,
With great respect for your learning and talents, your most obedient servant,

W. J. TEMPLE.

P. S. I am glad to hear that your great work respecting Devonshire is in such forwardness, as I expect much information and entertainment from it; and hope that the Cornwall library will one day have treasures for the historian of his native county.
St. Gluvias, Penryn, Dec. 9, 1792.

Rules and Observations submitted to the Consideration of the Committee and Subscribers previous to the Meeting on Thursday, the 26th of December, at Truro.

This institution seems to be generally approved. Upwards of two hundred pounds have been already subscribed. The more indeed the nature of it is known, the more it is likely to receive the public encouragement. The views of those most zealous in promoting it, appear to be, not only the founding of a library of books, ancient and modern, (according to the increase of the fund, and of all new publications both at home and abroad, which the subscribers may send for to read, wherever they reside) but also a museum, or repository of the minerals, fossils, ores, and other natural productions of the county. We have reason indeed to expect, that the plan will comprehend whatever is curious or interesting respecting the duchy of Cornwall; natural history, antiquities, biography, population, mines, agriculture, &c. Books, explanatory of these particulars, will be in the first place attended to, and purchased.

Persons at a distance from Truro may perhaps object to the plan, and allege, that the books would be of little use to them: but considering the perpetual intercourse between every part of the county, and the various modes of conveyance by every kind of carriage, this objection is very trifling; and, in another light, surely this is no season to slight and overlook the general convenience, and benefits, and think only of private, individual advantage. Certain situations require higher views, and they whom the indulgence of fortune permits to gratify every wish, should have a pleasure, and a pride, in exerting themselves to gratify the wishes of others. They may not perhaps find it necessary to have recourse to the library, or to read books themselves, but they will have the satisfaction and distinction of uniting to enable others to read and improve by them. This ought to be inducement sufficient without any further reference to themselves. Under the ancient governments, the opulent were continually exhibiting games, erecting theatres, circuses, aqueducts, bridges, for the convenience and entertainment of the people. Whatever may be the wishes of some, it is by no means desired to revive those leveling modes of policy, yet perhaps some regard is due to what not a few may be inclined to term the tone and temper of the times.

Some of those most concerned in the promotion of this institution, are desirous that, previous to the next meeting, a set of rules should be drawn up, and submitted to the consideration of the committee, the subscribers, and the public. In conformity to their wishes, the following are laid before them, being the result of the perusal of rules and regulations for institutions of the same nature in various places, both at home and abroad, and of conversation and correspondence with particular gentlemen who take an interest in the success of the library.

The committee and subscribers, and the public in general, are, therefore, requested to consider them previous to the meeting of this month, that a general plan may be then established, and the county may know what information and amusement

ment

Vivian, Esq. in Pydar-street, was chosen for the purpose: it is in length thirty-four feet and an half by sixteen, and fifteen and an half in height. With the large sum subscribed before the end of that year, many valuable books were purchased. And, from the continued accessions made to the

ment they may have reason to expect from the library, and upon what conditions, and in what degree it will probably redound to the advantage and the credit of the duchy.

1. Each subscriber to pay at least one guinea at admission, and one guinea annually.
2. The books, fossils, and other property belonging to the library, (except the duplicates which shall be disposed of by the committee to increase the general fund) shall be vested in the Knights of the Shire, for the time being, and in the Right Honourable Lord Viscount Falkland, Sir John St. Aubyn, Sir Francis Basset, and Sir Christopher Hawkins Barons.
3. By a former regulation, every one paying two guineas at admission, and two guineas annually, is entitled to be of the committee. It is alleged, that while such subscribers are few, the regulation is proper enough, but as they increase in number, such latitude might give occasion to the admission of improper, or frivolous books. They propose therefore to limit the committee to twelve, to be elected annually at the general meeting in August, and to the trustees, who are perpetual. They are to meet in the library, the third Thursday of every month, to regulate and conduct the affairs of the institution. Three being present are to form a committee and to have their power.
4. It is hoped that subscribers, or others, who may amuse themselves with writing papers relating to the natural history, antiquities, or biography of the county, will favour the committee with their perusal of some of their strings, that they may be published or reposed as manuscripts in the library, as the authors and the committee shall judge most advisable.
5. The gentry and clergy are requested to communicate accounts of antiquities, inscriptions (not described by former writers) of mines, minerals, ores, population, course or mode of agriculture, diary of the weather, county flora and herbar, popular superstition, provincial or peculiar phrases and expressions in the several dialects and parishes, in order that in time, and by degrees, a more accurate view and account of the duchy may be formed than has yet appeared.
6. The choice of books, maps, prints, &c. for the use or ornament of the library, shall be intrusted to the committee, who shall order them at their monthly meetings, and, if thought necessary, limit the time for reading the books according to their size, language, subject, and the distance of the person who sends for them from Truro.
7. If any precise time is fixed for the reading of books, the committee shall have a power of extending it in favour of persons engaged in literary pursuits, or at a great distance.
8. Three copies of every new publication approved of by the committee shall be ordered for the use of the library. At the end of two years, the duplicates to be disposed of by the committee to increase the general fund. Only one copy of every book to be bound. Considering how few good books come out in the course of the year, this additional expense will not be great, and will be likewise diminished by the sale of the duplicates. Should the subscribers be at all numerous, without more copies than one, their patience would be exhausted before they could have an opportunity of seeing a book.
9. New Publications shall be ordered in boards, and having circulated a twelvemonth, shall be neatly bound in calf and lettered, with registers.
10. The most approved English reviews (Monthly and Critical) the foreign one entitled, *L'Esprit des Journaux*, and Annual Register, and the Royal Calendar, to be ordered for the use of the library, and to remain there one week after being received, and before sent out in circulation.
11. Some persons have proposed, that all the new publications, after remaining a month in the library for the convenience of the Truro subscribers, should be sent, at the expense of the fund, to the next town where are the greatest number of subscribers, to remain there likewise a month, and so to circulate through the county. It is objected, that by this mode, the books would be more liable to be lost; the library clerk could not possibly know who had damaged them. It is asked, who would take the trouble in the different towns and places to deliver, receive, and be accountable for them? when new books are once out of the library, they would not return again in less than a twelvemonth. People love to see a book on its first appearance, as it is then more a subject of conversation. If a person happen to be absent from Truro on a visit or business when a new book comes out, he may not be able to see it for many months, when perhaps he may be indifferent about seeing it at all. Having three copies of every new publication will render this circuitous traveling of books in no way less expedient. With regard to the Truro subscribers, it has been observed, that, although all due attention should be paid to them, according to their number, yet it seems unreasonable that their convenience should be preferred to that of subscribers of other towns, and in the country. They ought to be on an equal foot, and as soon as the new publications are received, they should be delivered to the first persons who send for them, whether they reside in Truro, or elsewhere. It is allowed that much may be expected from the ladies and gentlemen of Truro, and to accommodate them, the former regulations may continue in force, and one of the three copies of every new publication remain there for a month before sent out in circulation.
12. As soon as new publications arrive, their names shall be written in the register of the library, and the clerk shall send a list of them to subscribers at a distance. The Truro subscribers will also have this advantage, that being apprised some days sooner of the arrival of new books than the distant subscribers, they may avail themselves of the information.
13. All the pamphlets shall be covered with thick cartridge paper, and have their titles written on the cover. At the end of the year they shall be neatly bound in volumes.

O.

14. Every

the library, we now possess about three thousand volumes. The annual subscriptions are more than one hundred guineas; and they are every year increased by new subscribers. Such being the flourishing state of the library, may I presume to remind the patrons of the institution, of an idea,

14. Every subscriber may have a book and a pamphlet at a time. If a book consists of several volumes, the committee shall regulate the number any subscriber may have at once.

15. On a blank leaf of each volume the library clerk shall write the time allowed for reading it, if any time is fixed by the committee. Indeed, hardly any precise time can be prefixed for the perusal of books, which will depend on their language, subject, and size, and the distance of the person sending for them from Truro.

16. In a book, appropriated for that purpose, the clerk shall note down the time of delivery of the books, and receiving them, and shall inform the committee of any damage they may have sustained, in order that such reparation be made as the committee shall judge reasonable. He shall require such books as have been kept beyond their proper time, when any member of the society desires it; and any person not complying with such requisition, shall pay the estimated value of the volume or volumes, according to its scarcity, &c.

17. When any book has been regularly returned into the hands of the clerk, the person who first applies to him for it, shall be preferred; but no book within the first year of its circulation shall be re-entered to the same person, until it has been brought back and remained in the library one week without being required.

18. If any book shall be lost, the person who took it out shall pay the full value of it, or replace it by another in as good condition: but if the book lost be one of a set, the person who lost it shall take the remaining volumes, and purchase a new set for the library. In order to guard against books being lost, a deposit, equal to the value, has been suggested. Others are of opinion, that this mode would be highly troublesome, and even vexatious. It would tempt servants sent from a distance to get drunk, lose the money, or the book. In such a place as London, where the characters of the subscribers cannot possibly be known, a precaution of this kind is very necessary; but in a county, where the subscribers are all known and responsible, such a regulation would answer no good purpose, and defeat one of the chief uses of the institution, which is, the easy and general diffusion and circulation of knowledge; and it would even be better to lose a volume occasionally, than to prevent one person from reading it. Indeed some precaution might be used respecting books that are scarce, or of high price, which might be left to the discretion of the committee. The loss of books is also guarded against by the former part of this article.

19. To prevent the trouble of sending backwards and forwards to the library, when a county subscriber has received a book, he may deliver it to another, writing to the clerk that he has done so; and so the next person in the same manner. The last subscriber that has the book and returns it to the clerk, shall be accountable for it to the committee.

20. Any subscriber may propose any book he pleases, by entering its title in the register, with his name opposite, which shall always lie open in the library for that purpose. The committee shall judge whether the book ought to be purchased.

21. The best method of furnishing the library with books of long and established reputation, will be from catalogues published by eminent booksellers, which generally come out in the spring of every year. Subscribers who may be in London at the time may be requested to take the trouble to examine and order the books.

22. In order to form a complete collection of the fossils, ores, minerals, &c. of the county, subscribers who have property in mines, shall be requested to give it in charge to their captains or overseers, to bring to the library, gratis, the most curious and valuable specimens of each.

23. The fossils, ores, minerals, &c. to be numbered, and methodically arranged, according to their species and varieties, and, in a book for that purpose, a register to be kept of their names, properties, uses, and places where found, referring to the numbers.

24. Samples of tin and copper to be procured, from the state of ore to the most refined manufacture.

25. Plans and sections of mines to be received.

26. Accounts of foreign mines; and drawings, and models of machines used in mines, to be received.

27. That part of the collection relating to mines to be open one day in the week to the captains and overseers of mines who come with a recommendation from a subscriber.

28. That the Duke of Cornwall be requested to honour the institution with his name and patronage.

29. That the manuscrip^ts of the late Dr. William Borlase, if to be obtained, will be a valuable acquisition to the collection. They are supposed to be in the possession of Mr. Laurence, of Launceston.

30. That books appertaining to the natural history, antiquities, and biography, of Cornwall, and such others as may assist the society in their researches, ought to be first procured.

31. That the most effectual method be adopted to procure monumental inscriptions throughout the county; drawings of sepulchral remains, churches, &c. and all other remains of antiquity, not noticed by the late Dr. William Borlase; and that the clergy be solicited to afford their disinterested assistance in a matter of such public concern.

32. As it is possible, in the pursuit of this general illustration, that it may be found necessary to consult books and manuscripts in those repositories of learning, the Bodleian, the public library at Cambridge, the British Museum, &c. the expence attending such investigation shall be defrayed out of the general fund.

idea, which, originally suggested by a gentleman of literary reputation, was caught and communicated with a sort of patriotic ardour, and which seemed, in the first formation of the project, almost its vital principle? To lay in a stock of provincial books and manuscripts, as the materials for

33. That as those gentlemen who interest themselves in this undertaking may want the assistance of an amanuensis to transcribe their papers and collections, the expense attending it shall be also defrayed out of the public stock.

34. A general meeting of all the subscribers shall be held annually, on the first Thursday in August, to consider of the present state, and further improvement of the library, when donations and presents shall be received, and the names of the donors and their benefactions shall be ordered to be inscribed in a frame or book, and placed in the library. Donations will also be received at the monthly sittings.

35. Every subscriber may have access to the library from ten till two in the winter, and in summer from ten till two in the forenoon, and in the afternoon from five till eight. A fire to be kept in the library in winter from nine till two in the forenoon.

36. Ten pounds a year to be paid to Mr. Vivian for the use of the Metal Company's room, in Truro, to receive the books, &c.

37. The library-clerk to be appointed, or continued, annually by the committee, and to have such a salary as may be deemed adequate to his trouble.

38. Perhaps some one of the subscribers will take the trouble of acting as treasurer for the institution.

39. The clerk to shew the library, books, fossils, &c. gratis, to strangers who shall come with a subscriber, or recommended by a note from one.

40. Subscriptions to be paid at the general annual meeting in August.

41. The property of the library to be insured.

42. An impression of the arms of the county; or of the Duke of Cornwall, with "Library of the County of Cornwall" to be pasted on the inside of every volume.

43. A catalogue to be printed of the books, &c. regulations, subscribers' names, with their subscriptions and donations. An appendix to be added when necessary.

Books recommended by several gentlemen to be immediately purchased.

All Borlase's Works	Rowland's Mona Antiqua
Carew's Survey	Gough's Topography
Norden's Survey	Stuart's Antiquities of Athens
Wood's Athene Oxonienses	Bryant's Mythology
Dugdale's Baronage	Danville's Maps
———— Monasterion Anglicanum	Bishop Watson's Chymical Essays
Camden's Britannia	Martyr's Letters on Botany
Bayle's General Dictionary, published by Birch	Withering's arrangement of British Plants
Browne Willis's Notitia Parliamentaria	Linnaeus
———— History of Cathedrales	Buffon's Histoire Naturelle
Lord Clarendon's History, Life, and State papers	Botanical Magazine
Prince's Worthies of Devon.	Pennant
Heath's account of the Islands of Scilly	Pulteney's History of Botany
Histoire de Bretagne par Don. Gui. Alexis Lobineau. Paris,	New Edition of the Biographia Britannica
1709. 2 Vols. folio	• Caernarvonshire Sketch of its History
Whitaker's History of Manchester	• Voyages to the Madeiras
———— Defence of Queen Mary	• Swinton's Travels into Norway
Traine's Elementaire de Chymie par Mr. Lavoisier	• Life of the Countess de la Motte
• Darwin's Botanic Garden	• Miss Knight's Marcus Flaminus
• Saugnier and Brisson's Voyages	

Those marked thus * are new publications, and intended to gratify female readers.

Mr. Temple was a zealous friend of this institution. I shall here insert his letter to a clergyman of Cornwall, respecting the county-library.

"REV. SIR,

"I beg leave to congratulate you, as a brother clergyman, on the establishment of a county library. Not to mention the benefit that will arise from it to the laity, (in whose welfare we must be always interested) an institution of this nature will be peculiarly useful to us of the clergy. When we leave the University to settle in the country on curacies or livings, few of us are well provided with books. If we marry, we do not always find it very convenient to increase our collections

for some future historian of the county, was evidently one great object of the establishment. The "Cornwall Literary Society" has by no means lost sight of this object. But they had it, I believe, in their intention to do more. It appeared to be their wish (should ever their stores of books or fund permit them) to lend that historian, not only literary, but pecuniary assistance. It would

lections by new purchases. If genius or leisure excites us to engage in literary pursuits, our distance from London and libraries, especially in those western parts of the island, make it almost impossible for us to obtain that information on any subject, which is requisite to enable us to treat it with propriety. Few private gentlemen in our different parishes have numerous or valuable collections, and may not always be disposed to open them to our curiosity. The same causes discourage us from pursuing any particular branch of study for our own private satisfaction. The present institution is likely to supply all these defects, and remove all these impediments. From what has been already subscribed in so short a time, the daily increase of subscribers, and the countenance and support given to the library and museum, by the first names in the county, it is probable that within a very few years, the Library of the County of Cornwall, will contain a very numerous and valuable collection of useful and entertaining volumes. It will be open to us at the moderate sum of two guineas the first year, and only one afterwards, a sum which every one may afford without any inconvenience. Distance from the library need be no objection, as we are informed it is the intention of the committee to fall upon methods of transmitting the books, and particularly the new publications, without any trouble or expense to individuals, to every part of the duchy. We may flatter ourselves, that such an institution will excite the emulation and attention of our brethren, to useful and interesting subjects, and particularly to what relates to the natural history, antiquities, and biography of the county. By their united exertions, assisted by those of the gentry who cultivate letters, a better, a fuller, and more comprehensive account may be given of Cornwall than has yet appeared. Many interesting particulars, omitted or unknown to Borlase, may be brought to light and communicated. Whatever relates to population, to agriculture, mineralogy, botany, may be investigated and elucidated. In this way, owing to the exertions of the clergy, animated and solicited to the pursuit by a learned and worthy baronet, a curious and judicious account has been lately given, not of a single county but of a whole sister kingdom. And allow me to observe, that such pursuits as these will not only serve agreeably to amuse us, but likewise to do us credit among our parishioners of every rank and degree, (on which the success of our ministry so much depends) and are surely preferable to either husbandry, or the sports and exercises of the field. From the first of these we are prohibited by the laws of our country, as tending too much to secularize us, and as to the other, it is very well known that it too often gives umbrage, and occasions little coolness and dislikes between us, and those gentlemen, who still attached to feudal rights, are tender and tenacious of their game, and still delight in the amusements and sports of the down and stubble. Indeed, it must be acknowledged, that if our occupations or amusements resemble those of the laity, and generally, we shall not probably be able to do all that good which our situations and duty require from us. This we ought particularly to consider when the envious and maligners of our church and state, are so busy in inveighing against us; when they seem to grudge us the moderate provision secured to us by the wisdom of the constitution and the donations of piety; when they would deface and destroy the beautiful gradation of order and rank in our hierarchy, by substituting in its place an impolitical, levelling, and dispirited equality; when they called in question the scriptural right of tithes, the most ancient, the most universal, and notwithstanding all the selfish and illiberal declamation and invectives on the subject, by as wise and good men, as any of our present reformers of the world, judged the best and least exceptionable mode of supporting an established church; when they even affect to slight and condemn both ourselves and office: for it is an old and a just observation, that disrespect to the clergy is not far from disrespect for religion, and we see it verified this very day, and in our own times, in a neighbouring distracted, infatuated kingdom, who may be justly said to have plundered the church, exiled her ministers, and proscribed their God. Considering these narrow, impracticable, and pernicious views of theorists and sectaries, it behoves us to be circumspect, to look around us, and to oppose the diffusion of opinions so destructive of true religion and good government; and as the leisure of the clergy cannot be so properly employed as in reading, study, and the pursuits of literature, it is hoped they will avail themselves of the present institution, and communicate to the committee, at their monthly sittings, the result of their observations and researches. Thus, by degrees, a literary society may be formed, and in time perhaps, their transactions may become so valuable as to be deemed worthy of publication, like those of the Royal and Antiquarian Societies, at least, they may be reposed as manuscripts in the library to be resorted to by those who are curious or interested in what regards their native county. The views suggested in this address, will I trust apologize for it, from one who believes what he professes; who wishes the clergy to continue to be both pious and learned, and that reverence and respect for religion and her ministers may be increased; who thinks there is an intimate connection between religion and government, and that, in the present state of things, any attempt at innovation, even by improvement, would be injudicious, impolitic, and hazardous. And may the folly, the madness, and the wickedness, (for it well deserves the name) of our neighbours on the Continent, (dreadful warnings and lessons) admonish, us not to be so weak, and infatuated, as to endanger, by attempts at theoretical perfection, the most moderate, the wisest and the best government, (whatever may be its defects) I verily believe, that the human race in any country, or in any period of its existence, was ever blessed with. Let then loyalty and learning continue to be distinguishing characteristics of the church of England. Let us persevere to cultivate literature and science, to recommend and enforce subordination, reverence and submission to legal government, to the King as supreme, and to all inferior magistrates and governors, to respect birth, nobility,

would ill become me to say more, unless I were allowed to add, that several leading characters of "The Cornish Literary Society" (with whom I have been in the habit of corresponding) used often to "task my diligence" with the present work, before I conceived the undertaking practicable.*

III. THOUGH from these views of our language and our seminaries, it appear, that literature has not been neglected among us; yet, the distance of Cornwall from the British capital, would furnish

titles, station and fortune, (generally and with very few exceptions, best intitled to it) to hold in abhorrence and detestation the intrigues, machinations, and pernicious views, and opinions of disaffection, faction, and schism, to go on to practice ourselves, and recommend to others, the divine injunction of the inspired Apostle, *Fear God and honour the King.*

"I am, Rev. Sir,

"Your affectionate Brother."

On my enquiry into the state of the library in 1794, I received the following letter from a gentleman of the first consideration in Cornwall:

"The Cornwall Library proceeds at present on the principle on which it at first set out. It is now exactly on the same footing as ever. Any book may be consulted either at home or abroad. Books of reference ought certainly to remain in the library, for the general good, or they would be useless in a great measure. I am sure you must possess too much reason to be caught by the visionary scheme of circulating the books through the county, from Truro to Penzance, from thence to Llan-coston, back to Penryn, thence to Liskeard, &c. or wherever the majority of subscribers resided. Books which you wanted not to see, would thus be crammed down your throat for a limited time, whilst others, which you wished to consult, would be travelling to the other end of the county, and no book of any kind would become stationary, till it was, in all probability, in a state not fit to be consulted, not to mention the expense of carriage, &c. That Truro and the neighbourhood must be principally benefited, I am ready to allow; but whilst a book constantly lies on the library table, in which any subscriber may, by setting down his name for a particular book, have the reading of that book immediately on the expiration of the month, in which it is ordered to lie on the library table, I cannot think that the benefit will be exclusive. The subscriptions from the county at large are so small in proportion to those in this neighbourhood, that a decided preference might justly be claimed."

* It was in the same year that a Literary Society was formed at Exeter:—they met every three weeks at the Globe-tavern, at one o'clock; recited literary compositions in prose and verse, and dined at three o'clock. They at first consisted of nine members only; commemorated in this little composition by the hand of a master:

"*Collegio Novem-virali—In Iscã Damnoniorum conscripto, 1792.*

PIERIDES tandem post tœdia longa dolebant
Flebile perpetuæ virginittis onus.

"Jupiter, orabant, nostris Pater annue votis:
Connubi sancto detur amore frui.

Nec superis nupsisse libet—scit Doctor Apollo
Cœlesti nympham præposuisse lyræ."

Annuit, et plausu excepit Rex vota doloso.
Audiit, inque imo pectore risit Hymen.

"Et vos O! doctarum inquit grex casta sororum,
Vosne juvat ritus concelebrare meos?

Eia! Agite! En vestris inhiant amplexibus Iscæ
Ad flumen vates, dignus uterque, Novem.

Utque decet musas vos, inusarumque maritos,
Insolito jungam fœdera casta modo.

Ipse verecundus candenti veste sacerdos
Intactus peragat sacra pudica Plato.

Sit vobis jubeo, proles miro edita nixu;
Mente unâ cocant, parturiantque viri.

JOHAN. HAYTER."

A volume of Essays, published by this society, will be noticed in a future section.

furnish the presumption, that its characters of celebrity, or merit, in learning and the arts, can be but few. A slight attention, however, to their personal history, will evince the contrary; to the surprise of those who are slow in giving credit to Cornwall (even in its old extent) for her share in the literary reputation of the island. The West of England may boast more, I think, than its proportionate number of men of eminence. So numerous, indeed, are they, that in reviewing them, a little more order was found necessary, than I at first conceived. In assigning to each his proper place, whether versed in the sciences, or more remarkable for philological acquirements, I shall consider SCIENCE as containing MATHEMATICS, PHYSICS, MEDICINE, ETHICS, METAPHYSICS, LAW, DIVINITY; and PHILOLOGY, as containing HISTORY, ORATORY, POETRY, PAINTING, MUSIC, CRITICISM.

FIRST, FOR SCIENCE.

1. And here I shall introduce, as heralds to the rest, a few, who were qualified by their skill in the MATHEMATICS, for high scientific attainments;—such as; *Bryttle*, (a) *Sir Francis Drake*, (b) *Sir John Hawkins*, (c) *Branker*, (d) *Kneebone*, (e) *Baker*, (f) *Byrdall*, (g) *Hugo*, (h) *Hellins*, (i) *Hitchins* (l).

Taking

(a) *Walter Brittle* flourished about the year 1390. We only learn, in respect to his birth, that he was, "ex illâ insulâ paritè quæ ad occidentem." *Vergil Ital.* Edit. 4to. p. 168. There was a family of that name at Stotiescombe, in the parish of Wembury, near Plymouth. He was a disciple of Wickliffe. Of his writings, (which are all lost) the chief were, "Theoremasa Planetarum,"—"Tractatum Algorismalem,"—"De rebus mathematicis."

(b) For *Sir Francis Drake's* skill in astronomy, see Prince's Worthies, Johnson's Life of Drake, and the Annual Register, iv. 144, 145. xi. 65, 66.

(c) See Prince, and Ann. Reg. xi. 65.

(d) *Thomas Branker*, a native of Devon, was an eminent mathematician of the 17th century. At first baylor of Exeter-college, Oxford, and afterwards fellow; he quitted his fellowship in 1669. His chief studies were the Mathematics and Chemistry. He published a Treatise in Latin, on "the Doctrine of the Sphere," and a Translation of Rhodus's Algebra, under the title of "An Introduction to Algebra." See the Biographical Dictionary.

(e) *Edward Kneebone*, of Linkingborne, who died in 1685, aged 54, was (according to Tonkin) eminently skilled in the Mathematics—Tonkin also notices a poor man, of Cranstock, of a wonderfully scientific turn. "This man, (says he) distorted in all his limbs, and carried, and sometimes creeping, from door to door, to beg his bread, (whence he was called Robin, the cripple) would, in a moment, tell how many minutes there were in any number of days, weeks, months, or years, however questioned, and answer any other similar questions. I have often tried him myself. But his memory was not confined to calculation: constant at church, he could repeat any sermon he heard." TONKIN'S MSS.

(f) *Mr. Thomas Baker*, Minister of Bishop's-wymton, published a famous book, entitled, "The Geometrical Key; or, the Gate of Equations unlocked." According to Wood, he died in 1690. See Walker's Sufferings of the Clergy, p. 137.

(g) *Mr. Thomas Byrdall*, born at Dunchidock, 18th January, 1675, was grandfather to the late Rev. Thomas Hugo, rector of Dunchidock and Wolborough. Walker speaks very handsomely of this gentleman. "His singular modesty (says he) conceals such a profound knowledge in the mathematics, as very few persons of this, or any other nation, are, perhaps, masters of. Nor will he be persuaded to be better known, unless his friends have at last prevailed with him to publish the Demonstrations of Sir Isaac Newton's *Principia*; all which he hath long since drawn out, (but on loose and scattered papers; for his own satisfaction only) and in going over them, discovered some mistakes of that truly great and wonderful person, which he was, with great difficulty, prevailed upon to communicate to *Dr. Halley*; and they having been, also, observed by some others of those few great men that are capable of understanding that work, were accordingly corrected in the second edition, not long since published." *Introduction to Sufferings of the Clergy, &c.* p. xxv.

I have seen some of those "loose and scattered papers" in Mr. Hugo's possession.

(h) Mr.

2. Taking *Physics* or *Physiology* in its largest acceptation, I shall first advert to those, whose philosophy had a more extensive field of action. Few, indeed, are they. For systems of a general nature, we look through a waste of years in vain. From high antiquity we descend even to our own times, to little purpose; unless *Jackson, Elford, and Vivian*, be thought to fling some light on the

(b) Mr. *Hugo* himself was a good mathematician. I possess in his hand-writing, "a new and easy method of drawing a true meridian line by the help of only one observation of a shadow, at any time of the day, and on any day in the year." It was invented, according to *Hugo*, by *William Chapple*, of Exeter. But I give full credit to Mr. *Hugo* for the invention. *Chapple* was continually wandering, to no purpose, among circles and cromlechs of Druidical fame. To these he applied his mathematical skill. In *Chapple's* imagination, the cromlech of *Draughtington*, was designed for the apparatus of an astronomical observatory. And, numerous were the scientific properties which he ascribed to the *Draughtington Cromlech*! (See *Hist. Vicus of Devon*, p. 65. c4.) Notwithstanding *Chapple's* fancies, however, the astronomical knowledge of our Druids ought no more to be despised, than that of the Bramins of India, with whom the Druids were, perhaps, originally one and the same priesthood. That the Bramins were once in possession of this science, is proved by some remains in India, in a most satisfactory manner. The signs of the zodiac, in some of their choultries on the coast of *Coromandel*, as remarked by *John Call, Esq. F. R. S.** in his letter to the astronomer royal, requires little other confirmation. Mr. *Call* says, "that as he was lying on his back, resting himself in the heat of the day, in a choultry at *Verdepeth* in the *Madura* country, near *Cape Comorion*, he discovered the signs of the zodiac on the cycling of the choultry; that he found one, equally complete, which was on the cycling of a temple, in the middle of a tank before the pagoda *Teppicolum*, near *Mindurah*; and that he had often met with several parts in detached pieces. These buildings and temples were the places of residence and worship of the original Bramins, and bear the marks of great antiquity, having perhaps been built before the Persian conquest. Besides, when we know the manners and customs of the Gentoo religion are such as to preclude them from admitting the smallest innovation in their institutions; when we also know that their fashion in dress, and the mode of their living, have not received the least variation from the earliest accounts we have of them; it cannot be supposed they would engrave the symbolical figures of the Persian astronomy in their sacred temples; the signs of the zodiac must therefore have originated with them, if we credit their tradition of the purity of their religion and customs." Mr. *Fraser*, in his *History of the Mogul Emperors*, speaking of time says, "the Lunar year they reckon 354 days, 22 gurris, 1 pull; the Solar year they reckon 365 days, 13 gurris, 30 pulls, 224 peels; 60 peels making 1 pull, 60 pulls 1 gurri, and 60 gurris 1 day. This is according to the Bramins or Indian priests, and what the Moguls and other Mohammedans in India chiefly go by." * Thus far Mr. *Fraser*; and it serves to strengthen the argument for supposing that the Bramins had a knowledge of astronomy before the introduction of Mohammedanism into Hindostan.

The above measures of the lunar and solar years, when the lesser divisions are reduced to our hours, minutes, and seconds, afford no inconsiderable proof of their knowledge in astronomy, as they agree with our own most accurate determination of the same, to a few minutes of time. See *Phil. Trans.* Vol. 67, Part II.

(i) That celebrated mathematician, the reverend *John Hellins*, was born in or near *North Tawton*, of poor but honest parents. I think he learned to write by himself; but, be that as it may, his education at best did not extend beyond the first four rules of arithmetick. By occasionally looking on, he literally stole the art of a cooper, and worked at that business for a livelihood, till about twenty years old. Having in the mean time purchased *Emerson*, and some other mathematical books, without the help of a master, he made himself well acquainted with algebra, &c. &c. Showing his books one day to a school-master of the vicinity, the latter, on conversing with him, perceived more learning than generally falls to the lot of a maker of pails. Being asked, soon after, if he knew of any young man fit to teach writing, &c. in a small neighbouring school then vacant, he recommended our cooper. While a teacher at this little seminary, I fancy it was, that he got acquainted with my friend, the reverend *Malaby Hitchins*, of *St. Hilary*, who introduced him, I believe, into the royal observatory at *Greenwich*. While his nights were engaged at this place in star-gazing for doctor *Maskelyne*, he was employed by day in studying Latin and Greek, which at length enabled him to get into holy orders. He was some time curate of *Constantine*, in this county, and either after, or before, teacher of mathematics to the children of the late *Lord Pomfret*. He has been married some years, I conceive, and a vicar in *Northamptonshire*. *Hellins's* "Mathematical Essays" in 4to. (on some of the most abstruse parts of the mathematics) published a few years back, are sufficient to entitle him to immortality among the *Newtons*, the *Simpsons*, &c.

(4) That the Rev. *Malaby Hitchins*, of *St. Hilary*, is a man of science, is universally acknowledged: and my intimate acquaintance with him enables me to add, that the urbanity of his manners, his friendly disposition, his candour, and modest deportment, contribute not less to the comforts of private life, than his philosophical researches to the public instruction and entertainment. In the *Annual Register* for 1769, was published an account of a remarkable meteor, as communicated by Mr. *Hitchins*, who had seen it in the *December* of that year, at *Bideford*. In the *Philosophical Transactions*, we have several ingenious communications of Mr. *Hitchins*. And in the present work, I am indebted to him for much information.

* Afterward Sir *John Call*, of *Whiteford*, in *Cornwall*, Baronet.

the obscurity.—In the “Thirty Letters,” by *William Jackson*, of Exeter, organist, &c. we are insulted by opinions, little less offensive than those of *Toulmin*, a contemporary with the organist in that city. (a) Of Jackson’s “Letters,” I have before me the second edition, published in 1784. It will at once be perceived, that I allude to that very unphilosophical Essay on “Spontaneous or Equivocal Generation.” (b) But, however we may object to this Essay, we have cause to rejoice in its existence; as it served to bring *Sir William Elford* (c) before the public, as a naturalist and a man of taste. This gentleman, though he reside at Bickham, on the east side of the Tamar, I would willingly claim as a Cornishman, since his family (d) came originally from Cornwall,

(a) Dr. Toulmin, M. D. not a native of Devon, but a short time resident in Exeter, published, in 1780, a Treatise, entitled, “The Antiquity and Duration of the World.” The tendency of this publication was obviously atheistical. And Toulmin may be classed with Darwin and other apostles of infidelity. They are extremely welcome to the full possession of “the Temple of Nature.”

(b) The exceptionable letter is the xxivth. “Some voyager (says Jackson) discovers an island evidently formed by a volcano, and very remote from other countries; it is a perfect wood to the water’s edge, has some plants which exist no where but in that spot, together with others common to places in the same latitude. It is full of insects, reptiles, birds, and sometimes quadrupeds. Now, if every one of those organized bodies was not brought there, something must be self-produced. In some islands of the East Indies are serpents of an enormous size; who could carry them there? In all streams there are fish—how could they get there; Not from the sea, for fish which inhabit the source of rivers are as soon killed by salt water as in air, besides, there are many rivers which do not run into the ocean. Perhaps this circumstance was never sufficiently considered. Every set of rivers is perfectly distinct from any other set. The greater number have some fish which exist no where but in the particular stream they are bred. Find any other cause for their first production than what must be taken from the old philosophy.” p. p. 61, 63.

“The old and new continents are two immense islands. You will get little by supposing them once joined at Kamschaka. What should induce those animals which are never seen out of a hot climate, to travel so far north as the strait between the continents? They do not approach it now. Besides, has not each continent some creatures peculiar to itself? Did those in America come from countries where no such animals exist? if they did not, and are found in America only, what is the fair conclusion? When an inhabitant of the old continent asks how America was peopled, why does the question stop there? how was it supplied with vegetables and animals? particularly river-fish; and whence came those creatures that exist no where else? pray, what is to hinder an American from reversing the question? When did our people, he may say, first migrate and give inhabitants to the Eastern world? What answer can be given to these questions consistent with the present system of philosophy?” p. p. 69, 70.

The Critical Reviewer of this publication observes, “The Letter on self-production is rather of the scientific kind; and we have little scruple in declaring, that we are by no means convinced by the author’s arguments. It is necessarily the suggestion arising from a first view of nature, which a more intimate acquaintance quickly contradicts. It is not easy to say how far the continents formerly extended; so that no difficulties can properly arise concerning the inhabitants of those countries, which is now surrounded by the sea. We recollect a fact in Ives’s Voyage, which may possibly remove the difficulties of our author. Without the town wall of Bombay was the hospital, and near the latter the residence of the author. ‘At a distance of 2000 feet from this house,’ he says, ‘is a capacious basin of water, which for the greater part of the year is perfectly dry; but during the continuance of the rainy season, and for some time after, serves as a pond for watering cattle, and swarms with a species of fish about six inches long, and not unlike our mullet. The natives catch them in great plenty soon after the rain sets in, and more than once I had them served up at my own table.’ This would be looked on as a very extraordinary circumstance, in any other country; but as these fish are found in every pool and puddle in Bombay, it ceases to be a matter of wonder among the inhabitants of that island.’ We have little doubt but the spawn of this fish is carefully enveloped in the mud, and by these means its animation preserved, till the subsequent season. Mr. Jackson may be, of a different opinion, and we have selected the fact, if on any future occasion he may choose to employ it.”

(c) Now a Baronet, and Member of Parliament for Plymouth. To *Sir William Elford*, I am chiefly indebted for the Ornithological part of my Natural History of Devonshire.

(d) *Sir William Elford*, some years ago, was at considerable pains in drawing up his pedigree, for my use. Of this I lately sent him a copy, (at his desire) for the use of the new Baronage.

* Mr. Thomas (an eminent surgeon who had resided long in India) observes, that it is about the tenth day after the rains sets in, that the natives begin to catch the fish.

Cornwall, and have been connected, from age to age, with some of the most respectable Cornish houses. His "Essay on the Propagation of Animals and Vegetables," is a masterly piece of composition. It admirably well exposes the fallacy, absurdity, and irreligiosity of Jackson's arguments in favour of equivocal generation, whilst it discovers a perfect knowledge of natural history.(e) It is, with great propriety, inscribed to Mr. *Arscott*, of Tetcott; (f) whom, as resident also on the borders of Cornwall, related to the Molesworths, of Pencarrow, and connected with other Cornish families, I have the same wish to rank among my countrymen. Of this we are sure, that both Sir William Elford's and Mr. Arscott's researches were frequently pursued in Cornwall; especially those of the latter, whose hunting sometimes carried him far to the westward: and, (not like many sportsmen, whose ideas are restrained to the object of their sport) Mr. Arscott was fond of observing the manners of quadrupeds, of birds, and of reptiles.(g) In 1792, was

(e) "*A Short Essay on the Propagation and Dispersion of Animals and Vegetables*, being chiefly intended as an Answer to a Letter lately published, and supposed to be written by a Gentleman of Exeter, in favour of Equivocal Generation.—1786."

(f) *To John Arscott, Esq. of Tetcott.*

DEAR SIR,

As my intention in the following Essay is to point out some instances of the wisdom, power, and goodness of the Almighty, in the works of his creation, and to rescue them from the stigma of having been produced by chance; I wish to commit it to the patronage of a man, who, to a most extensive acquaintance with, and admiration of, those works, joins the best acknowledgements of their divine Author, by an exemplary practice of all the duties and exercises of religion. The common language of dedication would ill apply to one of those very few individuals, who still preserves that hospitable, and most respectable, character of an English country gentleman. So no apology is necessary for prefixing your name to so trifling a performance. I cannot, perhaps, make a more acceptable one, than, that the importance which it may take from yourself, will accrue to one whom you have honoured with the name of friend.

(g) I shall extract a few passages from Sir William Elford's works; where will occur a curious instance of Mr. Arscott's minuteness of observation. "In perusing (says Sir William) two small volumes of Letters, supposed to have been written by a gentleman of Exeter, I saw, with great surprise, an attempt made in one of them to revive the exploded and pernicious doctrine of spontaneous production, or the production of animals and vegetables, by putrefaction, fermentation, &c. As it is my intention to controvert what is advanced on the subject, it will be necessary to make several quotations from the author's Letter, and lest his meaning may not be perfectly understood, I shall first give his definition of it in his own words: "There is something in the sound of self-production, which seems like a contradiction; I mean nothing more by it than that a vegetable or animal does in many instances first exist by a different principle, than that upon which the species is afterwards continued." "As the term does not exactly express this, it may easily be perverted from the sense in which I wish it to be understood." In an age, in which the study of natural philosophy and history seems chiefly to have prevailed, and in which such considerable advances and discoveries have been made in both, I cannot but be astonished, that any man should entertain, much less that he should publish and avow, principles so replete with absurdity and impiety." pp. 1, 2.

"Acorns are plucked by rooks, jays, &c. and carried into large fields and heaths, where they are buried with a view perhaps of being again returned to, but being either lost or abandoned, spring up from the pit in which they had been hid.* The wisdom of Providence is peculiarly striking in this and similar instances; for the size of the acorn is such, that the mere act of falling cannot sufficiently immerse it in the ground, for it to spring up with vigour, nor, indeed, would its vicinity to the parent stock admit of its arriving at any degree of perfection in that situation. The above process, therefore, in uninhabited places, is absolutely necessary for the existence of the species. We observe too, in the vegetable as well as the animal kingdom, that nature seems to abhor all mixtures of the different species; for though, by certain contrivances, such as placing different

* On a large heath, much frequented by rooks, and where no oak trees were growing within a mile of it, I have observed, every spring, thousands of plants just rising from the acorns, which would doubtless arrive at maturity, were they not constantly destroyed by the cattle that graze there. Field-mice collect acorns, and bury them for a winter stock. I have frequently found their hoards in the midst of large fields.

different plants near to each other, the fruit of each will partake something of the nature of its neighbour; yet the seed of these varied productions will, in two or three successions, bring forth fruit perfectly pure and unmixed." pp. 53, 54.

Woodpeckers, have a formation peculiar to themselves, as different from all other birds & their mode of living is. They feed chiefly on those insects which inhabit between the bark and body of decayed trees, and their apparatus for getting at them is extremely curious. Their bills are conical, long, and sharp at the point; their tongues so long, that they can occasionally thrust them several inches without their mouths; their legs are short, and their toes placed two before, and two behind; the feathers of their tails are remarkably stiff, and the quail at the point projects beyond the vane. When a tree is found likely to yield them food, the formation of the claws enables them to climb up the trunk and limbs of it with facility, where, being supported by the stiff tail, they, by repeated strokes of the bill, bore a hole in the bark, and introducing their tongues (the top of which are armed with a number of small points for that purpose) draw forth their prey.* Birds of prey, such as eagles, vultures, kites, buzzards, falcons, and hawks, have several characteristic marks. Their claws are remarkably large, strong, and crooked, and, therefore, peculiarly fitted for seizing and retaining their prey; their beaks are very strong, and the upper mandible projecting beyond the lower, is arched, and ends in a very sharp point, by which its food is torn, and properly prepared for the stomach. But the mark, which most strongly distinguishes this class of birds from all others, is a very considerable projection of the bone of the skull over the eyes: for as they soar aloft in the air, and generally look downward for their prey, the dazzling of the sun-beams would impede their sight, were not their eyes defended by the means above-mentioned.† The claws and beaks of nocturnal birds of prey are much like the former, but their heads and eyes are totally different. Those of the owl affords a striking proof of the wise designs of Providence. As the prey of this species consists of such small animals as roam chiefly in the evening and night, every ray of light that can be collected is necessary to their discovering it; their eyes are therefore extremely large, and the pupils occupy a very considerable part of them; they are also fixed in the head, and not moveable independent of it, as in all other birds; for were the eyes moveable, part of the pupil would be obscured by the lids, and of course some light be lost upon every oblique direction of them. That no defect may attend this want of motion in the eyes, they are endued with a latitude of the neck, which enables them to turn their heads quite round, and by this curious contrivance their powers of vision are as complete, as the small degree of light in which they use it will admit of.‡ Lest a want of light however should still be a sufficient bar to their obtaining their food, they are provided with ears of a most immoderate and disproportionate size, and thus defects of vision are supplied by a most acute sense of hearing. But as owls for the most part are sedentary, and sleeping by day, and as, at that time, their large ears would not only be useless, but inconvenient to them, they are covered with large valves, composed of thin films strongly matted with feathers, which can be elevated or depressed at pleasure, and which form a sufficient defence against the noise and clamour that may surround their retreats. The cross-bill, whose food consists chiefly of the seeds of the fir tree, would be unable to get at them with a beak of the common form, and is therefore provided with one of a construction admirably adapted to that purpose, and different from that of all other birds. The two mandibles cross each other at the point, are extremely sharp and of a very strong horny substance; its neck is very short and thick, as are also its legs and feet: by means of this apparatus, the lamina of the cones are easily wrenched open and the seeds obtained." pp. 59, 60, 61, 62, 63, 64.

One reason why worms or insects are more peculiarly subject to the stigma of chance production, arises from the epithets of *contemptible* and *imperfect*, which even the best writers have inadvertently, but erroneously applied to them. They are certainly contemptible only as they are small, and so far only as these ideas are synonymous is the term properly applied; but they can be called imperfect in no sense of the word. A worm is no more imperfect because it cannot fly, than a bird because it cannot penetrate the earth; nor is a gnat less perfect for being extremely small, than an elephant for being very large; each can perform many things which the other cannot; and all can do those things in the most perfect manner, which are proper and necessary to their respective situations. Perhaps, too, we shall find that another cause of this doctrine is the apathy and indifference with which we look at the wonders of the creation; for being surrounded and familiar with them from our infancy, and the effect of novelty being wanting to excite our attention, we pass them over with a careless eye, and are not often roused to examine them even with the attention which we bestow on the works of art. There seems to be this characteristic

* I was informed by the excellent naturalist to whom this trifle is dedicated, that he was once a witness to a curious instance of disappointment in one of these birds. Having discovered a tree which was hollow near the ground, and also at some distance above it, the woodpecker appeared to him to have inferred, reasonably enough, that it was decayed also between the both, and therefore attacked that part; but after much labour and perseverance having penetrated through the bark, which being sound, was attended with an unusual difficulty; it found out the mistake, and flew off with much clamour and apparent indignation.

† It is from this projection over the eyes of birds of prey, that their peculiar expression of anger or fierceness seems to be derived: for it will be recollected, that the same form produces that character in the human face. A full eye-brow, and a projection of the forehead at that part, gives a determined appearance to the countenance; and, indeed, the passion of anger is expressed by such a contraction of the eye-brows, and muscles of the forehead, as produces exactly that shape.

‡ A gentleman of my acquaintance, having two horned owls in a cage, was greatly surprised one morning at observing, that they had both changed colour during the night: the fact was, that they stood with their backs and faces both towards him. However, while he was considering this extraordinary phenomenon, the mystery was unravelled, by one of them turning round his head.

was published "Cosmology," by the Rev. *Thomas Vivian*.^(h) His theory is unquestionably ingenious, and probably just. Far different from the "philosophy, falsely so called," of a Toulmin or a Jackson, it refers us to the first great cause, and

"Looks thro' Nature up to Nature's God."

In this performance all the good sense, sagacity, and piety, of its author are distinguishable. (i)
And

characteristic distinction between the works of nature and those of art: the former will always raise our wonder and admiration, in proportion to the degree with which we scrutinize them; and the latter, as far as their excellence depends on manual execution, will as assuredly excite our ridicule and contempt. If, for instance, we look at the sting of a bee in a microscope, we shall perceive, that the construction of it is most exquisitely adapted to its purpose, and that the point, though magnified ever so much, still retains the same visible perfection, as if it had been really formed of the apparent size: but if the finest needle is viewed in the same manner, we see nothing like a point, and the miserable ragged end scarcely appears as an attempt towards it. Is it not, therefore, surprising that any persons should adopt a mode of reasoning, respecting the works of God Almighty, which, if applied to those of our bungling hands, they would presently see the absurdity of. I would ask one of those advocates for spontaneous generation, whether, when he has looked at a *fiddle* or a *harpsichord*, § it ever entered into his imagination, that they were produced by chance? He will, doubtless, answer, that it was not. How much less then ought organized bodies to be attributed to that principle, compared with the meanest of which the highest works of art are poor indeed. After all, I am afraid that these philosophers, as they call themselves, are, in general, not skeptics on this point alone, but that a disbelief of the divine agency in the creation of the world, is only one part of a more extended system of infidelity.* To such I do not address myself. Fools cannot, and madmen will not, be taught. But if there are any, who, independent of system, and without any view or consideration of its evil tendency, really imagine, that animals and vegetables do sometimes arise spontaneously from the earth, I trust, the few hints here given, may tend to convince them of their error." pp. 109, 110, 111, 112.

(h) *Cosmology. An Enquiry into the Cause of what is called Gravitation, or Attraction, in which the Motions of the Heavenly Bodies, and the Preservation and Operations of all Nature, are deduced from an Universal Principle of Efflux and Reflux, With Copper-plates. By T. Vivian, Vicar of Cornwall, Devon.* Published by the same author: I. *The Revelation of St. John explained.* II. *Explication of the Church Catechism.* Third edition. III. *Three Dialogues.* Twenty-second edition.

(i) An extract from his Dissertation on the Tides, Currents, and Winds, shall be given as a specimen of the performance. "The trade-wind (says Mr. Vivian) is a portion of the air, or atmosphere, raised by evaporation from the sea, and impelled by the Sun and Moon westward; till mingling with the rest of the atmosphere, it is driven in various directions, and at last, condensed into rain, falls again into the sea; or, if it falls on the land, becomes a blessing to the country, by watering the earth, and then returns in rivers to the ocean. The current is a stream impelled by the same cause. And by the tide is meant the variations in this current, according as the impelling powers act separately or in conjunction. The current may be traced from the middle of the Atlantic to America, and from thence back in the Northern Hemisphere to Europe. And by this current, we are informed, the productions of America have been carried to the Coast of Norway; such as nuts and pieces of wood. The tides are different from the current, they move much more rapidly. They are not the same particles of water, but are caused by an effect of impulse, communicated from one part of the great body of waters to another; as in the concussion produced by a violent earthquake. This is the effect of that quality in waters, by which they are incapable of being compressed. They easily give way to impulse, and, by impelling the waters near them, communicate the motion very quickly. The time, taken up in communicating this impulse of tide in the open ocean, may nearly equal the apparent motion of the luminaries by which it is effected. But when the direction is altered, it probably becomes gradually slower. And, after

§ This is certainly a most appropriate question to Jackson, the organist and teacher of music.

And, I am proud to add, that this gentleman was a native of Cornwall :

" I claim kindred here, and have my claims allowed."

He was born in the year 1721, (k) at Campregney, (l) in the parish of Kenwyn, near Truro; and was educated at Truro grammar-school, and Exeter-college, Oxford. His only preferment, I believe, was the vicarage of Cornwood, in Devonshire. He married Miss Hussey, (one of the sisters

after various deflections, the time of the flood may be * traced in narrow seas; but with great inequality, owing to promontories, shoals, and sunk rocks. In the two oceans the effects are produced with great regularity. For instance,—at the time of New Moon, suppose both luminaries to be on the first meridian, their united emanations keep down the waters where they are vertical, and where their radii fall perpendicular, with the greatest force; which is lessened gradually till, at the distance of 90 degrees, it is entirely spent. For more than half the globe can never be presented to the same impulse at the same time. At 90 degrees distance then, there will be high water, and a spring tide in the 90th degree, and in the 270th degree. At the same time, on the opposite side of the globe, the lunar and solar reflux will act together, and produce the same effect: that is, low water in the 180th degree, and high water, with a spring tide, in the 90th and 270th; where the flood, produced by the lunar and solar reflux, will unite with that produced by the lunar and solar efflux. At the time of the full moon, the same effects will be produced by the same powers acting in *opposite* position. If we estimate the lunar efflux to be five, and the solar three; when they are together their joint power will be equal to eight. So when they are opposite, as at the full moon; supposing their reflux to be equal to the efflux; in this state the lunar efflux, equal to five, acting in the same direction as the solar reflux, equal to three, the effect in keeping down the waters, where the Moon is vertical, will be here also equal to eight. Of course, there will be high water in the 90th and 270th degrees, as at the time of New Moon. At the same time, on the opposite side of the globe, in the 180th degree of longitude, the Sun being vertical, acts with three degrees of power, and the lunar reflux, always equal to the efflux, being equal to five; here also will be low water at the same time. And at 90 degrees distance, East and West, the waters not being pressed down by either luminary, will rise to spring tide. At the time of the quarters, the power of the Moon, equal to five, will be lessened by the power of the Sun, equal to three. Of course, the effect in keeping down the waters will be equal to two; and the flood at 90 degrees being in proportion, it will be neap tide. On the opposite side of the globe, the same effect will be produced in the 180th degree by the lunar reflux, equal to five, lessened by the solar reflux, equal to three; for in this situation, the Sun and Moon being 90 degrees distant from each other, act in different directions, and the Sun keeps down that which the Moon raises. It is not here asserted, that these are the exact proportions between the powers of the Sun and Moon; but round whole numbers are used for greater clearness. In all other situations the effects produced by the two luminaries, will be greater or less according as the radii of the Sun fall less or more oblique to those of the Moon; and as they approach nearer to, or recede farther from, the positions which produced the greatest or least effect. Low water being always produced, either by the vertical Moon, or by the vertical direct impression of the reflux towards the Moon, it will be low water twice in the twenty-four hours under every meridian successively, as by the earth's rotation, every degree of longitude is brought under the vertical Moon, or to the point 180 degrees distant, under the direct impulse of the lunar reflux. And the high water being always at 90 degrees distant from these two points, it must be high and low water twice in twenty-four hours, all round the globe in succession. Thus the theory leads us to expect; and this experience constantly confirms." pp. 159, 160, 161, 162, 163, 164.

(k) " Ann. 1721. Thomas, the son of *Thomas Fivian*, was bap. Feb. 20th." Extract from the Register of Baptisms, &c. &c. Kenwyn.

(l) Whether *Campregney*, *Campregny*, or *Campregney*, I believe neither the resolution of the word itself, nor the situation of the place, will suggest a very probable meaning. I have heard various conjectures to no purpose. If Cornish, may not the word be resolved into *Cain* (crooked) *predn*, or *pridn*, (tree) and *noz*, (high) *Camprednnoz*; high the crooked tree? The original dwelling might have been built near some tree, perhaps an oak, remarkably crooked. Thus a field, near Truro, is called the *Oak-tree-close*, from a tree in the hedge, well remembered by old people, but no longer there.

* When the Moon is one or sixteen days old, it is high water at Scilly and

	h.	m.
at the Lizard.....	6	3
At Plymouth.....	6	40
The Start.....	7	33
Southampton.....	12	43
Downs.....	2	18
London.....	3	48

sisters of Richard Hussey, Esq. the Queen's Solicitor) by whom he had four sons; one of whom, Thomas Vivyan, (or Vivian, as the name is now spelt) died early in life: the other three are living,—John Vivian, Esq. of Truro; the Rev. Richard Vivian, late Fellow of Exeter-college, and now Rector of Bushy; and the Rev. Henry Vivian, Rector of Charles, in Devon. They were all educated at Truro-school, and have done honour to it. They have rather, indeed, shewn the force of nature than of institution, in that strong sense and liveliness of genius, which are the distinguishing characters of the Vivian family. The author of "Cosmology" died at his vicarage of Cornwood, full of years and good works.

In the "Essays, by a Society of Gentlemen of Exeter," published in 1796, there are some Philosophical Papers, by Parr and Sheldon. But the greater part of the Essays may be ranked under the head of "Polite Criticism."

With respect to the Physiologists, to whom Cornwall hath afforded the chief subjects of investigation, I am acquainted with few or none, till Borlase. Carew, it is true, treated of our natural productions; but not in the style of a natural historian. (a) From his "Observations on Woodcocks in Cornwall, and their sudden disappearance," one of the Earls of Radnor composed a treatise, in which he maintained, that they probably betook themselves to the moon. (b) But these lunar flights were disgraceful to science, especially from this county, one of the noblest scenes for the genius of a naturalist. It was long, however, before our local advantages were perceived by the natives. Though a learned foreigner (c) has termed Cornwall "the mineral school," yet how few of her sons have of late years been at all sensible of a situation so favourable to philosophy. Mr. Moyle was a man of various learning; but his mind was formed rather for classical than scientific pursuits. From his works, indeed, it appears, that he often turned his attention to nature. Not that Cornwall was his "mineral school." (d) Among Tonkin's manuscripts, I meet with a slight

(a) Richard Carew, Esq. son to Thomas Carew and Elizabeth Edgcombe, was born at Anthony, and honoured his extraction with his learning. He was bred a gentleman commoner of Oxford, when, being but fourteen years old, and yet three years standing, he disputed extempore, before the Earls of Leicester and Warwick, with the matchless Sir Philip Sidney. He is celebrated by Camden for his judicious description of Cornwall, set forth in 1602. He died about the middle of the reign of James the First. Carew will be again brought forward, under Topographical History.

(b) "He sung where woodcocks in the summer feed,
And in what climates they renew their breed:
Some think to Northern Coasts their flight they bend,
Or to the Moon in midnight hours ascend."

Gay's Poems, Vol. I. p. 119.

(c) Next to Boyle, (says Bishop Watson) or perhaps before him, as a chemist, stands the unfortunate Beecher, whose *Physica Subterranea*, justly entitled *Opus sine pari*, was first published in 1669. After having suffered various persecutions in Germany, he came over into England, and died at London in 1682, at the age of 57. He resided some time before his death in Cornwall, which he calls "The Mineral School;" owning, that from a teacher he was there become a learner. He was the author of many improvements in the manner of working mines, and of fluxing metals: in particular, he first introduced into Cornwall the method of fluxing tin, by means of the flame of pit-coal, instead of wood or charcoal. Beecher wrote his *Alphabetum Minerale* at Truro, in 1682, not long before his death. In his dedication of this tract to Mr. Boyle, he has the following words: "Ignis usus, ope flammarum, luhantacum stannum, et mineralia fundendi, Cornubiæ hactenus incognitus, sed a me introductus." This does not exactly agree with Dr. Pryce's report. See *Mineral Cornub.* p. 282.

(d) See the Works of Walter Moyle, Esq. in two volumes, 1726, with a portrait of Moyle. They were published by Thomas Serjeant, who inscribed them to Joseph Moyle, Esq.

slight sketch of the Natural History of Cornwall; but it is a mere outline. Dr. Borlase produced a picture, and as finished a one as England had seen in his days. Dr. Borlase was born in 1696, at Pendeen, in the parish of St. Just, and educated at Exeter-college, Oxford, where he took the degree of M. A. in 1719. He was ordained priest in the ensuing year, and two years afterwards was presented to the rectory of Ludgvan, which, with the vicarage of his native parish, was all the preferment he obtained. Settling at Ludgvan, he applied himself to professional duties; and to these he added the studies of natural history and antiquities, to which the peculiar character of the county gave him a propensity; since Cornwall is rich in fossils, and over most parts of it druidical remains are found scattered. An "Essay on Cornish Crystals," which he communicated to the Royal Society, was the cause of his election into that body, in 1749. In 1754, he published his "Antiquities, historical and monumental, of the County of Cornwall," in folio; a work of great enquiry and erudition. A second edition of this work, with additions, and with additional plates and a new map, appeared in 1769. His next publication was, "Observations of the ancient and present State of the Islands of Scilly, and their Importance to the trade of Great Britain," 4to. 1756. This work, which was an extension of a paper read before the Royal Society, contains much curious information concerning a part of the kingdom, before little known. His principal and most valuable performance was, his "Natural History of Cornwall," (e) fol. 1758; a work which had been the assiduous employment of many years, and which made a very important accession to the mineralogical history of Great Britain. The author, it is true, did not possess the skill in the several branches of natural history then prevalent in the best schools abroad, and since, more common in this island; but, being a faithful describer of what he saw, he has collected many very useful materials for subsequent systematists. (f). A collection of
fossils

(e) Many of the plates with which it is embellished, are valuable from being exact representations of our principal seats in Cornwall.

(f) *The Natural History of Cornwall, the Air, Climate, Waters, Rivers, Lakes, Sea, and Tides; of the Stones, Semi-metals, Metals, Tin, and the manner of Mining; the Constitution of the Stannaries; Iron, Copper, Silver, Lead, and Gold, found in Cornwall. Vegetables, rare Birds, Fishes, Shells, Reptiles, and Quadrupeds; of the Inhabitants, their Manners, Customs, Language, Plays, or Interludes, Exercises, and Festivals; the Cornish Language, Trade, Tenures, and Arts. Illustrated with a new Sheet Map of the County, and Twenty-eight folio Copper-plates, from Original Drawings taken on the Spot.* By WILLIAM BORLASE, A. M. F. R. S. Rector of Ludgvan, and Author of the *Antiquities of Cornwall*.

—————Natale solum dulcedine captos
Ducit.

Oxford, Printed for the Author, by W. Jackson: Sold by W. Sandey, at the Ship, in Fleet-street, London; and the Booksellers of Oxford, M,DCC,LVIII. I shall add the Dedication and Introduction.

To the Nobility and Gentry of the County of Cornwall, with great Respect.

It cannot be questioned, gentlemen, but that Natural History is a most extensive science, taken in all animate and inanimate substances which land, air, or water contain; explaining their relations, properties, and uses; and, in short, giving a recital and the end of the whole visible creation. Nor is it a science less entertaining than comprehensive; for if the mind thirsts after variety, and a fresh succession of objects, where can she find for contemplation so numerous and various a treasure? If it is solicitous after curious workmanship, where such fine mechanism as in the animal economy, from the elephant to the pismire?
If

fossils and remains of antiquity, which he soon after presented to the Ashmolean Museum, at Oxford, obtained for him the degree of D. D. from that university. Besides the above works, Dr. Borlase was a frequent correspondent of the Royal Society, on subjects relative to natural knowledge: and papers of his are printed in its Transactions, from 1750 to 1772. He employed much

If studious of beauty, shape, and colouring, where such gratefulness as in man, such tints, delicacy, and lustre, as in flowers, birds, fishes, and precious stones? If moved chiefly by the most astonishing scenes of grandeur, we need but look upon the cliffs or mountains, upon the ocean or the sky. But the mere transient gratifications of a curious and inquisitive mind would not give this study its deserved and allowed pre-eminence, if it could not, in an equal degree, instruct as well as please; if it did not correct and exalt, as well as amuse and engage the mind. 'Tis true, this large field, so fertile in matter, and fully stocked for observation, with all its varieties, is but a blank and dreary desert to the heedless and inattentive traveller. Bounteous Providence has laid her works before us; she has opened the spacious volume of nature; 'tis our part to read, compare, and understand. Natural History is the handmaid to Providence, collects into a narrower space what is distributed through the universe, arranging and disposing the several fossils, vegetables, and animals, so as the mind may more readily examine and distinguish their beauties, investigate their causes, combinations, and effects, and rightly know how to apply them to the calls of private and public life. It fills the active and more social mind with ideas, and experimental deductions, profitable to the community, and productive of manufactures, additional employ, and commerce. It enables the retired and studious mind to prosecute her contemplations, make discoveries and calculations, plan improvements, and assist speculation; but above all, raise the mind, in both circumstances, to the Author of all these things. The principal use therefore of Natural History, is, that it leads us directly to religion; it shews us every where the plain footsteps of design and intelligence, and points out to us all the attributes of God. What arguments and words shall seldom compass, the smallest and least considerable of these works shall effect irresistibly; the eyes of a fly, the wing of an insect, the scale of a fish, shall manifest a Deity to any person, who will pursue effects up to their causes, beyond contradiction, and above all doubt. Look where we will, admiration seizes us; we perceive the strength and immensity of some works, as well as the inimitable skill of others; and we revere the power, as well as see the wisdom of their Great Author; we observe the splendor and excellency of other works, and we stand convinced of his Glory; we find the uses, shapes, and properties in all things different, yet we find them all conspiring to promote universal, mutual good; we see them all directed so harmoniously to one point for the good of the whole, that they must needs proceed from one only, constantly beneficent, and Gracious God. From these we deduce and argue the other attributes, and derive our own duties, till natural religion ends; but whilst we are thus enlightening our understanding, and admitting that prospect of the Deity, which is displayed in his works, gratitude, awed and mixed with reverence, supplies the heart, and disposes it most effectually to embrace all the sublime and inestimable truths of revelation. These are the undeniable and beneficial consequences of Natural History in general; but of this noble science, of this stately tree of knowledge, the Natural History of a particular district (such as are the following observations) is but a branch; it is confined and local, and must tend chiefly to the description and improvement of one particular spot. The situation of this county (secluded in a manner from the rest of Britain) renders it, like all distant objects, less distinctly seen and regarded by the polite, learned, and busy world; yet whatever concerns its interest and reputation, it need not be urged, gentlemen, may have some claim to your attention, who have a natural connection with, and relation to it. It matters less to strangers whether the arts in a distant county flourish, are at a stand, or decay; whether the several natural productions are well or ill managed, understood or not; justly estimated and disposed of, or otherwise; but these things are most proper and interesting disquisitions for the inhabitants. To awake attention to the real and public interest of the county, it was necessary to shew the present state of knowledge with regard to arts and metals, and in many particulars to hint at alterations, and suggest improvements; better expedients very likely may occur to others, but some are requisite. In speaking of the inhabitants, truth required that general failings should be confessed, as well as what deserves the character of martial spirit, ingenuity, taste, and industry recorded. For both these I make no apology; neither to the public for mentioning the latter with commendation, nor to you for reprehending the former; concluding, that it is more for the honour of our county to express our disapprobation of every thing that is ill, than, by endeavouring to conceal and palliate, to incur the imputation of patronizing error, or disguising truth. To pre-engage your favour, and bespeak your applause, was in no wise, gentlemen, the intention of this address: I am persuaded, such an application would be as vain and impotent with regard to you, as it would appear frivolous to the rest of the world. The fate of the following work must rest on its own utility, the diligence, discernment, (if any) and integrity of the author, or deservedly fall for want of these its only just supports. Accept, however, my most ardent wishes (the public will readily forgive this partiality) for my native county and you. May the subject of these papers, Cornwall, (formerly reckoned among the kingdoms of this island, and at present still more regarded for the natural productions as they become more known) flourish --- under the inspection of its owners. May you, gentlemen, adorn your ancient names and inheritances with every virtue, national, social, and domestic; concur with harmony in promoting every rational, public-spirited improvement; by the influence of your example, give weight and countenance to religion and good manners; by your authority restrain the vicious; by your charity relieve the indigent, and generously employ the industrious. These are the wishes, hopes, and prayers of

THE AUTHOR.

Some

much time likewise in studies of a more professional nature, drawing up various paraphrases of parts of scripture, chiefly for his own improvement; and he had prepared for the press, a "Treatise on the Creation and Deluge," which the infirmities of declining life prevented him from

Some introductory explanation of the rise of the following Treatise, the difficulties which interfered, the assistance to be acknowledged, the method, plan, and connection of the whole work, and the undeniable imperfections in the execution of it, must here be premised, and submitted to the Candid Reader.

Being solicited, about twenty years since, to make a collection of Cornish fossils for some learned gentlemen abroad, whose names would entitle them to a much superior correspondence,* and finding the natural products of this county much commended; being also frequently employed afterwards in the same office, I became more and more fond of collecting, till my specimens tempted me more narrowly to inspect and describe them: several incidents, relating to Natural History, in the mean time occurred, and claimed a notice which I could not deny them: my country was little known, and my desire to survey the several parts of it increased, as the deficiencies of what had been published before, became more apparent; and not being wholly destitute of those who urged me to this undertaking, I became engaged, by degrees, and insensibly ventured myself so far in the following work, that I could proceed with more ease, than I could retreat with propriety. My situation, however, was none of the most favourable to such an attempt; my distance from books, and those assemblies of the learned who had turned their studies into the same channel, was a discouraging, and, in some particulars, an insuperable disadvantage; but with regard to the natural productions, it enabled me to examine them all on the spot, and though I had not always before me what the Literati had written on the same subject, I could better understand what Nature had done. Mr. Ray and Mr. E. Lloyd (both most deservedly eminent in natural knowledge) came into Cornwall in quest of what was remarkable, and staid here some time. The former has diligently taken a list of our fish and plants; and though antiquity participated the attention of the latter, yet he made some discoveries in each department, and thereby concurred to render them less difficult to those who were to succeed him in the same researches. Dr. Woodward's method, and catalogue of fossils, afford many critical descriptions of a number of specimens from Cornwall, and many useful theories deduced from them. Some scattered memorandums on our metals, and mines, &c. are to be found in the Transactions of the Royal Society, and the late Mr. Hutchinson made some just observations on our strata and lodes. I have not made the least advantage of either without naming place and author. Few studies are more useful to mankind than Natural History, but it is a particular science, and to read it with pleasure and improvement (as there is a connection between sciences as well as arts) will require some previous and preparatory knowledge of the learned languages, and indeed of the sister sciences. For want of sufficient and adequate expressions in the English tongue, Natural History must needs borrow from the Greek and Latin. It must also struggle to naturalize the technical terms of geometry, geography, and other arts; in short, a natural historian, for the sake of properly particularizing such a variety of bodies as fall within his notice, must have the liberty of taking words from every hand; the sense would escape in long sentences and a multitude of words; and the unavoidable circumlocutions of the English tongue, if they did not destroy the meaning, would necessarily abate the impression. These technical words, however, are inserted with reluctance, and in such places more especially as by their abstracted speculations are calculated for the perusal of those who are most conversant in these studies. The method which the principal divisions are thrown into is plain, such as the several parts of the treatise suggested, not confined to any system; nor the subjects treated under the general heads, classed and digested according to the method of any other writer. As the end of method is perspicuity, when it appeared to me, that I was in possession of that, I never thought it necessary to search in books for the other. I follow no leader, but I have slighted no guidance, nor refused to accept of any clue to regulate my conduct: there may be too much of system, as well as too little; subjects may be crammed so close, that they will hide one another; if they are arbitrarily driven together under a class less obvious, they will not suit their companions, nor become their place, nor be easily found. But without an orderly disposition, Natural History fares much worse; 'tis but a confused, undisciplined, crowd of subjects; distinct, clear arrangement places them in their due light, without which, as the eye can see no beauty, the mind can judge of no properties, competition, or relation. Though there must be no shackles, yet order, connection, rank, and relation, must be strictly observed, and therefore, with other lovers of Natural History, I here take a pleasure in acknowledging my obligations to him † who, with a certain brevity and happiness, peculiar to himself, has been indefatigable in digesting the several products of nature, into the regularity and comprehensiveness of systems, although a few obscurities, and perhaps improprieties may remain yet to be re-touched. As I tie myself down to no determined plan, I confine myself to no man's hypothesis, nor indulge myself often in such sallies of the imagination. It must be referred to the acute and patient reader, whether there is any hypothesis here, but what appears to him, upon cool and sufficient trial, (as it really does to the author) either to be supported by a variety of facts, or the easy plain result of the nature of things. To banish all hypothesis, whilst so many points of Natural History remain disputable and undecided, would be to obstruct one

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* Dr. Boerhave, Dr. J. Frederick Gronovius, Dr. Linnæus, and the late Dr. Isack Lawson, then at Leyden.

† Linnæus, professor at Upsal, in Sweden.

from publishing. After a life spent in these useful pursuits; and the diligent exercise of his pastoral and parochial duties, he died, universally respected and lamented, in 1772, in the seventy-seventh

(and no inconsiderable one) of the avenues to knowledge: All cautious hypothesis must be pardoned for aiming at truth, although they miss the mark. But an hypothesis may be too bold, and when authors pretend to account for every thing, they are not aware how indecently they intrude into the councils and peculiar province of their Maker. There are many secrets in nature which man had better let alone, and wisely own his ignorance. God has given us a sagacity to discern, and faculties to use his works; but in a gross only, and collective state; he has given us no talents to track the first principles through their several migrations and meanders, to transmute, destroy, and recompose the works of Nature; he did not design that we should presumptuously revise, mimic, or make, but use, revere, and celebrate, his works. Natural History, therefore, has its bounds, which, if it exceeds, it gets wilfully into the dark, and consumes our time in endless and futile disquisitions; Natural History has its bounds, most apparent to those who know most of it; among the rest of its uses; therefore, (upon proper intimacy) it will certainly teach us a due estimate of our own weak abilities, short-sighted fancies, and, at the same time, the unlimited, unfathomable depth and height of the works of God. Some pains, it will be easily allowed, have been taken to describe and engrave such a number of subjects, but pains of this kind, I agree, do not always merit success, neither are they entitled to commendation, but when they are aptly and judiciously employed for the illustration of truth, and settling some new or doubtful part of useful knowledge. As it might be some satisfaction to posterity (I think every one is agreed that it must be so to us) to see the patrimonial habitations of their ancestors, I have inscribed the seats of such gentlemen as expressed their desire to have them engraved; the fronts were all measured, and (which has not, I apprehend, been yet done in such collections) all printed by the same scale,* (to be applied to the fronts only) except two, whose owners chose to have their houses less, than more of the adjoining country, and their own plantations, might be inserted. For these plates I am obliged to the proprietors. In the other plates, the subjects engraved, are either of the natural size, or by a scale annexed in the same plate; for want of which regulations great obscurity has attended the engravings of some of the most celebrated authors, whilst fish and birds, cattle and fossils, are represented without due relation to the size of one another. The subjects engraved are not always new, but the drawings were made from nature, and may be of service upon many occasions, where authors who have gone before, either could not themselves delineate, or had no opportunity of seeing the natural subjects, and were obliged to make drawings after relations, and the hasty sketches of others. Not always aiming at what is new, much less at what is marvellous, the author contents himself with faithfully representing the natural bodies which came under his examination, as the best method of adding his mite to natural knowledge, and of making some advances sure, perhaps, though not many. In the account of fossils I may seem tedious and too minute to those who have no propensity to such studies, but let it be considered, that they are the distinguishing products of our county, and those who are sensible of what use it is to have these bodies critically characterised, I wish I may not appear too short and unsatisfactory. As our birds and plants, and quadrupeds, cannot be supposed to be very different from those of the other parts of England, and have mostly been described before, they take up less time of the reader here. A few pages of the book which follows † were published in the Philosophical Transactions of the Royal Society, but they were always intended as parts of this work, detached indeed and sent before, though not irrevocably given up by the author, and as dispersed fragments, (unless I am misinformed) I had a right to revise and re-unite them. Besides these repetitions of prior observations, there are, doubtless, many mistakes and faults, as well as errors of the press. I shall be willing to acknowledge the former, and, from the animadversions of the more knowing, expect the pleasure of becoming better informed. I print a list of the latter, as far as a most impartial revisal could discover. It could not be otherwise than that several particulars of the following work should relate only to Cornwall, and are of little importance to the generality of the world; but those circumstances, which concern not the bulk of mankind, the reader will be so good as to consider, may claim the most serious thoughts from the inhabitants of the county, and to their service only he will be content that they should be consigned. In the descriptive part, I have been greatly obliged to the Survey of Cornwall, published in the year 1609, by Richard Cafew, of East Anthony, in Cornwall, Esq. who, to the nobility of his descent, added all the qualifications of the gentleman scholar, and christian; his sharp apprehension and strong sense left few topics unexamined, many, for the knowledge of his time, well noticed. It would have been ungenerous to his memory, as well as distressing and impoverishing my subject, to have neglected his work, though he is neither slavishly copied, or ever made use of without acknowledgement. Mr. Scawen's manuscript, relating to Cornwall, I am also obliged to, especially with regard to the Cornish language. The geography of rivers, harbours, and creeks, I found extremely deficient; I am, therefore, the more particular in tracing their courses and names, in which the Itinerary of Leland has assisted me. I have added a map, not to travel by, or with an intent to correct the maps already published, (of which Martin's has been of most use to me) this must be done by better hands; but purely for the

* The scale is only affixed to the first house, viz. Plate iv. p. 51.

† Treatise of the origin and properties of Cornish crystals; a thunder-storm in the parish of Gulval; and the agitation of the sea, on the first of November, 1763.

seventh year of his age. (g) He left two sons, both clergymen. (h) In 1778, was published by
Pryce,

the service of those who will read the Antiquities and Natural History of Cornwall. For several informations in the above-mentioned particulars, I have been obliged to some gentlemen now living, and for that reason I have mentioned them only in those parts of the work, concerning which they were so good as to communicate their observations.

In the following work then, if the reader shall miss any entertainment which he might expect, he will, perhaps, meet with nothing partial, assuming, or offensive. The utility of our harbours is not magnified, nor their inconveniences concealed; if the good character which I give the inhabitants, exercise the patience of the uninterested reader, the proper contrast which truth required will deserve his acknowledgement of impartiality. The revenues of the county's staple-commodities are calculated by the most discerning and conversant in those particulars, and therefore not exaggerated, nor the beauty of our natural productions too highly extolled. Some privileges which we have in preference to other counties, I do not challenge as our due, and the present state of arts is so far from being heightened, that it is thought to stand in need of many improvements. Allowances will be made, I trust, for local descriptions, but I desire no quarter for misrepresentations. It is the business of a civil historian faithfully to draw the characters of mankind, and the motives, origin, connection, and the good and evil tendencies of their actions; it is also equally the duty of a natural historian to be faithful in exhibiting the works of nature, to point out the defects of science, and the imperfections of arts, to endeavour to rectify what is amiss, and promote the advancement of what is immature."

(g) In Ludgvan church are two flat monumental stones to Dr. Borlase and his wife, with the following Latin inscriptions,

Annæ Suae
 Perannos propemodum quadraginta & quinque
 Uxori, peramatæ, amanti, amabili,
 Extremum hoc qualecunque
 Posuit
 Gulielmus Borlase:
 Decessit in Christo multum desiderata
 Aprilis tertio die MDCCLXIX
 Act. LXVI.

Hic etiam sunt repositæ
 Reliquiæ Annæ Mariæ
 Gul: Borlase L. L. D. R. S. S.
 Perurbani perhumani perquam pii;
 Hujusce Parochiæ per Annos LII
 Rectoris Desideratis-imæ:
 In republica necnon literaria versatissimi
 Loquuntur scripta
 Testantur posteri.
 Obiit tertio Aug. A. D. MDCCLXXII
 Act. LXXVI.

(h) I have had several applications from gentlemen who had some connection with the authors of the Biographia Britannica for Dr. Borlase's correspondence with Linneus, Pope, and others. It is a large collection of letters; but so far from being able to procure copies of any of them for my friends, I have to lament, that these miscellanies, and a variety of manuscript papers, that would have greatly assisted me in the present work, are utterly inaccessible to myself, and one or two gentlemen who would willingly have purchased them (at a liberal price) for the use of the history. All Dr. Borlase's plates, additional notes to his printed works, a topographical description of Cornwall, with pedigrees of Cornish families, a manuscript history of the Mount, (of which a copy* has been lent me) the letters above-mentioned, and other manuscripts, are at Launceston, in the possession of Mr. Lawrence. Mr. Lawrence holds them in security for a considerable sum of money, borrowed of his father by Mr. William Borlase, son of the Rev. Mr. Borlase, of St. Mewan, who was one of the two sons of our author. With this young gentleman I was intimately acquainted at Truro-school; his abilities were respectable, and, from his regular attention to his school-exercises, we conceived the probability of his becoming, one day, a useful member of society. Leaving school, he bound himself a clerk to Mr. Lawrence, attorney-at-law, at Launceston, father of the gentleman above-mentioned. But what occasioned his borrowing money of Mr. Lawrence, and resigning to him his grand-father's manuscripts in security for it, I have not been informed. Certain it is, however, that he suddenly disappeared, and that he has been many years absent from this country. There is a report, that he has been seen somewhere in North America.

* It is a manuscript of considerable length, which Sir John St. Aubyn transcribed at a sitting.

Pryce, Mineralogia Cornubiensis. (i) This gentleman was a surgeon and apothecary, at Redruth, where he practised for some years with considerable success. Soon after that publication he became

(i) *Mineralogia Cornubiensis*; a Treatise on Minerals, Mines, and Mining: containing the Theory and Natural History of Strata, Fissures, and Lodes, with the Methods of discovering and working of Tin, Copper, and Lead Mines, and of cleansing and metalizing their Products; shewing each particular Process for dressing, assaying, and smelting of Ores. To which is added, an Explanation of the Terms and Idioms of Miners. By W. Pryce, of Redruth, in Cornwall.

*Hi ex Terrâ saxosâ, cujus Venas sequuti,
Effodiant STANNUM, &c.*

DIOD. SICUL. Latin Translat.

London: Printed and sold for the Author, by James Phillips, George Yard, Lombard Street. 1778.

"The work was inscribed to his Royal Highness George, Prince of Wales, and Duke of Cornwall. In his Preface let him speak for himself.

"The practical part of the following work was gradually collected when the writer was very young; and what was begun to be written in detached sheets, afterwards became the materials of an interesting treatise. This part, indeed, may justly be deemed the most valuable of the whole, as it tends to inform the public of matters very little understood or considered beyond the confines of a mineral district.

"Minerals that are plenty and precious being generally confined to small tracts of country, and a barren soil, are, therefore, remote from that public observation which commerce and agriculture so deservedly attract: yet it is a matter of astonishment, that an object of the first national consequence, in point of time, should so long remain, even to the present hour, a secret limited to a few illiterate people. It is well known that tin and lead were the first and grandest staples of Great Britain, particularly the former, which introduced a trade and navigation before unknown to the discoverers of our western coasts. This trade, founded on mining, still subsists, with many practical improvements and discoveries; and though corn and wool have contributed the largest share of riches and population to these flourishing kingdoms, yet that consideration does not by any means lessen the importance of the mining interest. When we reflect upon the vast profusion of silver, tin, copper, lead, iron, and coal, yearly produced from the bowels of our mines, which exceedingly surpasses our internal consumption, and, therefore, must afford a very considerable branch of commerce; we shall find it difficult to account for that supineness, which has hitherto declined the investigation of a subject of so much national importance.

"The want of such assistance, in the direction of the useful art of mining, as it is hoped this treatise may afford, has been long complained of. It cannot, however, be denied, that our mines are mostly well conducted; yet no small advantages may be derived from reducing the vague practice of common miners to a regular science, and bringing the experience of many into a single point of view. Nor will those advantages be confined solely to practical miners; every corner of this island, Ireland, and many of the colonies, abounds with a variety of minerals, wholly unknown to the possessors; and was the knowledge of the indications of metals, and the mode of working mines, more diffused, new discoveries would daily be made, to the great profit of landed proprietors, and the advantage of the public, by increasing its revenue, and employing considerable numbers of the laborious poor. As a striking proof of the want of such a treatise, before the latter end of last century, vast quantities of rich copper ore in Cornwall were thrown away as useless! Indeed, it may be safely said, that eleven-twelfths of his majesty's subjects are totally unacquainted with any part or branch of our enquiry, that by itself, and its great consumption of various materials, brings in so great a revenue to the crown, and so much wealth to the community.

"To acquire a competent knowledge in mines, &c. a long residence in their vicinity is certainly necessary; and this advantage, at least, I can with truth lay claim to: yet, as this is the writer's first attempt in literary composition, it will, for that reason, have many faults; and he must rely on the candour of the public for the favourable reception of an undertaking that ought long ago to have employed the ablest hand. However, I have not omitted to take the opinions of many persons well versed in the various departments of this work, which, from the number of natural and practical discoveries it contains, and the vast importance of the general subject, I may venture to pronounce, with all its faults, a valuable acquisition to the library of every nobleman and gentleman in these kingdoms.

"The great parts of this work are arranged in the following order: The first book treats of the origin, formation, and substance of minerals and metals; the first and second chapters of which inculcate the doctrine of water, as the solvent, vehicle, and cement, of metals and minerals or their principles, in proportion to the saturation of the one, and the magnetism of the respective fluids of the other. The theory here given, is, in some instances, established in the process of precipitation. The third chapter, which treats of the substances of minerals, metals, and salts, is dry and tedious; but as it was thought a necessary addition to the preceding chapters, it could not be omitted. With respect to the nature and history of minerals, I confine myself to those of Cornwall only; and, as they occur in the course of my work, have described each in its incidental place. My readers will easily perceive, that if I had systematically observed those rules of genera, class, and order, laid down by Hill, Da Costa, Cronstedt, and others, I should have spun out my treatise in a needless detail of matters foreign to the professed subject of it.

"The second book treats of the theory and natural history of strata, fissures, and lodes, with respect to their formation, direction, inclination, interruption, elevation, and depression. The theory advanced in the first and third chapters was adopted

became M. D. by diploma. Of his *Cornubritish Vocabulary*, I shall speak in its proper place. His portrait, prefixed to the *Mineralogia*, is much like the Doctor; and has no distant resemblance to his

by the reverend Dr. Borlase, and as it has been well received by the critics of his time, it is hoped that it may still pass till a better can be found: and, after all the opinions of the several naturalists are collated, and the most probable are selected, the matter will still remain a meer postulatum. The second chapter contains little or no theory, being only a natural history of the contents of lodes, according to their outward appearance; and any person a little conversant with mineral ores, may form a tolerable judgment of their contents from the description here given of them.

"The third book contains the practical part of mining; the methods of discovering and working mines; the particular process for digging and raising of ores, and the machinery for drawing water. Though in this part the reader may find a fund of information that he has never seen opened before; yet it can be considered only as a summary of mining, it being endless to enter into all its different modifications. The first chapter treats of the discovery of mines by the virgula, shoding, and costening, especially the former; and gives an improved idea of a science in discovering mines very little understood out of Cornwall. The merit of the essay on the *Virgula Divinatoria** is due to Mr. William Cookworthy, of Plymouth; and though the virtues of the rod may not be easily allowed by the incredulous, yet, for my own part, I want no further evidence of its properties, than I have already obtained, to fix my opinion of its virtues. At least, the memoir is curious, and the subject deserves to be further enquired into. In the method of shoding, I have been more full than any preceding writer; and, I hope, with a judgment that will rescue this science from the darkness with which it was enveloped. The second chapter contains an account of the methods of streaming in its present improved state. This immediately follows the chapter on shoding, because of its near affinity to that subject. The practical part of shoding and streaming is founded upon a belief of the Noachian deluge and its effects, which are incontestably verified in shode and stream works. In the third chapter, the effectual working of a mine is exhibited in the sinking of shafts, driving adits, digging and raising of ores, drawing the water, and every other operation under-ground. This is intended to explain the several parts of a mine, and their dependency on each other; and to evince that such contingencies must be in all mines, although varied in their situations according to the different circumstances of different mines. To this is added, a parallel section of the greatest mine now at work in Cornwall, to illustrate the whole. The chapter following relates to the management of a mine when in a proper course of working; wherein such maxims are laid down, that a novice, in conducting a mine, may understand some matters indispensably connected with that art. The last chapter of this book treats of damps, dialling, and levelling, with practical instances and remarks, supported by experience, and altogether necessary.

"The fourth book treats of the several manuductions used in dressing of tin, copper, and lead ores, and contains some brief remarks upon dressing gold, silver, &c. Though the general manner of dressing copper ore was first taken from the methods used in the lead mines, yet there are so great a variety of copper ores requiring very opposite treatment in their dressing, that I hope the subject will be found greatly improved. The dressing of tin is more an art confined to the stannaries only; yet the curious, delicate manner in which it is manufactured in the dressing, may furnish many improvable and beneficial hints for the cleansing of other minerals from their sordes. I have been very accurate in describing the manner of dressing tin ore, as I have had ample experience in that business; and I doubt not of its proving a useful and general standard in that branch of mineralogy.

"The beginning of the fifth book consists of a memoir upon assaying, and more particularly upon a part of the docimastic art, which has never been so experimentally treated of before, *viz.* how to assay mundics, and tin for gold and silver; by which processes the curious may judge how far the mundics of one place are superior to those of another for the precious metals, or whether they contain any silver or gold. The processes for assaying copper ores by calcination, and by the regule way, are both infallible, if the operator will be attentive to his business. These processes are little known out of the Cornish assay offices, and have been too long kept profoundly secret, for purposes which the reader will readily comprehend. The method of assaying tin ore is very simple and efficacious, from the easy fusibility of its metal. An adept in trying copper ores will soon know how to manage an assaying cobalt, by the mode presented to his view in this chapter.

"The last and grand object, is the manufactory of tin and copper ores into their respective metals; and I have set forth, as succinctly and clearly as the materials I have obtained would allow, the processes of smelting and metallizing those products, without infringing too much upon the secrets of private trade. And though I have not forgotten to point out the oppressions of monopoly, yet it is with less severity than is due to the magnitude of the evil, and its mischievous effects.

"The Appendix treats of the great improvement in the steam fire-engine, by Mr. Watt, an invention of more consequence to the mining interest of Great Britain than any discovery that has been made for half a century; and I hope to see its universal use established in a very short time.

"As the idioms and terms of Cornish miners are mostly derived from the ancient Cornish British dialect, and therefore not easily intelligible to gentlemen unaccustomed to mining, who may have occasion to converse or correspond with them, to prevent misconception, I have subjoined an explanation of those terms in alphabetical order, including the relation they bear to those of the lead mines and collieries."

* In *Recreations*, by Hutton, we have an entertaining account of the Divining Rod. p. 259.

his son, William Pryce, now surgeon and apothecary, at Redruth. (k) Among the natives of Cornwall who have lately contributed to the illustration of our mineralogical and chemical history, are *Hawkins, Gregor, Rishleigh, and Davy*. In 1787, were published, Klaproth's Observations on the Fossils of Cornwall, which I introduce here, as Klaproth was obliged to *John Hawkins, Esq.* for those fossils, and for assistance in making some of his analyses. (1) Mr. John Hawkins

(k) The Mineralogis seems to have been better received abroad than at home. This, indeed, is commonly the case with authors—"A prophet has no honour, &c."—a proverb peculiarly applicable to Cornwall, with the exception of its principal gentry. The late Mr. *Bennallick*, who was an excellent mineralogist, not only assisted Dr. Pryce in collecting materials for his work; but revised and corrected the composition. It must not, however, be concealed, that most of the *captains* of the mines (as we call them) entertain a very low opinion of the Mineralogis, as a practical treatise. Dr. Pryce, I think, is sometimes obscure. Who would not think, that *platina* was found in Cornwall? See page 54. For the phraseology, it is far from being classical. I was a little acquainted with the secret history of the manuscript, before it was put into the printer's hands. Whilst *Petar Pinder* and myself were townsmen together, I used often to hear of *Pryce's Sesquipedalia Verba*: and I could tell one or two amusing anecdotes on the subject.

(1) Observations relative to the Mineralogical and Chemical History of the Fossils of Cornwall. By Martin Henry Klaproth, Professor of the College of Physicians and Apothecaries, and Extraordinary Member of the Friendly Society of Inquirers into Nature, of Berlin. Translated from the German by John Goutleb Groschke, M. D. Professor of Natural History in the College of Mitau. 8vo.—London, Johnson, 1787.

"The county of Cornwall (says Klaproth) claims the peculiar attention of mineralogists, on account of its subterraneous natural productions. No country in the world can boast of mines more ancient, or productive for a longer period. For, before the time of Herodotus, the Phœnicians, and after them the Greeks, brought tin from this country, which, on that account, was named by the latter nation *Cassiteros*, or the Tin-island: and, with respect to the present richness of these mines, instances will be given, in the course of this work, of the profit of single mines, which shew, that it is not an exaggerated account which Mr. *Jars* gave in the year 1770, that the value of the annual produce of the tin-mines amounts from 190 to 200,000 pounds, and of those of copper to 140,000 pounds sterling; and there is still an abundant store of both metals to last for many centuries.

"The peculiarity of most of the Cornish fossils affords the naturalist a fruitful subject of enquiry, and rich materials for the increase of geological and mineralogical knowledge. *Becher*, perhaps, the most experienced mineralogist and miner of his time, who had studied subterraneous nature in the mines of Hungary and Germany for many years, acknowledges freely, that he still found a great deal to learn in Cornwall. He expresses himself (in the remarkable dedicatory epistle to the famous *Boyle*, of his Mineralogical Alphabet, which he wrote at *Turo*, in Cornwall) in the following manner: 'The earth is here so abundant in different kinds of fossils, that I believe there is no place in the world which excels Cornwall in the quantity and variety of them; and I confess I have found here a mining school, and from being a teacher am become a scholar.' And soon after he says, 'I could never have written any thing solid in chemistry, without having seen so much of Cornwall.' This our German countryman made the most important improvements in working mines, and extracting metals in Cornwall: among other improvements, he first introduced there the machines for draining mines, and the use of pit-coals for the melting of minerals.

"Since his time these mines have been only rarely visited and described by foreign naturalists, so that the knowledge of the fossils belonging to them is not yet so general as it merits. In the works of English authors, *e. g.* *Woodward's History of Fossils*, and *Borlase's History of Cornwall*, the fossils of Cornwall have been treated of, but not with sufficient mineralogical, and with still less chemical, knowledge, which, in the times of those writers was every where defective. But, at present, as the British nation has begun to produce, in this department of science also, men of merit and activity, who advance, with laudable ardour, mineralogy and chemistry in their own country, we may expect important additions to both these branches of natural knowledge. In the mean time I will give, as a sketch, the following small additions to the knowledge of some curious, and in some respect, little known fossils of Cornwall, which I received from my worthy friend, *John Hawkins, Esq.* with whom I had the pleasure of making some of the following analyses."

Mr. Klaproth's "Critical Reviewer" seems to be well versed in mineralogy. "The fossils of Cornwall (says the critic) are little known even in their native country, except by miners, who possess a rude and traditional acquaintance with the appearance of different minerals: an intimate knowledge, and an exact discrimination, we can seldom attain from their information. Dr. *Borlase*, who wrote at a time when scientific chemistry was little cultivated, could not be expected to go beyond the surface. He describes forms of crystals, and, in reality, puts in a somewhat better dress what he had learned from the workmen. And Mr. *Pryce*, though he describes the general nature, and the value of the minerals, is more attentive to the art of mining than to the science of mineralogy. M. Klaproth has never been in Cornwall; but he seems to have possessed a complete collection of Cornish minerals, and to have examined them with a scientific accuracy. This little work was published in the Transactions of the Society of Friendly Naturalists at Berlin, in the German language, and is translated with apparent fidelity

Hawkins was born at Trewithen, in the parish of Probus, the fourth son of Thomas Hawkins, Esq. of that place. (m) From Helston-school, where he continued a short time, he was removed to

fidelity and exactness. It is illustrated by a neat coloured plate, one of the few instances of accurate representations of fossils.

"M. Klaproth thinks that native tin is not found in Cornwall, but is the production of art. He should, however, have reflected, that Cornwall is not a volcanic country, but a part of the oldest continent with which we are probably acquainted; we allude to the continent of England, France, and Germany, before the existence of the British Channel. The hills are of growan clay, probably a decayed granite; of granite in a more entire state, and of killas. If tin, in a metallic form, therefore, exists, it is probably the production of nature. M. Klaproth next describes the different crystals of tin, and the stream tin, which is in the form of rounded stones, seemingly fragments of veins rounded by rolling in water and carried into the vallies. In these are found the little fragments of gold, if any occur in this country.

"The wood tin is collected among the stream tin; it is of the red blood-colour, like hæmatites, and not in a crystallized form. It has been generally known only since the year 1778. We shall transcribe the description quoted from professor B. Smith.

The other species is very rarely found, and is called, in Cornwall, woodlike tin-ore. It has fine fibres, converging to different centres, like the radiated zeolyte, but it is so compact and hard that it gives sparks when struck with steel. In mineral acids it is not considerably dissolved. Broken in pieces it shews conical figures, and preserves its fibrous appearance till it is powdered. The general colour is yellowish, with concentric lines of lighter and darker colours, and some quite black. I have not yet seen any one of this kind in its perfect form, but always in broken pieces, either of hollow spheres or of solid ones, having a blackish brown crust upon their external surface, which is smooth and spherical like some hæmatites; pieces which are possessed of this crust are very rare. Sometimes there is a little white quartz joined to them. They are never found in veins or fissures of any considerable depth in the solid rock, but only washed together in the vallies, which may be seen indeed by their rounded surfaces. The specific gravity with respect to water at about 45 degrees of heat, according to Fahrenheit, is as 580: 100 (645 in 100.) It gives 34 parts of tin in 100, (according to M. Klaproth, 63 in 100;) when roasted it gives some sign of arsenic; the yellow colour changes to a reddish; and when thus changed, a small part is attracted by the magnet. I received this mineral from Mingums, near St. Columb, and from St. Denis, in Cornwall. I call it radiated tin-ore."

"The copper-ores are next described; but, except to the chemical philosopher, these are now of little consequence, for, like Aaron's rod, the Paris mine, in Anglesey has swallowed up all the copper mines, except those of extraordinary richness. The other minerals of Cornwall are, galena; grey cobalt ore, with or without bismuth; crystallised pseudo-galena, mixed with pyrites; hæmatites, of a liver-brown colour, mixed with manganese, supposed to be tungstein; wolfram, united to quartz and white clay, asphaltum, chalcidony, steatite, white porcelain earth, talc, asbestos, mica, and black bar-schoerl.

The chemical analyses next follow. From one drachm of wood-tin were produced, if all could be collected, thirty-eight grains of metal; but of an uniformly-melted regulus, only twenty-six grains, by means of phlogiston alone, which appeared to be the best flux. In this regulus, however, there was about a grain of arsenic and iron, of which the latter constituted one-eighth of a grain, and in the residuum, was about half a grain more, so that the whole of the iron does not amount to more than five-eighths of a grain. The sulphurated tin-ore contains, in two drachms, forty-one grains of tin, forty-three of copper, two of iron, thirty of sulphur, three of earth, one grain was lost. The cobalt of Cornwall may, as our author observes, be made to produce fine smalt.

"The experiments on the wolfram of Cornwall, like all the others, are curious, and conducted with very great address. It is of consequence to observe, that this acid gives a blue colour to the glacial phosphoric acid, or the microcosmic salt, and consequently cobalt is not the only metal to which we may look in investigating the source of the ancient colours in glass. M. Klaproth could not procure a metallic globule from the yellow acid, and he seems to insinuate a doubt, that the globule which arises from the white unpurified acid, may be owing to the arsenic and iron. An ounce of soap-rock contains two hundred and thirty grains of flint, sixty-seven of clay, ninety-nine of magnesia, about four of calx of iron, and seventy-five grains of air and water. If these sums are added together, about five grains will be found unaccounted for, which may have escaped, unobserved, in the state of air.

"These are the principal and most important observations in this little work, which contains the clearest and most decisive experiments, detailed in a simple, precise, and philosophical language. We cannot conclude without our warmest thanks to the author and the translator."

The ingenious *Rodolphus Ericus Raspe*, an author of distinguished reputation and merit, was one "of those foreign naturalists" who visited Cornwall, and who was, some years since, greatly indebted to Sir Christopher Hawkins and other Cornish gentlemen, for their friendly patronage. Mr. Raspe edited the posthumous writings of the celebrated Leibnitz, and published at Leipzig, in 1763, *Specimen Historiæ Naturalis Globi terræque, &c.* an essay, (in 8vo.) chiefly relating to the formation of islands, the origin of mountains, and the phenomena of petrified bodies. In 1776, he published, in London, an account of some German volcanos and their productions, in an 8vo. volume; and has, since that time, produced a translation of Feibel's Philosophical Travels, in an 8vo. volume; an Essay on Oil Painting, in 4to.; *Tabby in Elysium*, a poem; a translation from the German of Baron Inigo Born's New Process of Amalgamation of Gold and Silver Ores, &c. in a 4to. volume, &c. &c.

(m) Thomas Hawkins, Esq. had four sons. *Philip*, who, when a boy at Eton, was drowned in the Thames; *Christopher*, the present baronet; *Thomas*, who died of a fever, in consequence of eating an ice-cream after dancing or a walk; and *John*, the chemist.

to Winchester; thence to Cambridge. How long he remained at the university I have not learned; but it was early that he commenced a tourist. On his return from the continent, he formed an attachment with a Miss Reed, of Salisbury, which, from a cause as yet unknown, was suddenly broken off: and he again left England. He now visited the plains of Troy, and travelled through Greece; almost every part of which he surveyed with accuracy. Whether the world will ever have to thank Mr. Hawkins for an account of his travels, is uncertain: but he has a mass of materials, from which numerous volumes might be extracted. From his connection with learned foreigners, his route may often be traced. He had the gratification, (if it were any to Mr. Hawkins) wherever almost he directed his steps, *digito monstrarier*. No English gentleman was ever held, perhaps, in higher estimation on the continent. (n) And, in England, (till familiarity had worn out the effect of a celebrated name) his appearance used to cause a sensation in the circles of fashion and literature. Mr. Hawkins lately married Miss Sibthorpe, a lady of botanical character, in point of descent and genius. (o) The Rev. *William Gregor*, the younger son of the late Francis Gregor, of Trewarthenic, Esq. is another Cornish gentleman of uncommon merit, in whatever light we view his character. In this place, I speak of him as a mineralogist. To him we are obliged for the discovery of a new mineral substance, which he called "*Menachanite*," from its having been found in the vale of *Menachan*. (p) In a letter, which I lately received from him, Mr. Gregor thus adverts to the subject: "I discovered the substance, which I called the Menachanite, in the year 1790. I pronounced it to consist of iron in a magnetic state, united to the calx of a new metallic substance, and a very minute portion of manganese: subsequent examination has proved me to be in the right. My memoir I sent to a German journal. It was read before the Royal Society; and would have been inserted in the Philosophical Transactions, if it had not been previously published in that journal, which was against the rules of the Society. The new metallic calx is now called Titanium. Klapproth has analyzed the menachanite sand; and he agrees with me in almost every particular. I have discovered the same calx in a species of schoerl in the west of Cornwall, and lately in a species of adamantine spar from the distant region
of

chemist, botanist, and tourist. The elder brother, Sir Christopher, has, unquestionably, a taste for learning, and the arts; which he chiefly owes to his travels on the Continent. There, he seems to have availed himself of every advantage that libraries and literary characters could afford him. Yet, notwithstanding his foreign education, Sir Christopher continues much attached to his native county, to Trewithen, where he was born; and to Helston, where he was taught the first rudiments of learning.

(n) *John Frederic Blumenbach*, M. D. F. R. S. published observations on some Egyptian mummies, &c. (see Philosophical Transactions, for 1794, second part.) These, he says, "he had obtained from his worthy friend, *John Hawkins*, Esq. F. R. S. Some considerable pieces of mummies, which Mr. Hawkins had bought of a druggist at Constantinople, &c."

(o) This lady has all the botanical genius of her family. So enthusiastically fond of botany are Mr. and Mrs. Hawkins, that they were lately pursuing plants at the Lizard, in situations which, to the dull, cautious visitor, would appear inaccessible.

(p) Or *Manaccan*. This pleasant vale now lies in prospect. There, the mineral in question follows almost the course of the rivulet, not much below the soil.

of Thibet." In 1797, Mr. *Rasleigh*, of Menabilly, published "Specimens of British Minerals." This is a valuable work, containing a specific description, with engravings, of a considerable number of the most rare species found in Cornwall. The drawings of the minerals were made by Mr. T. R. Underwood, and Mr. Bone, a native of Cornwall: they are executed with fidelity and taste. The principal characteristics, however, of amorphous minerals cannot be expressed by the most skilful painter. To give an idea of the various gradation from transparency to opacity, of the lustre, the iridescency, the fracture, and the disposition, of the component parts, with such a degree of minuteness, as to be very serviceable to the mineralogist, would baffle the powers of the most able artist. Mr. *Humphrey Davy*, though he come last, is not the least among our chemists. Mr. Davy was born in Penzance, about the year 1779, where he received the first part of his education, residing in the house of Mr. John Tonkin, a gentleman well known in that neighbourhood for his general philanthropy and particular regard for Mr. Davy's family. Thence he removed to Dr. Cardew's school at Truro; but returned in a few years to acquire the profession of a surgeon and apothecary, under a medical gentleman at Penzance. Here his genius for chemistry first displayed itself; here he almost commenced his brilliant career, by varying the experiments of our most celebrated pneumatic chemists, and adapting them to vegetables exclusively produced on the sea-shore. These were communicated to Dr. Beddoes, who immediately sensible of Mr. Davy's merit, negotiated, through a common friend, to obtain his assistance at a medical establishment, just then beginning at Bristol. The terms were easily settled: and Mr. Davy accompanied his entree into public life, by a treatise on the most abstruse of all chemical subjects—the nature and relation of Light and Heat. The credit justly acquired by this work, and by subsequent essays, together with his successful delivery of a course of Lectures at Clifton, introduced Mr. Davy to the notice of those gentlemen who direct the most promising of recent establishments, the Royal Institution, where he now holds one of the principal stations; and, by his lectures and experiments, contributes largely to that eclat which has so eminently distinguished this national foundation. I had so far written, when a letter from a friend in London, (1st Jan. 1808) announced to me a wonderful discovery of the Cornish chemist. "It is really (says my friend) of the most interesting kind. If it please God to grant him health to perfect it, I think few that have ever preceded it, will be considered as giving an equally distinct insight into the mysterious laws of nature. By the application of galvanism to potash and soda, Davy has compelled these bodies to divide themselves into two parts, the one oxygen, the other, what he considers as their basis. This is a metallic body, fluid, and apparently similar to mercury, till about the point of the congelation of water; when it chrystalizes into a malleable metal. This metallic matter is lighter than water. The basis of soda is to water as nine to ten; that of potash, as six to ten, and the latter rises in distilled naphthæ. It amalgamates with mercury, and renders it hard. It amalgamates also with other metals; but its avidity for oxygen is such, that it does not long remain as a metal in any mixture; but gradually changes into the salt from which it was originally made. Its avidity for oxygen is such, that on being thrown into
water,

water, it instantly produces intense heat and flame. The effect is similar to what happens when a piece of white hot metal of equal size is treated in the same way; and in an instant the alkali, of which it was formed, is regenerated, and may be recovered from the water of the same weight as the salt originally was. Nothing can preserve it, even for a few minutes, but distilled naphthæ. When put into this fluid, it attracts a small portion of oxygen, forms a thin pellicle round it, and afterwards remains unaltered. When Davy was taken ill, he was pursuing his discovery by subjecting barytes to a similar galvanic process: he had seen the basis of barytes in minute globules, resembling in their general appearance the other basis, but had not yet discovered the means of collecting it. How unfortunate would this young man be, and how much more so should we all think ourselves, were he to be lost to science, at the moment of his having opened so magnificent an entrance into the mysteries of nature, and before he had been permitted to pass through it. The National Institute at Paris has given him their prize of 3000 livres, for his paper on chemical affinities."—In the mean time, the botanist was forming his arrangements in Cornwall; and the investigations of Mr. Stackhouse, on our shores, were pursued with ardour and success. From the little attention that has been paid to those obscure tribes of plants, the *Fuci*, the *Alga*, and the *Conferve*, the "*Nereis Britannica*" has great originality to recommend it. And the happy execution of the work gives an interest to subjects, which, from their minuteness or indistinctness, have been overlooked or passed over as impossible to be described.* In the vicinity of his seats of Pendarves and Acton-castle, in this county, Mr. Stackhouse had such opportunities of collecting marine plants, as few botanists possess. His chief residence has been heretofore at Pendarves. He is the second son of Dr. Stackhouse, whom Dr. Wynne succeeded in the rectory of St. Erme. The elder son is William Stackhouse, Esq. of Trehane, in the parish of Probus. John Stackhouse, our author, married a Miss Acton. To his son, Edward, he has lately resigned his seat at Pendarves; a circumstance, which, if it occasion his taking leave of his native county, we cannot but regret, (though fully awakened to the merit of his successor) as Mr. Stackhouse adds to classic learning, taste and science, that elegance of manners which would adorn a courtier, and that love of hospitality which is the best trait in the country gentleman. For others of my countrymen, who are skilled in botany, I must mention *John Hawkins, Esq.* (already introduced as a chemist) and *Davies Gidley, Esq. M. P.* first for Helston, and then for Bodmin, a gentleman whose taste is so highly cultivated, whose knowledge is so extensive, and whose fluency of language is so uncommon, that to speak of his mental attainments as they deserve, should seem to exhaust all the stores of panegyric.

In reducing its labours and discoveries to practical use, philosophy descends from abstract speculation; and, viewing man as an individual and a social being, applies its powers to his advantage, whether it have respect to his *body*, to his *mind*, or to his *property*. Hence medicine,

II

ethics,

* The first number was published in 1795.

ethics, metaphysics, law. From the chemist and the botanist (whose researches have passed under consideration) medicine derives its prime support. And in the line of MEDICINE (without further preface) I shall present to my readers a few of our medical men.

Our earlier physicians were, in general, so extremely ignorant and superstitious, that to place them on a footing with the old Cornish doctors, the Druids, would be to rate their knowlege or their practice far beyond its value. Our most learned physicians were astrologers. Such was *John Dotin*, rector of Whitstone, in this county. He died in 1561.* But our medical men in general, so late as the reign of Elizabeth, had little more learning than the church-town aunt, or village doctress of the present day, who hath a herb and a charm for every customer. In our villages, indeed, the practice of medicine was for the most part divided between the parson and the blacksmith. † “Few men of law,” says *Carew*, “haue either in our time, or in that of our forefathers, growne heere to any supereminent height of learning, liuely-hood or authoritie. Of like fortune, but lesse number, are the *phisicians*; by how much the fewer, by so much the greater witnesses of the soyles healthfulness. The most professors of that science in this country, sauing only one *Jo. Williams*, can better vouch practise for their warrant, then warrant for their practise. Amongst these, I reckon *Raue Clyes*, a blacksmith by his occupation, and furnished with no more learning, then is suteable to such a calling, who yet hath ministred phisike for many yeres, with so often successe and general applause, that not only the home-bred multitude beleueeth mightily in him, but euen persons of the better calling, resort to him from remote parts of the realme, to make trial of his cunning by the hazard of their liues; and sundry, either vpon iust cause, or to cloke their folly, report that they haue reaped their errands end at his hands. But farre more commendable is *M. Atwel*, sometimes parson of *Caluery*, in *Deuon*, and now of *S. Tue*, in *Cornwall*. For besides other parts of learning, with which he hath been seasoned, he is not vnseene in the theoricks of phisike, and can out of them readily and probably discourse, touching the nature and accidents of all diseases. Besides, his iudgment in vrines commeth little behind the skilfullest in that profession. Mary his practise is somewhat strange and varying from all others: for though now and then he vse blood-letting, and doe ordinarily minister *Manus Christi*, and such like cordials, of his own compounding (a poynt fitting well with my humour, as enabling nature, who best knoweth how to worke) yet mostly for all diseases he prescribeth milk, and very often milk and apples, a course deeply subiect to the exception of the best esteemed practitioners; and such, notwithstanding, as whereby either the vertue of the
medicine,

* See *Wood's Fasti*, i. 55. *History of Oxford*, 114.

† At present, the residence of a *Surgeon-apothecary* (who has universally the title of *Doctor*, as a physician is called *Mr.* only) within almost every village, has throwne the parson and the blacksmith into the back ground. But the said *surgeon-apothecary* hath not yet banished from the county the female *midwife*. And I should greatly regret her disappearance; useful as she is in supporting the traditionary virtues of many healing plants, as well as in exercising her peculiar occupation.

medicine, or the fortune of the phisicion, or the credulitie of the patient, hath recovered sundry out of desperate and forlorne extremities. This his reputation is of many yeeres standing, and maintayneth it selfe vniimpayred. But the fame soareth to an higher pitch, by the help of another wing, and that is, his liberalitie. On the poore he bestoweth his paines and charges *gratis*; of the rich he taketh moderately, but leaues the one halfe behind, in gifts amongst the household, if he be called abroad to visit any. The rest, together with the profits of his benefice, (rather charitably accepted, then strictly exacted from his parishioners) he powreth out with both hands in *pious usus*, and will hardly suffer a penny to sleepe, but neuer to dwell with him. Few townes there are in *Cornwall*, or any other shire between that and *London*, which haue not in some large measure tasted of his bountie. None commeth in kindness to see him, but departeth gratified with somewhat, if his modestie will accept it. Briefly, his sound affection in religion, is so wayted on by honesty of life, and pleasantnesse of conuersation, that in *Fabritius* his voluntary pouertie, he is an equal partner of his honour, and possesseth a large interest in the loue of his neighbours. My loue to vertue, and not any particular beholdingnes, hath expressed this my testimony.*

It is scarcely till the reign of Charles the First, that we see any appearance of regular practice in the West of England. Among Izacke's twelve doctors, are four physicians, two of whom, *Baskerville* and *Vilvain*, were men of reputation. *Bidgod*, *Spicer*, and *Salter*, have been rescued also from oblivion. † But *Cornwall* had, confessedly, the honour of producing the first, whom the fastidiousness of the present age would class among the sons of science. Whether one of my ancestors, *Degory Polwhele*, had any right to such distinction, I cannot say. ‡ But *Dr. John Mayow*, (a relation of Polwhele) and *Dr. Richard Lower*, were both men of scientific genius. *Dr. Mayow* was of the family of the Mayows, of Bray, in Morval. He died in 1679 § *Richard Lower*,

* Fo. 60. a. b.

† See *Izacke's Exeter*, p. 156.

‡ * *Degory Polwhele*, ejected from his fellowship in Exeter-college, Oxford. He was created M. D. of this university in the year 1660. In the Chancellors's letters for that purpose, is this account of him, "that he had from the beginning of the late unhappy troubles, vigorously and faithfully served his majesty, under the command of Ralph, Lord Hippon, then of Sir James Smith, in the quality of a major of horse, and continued in arms until the surrender of Pendennis Castle; from whence he went to his late majesty, of blessed memory, and afterwards followed his now majesty, for some time, in Holland and Flanders; and in or about the year 1670, he returned into Cornwall, his native country, where he betook himself to the study and practice of physick, &c. &c."—*Wood's Athen. Oxon.*, p. 211. *Walker's Sufferings*, p. 115.

There is a tradition in our family, that it had its origin, which John Polwhele and Polwhele and Treworgan, received from general Fairfax. It is said, that Fairfax being much indisposed while in Cornwall, applied to Dr. Degory Polwhele for medical assistance. Thus the doctor very readily lent the general; though, "if he should meet Fairfax the very next day in the field, he would not be wanting in exertion (he said) to give him his death blow." Fairfax it seems, recovered. Whence the following letter: "These are to require you, on sight hereof, to forbear to prejudice John Polwhele, of Treworgan, in the county of Cornwall, either by plundering his house, or taking his horses, sheep, or other cattle or goods, or by offering any violence to his person, or the persons of any of his family, as you will answer to the contrary. Provided hee bee obedient to all orders and ordinances of parliament. Given under my hand and seal, at Paris, this 13th day of March, 1645. "T. FAIRFAX."

Fairfax's is a very fair hand, and the MS. in good preservation; as are all the family MSS. of that period, from Charles I. and II. &c.

§ See *Wood*, c. 474, and *Granger*, vol. iv. pp. 17, 18.

Lower, of Tremere, in St. Tudy, in this county, was educated at Westminster-school and Oxford. He entered on the physic-line, and practised under Dr. Thomas Willis, whom he instructed in some parts of anatomy. He, with Dr. Willis, in 1664, discovered the medicinal waters at Astrop; which, upon their recommendation, became much frequented. In 1666, he followed Dr. Willis to London, practised physic under him, became Fellow of the Royal Society, and of the College of Physicians. In 1669, he published his *Tractatus de Corde*. After the death of Dr. Willis, in 1675, he was esteemed the most eminent physician in London. Upon the breaking out of the popish plot, in 1678, says Mr. Wood, in his *Athenæ Oxonienses*, he closed with the Whigs, supposing that party would carry all before them; but he was mistaken, and he lost his credit and practice. At that time, Dr. Thomas Short, a Roman Catholic, came into great practice; which, upon his death, September 1685, devolved upon Dr. Radcliffe.*

From the Revolution to the present time, we perceive the light of science spreading more and more (if I may so express it) through the medical hemisphere: and, whilst urbanity and truth seem to move in conjunction with philosophy, we hail, in almost every physician, the polite scholar and the gentleman. At *Exeter*, we find *Dr. Waldron* practising physic about the year 1700; nearly contemporary with whom was *Dr. Musgrave*. *Dr. Musgrave* was born at *Charlton Musgrave*, in *Somerset*. He practised physic in *Exeter* for a considerable time, with great reputation and success. I have heard him called the last of the Hippocratic school. His knowledge in medicine is said to have been chiefly drawn from his own observation and experience; and all his medical treatises are much approved. Of his *Belgium Britannicum*, there are various opinions; but, though it contain many conjectural fancies, it is a work of great erudition. *Mr. Moyle*, however, seems to have rated the performance too high. *Dr. Musgrave's* house was in *Musgrave's-alley*, where the doctor died in 1721.† *Dr. John Andrew*, a native of *Probus*, near *Truro*, and a member of *Exeter-college*, *Oxford*, married a *Courtenay*, of *Powderham*, and practised physic at *Exeter* for some time, with success. But the fame of that very eminent physician, *Dr. Thomas Glass*, seems to have eclipsed that of *Andrew*. I have never met with *Glass's* treatise, "*De Febribus*," or his essay "On the Attributes of the Deity;" but have frequently heard them mentioned with approbation, and have been told, that the latinity of the treatise was *Heath's*, of *Harrow*.‡ *Dr. Downman* married a sister of *Dr. Andrew*; and, occupying the house in *Paul's-street*,

* See *Wood's Athen. Ox.* p. 654.—*Wood*, ii. Col. 857. *Granger*, vol. iv. pp. 12, 13.

† At *Exeter* (says *Dr. Stukeley*) I saw *Dr. Musgrave's* library; a very good collection of books, coins, and other antiquarian relics—likewise a treatise ready for publication, of the original *gout*. The doctor had made this distemper his particular study through his long practice; and this county remarkably abounds with patients of that sort, which he attributes, in a great measure, to the custom of marling the lands with lime, and the great use of poor, sweet cider, especially among the meaner people."

‡ *Dr. Glass* was a native of *Tiverton*, and educated at the university of *Leyden*, under *Dr. Boerhaave*. For a short time he resided in the new apartments of the *Castle of Tiverton*: whence he went to *Exeter*, and continued in great practice in that city a long

street, which was the property and residence of Dr. Andrew, has for a long while exercised his skill and his benevolence to the relief and comfort of his fellow-creatures: but the hour, I fear, is very near approaching, when his extensive practice shall cease, to the regret of many who have experienced in Dr. Downman the kind physician and the friend. In the loss of one man, indeed, the world is always consoled by having recourse to another: and I know not where, in the profession, they will find any more able than Parr and Daniell. *Dr. Parr* possesses great ingenuity and acuteness; and has added to various reading the most accurate clinical observation. Of *Dr. Daniell* (of whom I have little personal knowledge) I have heard a similar character. That his address is such as to do honour to the house of Poltimore,* I can, from myself, assert. To speak of other physicians, and of the surgeons and apothecaries of high merit in our *British* metropolis, the time would fail me; though to pass the name of *Sheldon* without notice would be utterly inexcusable. Not that applause or blame from me could any way affect Mr. Sheldon, whose genius and skill in surgery are, even in the Royal Academy of Arts, the theme of admiration. The Exeter-hospital gained lately new honour by the election of Mr. Sheldon as one of its surgeons. In our way to the Westward we pass through *Plymouth*; where, though we had a Huxham, a Mudge, and a Musgrave, we must not long protract our stay. The fame of *Dr. Huxham* surpasses, perhaps, that of any physician of the West; but to write his memoirs, would be merely to repeat what is already before the public. His essay on fever, and dissertation on the sore throat, are of great celebrity. And the *Philosophical Transactions* have, from *Dr. Huxham's* papers, attained a higher value. *Dr. Mudge* was famous as an experimental philosopher and a surgeon, before he appeared in the character of a physician. If I recollect rightly, he was honoured with a medal from the Royal Society, in consequence of his treatise on the small pox. He died at 72. *Dr. Samuel Musgrave*, according to the critics, was more familiar with Euripides † than with Galen; and, in the popular opinion, more attached to politics than medicine. But the judgment of the learned, and the voice of the people, are both, perhaps, unjust to his memory. So thought *Dr. May*. This gentleman (whom we meet at Plymouth) was born at East Looe, where he was educated, I apprehend, and served his apprenticeship, in the medical line, with Mr. Rice. There is a chasm (but I cannot wait for information to fill it) between the apprentice and the physician,

in

long course of years. His professional abilities were highly and almost universally esteemed. He was fellow of the Royal Society of Medicine, at Paris: and the honours of several colleges were conferred on him. *Dr. Glass* died 5th February, 1787; and was buried the following Sunday, in St. David's church-yard, Exeter. A good painting of him, by Opie, (thought a striking likeness, in a sitting posture) adorns the hall of meeting in the Devon and Exeter hospital; and an elegant print, from an engraving by Ezekiel, of Exeter, taken from the picture, was published in the year 1788.

* He married a Bampfylde.

† Samuel Musgravius, cui instauratus Euripides immortale nomen paravit—vir in tractandis Grecis scriptoribus exercitissimus—commendationes ex ingenio & doctrina viri sagacissimi de promptæ.—Schweighauser.

in 1788, when Dr. May was resident at Truro. In 1792, we find Dr. May at Plymouth.* I had almost forgotten *Dr. Francis Geach*, who, in 1798, died suddenly, at the age of 74, at his house in the Royal Hospital, Plymouth, of which he had been senior surgeon for a long series of years. He was M. D. and F. R. S. We now cross the Tamar; and at *Launceston*, (though we have not leisure to pay a tribute to departed worth, yet) offer our respects to *Dr. Cutcliffe*, than whom few are more active in the cause of science and humanity.† Whether the regular practitioner may sneer at *Mr. Ching*, I know not; but the patent worm-lozenges have gained our Launceston apothecary a large fortune, and secured to him perpetual fame. Mr. Ching married Miss Rebecca Mitchel, one of the daughters of the late *Mrs. Mitchel*, vicar of Ve yan, a very sensible well-informed lady. At *Bodmin*, *Dr. John Colwell*‡ was resident in 1742. He was a worthy man; but had all the cautiousness of the old school: *Dr. Harry*, a few years ago, was more lively in observation, and bolder in the application of medicine. Of the late *Dr. Thomas Hall*, who died at Bodmin, in September, 1806, the memory will long be cherished by the friends of virtue, learning, and taste. § In *Roche* lived, in Hals's time, *Mrs. John Keene*, a surgeon, who had,

* His Essay on "Pulmonary Consumption," dedicated to J. Cookley, of Broad-street, Plymouth, May 1st, 1792, does the author very great credit. He has here spoken, in appropriate terms, of his predecessors, Huxham, Mudge, and Musgrave. For Huxham on the subject of opium, see pp. 24, 25.—See also, page 60. For Dr. Mudge, see pp. 5, 17, 18, 19, 20. For Musgrave, see Introd. pp. xxxi, xxxii. and pp. 32, 63.

† For the family of Cutcliffe or De Rupescissa,—see *Princee*, pp. 141, 142, 143.

‡ Dr. Colwell, his son, lives at present in Bodmin.

§ IN MORT. DOCTISS. VIRI
THOMÆ HALL, M. D.

Vita cessit: succubique morri,
Cui fuit Virtus generosa; constans
Cui Fides, ac inviolata; "mensque
Conscia recti."

Amplius non aspiciam; nec almas
Ausiam voces, mihi singulisque
Utiles dulcesve, verende rector!
Comis "amicè!"

Jam dies prosus percunt amœni,
Grata succotes documenta secum;
Atque prosus percuntque nocies,
Et jocus omnis.

Littora aut quæcunque colis beata,
Immemor ne sis, venerande, nostri.
Rursus ut fato properante juncis
Advolet hora,

Qua neque urgent solliciti dolores,
Eminus semotaque lethæ, tuti.
Mox quiescemus simul, ex et "omni"
Parte beati."

had, " by his skill and care in his profession, got himself considerable reputation and riches." * *Dr. Gibbs, of Goran*, is noticed by Hals and Tonkin. † At *Tregony*, Hals has preserved the memory of *Hearle*, who, " by honest practice, and *small fees*, had advanced himself to *wealth* and reputation." At *Truro*, *Dr. Michael Russell*, " humane and generous," ‡ and *Dr. Peters*, were physicians regularly bred. *Dr. Walcot*, (whom we shall meet again in the character of *Peter Pindar*) after the residence of some years at *Truro*, left the field open to *Dr. Gould*, who came from *St. Austell* to that town, and hath since continued there in high reputation. *Dr. Gould* married a sister of *Mr. Rashleigh*, of *Menability*. In the mean time, the name of *Mr. Warrick* should be noted with a grateful remembrance of his long and successful practice in a populous neighbourhood. *Mr. Warrick*, unquestionably, was far above the vulgar tribe. He had science § and ingenuity. To *Mr. Kempe*, his apprentice, partner, son-in-law, and successor, it is with pleasure I extend the compliment. From *Dr. Gould's* advanced age, there is room, perhaps, for the exertions of another gentleman of the profession; and I know no young man more worthy of the public encouragement than *Dr. Clement Carlyon*, son of the late *Rev. John Carlyon*, an amiable and venerable name. Lively, active, sagacious, generous, attached to his profession, he brings with him from *Edinburgh* and from *Cambridge*, such qualifications as must satisfy the most sanguine wishes of his friends; and recommended also by the respectability of his connections, he will, doubtless, soon establish his character where he has so wisely fixed his residence.

Without

* Hals's MSS. in Roche.

† " In *Goran* was the dwelling of my very kind friend, *Dr. James Gibbs*, son of *James Gibbs*, vicar of this parish, who had his education in *Exon* college, as a servitor to his kinsman, *Mr. Davis*, son of *Dr. Davis*, late of *Plymouth*; where, after he had taken his Bachelor's Degree, he declared for the study of physick in *Oxford*. And soon after, to better his study and experience, went with the said *Mr. Davis* into *France*, and fixed at *Montpelier*, where he practised physick, and also surgery, in an hospital, as he himself informed me, for several years afterwards, in the College of Physicians; here he took his degrees of Doctor of that Science; and lastly, returned to this place, where he practised physick with admirable care, skill, and success; and, through multitudes of patients, and moderate fees, hath purchased a considerable estate. Since the writing hereof, this gentleman, to the great grief and loss of his country, departed this life of the hemorrhoides; and before his death left me this legacy: That if I myself, or friends, were sick, and had occasion to make use of physick, we should in all distempers use only the common, plain, and natural remedies, such as purges of rhuibar, *se na*, jalop, manna, and the like: together with blood-letting, blisters, clysters, issues, sweating, cordials, posset, drinks, and the like, for that chymical medicines, and the whole art of physick otherwise, was nothing but a cheat upon mankind, to enrich men of that profession; and to the same effect spake *Dr. Lower*, physician to king *Charles II.* on his death-bed, to those about him."—*Hals*, p. 153.

At *Trescassow*, in *Goran*, lived *Dr. James Gibbs*, an eminent physician, who by his practice got a good estate in this neighborhood. His father was *Mr. William Gibbs*, vicar of *St. Goran*, descended from the *Gibbs's* of *Shevock*, in this county. The said *Dr. James Gibbs*, by *Mary*, daughter of *Symons*, of *Ruen-Lanyhorne*, gent. had issue, *Dr. James Gibbs*, a noted physician and poet, who hath published several things, and left others worthy to be published. He died at his house in *Tregony*, April 4th, 1724; leaving by *Lucy*, his wife, the daughter of *James Holland*, of *London*, M. D. a numerous issue of both sexes, amongst the rest, *William Gibbs*, now a member of *Penbroke Hall*, in *Cambridge*. The arms of this family are, Arg. 3 Bills in Pale Sable.—*Tonkin's MSS.*

‡ *James's Poems*, p. 14, 1742.

§ *Mr. Warrick* published, in the *Philosophical Transactions*, an account of some experiments in cases of dropsy.

Without connection, indeed, (and some private fortune) a country town has no great attractions to a young physician. And, with gentlemen of every description, there is one circumstance unfavourable to the Hippocratic art; I mean the indifferent drugs in the shops of most of the Cornish apothecaries. In proceeding to *Falmouth*, we are introduced to *Dr. Jos. Fox*, *Dr. Stephen Luke*, and *Dr. Stephen Lowry*, the first of whom has been, of late, an occasional visitor at *Falmouth*; the last two resident in the place. But without the least intention of depreciating the professional powers of the others, * I point attention to *Dr. Luke*, with almost a degree of irritation, from the idea, that all Cornwall may not instantly join me in giving to *Dr. Luke* the wreath of physic. If not to *Dr. Luke*, to whom shall we adjudge it? Others have read extensively, have practised variously, and have been assiduous day and night in comparing the remarks of their brethren with their own, in noting the rising symptoms of disease, and in determining opinion at the sick-bed. Some have been happy in the treatment of fever—others, more successful in dropsy. But, with all such talents or qualifications, as are thus divided among many, *Dr. Luke* has a quickness in detecting the cause of a disease, which few possess, even in the capital of the kingdom. The case of the late *Mr. Enys*, of *Enys*, may be instanced among others, as a striking proof of his penetration and skill. That *Mr. Enys's* complaints were owing to a disease of the heart, was perceived by *Dr. Luke*, and as decisively pronounced: and the various symptoms that would arise in the progress of the disease, till its fatal termination, were foretold with an accuracy astonishing to common observers. † *Dr. Luke*, a native of *Penzance*, served an apprenticeship as surgeon and apothecary, under *Mr. Moyle*, of *Marazion*. He then went to *London*, where he practised as a surgeon; and to *Paris*, where he attended the *Hôtel de Dieu*. Returning to *Cornwall*, he entered into partnership with *Mr. Zachary Johns*, surgeon and apothecary, of *Helston*; and afterwards with *Mr. Head*, surgeon and apothecary of the same town. After several years, he took the degree of *M. D.* married *Miss Vyvyan*, sister of the present *Vyel Vyvyan, Esq.* of *Trelowarren*, and settled at *Falmouth*. ‡ I have just noticed *Mr. Head*, who (with his partner, *Mr. William Borlase*, a name greatly honoured, and not disgraced in the present instance) is still in the practice of physic at *Helston*. *Mr. Head's* late essays on vaccination, are highly creditable to him, as a benevolent man, a skilful practiser, and a correct writer. In regard to the cow-pox, indeed, I am sorry to observe, that *Mr. Head* has been supported by very few of his brethren.

Nor

* *Dr. Joseph Fox* was physician to the *London hospital*; and *Dr. Edward Fox*, brother of *Joseph*, now practises physic at *Bristol*.

† One of the most eminent physicians in *London*, was consulted in *Mr. Enys's* case: and his opinion coincided with *Dr. Luke's*.

‡ To *Dr. Luke* I am indebted for "observations" on the diseases of *Cornwall*; which I have interwoven with my historical account of them.—See *Hist. of Cornwall*, in respect to its Population, &c. &c. 1806.

Nor could we venture to delineate the characters of the Cornish apothecaries, if their attention to vaccination were to be received as the criterion, either of their sagacity or benevolence. The late brother of *Dean Pearce* brings to observation the Church town of *St. Keverne*, where, for many years, as surgeon and apothecary, he did honour to the profession. At *Penzance*, Mr. *Giddy* is now eminent as surgeon and apothecary, (an uncle of *Davies Giddy, Esq.* of *Tredrea*, and *M. P.* for *Bodmin*) who, with all that modest deportment and gentleness of manners, which seem to characterize the family, possesses also their talents; and, from the experience of years, great professional knowledge. But residing at *Penzance*, and though last, not least, we meet *Dr. John Bingham Borlase*, who was born in that town in 1753, and to whom *Dr. Borlase*, the historian, was a great uncle. He had practised there as surgeon and apothecary about thirty years, and is now *M. D.* by a diploma from *Aberdeen*. Of his classical attainments and taste, as well as his surgical skill, I had frequently heard before I had the pleasure of being introduced to him. This circumstance happened some years ago, at the *Launceston* assizes; when he displayed such knowledge in anatomy, and spoke in so masterly a manner on the case before him, as raised the admiration of the court. His familiarity with the subject (as *Baron Thompson* observed to the jury) was in nothing more discoverable, than the ability to divest his language of technical terms. The name of *Borlase* awakened the hope of information and entertainment: but the performance far exceeded the promise.

Of the natives of the West, who, since the revolution, have practised, or still practise physic in other parts of England, I shall merely recite the names, attaching to them a few notes below. A few of these natives were,—*Halsey, (a)*—*Battie, (b)*—*Parsons, (c)*—*Sir George Baker, (d)*—*Addington, (e)*—*Milman, (f)*—*Glynn, (g)*—*Harness, (h)*—*Nankivell, (i)*—*Tickel, (k)*.

4. In

* Who married *Miss Gilbert*, of *East Bourne*, in *Sussex*; whose family went to that place about two centuries ago from *Compton Castle*, in *Devonshire*.

(a) *Mr. Joseph Halsey*, of *Treworthovean*, in *Merther*, took his degree of *M. D.* at *Leyden*, and "now resideth (says *Hals*) in *London*, where he hath got himself considerable wealth, and reputation in his profession." —*Hals's MSS.* in *Merther*.

(b) *William Battie* was born in *Devonshire*, in 1704. He received his education at *Eton*. For various particulars of him, see *Nichols's Bowyer*, pp. 232, 231.—Note, and notes upon note.

(c) *James Parsons*, an excellent physician and polite scholar, was born at *Barnstaple*, in *Devonshire*, in *March*, 1705.—see *Anecdotes of Bayly*, by *Nichols*, pp. 384, 385, 386, 387, 388, 389—393.—And *Biogr. Dictionary*, vol. 12. pp. 41, 42, 43, 44, 45, 46. (Edit. 1798)

(d) *Sir George Baker, Bart. M. D. F. R. S.* Fellow of the *Royal College of Physicians*, Physician in ordinary to his Majesty, and Physician to her Majesty. He was a native of *Modbury*, and elder brother to the late *Rev. Dr. Baker*, of *Lovaton*. He left a son (if I am rightly informed) named *Frederick*. He published a great number of medical tracts; many of which were collected and reprinted in an octavo volume, entitled *Opuscula Medica*, in 1772. The elegance of his latinity can never be sufficiently admired. Of "his *Leaden Controversy*," I have spoken at large in another place. Several of the papers in the third volume of *Medical Transactions*, published in 1785, were written by *Sir George Baker*.

(e) Of *Devonshire*, the father of the present *Lord Sidmouth*.

(f) *Sir Francis Milman, Bart.* of *Lovaton*, in *Woodland*, near *Ashburton*, (born in 1746) was son of the *Rev. Francis Milman*, minister of *East Ogwell*, and *Abbotskerswell*.

4. In ETHICS I do not know that we possess one scientific treatise.—The Earl of *Chatham's* Letters to his nephew, Mr. Pitt, of Boconnoc, are chiefly moral; but the epistolary form has, least of all, the aspect of science. Yet I am willing to bring “the Letters” into the present division, not only in deference to PITT and GRENVILLE, but on account of their own intrinsic merit. The Letters, twenty-three in number, were written to Mr. Thomas Pitt, of Boconnoc, afterwards Lord Camelford, during his residence at Cambridge. The Preface of the Editor (who published the little volume before us in 1804) is a very masterly performance, such as we had a right to expect from the pen of Lord Grenville.* That Lord Chatham entertained a less favourable opinion of the Cornish, than truth would have justified, or his own benevolence (one should suppose) have approved, may be inferred from one or two expressions in the letters.

5. Of writers in METAPHYSICS, Cornwall and Devon have given us, I believe, two only—Petwin, and Drew. *Petwin* was a schoolmaster and curate at Ashburton, and then, I apprehend, vicar of Ilington. His “Letters concerning Mind,” are praised by Harris. † *S. Drew*, a shoemaker

(g) *Robert Glynn*, of Clobery, Esq. M. D. Fellow of the Royal College of Physicians in London, Fellow of King's College, was a character of long and distinguished celebrity, in the University of Cambridge. He obtained, in 1757, the Seatoun Prize, for a Poetical Essay on the Day of Judgment, which is one of the best compositions produced by that institution. This essay was printed in the University according to the will of the founder of the prize, and afterward reprinted in a crown octavo volume, containing a collection of these poems. Dr. Glynn interested himself a good deal about the Chattertonian business, and caught a violent cold (which confined him for some time) in examining the church and steeple where the poems of Rowley were said to have been found. He contributed, we believe, considerable information and assistance to Mr. Matthias, in preparing his candid and comprehensive Essay on that subject. The compliment paid, in “The Pursuits of Literature,” part fourth, to this great, disinterested, virtuous, and consummate scholar and physician, is not less elegant than just. “With all his honours thick about him,” Dr. G. was still mindful of his native county; and (as one proof of his attachment to Cornwall) would never take a fee of a Cornishman.

(b) Dr. *Harness* who resides in London. He is of the families of Harness, in Cornwall and Devon.

(i) Dr. *John Nankivell* at Eilshurgh in 1773, had then finished his studies, and taken his degree, with great credit to himself and worthy family. And his reputation in London, where he resided for many years, must occasion just regret at his premature death.—Quiet good sense, and social good humour, seem to characterize the Nankivells.

(k) *William Tickel*, that eminent medical man at Bath, and the rev. *John Tickel*, A. M. rector of Wargrave, Berks, were born at Clesson, in Sandford Courtenay.

* “The following correspondence,” says Lord Grenville, “imperfect as it is, (and who will not lament that many more such letters are not preserved?) exhibits a great orator, statesman, and patriot, in one of the most interesting relations of private society. Not as, in the cabinet or the senate, enforcing, by a rigorous and commanding eloquence, those councils to which his country owed her pre-eminence and glory, but implanting, with parental kindness, in the minds of an ingenuous youth, seeds of wisdom and virtue, which ripened into full maturity in the character of a most accomplished man, directing him to the acquisition of knowledge, as the best instrument of action; teaching him, by the cultivation of his reason, to strengthen and establish in his heart those principles of moral rectitude which were congenial to it, and, above all, exhorting him to regulate the whole conduct of his life by the predominant influence of gratitude and obedience to God, the only sure ground-work of every human duty.”

† “Consult *Letters concerning Mind*,” an octavo volume, published in 1750, by Mr. *John Petwin*, vicar of Ilington, in Devon; a person who, though from his retired situation little known, was deeply skilled in the philosophy both of the ancients and moderns, and, more than this, was valued by all who knew him for his virtue and worth.”—*Harris*, (3rd edit.) p. 172.

shoemaker of St. Austell, will again appear among our divines. But in all his writings, he displays the Metaphysician. His "Remarks on Paine's Age of Reason," shew the native vigour of his mind: But, I think, the "Essay on the Immateriality and Immortality of the Soul," for such a person, is a still more extraordinary production.* The writing is forcible, accurate, and acute; and the author proves himself not only acquainted with Mr. Lock and other modern writers on Metaphysics, but (what is more wonderful) with Aristotle and Plato, among the ancients. The work, however, seems to contain nothing new, except, perhaps, a longer uninterrupted chain of sophisms than is easily to be found in any other. His most triumphant argument, proving that the soul cannot pass from entity into annihilation, equally demonstrates the contrary, and, therefore, cannot be conclusive, without admitting an eternal pre-existence. *Mutatis mutandis*, it is, also, no more than the well-known fallacy, adduced to shew the impossibility of motion. The deception lies in considering time as a discreet quantity instead of continuous. †

6. The science of Ethics was deduced from the moral sense of the individual: but, to render that moral sense a principle of action in society, the sanctions of LAW appeared necessary. As the philosophic appeal to conscience was unavailing, the great aim was to enforce obedience to its

* The first edition, published in 1809, was thus noticed in the *Anti-Jacobin Review*, for February, 1803. "This essay is introduced to the world, under the auspices of the rev. John Whitaker, the great and good rector of Ruan Lymborne; to whom it is dedicated in a very handsome manner. The address, indeed, is well conceived, and well expressed. The preface is elegant and appropriate.

We cannot pretend to decide, absolutely, on the degree of merit which it possesses; or the rank which it will hereafter hold in the metaphysical world. We have discovered, we think, a few errors in the reasoning; but we have found much to applaud, much to admire. Of his subject, in general, the author is a master. Whilst we are struck with a chain of argumentation, strong and beautiful, we are assured that this is the production of no common writer. And in thus connecting the author with his work, we cannot but recollect, with wonder, that he is the untutored child of nature; deriving no advantage from education; indebted only and immediately to heaven for a reach of thought *astonishingly great!*—for a *mind* to which all the matter of the universe seems but an atom; and in himself, exhibiting a splendid proof, that the soul of man is *immortal!*"

The difference in the theological opinions of Mr. Drew and the present writer, had been sufficiently manifested to the world, in the course of the controversy with Dr. Hawker. Mr. Drew, therefore, hearing that the critique (from which the above extract is taken) was written by myself, addressed to me the following ingenuous letter:

REV. S. R.,

St. Austle, February 26th, 1803.

It, in the purport of this letter, I have been misled, I hope that both the philanthropy of the minister, and the dignity of the gentleman, will conpire to apologize for this intrusion. I have lately seen the *Anti-Jacobin Review* in which my late publication is so favourably mentioned, and so warmly recommended to public notice: And it has been hinted, that I am indebted to Mr. Polwhele for the last mentioned aversion which it has undergone. To pass by any mark of attention from a superior without an acknowledgement of the obligation, is always more troublesome to me than an expression of gratitude. Be pleased, therefore, Rev. Sir, to accept my warm and grateful acknowledgement of the favour you have conferred upon me.

To surmount those prejudices which local differences might have occasioned, is certainly a distinguishing feature of an exalted mind. It is not in my power to make a suitable requital of the service you have done me; but, it is the want of opportunity which can alone prevent you from knowing, that generous actions are not exclusively confined to exalted stations. Certain as I am, I can only acknowledge my sensibility of your favours, I beg your acceptance of that acknowledgement from one who has nothing but gratitude to bestow.

Should the present letter be unappreciated, I flatter myself, you will impute it to no improper motive, and in the confidence of that persuasion, I subscribe myself, with gratitude, your much obliged and humble servant,

SAMUEL DREW. †

† *Ditto* is, in metaphysics, what *Opie* was in painting. In both nature seems to have done wonders. If this be the opinion of my readers, they will thank me for an excellent *Biographical Sketch* of Drew, drawn, at my request, by Drew himself. See Facology.

its dictates; and, in every state, the common sentiment was soon recognised as law; the law was reduced into a system; the knowledge of it was deemed a momentous science; and the practice of it an honourable profession. Hence, in this country, at a very early period, there were distinguished lawyers; of whom Cornwall and Devon had their share. But the laws continually accumulating in proportion to the complications of civil society, not only the number of legal professors were every age increasing, but their labours became more arduous. The West of England was prolific of lawyers, and Devonshire was their very nursery. One of the earliest writers of English Law was *Henry de Bracton*; and Bretton, or Bracton, about eight miles to the south-west of Okehamton, is celebrated as the birth-place of this eminent civilian. (a) From the beginning of the fourteenth century to about the era of the reformation, flourished Sir *William Hale*, (b)—Sir *John Cary*, (c)—*Richard Branscombe*, (d)—Sir *William Fulford*, (e)—Sir *John Stowford*, (f)—*Tresilian*, (g)—Sir *John Wadham*, (h)—Sir *William Hankford*, (i)—Sir *John Hill*, (k)—*John Fitz*, (l)—*Upton*, (m)—Sir *John Fortescue*, (n)—Sir *John Hody*, (o)—Lord *John Denham*, (p)—*Thomas Kirkby*, (q)—Sir *William Huddesfeld*, (r)—Sir *Thomas Dennis*, (s)—*Tregonnell*, (t)—*Bastard*, (u)—Sir *Lewis Pollard*, (x)—*John Rowe*, (y)—*John Skewish*, (z)—*John Harris*, (*z)—all reputed

(a) For *Bracton*, See *Prince*, pp. 52, 53, 54.—For his contemporary, *Sir Henry Bath*, See *Prince*, pp. 49, 50, 51.

(b) *Prince*, pp. 357, 358. (c) *Prince*, pp. 151, 152, 153.—*Risdon*, pp. 136, 137.—*Sir W. Pole*, pp. 27.
 (d) *Risdon*, in *Branscombe*. (e) *Prince*, pp. 298, 299, 300. (f) *Prince*, pp. 558, 560. (g) For
Tresilian, See Civil and Military History of Cornwall. (h) *Prince*, pp. 587, 588, 589, 590. (i) *Prince*, pp. 361,
 362, 363, 364, 365. (j) *Prince*, pp. 365, 368. (k) *Prince*, 301, 303. (l) *Prince*, p. 578.
 (m) *Prince*, pp. 304, 308. (n) *Prince*, pp. 368, 369, 370. (o) *Prince*, pp. 232, 233, 234. (p) *Kirkby*,
 (Treasurer of the Cathedral Church of Exeter, and Master of the Rolls in Chancery, a very learned man. See
 pp. 376, 377. (q) *Prince*, pp. 235, 236. (r) *Prince*,

(t) *Tregonnell*, or the *Channel Town*, situate upon a creek of the north sea, gave name and original to an old family of gentlemen, surnamed *Tregonnell*, whose three daughters and heirs, Temp. James I. were married to *Bauden*, *Pollamonter*, and *Penpoll*; who gave for their arms, *In a Field Argent, three Ogreses, two Gouces in Fess, Sable*, between as many *Cornish Daws* proper. *John Tregonnell*, was a younger brother of this house, Temp. Henry VII. who had his first education in this college of *Cranock*, at a cheap rate; (as any may be had at *Aberdeen* or *Glasgow* in Scotland;) from whence he went to *Oxford*, and proceeded so far in book education as to take his degree of Doctor of the civil and canon law, and acquired such perfection and fame therein, that he was chosen Proctor for king *Henry VIII.* in that costly divorce between him and queen *Catherine* of Spain; by whom he was also knighted, and for his labour therein, had a pension of 40*l.* per annum settled upon him during life. And afterwards, upon the resignation of that annuity, and the payment of a thousand pounds he had, by that king, settled upon him and his heirs the site and demesne of *Middleton*, a mitred abbey in *Dorset*, of great value, which his posterity enjoy to this day, himself being buried in *Middleton* church, 1540. He had issue *John*, afterwards knighted, Sheriff of *Dorset*, 1. *Philip* and *Mary*; who had issue, *John Tregonnell*, Esq. Sheriff of that county, 15. *James*, when *Francis Vyvyan*, Esq. was Sheriff of *Cornwall*.
Hal's MSS. in Grants.

(u) *Hal's*, p. 88, and *Pyc's Tonkin*, p. 133.

(x) *Prince*, pp. 492, 495.

(y) *Prince*, pp. 518, 520.

(z) *John Skewish* was born (says *Fuller*, *Worth*, p. 204.) in *Cornwall*, probably at *Skewes* in *Cury*, where a family of this name then resided. "A man of much experience and general learning. He was (says *Balz*, de *Script. Brit.* C. 9. N. 19.) a counsellor to Cardinal *Wolsey*; whereby I collect him learned of the laws, and of his counsellor, except that that great prelate, like a prince, had counsellors of state belonging to him. This *Skewish* wrote a *Chronicle*, being collected out of many several authors. I have some presumptions to conclude him inclined to the Protestant Reformation. He flourished A. D. 1500." Thus says *Fuller*. *Nicholson* says: (*Engl. Hist. Libr.* v. i. p. 194.) "He was this Cardinal's mental servant, and is reported to have compiled a notable Epitome of our *Chronicles*, about the year 1530; but I am not able to direct the reader where to meet with it." *Carew* speaks of a *John Skewish*, who, in *Henry VIII's* time, compiled certain abridgements of *Chronicles*, and the wars of *Troy*.

(*z) *Prince*, p. 377.

reputed natives of the West. From that time to Charles I. we meet *Patte*, (a) — *Haydon*, (b) — *Heoker*, (c) — *Edwards*, (d) — *Burgoin*, (e) — *Chamond*, (f) — *Carew*, (g) — *Kennals*, — *Carnrew*, — *Kete*, — *Denis*, — *Chiverton*, — *Tremayne*, — *Skawon*, — *Michel*, — *Moyle*, — *Courtney*, — *Tub*, — *Trefry*, — *Sayer*, (h) — *Glanville*, (i) — *Raleigh*,

(a) *Prince*, pp. 496, 500.
(c) Pp. 98, 93.

(b) Pp. 379, 382.

(c) Pp. 387, 388. (d) Pp. 287, 288.

(f) After the dissolution of Hertland Abbey, the estate of Lancells came to Sir *John Chamond*, who made it his chief residence, though he sometimes lived at *Elford*, in right of his wife, the widow of Sir *John Arundell*, of *Trevice*. He was, saith Mr. *Carew*, a man learned in the common laws, and knighted at the Sepulchre, that is, of our Saviour, at Jerusalem. He had a park and fallow deer here, which *Norden* takes notice of, as, I suppose, the Abbot of *Hertland* had before him, to whom it seems to have been a country seat and place of retirement. He was Sheriff of Cornwall, the 20th of Hen. VIII. and again in the 28th. *Tonkin's MSS.*

(g) "Master *George Carew*, in his younger yeeres, gathered such fruit as the University, the Innes of Court, and forrayne trauell could yeeld him: vpon his returne, he was first called to the barre; then supplied the place of Secretarie to the Lord Chancellour *Hatton*; and after his decease, performed the like office to his two successors, by speciall recommendation from her Maiestie, who also gaue him the prothonotaryship of the Chauncery, and, in anno 1598, sent him embassadour to the King of Poland, and other northern potentates, where, through vnexpected accidents, he vnderwent extraordinary perils, but God freed him from them, and he performed his duty in an acceptable manner, and at this present the common wealth vseth his seruice, as a Master of the Chauncery." *Carew, f. 6r. b.*

(h) "In the ciuill law there liued of late Doctor *Kennals*, and now doth Doctor *Carew*, one of the ancientest masters of the Chauncerie: in which calling, after his younger yeeres spent abroad to his benches, he hath reposed himselfe. Bachelers there are, *Carnrew*, *Kete*, and *Denis*. Barristers at the common law, *Chiverton*, *Tremayne*, *Skawon*, *Michel*, *Moyle*, *Courtney*, *Tub*, *Trefry*, *Sayer*. These testifie the honesty of their carriage by the mediocrity of their estate: and (if they will giue me leaue to report a iest) doe verify an old gentleman's prophesie, who said, that there stood a man at Polton bridge (the first entrance into Cornwall, as you passe towards Launceston, where the assizes are holden) with a blacke bill in his hand, ready to knock downe all the great lawyers, that should offer to plant themselues in that countie. In earnest, whether it be occasioned through the countries pouerty, or by reason of the far distance thereof from the supream courts, or for that the multiplicity of petty ones nere at hand, appertaining to the Dutchy, Stannary, and Franchises, doe enable the attourneyes and such like, of small reading, to serue the people's turne, and so curtail the better studied counsellours profiting: once certayne it is, that few men of law, haue, either in our time, or in that of our forefathers, growne heere to any supereminent height of learning, liuely-hood, or authoritie." *Carew's Survey, f. 59. 60.*

(i) "Sir *John Glanvil*, one of the Iustices of the Common-Pleas, was a native of this county, born in the famous town of *Tavestock*, in the western parts thereof; being the third son of *John Glanvil*, of that place. Which *John Glanvil* descended from *Halwel-house*, in the parish of *Whue-church*, not far from the town aforesaid; the most antient dwelling of this family in this shire, having been in the name for more than three hundred years, as by deeds relating to that estate may be seen, and still so continueth. (This account I received from an intelligent person, Mr. G. D. of *Tavestock*, in a letter dated July 29, 1695.)

How antient and honourable this name hath been in England, they, who in the least are acquainted with the history and antiquities, cannot be ignorant. *Ranulph de Glanvil* was a great man in *William the Conqueror's* time; and his grand-son, of the same name, was a greater in the days of *King Henry the Second*; for he was a Baron of Parliament, and at that time so well skilled in the laws of the realm, that he was one of the justices itinerant, who were sent by that king into the countie of *Nottingham*, *Derby*, *York*, &c. in the 25th year of his reign. And in the year after this, he was advanced to that highly honourable office of justice of all England. Now, as if a genius for the law were propagable to posterity, many of this name have been very highly eminent for their profound skill in that honourable profession. That this our judge *Glanvil* descended from the noble family of his name, aforesaid, may be probable enough; though I have not been able to get information sufficient to deduce his pedigree in a direct line from thence; omitting, therefore, any such attempt, I shall proceed to what is more plain and certain. This gentleman, being a younger brother, we need not account it strange, that the education of his youth was no higher at first, than that of an attorney at law; so that he missed the advantages of spending some time in the university, which might have proved afterward very greatly useful to him: this was his misfortune, and it might

Adm. Oxon. v. 2. p. 720.

Dugd. Bar. v. 1. p. 423.

Idem. ib.

A. MCLXXX. Ran. de

Glanvil constitutus Summus Jusciarius totius Angliæ. Dugd. Chr. Ser. p. 4.

Ath. Oxon. lib. 1. p. 10. in Fac.

might not be his fault; which I mention, not in the least to disparage the memory of the great man, but rather for his honour, that from so low a footing he could mount up to such high preferments in the state: for if, notwithstanding this disadvantage, he grew so eminent, how much more so may we well suppose he would have been, had he enjoyed so great a privilege as that of a university-education? Now, although he was bred a clerk, yet he took care to enter himself betimes a student of the honourable Society of Lincoln's-Inn; where, come at length, he applied his studies with that diligence, that he became in time the great ornament thereof. He was first called to the bar; and some years after that, *viz.* Anno 31 Q. Eliz. 1589, he was chief reader in his house; but being at the same time summoned to the degree of Serjeant at Law, he read in the Autumn following.⁶ Now advanced to so high a degree, he adorned it with such reputation, that he was thought worthy to be preferred higher, from the violet to the scarlet gown; and, accordingly, was made one of the Justices of the Common-Pleas, June 30th, 1598,⁷ being the 40th year of the reign of Queen Elizabeth, of blessed memory. In this honourable station this reverend person did not long continue; for he died about two years after, as in the sequel hereof may more fully appear. In the mean time let us consider him as to the place of his abode, his marriage, his issue, and his merit, and so conclude.

"First, for the place of his residence; while in the country, it was mostly at the Abbey of Tavestock, joyning unto the town of that name, then in an habitable condition; but since much demolished. Though it seems he purchased the barton of Killworthy, situate in the same parish, about a mile from the town, where his son, Sir Francis Glanvil, Knt. erected a genteel house for his own habitation; which, at his death, he left unto his posterity.

"Secondly, for his marriage; it was with the daughter of ——— Skirret, who proved a fruitful vine by the walls of his house, and brought him three sons and four daughters: of whom I shall speak under the third head, his issue. His eldest son was Francis, (afterwards Sir Francis Glanvil, Knt.) who, by his wife, Elizabeth, daughter of William Crymes, Esq. left issue, Francis Glanvil, Esq. who died without issue, whereby his estate came to his sister's daughter, by her husband, William Keiley, who, being married unto Ambrose Maecton, Esq. (though she died without issue by him) brought Killworthy to that worthy gentleman, who now maketh it his habitation. His second son was John Glanvil, a very eminent person, afterwards advanced to the degree of serjeant at law, and knighted, as may hereafter more fully appear. His third son was Thomas Glanvil; of whom I find nothing further recorded, than that he died without issue, as for what appears to the contrary. His daughters were these, and thus disposed of: Mary, the eldest, was married unto Sir Edward Estcourt, Knt. Dorothea, the second, became the wife of Thomas Polewhele, Esq. Alicia, the third, died unmarried. Joan, the fourth, became the wife of Sampson Hele, Esq.

"From his issue, I proceed lastly to his merit. He was not only skilled in the deep and more recondite points of the law, but he was also a great lover of justice and integrity; being careful in his place to hold the balances intrusted to him (as became him) with an even and steady hand, not inclining to either side, out of awe or dread, out of favour or affection; he would not oppress the small to please the great, but administered justice, according to his oath, indifferently to all, with that uprightiness and honesty, as one conscious to himself he must one day come to judgment, and have all his judgments judged over again. This learned judge dying at Tavestock aforesaid, July the 27th, 1600, was interred in the parish church thereunto belonging; where is erected to his memory a very fair monument, so lively representing his person, in his scarlet robes, that some, at their first entrance into one of the doors there, (nearest which it stands) have been surprized at the sight, supposing it had been living. Which monument now is fallen much into decay; and pray it is but the surviving relations of this honourable person should do his memory that right to repair it again. However, there are still remaining three marble tables, on which are these inscriptions found:

In the middle towards the top is this:

*Honorata
Sacrum Memoriae*

*Johannis Glanvil, Vnius quondam Justiciario-
rum de Communi Banco. Qui merito factus
Judex, summo cum Labore administravit Justitiam;
Justo & conservavit Pacem; Pace expectavit
Assensum; & Morte invenit Requiem, 27 die July
Ann. Dom. M. D. C.*

Underneath, on the one side, are these Words;

*Statutum erat hoc Monumentum Anno
Dom. 1613. Impensis Domine
Annæ Godolphin viduæ, prius uxoris
Ejusdem Johannis Glanvil; nuptiæ
vero Francisci Godolphin Militis, jura
etiam defuncto. Quæ peperit fidem
Johannis vero sui, & 7 Libras.
Ejusdem nomina & Coniugia, præ-
sentia Tabula suo ordine continentur.*

Underneath,

⁶ Dag. Orig. Jour. p. 254.

⁷ Dag. Chr. Ser. p. 100.

Raleigh, (k)—Gilbert, (l) Southcote, (m)—Peryam, (n)—Drewe, (o)—Roop, (p)—Whiddon, (q)—Prideaux, (r)—Ridson, (s) Gorwell, (t)—Doddridge, (u)—Heale, (x)—the Martyns, (y)—Hakewell, (z)—Duck, (a)—Jenkins,

Underneath, on the other, are these :

1. *Maria defuncta, nupta Eduardo Escourt Armig. postea Militi v. Francisco, qui duxit in Vxor. m Elizabetham filiam Willielmi Crymes Armig.* 3. *Dionisia nupta Thomæ Polewbeece Armig.* 4. *Johannes qui duxit in Vxor. m Winifredam filiam Willielmi Burchier Armig.* 5. *Alicia defuncta innupta.* 6. *Johanna nupta Sampson. Hele Armig.* 7. *Thomas.*

I shall crave leave here to add, that in the same isle is an honorary monument erected to queen Elizabeth, containing the effigies of that most renowned princess, with this epitaph also inscribed on it; which, for the excellency thereof, comparing much in few, but well-couched words, and her majesty's relation to this county by extraction, I shall here subjoyne, though found in several other places.

*If ever Royal Virtues crown'd a Crown,
If ever Mildness shin'd in Majesty,
If ever Honor honored Renown,
If ever Courage dwelt with Courtesy,
If ever Princess put all Princes down
For Temperance, Prowess, Prudence, Equity,
This! This was She, that in despite of Death
Lives still Ador'd, Admired Elizabeth.
Spain's Rod, Rome's Ruin, Netherland's Relief;
Heaven's Gem, Earth's Joy, World's Wonder, Nature's Chief.*

(k) I introduce here Sir Walter Raleigh, on account of his Wardenship of the Stannaries of Devon and Cornwall. See *Prince*, pp. 530. 544.

(l) *Prince*, p. 307.

(m) Pp. 562, 563.

(n) Pp. 501, 502, 503.

(o) Pp. 253—256.

(p) Here lieth buried the body of *John Roop*, the first son of *John Roop*, of *Little Dartmouth*, in the county of Devon, gentleman, late Fellow of the *Middle Temple*; who died the xxxiith. [thus written] day of *October*, ætatis sue 23. An. 1599. Epitaph in the *Middle Temple church*. *Dugdale's Orig. Jurid.* p. 180.

(q) Sir *John Whiddon*, Kot. a Justice of the Common Pleas in the reign of Elizabeth, was born at *Chogford*.

(r) *Prince*, pp. 507. 509.

(s) Pp. 545. 548.

(t) Pp. 194, 195.

(u) Pp. 256. 261.

(x) Pp. 299. 403.

(y) *Richard Martin*, a native of *Outerton*, in *Devonshire*, studied at *Oxford*, and afterwards at the *Temple*. His learning, politeness, and wit, were the delight and admiration of all his acquaintance. He understood and practised the graces of conversation, and was equally esteemed and caressed by *Selden* and *Ben Jonson*. His person and manners qualified him to adorn the court, and his eloquence to influence the senate. *King James*, who was delighted with his facetiousness, recommended him to the *City of London* for their recorder. He died soon after he was elected into that office, the 31st *October*, 1618. It appears, from a manuscript note of *Mr. Aubrey's*, * in *Ashmole's Museum*, that excess of drinking with some of his fellow-wits was the occasion of his death. This appears to have been his only foible. Several of his poems and speeches are in print. See more of him in the "*Athenæ Oxonienses*."

Below a print of him, engraved in 1620, is the following inscription:

Viro illustri, Lionello Cranfieldo, equiti aurato, apothecar. augustæ & pupillorum magistro; majestatique Britannicæ a sanctioribus consiliis; Richardum (heu fata) Martinum, Jo. Hoskinus, † & Hugo (heu iterum) Hollandus, obsequii et amoris triumviratu nexi, amice amicis amici, junctis manibus votisque, sacrauit.

Princeps

* The print of *Richard Martin* was given by *Sir John Hoskins* to this gentleman, who stuck it into a biographical manuscript of his, now in the *Museum*, at *Oxford*.

† *Seijeant Hoskins*, grandfather to *Sir John*.

Jenkins, (b)—*Grosse, (c)*—From Charles to the present time, I may number among our statesmen, or lawyers, *Noye, (d)*—*Cudmore, (e)*—*Drake, (f)*—*Balle, (g)*—*Glanville, (h)*—*Blackmore, (i)*—*Rolle, (k)*—*Cole,*

Princeps amorum, principum nec non amor :
 Legumque lingua, lexque dicendi magis :
 Anglorum alumnus, præco Virginæ ac parens :
 Generosus ortu, moribus nec degener :
 Invictus animi, corporis forma decens :
 Oriens cadente sole, sol ortu cadens : *
 Magnæ utbis os, orbis minoris corculum :
 Bono suorum natus, extinctus suo :
 Cantisque cognitus, nec ignotus sibi :
 Hollandi amicus, nemipi hostis, ni malis :
 Virtutis (heu) Martinus hic compendium :

Hugo Hollandus flevit aureum & ære os exprimi curavit. Simon Passicus sculpsit.

(2) See *Prince*, pp. 404. 408.

(a) Pp. 268. 270.

(b) Tre-kyninge was for two descents the seat of the Jenkyns, descended from James Jenkyn, gent. attorney at law, (in the time of James I.) who, from a mean original, his father being but a miller, by the inferior practice of the law, got a very great estate, and married the relict of Brabyn, and had issue, P. Jenkyn, Esq. sheriff of Cornwall, Temp. Ch. I. or II. who married Pomroy, and had issue, James Jenkyn, Esq. who married Fortescue, of Filleigh, and by her had issue only four daughters, who became his heirs: Anne, married to Sir John Seyntaubyn, Bart. Mary, married to Sir Nicholas Slanninge, Knt. but died under age without issue; Katherine, married to John Trehauney, Esq. Elizabeth, to Sir George Cary, of Clovelly, Knt. So that this family of Jenkyn is quite extinct in the male line, and most of the estates sold in less than fifty years after the death of the getter thereof." *Hals*, p. 66.

(c) " Rosewarne, of Rosewarne, sold his lands (in the time of James I.) to *Exediel Grosse*, gent. attorney at law, who made it his dwelling, and in this place got a great estate by the inferior practice of the law; but much more, as fire-side tradition saith, by means of a spirit, or apparition, good now! that haunted him in this place till he spoke to it. Whereupon it discovered to him where much treasure lay hid in this mansion; which, according to the honest ghost's direction, he found, to his great enriching. After which, this phantom became so troublesome and direful to him, day and night, that it forced him to forsake this place, (as rich it seems as this devil could make him) and quit his claim thereto, by giving or selling it to his clerk, John Call; whose son, John Call, gent. sold it again to Robert Hooker, gent. attorney at law, now in possession thereof." *Hals*, p. 53.

(d) *William Noye*, attorney-general in the reign of King Charles the First, was the son of *William Noye*, of St. Berian. He was born in 1577. In 1593, he entered at † Exeter college, where he continued three years in close application to his studies; thence

* This verse alludes to his convivial character, and the enjoyment of his friends in the evening, which occasioned his death. *Granger*, vol. 2. p. 14.—See *Prince*, p. 457.

† The register of Exeter college contains a curious document relating to Noye's defence of the college against a claim of Lord Peter. The following is a copy of it:

A. D. 1614.
 Cuius item tempus reclamimus vacas Edmundi Lord per Replevin de Watton Court ubi hæsit paulisper negotium, donec Baro Petreus illud transferri curavit ad Communia Placita, ut ibidem decerneretur.

Petimus autem nos per Dominum Chamberlyne servientem ad Legem ut, bonâ cum Judicium veritâ, in Comitibus Oxoniensibus coram Justitiario Regis hoc transigeretur sed obtinere obtinuit Baro Petreus. Sæpe quo Maior convenerunt Rector & Magr. Chambers ex Collegii consensu ad causam promovendam in communibus Placitis.—Qui aduntes Dominum Guil. Noye olim hujus Collegii Baccalanum virum in jure municipali (si quis alius per totam Angliam) perspicacissimum et profundissimum, ab eo semper acceperunt quid esset faciendum.

Perlegit ille et diligentissime perpendit omnes Evidentias nostras et Siatura, expendit rationes utriusque partis, contulit solidè compendia sive Brevia quibus S. rientes (nam tales solum audiuntur in Communibus Placitis) informabantur.

Ipsa

thence he removed to Lincoln's Inn, to study the common law, in the knowledge of which he became very eminent. He was chosen to represent the borough of Helston, in his own county, to wards the end of James's reign, in two parliaments; in both of which he shewed himself a professed enemy to the king's prerogative. In 1625 he was chosen a Burgess for St. Ives, in which parliament, and another following, he continued the same popular patriot; till at length the court condescended to convince him of his errors, by making him attorney general, October 27th, 1628. A writer of those times tells us, that he was as famous a lawyer as ever this Kingdom bred; as indeed, that he formerly was a great jurist, and the only searcher of precedents for the parliament, by which he grew so cunning, as he understood all the shifts which former kings had used to get money with. This man the king sent for, told him he would make him his attorney. Noye, like a true cynic as he was, did for that time go away, not returning to the king so much as the civility of thanks; nor indeed was it worth his thanks. I am sure he was not worthy of ours; for after the court's solicitings had bewitched him to become the king's, he grew the most hateful man that ever lived; having been as great a deluge to this realm, as the flood was to the whole world; for he swept away all our privileges, and, in truth, hath been the cause of all those miseries in which this Kingdom hath since been ingulphed. His character is thus drawn by our famous historian, with great precision and spirit. "Noye, who countenanced this measure (the project for ship money) died before any progress was made in it. He had received no other favour from the crown, but the laborious office of attorney general; a narrow recompence for the sacrifice of virtue, honour, and a good name. From being a great patriot, and an oracle for precedents favourable to the power of parliament, he became so fascinated to the designs of the monarch, through the seduction of court solicitation, that he was the most keen of all the ministerial gang, in every illegal measure that the time produced, in all oppressive prosecutions, the peculiar business of his office. Equal to a pain of this sort, he filled it with the highest degree of infamy. As his aemulis were great, so was he completely hated by the public. After languishing out a long illness, he died without being regretted by his own party, on account of his bodily infirmities, which prevented his being so active an agent as the business in hand required; whilst, at the same time, he lay under the infernal odium of being the proponent of ship-money."

In order to restore his health, which had been much impaired by continual drudgery and fatigue, he retired to Tunbridge Wells, in July; where, meeting with no relief from the waters, he died in August, 1634, and was buried at New Brentford, *aged about 57 years.* The king was much affected with his death, and the clergy more. And Archbishop Laud particularly made this observation in his diary, "I have lost a near friend in him, and the church the greatest she had of his condition, since she needed any such."* But the commons in general rejoiced; and the wits drank carousals in hopes to drown their grief, and to sell tobacco, beer, &c. which a sullen capricious Noye's restrained them from. The players too, for whom he had no kindness, introduced him on the stage, and made him the subject of ridicule, in a comedy, intitled "A Projector lately Dead." † Meanwhile, he was certainly a solid, rational man; and though no great orator, a very profound lawyer. ‡ This character of him appears justifiable from the writings he left behind, and from the following books afterwards published, *viz.*

1. A Treatise of the Principal Grounds and Maxims of the Law of England.—1641, 4to. afterwards 8vo. and 12mo.

2. Perfect

* Ipse (se Duam, Guil. Noye) eos, relicta propriis negotiis, una cum nobis edit et instant, quæ omnia sponte ferit et abstrinet, sine omni expectatione præmii quæ idcirco in fastos referenda duximus ut agnosceret talis viri in Collegium pietatem præstitisse.

Copied this 26th of April, 1804.

DAVID GIDDY.

* As Noye's will has often been spoken of, and in many instances misrepresented, I here print it, as extracted from the Registry of the Prerogative Court of Canterbury, and compared with a manuscript in the British Museum.

Incerta mortis hora, hodie veniens, suspecta esse debet Christiano: sensi me gravatum.

Mens tamen, Deo auxiliante, sanitate viget, (quam volent in extremis de mundanis cogitare!) hæc est quod Ego Willimus, Noye, die Mercurii Junii tertio, Anno Domini millesimo sexcentesimo trigésimo quarto, iterum meorum dispositionem, per præsentis Testamentum meum, Dei nomine prius invocato, ut inferius scriptum est, ordinare statui. Lego animam meam Deo omnipotenti, & eidem & Universi conditori: In illum credo qui dedit, Ego sum resurrectio & vita; & quis credit in illum vivam esse mortuus fuerim. Corpus meum terræ tunc confectum est, diem novissimum expectaturum, lego. Novus quod Redemptor meus vivit, et in die illa de terra resurrecturus, in carne mea videbo Salutem meam, quem oculi mei

conspexerunt sunt. Reposita est hæc spes in sinu meo. Funeraria celebrari nolo. Pauperibus de Isleworth C; de St. Buien

com Capellis C; de St. Margin in Pyder CL; Will'o Broven CC; & tantum Uxori suæ; Roberto Wescombe C

marcas; Egidio Chubb CCC; Willimo Richards CC; Humfredo filio meo mille marcas, do, lego. Et eidem Humfredo lego redditum annuatim centum marcarum ex eorum de omnibus tenementis meis in hundredo de Pyder in Comitatu Cornubiæ, habendum eidem Humfredo & hæredibus suis, durante vita Johannis fratris mei, & uxoris suæ, & supervivens eorum; ad festa Omnium Sanctorum, & Philippi & Jacobi per æquales portiones annuatim solvendum; licetque eis in omnibus præmissis distringere, & partes prædictas redditus fuerit in solutus. Et eidem Humfredo & Hæredibus suis do & lego omnia Tenementa mea in Warpstone in Comitatu Cornubiæ prædicto. Reliqua meorum Edwardo filio meo, quem Executorem Testamenti mei constitui dissipanda (nec velius speravi) reliqui. In cujus rei testimonium, istud Testamentum meum manu mea propria scripsi, ac illud Sigilli mei appositione, & nominis subscriptione confirmavi.

WM. NOYE.

† The anagram on his name is well known, and may be found in Johnson's Dictionary.—William Noye.—J moyle in law.

T

Cole, (l)—Newcourt, (m)—Vincent, (n)—Maynard, (o)—Treby, (p)—Ley, (q)—Ford, (r)—Prideaux, (s)—Shower, (t)—Hutchins, (u)—King, (x)—Fortescue, (y)—Henley, (z)—Heath, (a)—Hoblyn, (b)—Hent,

2. Perfect Conveyancer; or several select and choice Precedents.—1655, 4to.

3. Reports of Cases in the time of Queen Elizabeth, King James, and King Charles I. containing the most excellent Exceptions for all manner of Declarations, Pleadings, and Demurs, exactly examined and laid down.—1656, folio.

4. Complete Lawyer; or a Treatise concerning Tenures and Estates in Lands of Inheritance for Life, and other Hereditaments, and Chatties. Real and Personal.—1661, 8vo.

5. Arguments of Law and Speeches.

He also left behind him several choice collections that he had made from the Records in the Tower of London, reduced into two large paper books of his own hand-writing;—one contained collections concerning the King's maintaining his naval power, according to the practice of his ancestors;—and the other, about the privileges and jurisdiction of ecclesiastical courts. See Biograph. Hist. in 15 vols. 8vo. 1798. From Hals and Tonkin's manuscripts, anecdotes of Noye have been already printed in "the Civil and Military History of Cornwall."

To DAVIES GIDDY, Esq. M. P. * (whose descent from Noye the pedigree will shew) I am indebted for the print of the attorney-general. The original picture, painted by Cornelius Janson, in 1675, when Noye was forty-eight years old, is now in my friend Mr. Giddy's possession. It was given to Mr. Giddy in a very handsome manner, by the Rev. Cooper Willyams, rector of Exnam, in Suffolk, a descendant of the brother of John Willyams, who married Bridgeman Noye.

(c) Here lieth the body of *Daniel Gudmore*, of *Laxbearre*, in the county of *Devon*, Esq. who was member of this Society. He departed this life the 18th Day of *June*, Anno Domini 1631.—Epitaph in the Middle Temple church. *Dugdale's Orig. Jurid.* p. 181.

(f) See *Prince*, pp. 271, 272.

(g) Pp. 111, 112, 113.

(b) *Sir John Glanville*, Knt. the second son of Judge Glanville, and born at Tavistock, was one of our first lawyers in the time of Charles I. After having studied the law for some years at Lincoln's Inn, and practised as a counsellor, he was elected Recorder of Plymouth. He also represented that place as burghess in several parliaments. For his attachment to the royalists he was committed to prison in 1645, where he remained several years, when he procured his release by making his composition. See *Wood's Fasti.* vol. 2. p. 721. and *Prince*, p. 341.

(i) Here lieth the body of *Mark Blackmore*, son of Mark Blackmore, of Harpford, in the county of Devon, Gent. who died the 1st day of Feby. 1651, aged 23 years.—Epitaph in the Middle Temple church. *Dugdale's Orig. Jurid.* p. 174.

(k) *Henry Rolfe*, Lord Chief Justice of the Upper-bench, dying July 30th, 1636, was succeeded in his office by the celebrated Glynn.

(l) Hic dormit Georgius Cole de Buckish com. Devon. Armiger (Medii Templi socius) natus anno mirabili 1588, denatus anno plusquam mirabili 1660. Expectans Resurrectionem.—Epitaph in the Middle Temple church. *Dugdale's Orig. Jurid.* p. 180.

(m) Tendimus huc omnes. Sub hoc marmore positum est, quod mortale fuit, *Tobias Newcourt*, de Pickwell, in Comitatu Devon. Armigeri: a vivis excessit octavo die Septembris, ætatis suæ vicesimo, anno Domini, 1661.—Epitaph in the Middle Temple church. *Dugdale's Orig. Jurid.* p. 180.

(n) *Vincent*. "About the year 1669, John Trewolla, of Trewolla, Esq. first of all mortgaged, and then sold the barton and manor of Trelevon, in the parish of Mervagizy, to *Walter Vincent*, of Turo, Esq. (after part of it had been dismembered

* The rapid decrease of the family of DAVIES in this county has been most remarkable. When Mr. William Davies married the grand daughter of Attorney Noye, the Davises held large possessions all over the Western Hundreds; and at the great contested election in 1710, thirty-seven of that name are said to have voted for the Tory candidates. The family, in less than a century, may now be considered as extinct. Mrs Catherine, (Davies) wife of the Rev. Edward Giddy, transmitted all the property that remains in the blood of Davies or Noye, to her son, Davies Giddy. It may not be improper to observe, on the last representative of these families, that in her continued to exist the virtues and the spirit of ancient times. Her well-spent life, of seventy-five years, closed on the 3d of February, 1803. Those who best know her value, refer to the last chapter of the Proverbs for a more faithful and perfect eulogy than they are able to delineate. At Barnewall, in St. Berien, formerly the seat of a Davies, is still to be seen a figure of James, Prince of Wales, with the following inscription: "This is the heir: Come let us kill him; that the inheritance may be ours."

dismembered, and a long lease granted on other parts of it for 2400l.) Mr. Vincent, buying in the remainder of the lease on the barton, made it his chief residence whilst in the country. He was bred to the law; and having been, at twenty years of age, returned in parliament for Grainpound, and after that for Truro, made such a proficiency therein, that (as also for his eminent loyalty in the worst of times) he was by Charles II. during whose reign he was always in the commission of the peace, made one of the Barons of the Exchequer, but died at Exeter, on his way to London, in 1680, in the forty-eighth year of his age, before he could be sworn into it, to the great loss of his family, and no less grief of all his countrymen, by whom he was exceedingly beloved, for his great skill and integrity in his profession."—*Tonkin's MSS.* in *Mevagizzy*.

(2) *Sir John Maynard*, one of the greatest lawyers of his time, was the eldest son of Alexander Maynard, of Tavistock, Esq. and was born about the year 1602. He was educated at Exeter college, Oxford, and at the Middle temple. In 1630, he was chosen member for Totness. He was now become very eminent as a pleader; and having discovered his aversion to the despotick measures of Charles I. and his ministers, he was appointed one of the managers of the evidence against the earl of Strafford, and against archbishop Laud. In 1653, he was called to the degree of Serjeant at Law, and soon after he was made the Protector's Serjeant.

Notwithstanding the part he had taken during the civil war, he was, after the restoration, recalled again to be Serjeant at Law, and made the king's Serjeant. He also received the honour of knighthood. He was, moreover, appointed one of the judges, but he declined the acceptance of this preferment, not choosing, perhaps, to relinquish, for a precarious dignity, his very lucrative practice at the bar, which in the whole he continued nearly threescore years, and by which he acquired a considerable fortune. He was twice elected member for Berealston, and twice for Plymouth.

Sir John was always firmly attached to a free and limited government, and he was very active in promoting the revolution, being a member of the convention, and discovering great vigour of mind, though he was then at a very advanced age. He died in 1690, at his house at Gonnersbury, in the parish of Elyng, in Middlesex, and was buried in the church.*

(3) ÆT. M. S.

D. GEORGII TREBY, Equ. Aurat., J. Cmi:

Qui Agro Devon—Oriundus, genus antiquum
Suis Virtutibus mirificè illustravit.

Med. Templi Alumnus et Socius, Ins municip. Angliæ

Eâ Indoie, eâ Industriâ coluit, ut palam tum fecerit

Qualis tandem, et Qui Vir Siet.

Mactus honore senatorio, in Inferiore Domo, Juris

Patris & Libertatum P. Anglicani, usq et usq

Rigidus Vindex.

Electus (qd. dicitur) *Recordator* Magnæ Urbis sub

Car. s. R. Imunitatum Civicarum et Chartarum

(etiam tum formidabili lite intentatâ)

Assessor Strenuus, Custos tenacissimus.

Sereniss. Guiljelmo 3. Rerum potenti, dictus

Attornatus Gen. in partes Regias tutatus est,

ut Subditorum jura Sarta tecta conservaret.

Exit. Summis meritis apud eund. R. *Capitalis*

Justiciarius de Com. Banco constitutus,

In Placitis disimendis, Patronorum, Causarum Auditor

Patientissimus, Erodator acutissimus, Distributor Integerrimus.

Pro Tribunali iudex, in Causis Capitalibus, Rigorem

Legum & Summum Jus, quantum fas erat, nativâ Clementiâ

temperavit.

Par hisce omnibus, vel Superior, etiam Summo apud nos Togæ

Fastigio, a Sapacissimo Principe plus semel destinatus,

Nisi Ipse detraxisset—Dubium magis Animi

Moderatione vel Magnitudine.

Inter hæc Ardua et operosa, Nihil de comuni Studiorum ratione

Remisit, et totam fere Scientiarum Encyclopediam devoravit

Acerrimo Judicio, Fœlicissimâ Memoriâ.

In tanto Culmine Eadem Mens, Idem Animus; Morum

Sanctitas sine fuce, sine supercilio Comitas, Urbanitas.

In

* On the Serjeant being presented to king William, "Serjeant, (said the king) you have outlived all the lawyers!"—"Yes! please your majesty; (cried the Serjeant) and had you not come over, I should have outlived the law." William appointed him one of the commissioners of the great seal.—*See Wood, vol: 2, No. 541.*

In admissionibus facilis, in Convictu Splendidus, Ipse
 Epularum Moderator et Conditor, dulcibus & doctis Alloquitur!
 Inter Amicos æqualis & apertus, Domesticiis Humanus,
 Pauperibus Munificus, Beneficus Omnibus.
 His Moribus, notis Omnibus, Summis, Infimis Cortulum & Deliciæ.
 Daabus etiam Conjugibus, Optimis et Opulentis, & ex Utraq
 Prole Masculâ Superstite, abunde Felix.
 Verum in hæc Rerum & Officiorummole, Valetudinarius demum
 Et (Viri licet) Senectâ fractus, Ipse quidem, uti Conviva
 Satur Honorum, Dierum, Opum—Lubens, placide, foriter
 Vitâ hæc Caducâ excessit, B—— Imortalitatem Suspirans,
 Plaudentibus, sed Piorantibus, Bonus Omnibus.
 Dec. 13. A. D. MDCC. Ætat. suæ ——— 56.

————— O qualem Virum!
 Probus, suavis, Comis Ille Trebeus,
 Prudensq, Doctusq, Elegansq.

The Trebys were originally a Cornish family. They derived their name from *Trebizh*, a manor in the parish of St. Ives, their ancient residence. Plymton-house, in Devonshire, was built in the beginning of the last century, by George Treby, Esq., Secretary at War, who was the son of Sir George Treby, the Lord Chief Justice and Recorder of London. This property devolved on the deaths of George Treby and George Hale Treby, to Charity, the wife of Paul Henry Ourry, Commissioner of his majesty's yard at Plymouth, and Captain in the navy, who died 1783, having children.—Paul Treby Ourry, who died an infant.—Charity Treby Ourry, (married to Montagu Edward Parker, of Whiteway.) Paul Treby Ourry, (now of Plymton-house, and who took the name and arms of Treby, in the year 1785, and married Letitia Ann Trelawney, daughter of the late Sir William Trelawney, Bart. Governor of Jamaica.) Caroline Treby Ourry, (married to the late Sir William Molesworth, Bart. of Pencarrow, in Cornwall,) and George Treby Ourry, who died at Portsmouth.

(q) "In the parish of Berealston lieth *Ley*, (says Risdon) the ancient possession of a family so called, whence the name took that honour—for from hence *Sir James Ley*, Knight and Chief Justice of England, and High Treasurer, created afterwards Earl of Marlborough, was descended. A lawgiver in the chief place of justice, and a preserver of venerable antiquity, whose noble thoughts were so fixed on virtue, and his discourses embellished with wisdom, and his heart with integrity, that his words did never bate, nor his actions wrong any man, to give him just cause of complaint."

(r) *Prince*, pp. 314. 316.

(s) *Edmund Prideaux*, Attorney-general to Oliver, and inventor of the post office, Recorder of Exeter, (*Wood*, vol. 2. p. 721) lived in a house at Ottery, which, soon after his death, was converted into a public house, with the sign of the Royal Oak, so called to this day. He was steward of the manor during the usurpation, and a benefactor to the school.

(t) Sir Bartholomew Shower, Knight, Recorder of the city of London, was born in Exeter, and bred at the Middle Temple. He died December 4th, 1701. In 1794, were published, in two vols. 8vo. Reports of Cases adjudged in the Court of King's Bench, during the reigns of Charles the second; James the second; and William the third. By Sir Bartholomew Shower, Knight. With several learned arguments, in two volumes. The second edition, corrected, with notes and marginal references to former and later Reports, and other works of authority, by Thomas Leach, Esq. of the Middle Temple, barrister at law.

(u) *Sir George Hutchins*, Knt. son of the parish clerk of Georgeham, was one of King William's three commissioners of the great seal, in the years 1690, 1691, 1692, and 1693.

(x) *Peter King*, Lord High Chancellor of Great Britain, was descended of a good family of that name in Somersetshire, and son to an eminent *grocer and salter* in the city of Exeter, in Devonshire. He was born at Exeter in 1699, and bred up for some years to his father's business; but his inclination to learning was so great, that he laid out all the money he could spare in books, and devoted every moment of his leisure-hours to study: so that he became an excellent scholar before the world suspected any such thing; and gave proof of his skill in church history, in his "Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first 300 years after Christ, London, 1691," 8vo. This was written with a view to promote the scheme of a comprehension of the Dissenters. He afterwards published the second part of the "Inquiry into the Constitution," &c. and having desired, in his preface, to be shewn, either publicly or privately, any mistakes he might have made, that request was first complied with by Mr. Edward Elys; between whom and our author there passed several letters upon the subject in 1692, which were published under the title of "Letters on several Subjects." But the most formal and elaborate answer to the "Enquiry" appeared afterwards, in a work intitled, "Original Draught of the Primitive Church."

His acquaintance with Mr. Lock, to whom he was related, and who left him half his library at his death, was of great advantage to him: by his advice, after he had studied some time in Holland, he applied himself to the study of the law; in which

Hext, (c)—Hawkins, (d)—Williams, (e)—Foote, (f)—Nichols, (g)—Carthew, (h)—Gundry, (i)—Williams, (k)—Pratt, Lord Camden, (l)—Hussey, (m)—Gould, (n)—Dunning, Lord Ashburton, (o)—
and

which profession his learning and diligence made him soon taken notice of. In the last two parliaments during the reign of king William, and in five parliaments during the reign of queen Anne, he served as Burgess for Boscistons, in Devonshire. In 1702, he published at London, in 8vo. without his name, his "History of the Apostles Creed," with critical observations on its several articles, which is highly esteemed. In 1708, he was chosen Recorder of the city of London; and, in 1710, was one of the members of the House of Commons at the trial of Dr. Sacheverell. In 1714, he was appointed Lord Chief Justice of the Common Pleas; and, in April following, was made one of the privy-council. In 1716, he was created a peer by the title of Lord King, Baron of Ockham, in Surrey, and appointed Lord High Chancellor of Great Britain, in which post he continued till 1733, when he resigned; and, in 1734, died at Ockham, in Surrey.

(y) Of Lord Chief Justice *Fortescue* I need not delineate the character. Selections from Pope's correspondence with him, I have printed from the manuscript in the Fortescue-family. [See *Devon*, vol. 1.] Fortescue wrote the law part of *Martinus Scriblerus*. In Pope's imitation of Horace, [Satire I.] Fortescue advises the poet "to take a wife!" or rather (says he)

" if your point be rest,
" Lettuce and cowslip wine, probatum est."

On which passage Warton observes, "The lettuce and cowslip-wine are insipid and unnecessary prescriptions, and have nothing to do with Mr. Fortescue's character." This surely is hypercritical trifling. In the letters between Fortescue and Pope, (some of which I have had the honour of publishing from the original manuscript) there are numerous passages which have "nothing to do with the characters of either the lawyer or the poet." But if it be granted that those wines are of a composing nature, I see no impropriety in the prescription, especially as cowslip-wine (if not lettuce) is made in Devonshire, and Fortescue was a Devonshire man.

(z) *Sir Robert Henley*, Lord Keeper of the Great Seal in 1758, afterwards Earl of Northington, and Lord High Chancellor of Great Britain, is said to have been born, either at Sampford-Peverell or Uplowman.

(a) The name of *Heath* is rendered illustrious by the law. There was a Lord Chief Justice Heath in the reign of Charles I. Counsellor and Judge Heath, bearing the same arms as the lord chief justice, were his descendants. The counsellor (who lived in Bedford-row or the Circus) was Town-clerk of Exeter. His picture is preserved in the Guildhall. Merchant Heath, a brother of the town-clerk, was conversant in the Oriental languages, and published several very ingenious pieces. Dr. Heath, master of Harrow-school, Dr. Heath, of Eton, and Judge Heath, were sons of the town-clerk. The Judge was first town-clerk, and then recorder of Exeter.

(b) *Edward Hoblyn*, Gent. Attorney at Law, (a younger branch of the Nanswhydden family) is specially memorable for this saying, when he first began to practise, that he would get an estate by the law, one way or other, *viz.* right or wrong; and common fame saith, he was as good as his word; but whether by the first or last way, who can tell! Whereupon, since his death, by an unknown but arch hand, was fixed upon his grave this taunting epitaph:

Here lies Ned.
I am glad he's dead.
If there must be another,
I wish twere his brother,
And for the good of the nation
His whole relation.

Hals, p. 110

(c) *Samuel Hext*, of Tremorin, in St. Austel, attorney, &c. "advanced, by his skill and pains in his profession, his reputation and estate to a considerable pitch." *Tonkin's MSS.* in St. Austel.

(d) "Pennance, in Creed, lyeth between Trencreek and Pengelly; it is a customary duchy; and was formerly the seat of Henry Hudly, Gent. descended from the Huddys, or Hodys, of Neithaway, in Devon. He had a considerable estate in these parts, which he foolishly lavished, and at last parted with to Mr. Thomas Lower, younger brother to the famous Dr. Lower, who did not keep it long, but conveyed his right in it to *Philip Hawkins*, Gent. in 16 . . . Since that the most wealthy attorney which this county ever produced. He married Mary, the daughter of Richard Scobell, Esq. and dying, 17 , left the bulk of his estate, computed of one hundred thousand pounds, to his eldest son, John Hawkins, D. D. and Master of Pembroke-hall, in Cambridge, who, by Rachel, the daughter of Jonathan Rashleigh, of Menabily, Esq. hath as yet no issue. Dr. Hawkins laid out great sums in buildings, gardens, &c. on this place."—*Tonkin* in Creed. *Tonkin* subjoins: He died in London, July 30th, 1736.

In

In the town of St. Austel liveth Henry Hawkins, Gent. Attorney at Law, (younger brother of Mr. Hawkins, who, by his judgment, skill, care, and pains, in his calling, hath exalted his fame and estate to a greater degree. He married Scobell. *Hals*, p. 12.

(e) "*Hugh Williams*, Gent. Attorney at Law, was a younger son of Richard Williams, of Trewithan, in Probos, that married Robins and gave the same arms as that family doth, who at length, upon some discontent, with a rope, or halter, privately hanged, or strangled, himself to death, in his own house, (as was reported) though the coroner's inquest found it a chance only, Temp. William III. Upon news of this fact of Mr. Williams, the uncharitable country-people, whom he had persecuted with law-suits, wished that all the rest of his brethren of the inferior practice of the law, would make use of the same expedient to hasten out of this life to Paradise as he did, for the ease and public good of the inhabitants of this country." *Hals*, p. 25.

(f) *John Foote*, an eminent attorney at *Truro*, made Lambesso his country seat, and new-built it, and, with the bulk of his estate, left it at his death, in 17 , to his eldest son, *Henry Foote*. *Tonkin's MS.* in Lambesso, in St. Clement's.

(g) Near this place, in the grave of his fathers,
whom he honour'd, lyes interr'd the body of
JOHN NICHOLL, of Trecife, Esquire.
Who, being born in the year of our Lord 1663,
was sent to London in the year 1680,
And having served a laborious clerkship,
was, in 1688, sworn one of the Clerks
of the High Court of Chancery.
And, having with great industry and integrity,
increased the paternal estate of his family,
was, in the year 1705, call'd to the bar
by the Society of the Middle Temple,
where having for some years
practiced with success,
He retir'd to the seat of his ancestors,
and, having made many improvements,
departed this life the 3d day of August, 1714,
In the 51st year of his life,
leaving three sons and one daughter.
Of whom Jael, his daughter,
and Samuel, his youngest son,
(by whose order this Monument is erected)
lye here likewise interr'd.
Et cum Christus, Qui est Vitæ nostra apparebit,
Nos etiam cum Illo apparebimus in Gloria.

A groupe of tulips that adorn the monument, are composed of variously-coloured marbles, which were purchased at Florence by Dr. Francis Nicholls, when he made the tour of Europe with Sir Charles Price, Bart. of the island of Jamaica.

(h) Kynalyggy, in St. Ives, is the birth place and possession of *Thomas Caribero*, Esq. Barrister at Law, who, for his indefatigable study and labour in the inferior part of the law, was at length, by a mandamus from the Lord Chancellor *North*, called to the practice of the generous part thereof; wherein he hath so well succeeded, that in all probability he will make a considerable addition to the paternal estate of his ancestors.—*Tonkin*, in St. Ives.

(i) Judge Gundry was buried at Musbury, in 1754.

(k) *William Peere Williams*, Esq. who lived at the ancient house at Cadhay, deserves to be mentioned as an eminent lawyer, as his "Reports" sufficiently prove, though he never indeed practised at the bar, but acting as a justice of the peace in his own neighbourhood, set an example to his brethren well worthy their imitation. William P. Williams, Esq. died in 1766, and was buried in the church of Ottery St. Mary; where a small marble tablet, by Bacon, was erected to his memory in 1794. S. C. Cox, Esq. of Lincoln's Inn, was the editor of Peere Williams's Reports of Cases, which is now one of the best edited books in the law, and a very complete body of equity. Mr. Cox's mode of illustration, which seems a model for all future editors of reports of former years, discover him to be a most judicious, understanding, and well-read lawyer.

(1) CHARLES

(1) CHARLES PRATT, third son of the Chief Justice Pratt, by the second wife, born March, 1714-15, was educated upon the foundation at *Eton-school*, and was Fellow of *King's-college, Cambridge*. He was admitted of the Inner Temple 3th June, 1738, and was called to the bar 10th June, 1738. He became one of the most eminent and successful advocates upon the Western circuit, in Westminster-hall, and at the bar of the House of Commons. In Hilary vacation 1754, he was appointed a king's council; upon the 29th of June, 1759, he was chosen Recorder of Bath, in the room of *Thomas Potter, Esq.* and the same year was made his majesty's Attorney-general, to which office he was recommended by the late earl of Chatham, who had conceived a high opinion of his abilities and of his integrity.

In this unpopular office he not only never deserted the liberties of the people, but stood forth, upon a memorable occasion, as one of their warmest advocates. It was in the famous debate upon the *Habeas Corpus* Act, which produced the singular event of a first minister and an attorney-general voting in the minority for the constitutional rights of the subject, against a very dangerous claim of the executive power. He gave, in the same office, another signal proof of his perseverance in a very popular and constitutional opinion,—“*That juries were judges of the libel, as well as the publication.*” For when he opened the information against *Dr. Shebbeare* for a seditious libel, he told the jury, it was for them to decide, whether it was, or was not, a libel. His general practice was in the Court of Chancery while he remained attorney-general; nor was any advocate (*Lord Mansfield* alone excepted) ever more admired for eloquence, for acuteness, perspicuity, and sound argument.

In December, 1761, he was constituted *Chief Justice of the Common Pleas*, and received the honour of knighthood. He presided in that court with a dignity and weight never surpassed by his predecessor; and when, by virtue of a general-warrant, *Mr. Wilkes* had been made a prisoner in the Tower, his Lordship, with an integrity that became him as an English magistrate, having first granted him a *habeas corpus*, released him from his confinement, upon May 6th, 1763, assigning the reasons for it in a masterly argument, which reflected infinite honour upon him. His firm deportment, upon this interesting occasion, as well as in the subsequent judicial proceedings, connected with it, and relative to the seizure of papers, became so acceptable to the kingdom at large, that he had many public and striking testimonies of popular approbation. The Lord Mayor, Aldermen, and Common-council of the City of London, presented him their freedom in a gold box, and they desired him to sit for his picture, which has been put up in their Guildhall, with a Latin inscription at the foot of it.

The Guild of merchants of the city of *Dublin*, voted him the freedom of their Guild in a gold box. The sheriffs and commons of the same great city presented him their thanks—“for the distinguished zeal and loyalty which he had shewn, in asserting and maintaining the rights and liberties of the subject, in the high station which he then filled with remarkable dignity; and for his particular services to the kingdom of *Ireland*, when he was attorney-general.”

At a chamber, held in the city of *Exeter* on February 27, 1764, it was resolved by the mayor, aldermen, and common council, (*N. B. Jacob Rove* was then mayor, *John Glynn* serjeant at law, and recorder, and *Benjamin Heath* town clerk.) “That the Right Honourable Sir Charles Pratt, Lord Chief Justice of his Majesty's Court of Common Pleas, be presented with the freedom of this city, and that he be most respectfully requested to accept thereof, as an expression of our profound veneration for his consummate abilities, and as a testimony of that gratitude which he merited at the hands of every Englishman, by the unshaken courage and inflexible integrity which he hath so singularly displayed in the public administration of justice, and in maintaining and vindicating the private liberty and property of the subject, which make so essential a part of the legal and constitutional rights of this free people.”

“Ordered—That the admission to the said freedom be presented to his Lordship in a gold box.”

The common council of *Norwich* also presented the freedom of their corporation to his Lordship in a gold box.

October 26th, 1764, the corporation of *Bath* voted him their acknowledgments for his upright and steady conduct, and desired him to sit for his picture, “as a perpetual memorial of what ought never to be forgot by them or their posterity, whilst the spirit of law and liberty remains in any part of this free and independent kingdom.”

On July 15th, 1765, his majesty was graciously pleased to advance this able and upright judge to the dignity of a *Peer of Great Britain* by the title of *Lord Camden*, Baron of *Camden-place*, in the county of *Kent*,† and on July 30th, 1766, his majesty, upon the resignation of *Robert (Henly,)* earl of *Northampton*, delivered the great seal to his Lordship, as Lord High Chancellor of *Great Britain*. †

In

* From *Trewman's Exeter Flying Post*, Thursday, May 24, 1792. Lord *Camden*, whose speech on the Libel Bill we are sorry we could not give at full length, said to the house, filled with peers upon this important occasion:—“Remember, my Lords, judges may be corrupt; but juries never can.” And in the conclusion of his animated and truly patriotic speech, he exclaimed,—“Were I summoned upon a jury, no power on earth should compel me to find the defendant guilty, unless I were convinced in my own mind, that the publication with which he was charged, was really a libel.” The respectful stillness which reigned in the House of Peers on Friday last, (18th May) when the venerable Earl *Camden* made his patriotic speech, well became the auditors and the subject: when such a man speaks, we listen as to the voice of an oracle; experience and independence, joined to learning and love of public weal, exact conviction from the few, and devotion from the many. The above Bill—“to remove doubts respecting the functions of Juries in cases of Libel,” was carried by a majority of 25. Contents, 57. Non-contents, 32. Among the former were particularly mentioned, not only this venerable Earl, now seventy-seven years old, inflexible and uniform in his opinion and conduct upon this subject, from his holding the office of attorney-general, to which he was appointed in the year 1759, to this present hour; but it had also for its supporters, the Marquis of *Lansdown*, who opened the debate, and Lord *Loughborough*. Against the bill were the Chancellor, Lord *Thurlow*, and Lord *Kenyon*, Chief Justice of the *King's Bench*.

† It was the residence of *Camden*, the antiquary.

In the judicial part of this important office, the same consummate abilities and love of justice distinguished him. His grounds of judgment were so clear, that few, if any, suitors left him dissatisfied. While he held this great post, he delivered his famous argument in the *Daughis* cause; and there gave a signal proof of his hereditary talent: For he never looked once at a note, in a most eloquent and powerful exertion of his abilities, for two or three hours, upon that complicated subject.

In the political branch of the office, he obtained the love and esteem of all parties; but, after the resignation of Lord *Chatbam*, having differed from the minister, in some of his measures, and particularly upon the subject of the *Middlesex* election, he was removed from the office of Chancellor. From this time, during the *American* war, his eloquence and spirit never deserted him; and his conjectures were often prophetic.

Upon the resignation of Lord *North* as first minister, having more than once refused the great seal, he was appointed *President of the Council*, March 27th, 1780; but resigned that office, April 2d, 1783. At the end of the last administration, again coming forward, he particularly distinguished himself in resisting the *India* Bill, and protesting against it, as the death wound of the constitution. His eloquence was never more brilliant and persuasive, though he was then in a very advanced period of his life.

In December, 1783, he was again appointed *President of the Council*, which office he filled with distinguished abilities and reputation. May 13, 1786, he was preferred to the honours of Earl and Viscount by the name of Earl *Camden*, and Viscount *Bayham*, of *Bayham Abbey*, in the county *Sussex*: this being the seat of his nephew, John Pratt, Esq. In support of the *Libel Bill*, upon the 18th of April, 1792, then upwards of seventy-eight years of age, he made as eloquent and powerful an argument as ever he delivered in his life, supporting his favourite proposition, that juries are to determine by their own consciences, enlightened but not controlled by the judge, upon the meaning and tendency of a paper called a *Seditious Libel*: an opinion, which is now become the general sense of the public, and is passed into a declaratory law.

His Lordship married *Elizabeth*, daughter and co-heiress of *Nicholas Jeffreys*, Esq. son and heir of *Groffley Jeffreys*, of *Brecknock Priory*, Knight. By her, who died in the month of December, 1779, he had issue. 1. *Frances*, married June 7, 1775, to *Robert Stewart*, of *Mountewart*, in the county of *Down*, Esq. who represented that county in the last parliament. He was made an Irish Peer in 1780, by the title of Lord *Lonsdownery*.—2. *Elizabeth*.—3. *John*, who died soon after his birth.—4. *John Jeffreys Pratt*, now Lord Viscount *Bayham*, born 11th of February, 1759. He was returned member of parliament for the city of *Bath*, at the general election in 1784, and represented it for the remainder of the parliament. He was also returned for the same city, at the opening of this parliament. Upon the 10th of July, 1780, he was appointed Lord of the Admiralty, but resigned that office in April, 1789, and accepted it again, upon the 30th of December, 1789. Upon the death of the late Right Honourable *Thomas Townshend*, he became a Teller of the Exchequer, under a reversionary grant of it conferred upon him when his father was made chancellor. Upon the 8th of August, 1789, he was appointed a Lord of the Treasury. 31st December, 1785, he married *Frances*, daughter and heiress of *William Molesworth*, Esq. of *Wembury*, in the county of *Devon*, brother of *Sir John Molesworth*, Bart. of *Peccarow*, in *Cornwall*.

Titles.—Charles, Earl of Camden, of Camden Place, in Kent, Viscount, Bayham Abbey, in Sussex, and Baron Camden.

Creation.—Baron Camden, July 16, 1763, 5th Geo. III. Viscount Bayham, Earl Camden, May 13, 1786.

Arms.—Sable, on a Fess between Three Elephants' heads erased, argent, as many mullets of the first.

Crest.—On a Wreath, an Elephant's head erased argent.

Supporters.—On the dexter side a Griffin sable, back and fore legs gules, on the sinister, a Lion rampant, on each gorged with a collar argent charged with three mullets sable.

Motto.—*Judicium parium, aut lex terro.*

Chief Seats.—Camden Place, near Chislehurst, Kent, and Brecknock Priory, near Brecknock, in the county of Brecon.

(m) Mr. *Richard Hussey* was born in *Truro*, in the year 1713; and died in September, 1770, aged 57. His father was Mr. *John Hussey*, an attorney in that town; his mother was a *Georgian*. He had two brothers, one, *John*, a lieutenant-colonel in the army, who was killed at *Quebec*, in a sortie of the garrison under the command of General *Murray*, in the year 1759. He was a member of parliament for *St. Mawes*, *Mitchell*, and (at the time of his death) for *East-Loos*. He was also attorney-general to the Queen, counsel to the *India Company*, and auditor of the *Duchy of Cornwall*. Lord *Camden* was his friend. I believe his only patron was his own talents.

(n) March 5, 1794, died, at the age of 84, *Sir Henry Gould*, Kut. (descended from the *Huckmores*, of *Buckland*, in *Combeinteignhead*) a judge of the *Common Pleas*, having been a judge from 1761. He left two daughters, the elder, married to the *Hon. Temple Luttrell*, brother to the *Earl of Carhampton*, in *Ireland*, who has no issue; the younger, to the *Earl of Cavan*, in *Ireland*, who has several children.

(o) *John Dunning* (a name to which no title could add lustre) possessed professional talents, which may truly be called *inimitable*; for, besides their superlative excellence, they were peculiarly his own; and as it would scarcely be possible to copy them, so it is hardly probable that nature or education will give them to another. His language was always pure, always elegant, and the best words dropped easily from his lips into the best places, with a fluency at all times astonishing, and, when he had perfect health, really melodious; his style of speaking consisted of all the fine turns, oppositions, and figures, which the old rhetoricians taught, and which *Cicero* himself frequently practised, but which the austere and solemn spirit of *Demosthenes* refused to admit from his first master, and seldom admitted into his orations, political or forensic. Many at the bar, and on the bench, thought

thought this a vitiated style; but though dissatisfied as critics, yet, to the confusion of all criticism, they were transported as hearers. That faculty, however, in which no mortal ever surpassed him, and which all found irresistible, was his wit—this relieved the weary, calmed the resentful, and animated the drowsy; this drew smiles, even from such as were the objects of it, scattered flowers over a desert, and, like sun-beams sparkling on a lake, gave spirit and vivacity to the dullest and least interesting cause. Not that his accomplishments, as an advocate, consisted principally in volubility of speech, or liveliness of raillery; he was endued with an intellect sedate, yet penetrating; clear, yet profound; subtle, yet strong. His knowledge, too, was equal to his imagination, and his memory to his knowledge. He was not less deeply learned in the sublime principles of jurisprudence, and the particular laws of his country, than accurately skilled in the minute, but useful practice of all our different courts. In the nice conduct of a complicated cause, no particle of evidence could escape his vigilant attention; no shade of argument could elude his comprehensive reason. Perhaps the vivacity of his imagination sometimes prompted him to sport, when it would have been better to argue; and, perhaps, the exactness of his memory sometimes induced him to answer such remarks as hardly deserved notice, and to enlarge on small circumstances, which added little to the weight of his argument; but those only who have experienced, can in any degree conceive, the difficulty of exerting all the mental faculties in one instant, when the least deliberation might lose the tide of action irrecoverably. The people seldom err in appreciating the character of speakers, and those clients who were too late to engage Dunning on their side, never thought themselves secure of success; whilst those against whom he was engaged, were always apprehensive of a defeat.

As a lawyer, he knew that Britain could only be happily governed on the principles of her constitutional or public law; that the regal power was limited, and popular rights ascertained by it; but that aristocracy had no other power than that which too naturally results from property; and which laws ought rather to weaken than fortify; he was, therefore, an equal supporter of just prerogative, and of rational freedom, weighing both in the noble balance of our recorded constitution.

An able and aspiring statesman, who professed the same principles, had the wisdom to solicit, and the merit to obtain the friendship of this great man; and a connection, planted originally on the firm ground of similarity in political sentiments, ripened into personal affection, which nothing but death could have dissolved or impaired. This was the real cause of the imperfect harmony between his party and that with whom he had long played in concert, so ably and effectively; but where the blame of their subsequent unhappy discord must rest, can only be decided by a cool examination of the principles on which each party acted.

Whether, in his ministerial stations, he might not suffer a few prejudices, insensibly to creep on his mind, (as the best men have suffered, because they were men) may admit of a doubt: but if ever prejudiced, he was never uncandid; and, though pertinacious in all his opinions, had great indulgence for such as differed from him. His sense of honour was lofty and heroic; his integrity stern and inflexible; and though he had a strong inclination to splendor of life, with a taste for all the elegancies of society, yet no love of dignity, of wealth, or of pleasure, could have tempted him to deviate, in a single instance, from the straight line of truth and honesty.

He carried his democratical principles even into social life, where he claimed no more of the conversation than his just share; and was always candidly attentive, when it was his turn to be a hearer. His enemies were strong, yet placable; but his friendships were eternal; and if his affections ever subdurd his judgment, it must have been in cases where the fame or interest of a friend was materially concerned. The veneration with which he constantly treated his father; whom his fortune and reputation had made the happiest of mortals, could be equalled only by the amiable tenderness which he showed as a parent. He used to speak with wonder and abhorrence of Swift, who was not ashamed to leave a written resolution, *that he would never be fond of children*; and with applause of the Caliph, who, on the eve of a decisive battle, (which was won by his valour and wisdom) amused himself in his tent, with seeing his children ride on his scimitar, and play with his turban, and dismissed a general, as unlikely to treat the army with lenity, who durst reprove him for so natural and innocent a recreation. For some months before his death, the nursery had been his chief delight, and gave him more pleasure than the cabinet could have afforded; but this parental affection, which had been a source of so much felicity, was probably a cause of his fatal illness. He had lost one son, and expected to lose the other, when the author of this painful tribute to his memory parted from him, with tears in his eyes, little hoping to see him again in a perishable state. As he perceives, without affectation, that his tears now steal from him, and begin to moisten the paper on which he writes, he reluctantly leaves a subject, which he could not soon have exhausted; and when he also shall resign his life, to the great giver of it, he desires no other decoration of his humble grave-stone than this honourable truth:

With none to flatter, none to recommend,
Dunning approved, and marked him as his friend.

M.S. communicated by a friend.

The following letter was written by Lord Ashburton, on the death of his eldest son, then years old, to Mr. Smerdon, master of Ashburton grammar-school. The son he mentions at the conclusion of the letter, is the present Lord Ashburton. Lord Ashburton's hand-writing, now before me, differs much from that of lawyers in general: it is extremely elegant.

DEAR SIR,

London, 26th April, 1783.

YOUR kind condolence reached me in the due course of the post; and as the melancholy scene is now closed, I trouble you with this acknowledgement of it. You suppose me in possession of every argument to bear this misfortune with becoming resignation; but I assure you I find none of the least use to me. It is true I have occasionally read most of what is to be found, where you or I should think of looking for arguments of this sort, from the celebrated letter of Sulpicius to Cicero, on the death of his daughter, down to what is to be met with of more modern manufacture; but Cicero's philosophy little availed him; and, in a letter of his upon another occasion, you find him acknowledging, that time alone had relieved him.—*Non tantum literæ quibus semper studui quantum longinquitas temporis mitigavit.*

We have the satisfaction of thinking our little boy much better than he has been; but are far from being out of pain on his account.

I am, dear Sir,
Always faithfully yours,

A.
(p) Sir

U,

and *Buller*. (p).—If we descend to living merit, we instantly anticipate in *Gibbs* those high honours to which so many of his predecessors have familiarised his native Devon. And, though in

(p) *Sir Francis Buller*, Barr. one of the Judges of the Court of Common Pleas, was born at Morval. He was the third son of John Buller, Esq. by his second wife, Jenny, daughter of Allen, Earl of Bathurst. Sir F. Buller was educated under Colridge, at Ottery, where he formed a very early matrimonial connection, having married in 1763, Miss Yarde, only child of Francis Yarde, Esq. But matrimony did not impede his study of law, for which he discovered a very early predilection, and he was entered in the Temple, under the pupillage of Mr. (afterwards Judge) Ashhurst. He was soon distinguished for great depth of knowledge, and professional accuracy; and for some years before he was called to the bar, practised with great success as a special pleader. Fashion, and the indiscriminate use of a phrase which is little understood, have occasioned somewhat of contempt to be attached to the reputation of a special pleader; by some, special pleading is understood to mean nothing more than a proficiency in the science of chicane, and a facility of extruding technical knowledge in enabling iniquity and injustice to triumph over candour and good faith; by others, it is considered as a mere accumulation of jargon, without any exact meaning, and without any other result than the increase of expense, and the delay of justice. Those who make these applications of the term, speak from the abuse against the science. Special pleading, or rather the art of drawing pleas, is founded on the strictest, and, at the same time, most liberal rules of logic. It implies not only a correct and minute, but a vigorous and comprehensive, mind; not only a talent for perceiving the shades of difference which are found between the extremes of right and wrong, but a great degree of readiness in applying them to a particular case. The exercise of vigorous and manly eloquence obtains greater applause, and produces a more perceptible effect on the minds of juries; but in vain does the advocate obtain a verdict *in nisi prius*, if the correctness of the special pleader has not laid the foundation on which the superstructure of ultimate success must be raised; nor is the support of the throne of justice, and the final adjudication of the law, ordinarily committed to those orators whose talents were most admired at *nisi prius*, but to those who, by their skill in special pleading, have evinced that laborious attention, and precise information, without which justice may be perverted, and the judgment led captive by the imagination.

While Mr. Buller practised as a special pleader, Erskine was numbered among his pupils. In Easter term, 1779, he was called to the bar, and in the same year published his "Introduction to the Law of *Nisi Prius*;" a work which reflects the greatest honour on his learning, judgment, and ability: it still remains in high repute; and though we possess, by another author, a successful work on the same subject, Buller's *Nisi Prius* is, and perhaps always will be, a book in great demand and high estimation.

Mr. Buller's progress at the bar was extremely rapid; he is said to have owed much of his success to parliamentary connection; but this appears to be one of those fictions by which dunces attempt to depreciate genius when it has met its due reward. Mr. Buller was never in parliament, nor was he ever a conspicuous supporter of any ministers, or their measures. Lord Mansfield, though an active and able politician, was not subject to be biased on the judgment-seat by his political predilections, at least not in such a way as to make coincidence a motive of personal preference. In Michaelmas term, 1777, he was honoured with a silk gown, and in three days after this promotion, (27th November) made Second Judge of Chester. In the ensuing Easter term, a vacancy arising by the death of Sir Richard Aston, Mr. Buller was, at the express and earnest recommendation of Lord Mansfield, advanced to the bench. In this court Judge Buller sat for sixteen years, and his conduct abundantly verified the high hopes entertained of his abilities. Lord Mansfield supported his early exertions with all the weight of his authority, all the persuasion of his irresistible eloquence; and when, in the evening of his days, that truly great character was frequently obliged to seek a temporary recess from the fatigues of his station, his place was supplied by Judge Buller, with a degree of ability and integrity which left little room for regretting the absence of the principal. Lord Mansfield was so entirely convinced of his abilities, that he is said to have exerted all his influence, and even to have held his office after the power to execute its functions had ceased, for the purpose of obtaining the succession to Sir Francis Buller. His efforts failed; but this was not the only instance in which a marked predilection was shewn for Buller's talents: he was often deputed by Lord Thurlow to sit in the Court of Chancery; and, during the interval between the resignation of Lord Thurlow and the appointment of Lord Loughborough, Judge Buller was one of the commissioners of the Great Seal.

In Trinity term, 1794, finding the business of the Court of King's Bench too multifarious for the state of his health, he exchanged situations with Sir Scudeler Lawrence, who had recently been made a judge, and sat in that court till the end of his days.

Sir Francis was always celebrated for his ready perception of the real point in a cause, his penetration in detecting the fallacies of advocates, and the equivocations of witnesses, and his clearness in explaining his opinions to the jury. His integrity is not commended, because no British judge has ever been known, since the revolution, to want that quality. The detractors of Buller, and detractors every man in an exalted situation must expect, have imputed to him somewhat too much of severity in criminal cases; but this imputation is not founded on any proof: one case alone is cited, but the public seems long since to have acquiesced in the justice of Donnellan's sentence. In the year 1785, Judge Buller encountered much obloquy on an account of an altercation with Erskine, on the trial of the Dean of St. Asaph; but the heat of political dispute had considerable effect, and the Judge was unfairly balanced in the public mind against an able and popular advocate in a popular cause. In 1798, he was at the head of the commission for trying the state prisoners at Maidstone, and conducted himself with the most exemplary dignity, prudence, and moderation. This was the last conspicuous act of his public life.

In

in the path pursued by *Vivian*, we see more of the splendour of riches than of fame; yet we cannot but admire (in aid of legal talents of respectability) the judgment which planned, and the resolution which executed his schemes of advancement in life, without a parent, a guardian, or a friend. (q)

7. In all those studies and pursuits, however elevated or useful, we cannot but perceive error and imperfection: confined to this earth, they fall short of our ends and aims. To give vigour to morality,—to point the soul to objects, without which metaphysics were frivolous,—to promulgate laws of more than human authority,—this was the work of religion: and, from the nature of man, the professors of religion were directed to the attributes of God. That our students in Theology were numerous at a very early date, is not to be wondered; and there were some of exalted character in the West of England.

Within the circle, indeed, to which I have confined my researches, the divinity of the first two centuries, or more, was extremely unpropitious to the advancement of religious knowledge. Its terms were jargon, and its meaning subtlety. And the language of the schools and monasteries, and colleges, equally adopted by preachers and writers, was almost an unknown tongue to the multitude. Of *Richard de la Wike* (who stands foremost in the venerable assembly) I can say nothing. (a) But, whilst *Robert de Plimton* was a vehement declaimer against the wickedness of the age, (b) and *William de Grenfield* was great in the councils of the church; (c) *William de Cornwall*

In private he was amiable, gay, and benevolent. His person was handsome; his complexion florid, his eye brilliant, and replete with sagacity and penetration. His health, during his latter years, was undermined by continual attacks of the gout; and, at the time of his death, he intended to resign his situation of Judge in a few days. His death was remarkably sudden; he fell from his chair while playing a game at piquet, and expired instantaneously. He was in his 55th year.*

(q) *John Vivian*, Esq. educated at Truro school, now of Lincoln's-Inn-Fields, Solicitor of Excise, &c. &c. commenced his career with a very trifling patrimony, but is possessed of a large income, arising from his profession, and a rich matrimonial connection.

John Flout, Esq. one of the London Justices, and *John Hole*, Esq. of Blington, near London, Commissioners for the sale of the Middlesex Land-tax, and a Justice of the Peace, are natives of Devon. Among our eminent Cornish Attornies, still living, I should notice *John Thomas*, Esq. of Chiverton, V. Warden of the Stannaries of Cornwall, *Charles Rastleigh*, Esq. of St. Ansel, *Thomas Gryll*, Esq. of Helston, and *Thomas Clutterbuck*, Esq. of Traze. The last-mentioned gentleman possesses all the volumes of the *Gentleman's Magazine* complete; a most valuable treasure. There are not many perfect copies perhaps existing. It would be inexcusable not to add, (in this literary view of Mr. C.) that, in abilities and taste, there are few his equals.

(a) Probably *Richard De la Wike*. Bishop of Chichester in 1235, was a native of Wike St. Mary, and thence denominated. See *Hali's MS.* in Wike St. Mary.

(b) Canon at Plimton, 1300.

(c) "*William de Grenfield*, from the deanry of Chichester, stepped to the Chancellorship of England, and Archbishoprick of York, under King Edward the first."—*Carew*. 39. *William de Grenfield* was the son of Sir Theobald Grenvill, of Stow, and

* He died on Wednesday, 4th June, 1800, at his house in Bedford-square. He left an only son, Francis Buller Yarde, Esq. M. P. for Totnes; whose residence is Churston-Court, in Devonshire. See an account of Buller, (except in one or two instances correct) in "*Public Characters for 1793*," pp. 175, 176, 177, 178.

Cornwall was not less diligent in his profession. (d) And *Godfrey*, surnamed also of *Cornwall*, was an admirable casuist in the divinity of the schools. (e) To *William of Exon*, (f) *John de Bamton*, (g) *Fitzralph*, (h) and *Parker*, (i) *William Courtenay*, (k) *Cutcliffe*, (l) *Walter Brit*, (m) *Richard Courtenay*, (n) *Stanbury*, (o) *John Halse*, (p) and *Nicholas Upton*, (q) *Cornwall* opposes the names of *Trevisa*, (r) *Wickham*, (s) *Tregury*, (t) *Arundel*, (u) *Mayow*, (x).

About

and *Jane Trevent*; and was elected Archbishop of York, in 1304, but not confirmed till 1306, at Lyons, in France, by pope Clement the fifth, who then held his court in that city, and who subsisted chiefly by the money which he got from the bishops for their confirmation. From this Archbishop, the pope extorted, within one year, 1000 and 500 marks, besides his expences whilst residing there, which so reduced him, that when he returned to England, he was forced to collect money from the clergy, within his province; at two different times in one year; the first, in name of a benevolence, the second, by way of an aid. * He much favoured the Templars, at that time oppressed by the Pope, and Philip, King of France; "though, as persons so silly opposed by the said potentates, there was more fear, says Fuller, of his being suppressed by their foes, than hope of their being supported by his friendship." He was present † in the council of Vienna where that order was abolished, and his place assigned next the archbishop of Triers; which was very high, as only beneath the lowest elector, and above Wurtzburg and other German prelates, who were also temporal princes. He died at Cawood 1315, and was buried in the chapel of St. Nicholas, leaving the reputation of an able statesman, and no ill scholar.

(d) Abbot of Newnham, in 1272. Sir William Pole's MSS.

(c) *Godfrey* (according to Hals) was born at Court, in St. Stephen's Brannel, brother of *William of Cornwall*. He was bred a doctor at the *Cornwall College* in Paris, and also at Oxford; and became a Carmelite of no mean esteem among those of his own order, of which he was a defender against the encroachments of *Gerardus Bononiensis*, a Frenchman, their master-general, who made two provincials of that order in England. He wrote books on various subjects. See *Carew*, f. 59. *Fuller's Worthies*, p. 203. *Izack's Exeter*, p. 38.

(f) Ann. 1320. A prebendary and canon of Exeter. He had much learning, but no principle. (g) *Prince*, pp. 63, 64.
 (h) p. 295. (i) *Gualter Parker*, a native of Exeter, a vehement preacher in 1370. (k) Archbishop
Courtenay. See *Prince*, p. 154. (l) *Prince*, p. 141. (m) pp. 69, 70.
 (n) *Richard Courtenay*, Bishop of Norwich, Henry V. See *Prince*. (o) See *Prince*, pp. 560, 561, 562.
 (p) Bishop of Litchfield and Coventry, Henry VI. *Prince*. (q) See *Prince*, pp. 576, 577, 578.

(r) Crocadon is the mansion of *Charles Trevisa*, Esq. (says *Tonkin*) descended from *John Trevisa*; born in this place, bred in Oxford. He afterwards became a secular priest, and chaplain to *Thomas Berkeley*, by whom he was made vicar of Berkeley, in Gloucestershire; at whose request he translated the Bible into the English tongue, though the same was done by *John Wicliff*, fifty years before; but not with that perfection of language that *Trevisa* did it, although *Trevisa's* translation is altogether as far short of *Tindall's* in Henry VIIIth's days, by reason the English tongue was still improving to a higher pitch, for they all agreed in the original sense and meaning of the text. *Trevisa* also translated *Bartholomew de Proprietatibus rerum*, the *Polychronicon*, and divers other treatises. He died a very aged man, about the year 1410, since which time his posterity have flourished in good fame in those parts. Their arms are, Gules a Garb or.—*Tonkin's* MSS. *Carew*, f. 59. With respect to *Trevisa's* version of the Bible, the fact seems to be, that he translated only a few texts, which were either painted on the walls of his patron's chapel, in Berkeley-castle, or are scattered in various parts of his works.

(s) The famous *William Wickham* was rector; if Meheniot, in Cornwall, or "Manybens, in Devonshire," as Baker calls it, be Meheniot. See *Baker*, p. 166.

(t) "King Henry the Vth, not unmindful of the civiler arts amongst his martial exploits, founded an universitie at Caen, in Normandy, and appointed *Michael Tregury*, of Cornwall, for his rare gifts in learning, to be governor thereof."—*Carew*, f. 59. *Michael Tregury* was born in this county, (says *Fuller*, p. 199) and bred at Oxford, where he attained to such eminence, that he was commended to Henry V. for to be a foreign professor. This King Henry, desiring to conquer France as well by arms as by learning made *civil persons and loyal subjects* reflected on the city of Caen; (honoured with the ashes of his ancestors) in Normandy, and resolved to advance it to a university; which he did, A. D. 1418, placing this *Michael* the first professor in the college of his royal erection. Hence Henry the Vth preferred him Archbishop of

* See *Holinsbed* in *Edw. I.* p. 315.

† *Worthies*, p. 199.

About the time of the Reformation, Christianity appeared gradually emerging from the gloom that had obscured it. From the pulpit (though sermons run to a most immoderate length) exposition was less perplexed, and exhortation more natural: and from the press issued works, where common sense was not wholly lost in definition. But, in proportion as the stiffness of technical terms was relaxed, a ridiculous quaintness of expression seemed to prevail, especially with the preachers of that fantastic monarch, James I. On the accession of Henry VIII. to the throne, we find Bishop Fox at the head of affairs; but he was more of a politician than a divine. (a) In the insolence of Wolsey, however, he met a severe check to his worldly ambition. That the Cardinal was rector of

of Dublin, in Ireland, wherein he continued twenty-two years, deceasing December 21, 1471, and is buried in the church of St. Patrick, in Dublin. I am sorry to see the author of so many learned books disgraced on his monument by so barbarous an epitaph.

Præsul Metropolis Michael hic
Dubliniensis,
Marmore tumebat, pro
me Xrum flagitetis.

Allowing him thirty years old when professor at Caen, he must be extremely aged at his departure.—For *Michael Tregury*, See *Beale de Script. Brit. Cent. Oct. Num. 13*. Sir *James Ware*, de *Script. Hib. l. 2. p. 131*. *Hals* (see his MSS. in St. Wenn) tells us, that Michael Tregury was of the house of Tregury, or Tregurra, in the parish of St. Wenn.

(u) *Arundel*. He was the son of Sir Rainfred (or Remfry) Arundel, Knight, by Joan his wife, daughter of Sir John, and sister and heiress of Sir John Coleshall, of Tremadart, Knight) third son of Sir John Arundel, of Lanherne (and not Talvern, as Wood says.) He was first consecrated bishop of Lichfield and Coventry, November 6 h, 1496, and translated to Exeter, June 29th, 1502; and died 15th March, 1503, at the house belonging to the bishops of Exeter, in the parish of St. Clements Danes, London, in which church he was buried. See *Wood's Athen. Oxon. Vol. 1. Col. 552*.

"In this college of St. Columb (says Hals) (tem. Henr. VI.) was bred up John Arundell, a younger son of Remfry Arundell, of Lanherne, Esq. Sheriff of Cornwall, 3 Edward IV. where he had his first taste of the liberal arts and sciences, and was afterwards placed at Exon College, in Oxford, where he stayed till he took his degree of Master of Arts, and then was presented by his father to John Booth, bishop of Exon, to be consecrated priest, and to have collation, institution, and induction into his rectory of St. Columb; which being accordingly performed, and he resident upon this rectory-glebe-lands for some time, gave him opportunity to build the old parsonage-house still extant thereon, and moat the same round with rivers and fish-ponds, as Sir John Arundell, Kt. informed me. Afterwards, in the year 1496, he had, by king Henry VII. bestowed upon him the bishoprick of Litchfield and Coventry, then void upon the translation of William Smith to Lincoln, (the successor of John Hals) in which see he remained till the year 1501, and then upon the death or translation of Richard Redman, bishop of Exon, he was removed to that diocese by king Henry VII. then possessed of great revenues; but died at London, 1503, and was buried in St. Clements Danes church, and succeeded by Hugh Oldham in the see of Exon. This is that John, bishop of Lichfield and Coventry, that Fox in his acts and monuments of the church, temp Henry VII. tells us, made certain poor men do penance barefooted, with bundles of straw upon their backs, for not providing convenient litter for his lordship's horses in his triennial visitation." *Hals*, p. 63.

(x) *Richard Mayor* was a western man, says Wood, *Athen. Ox. vol. i. Col. 559*. He was born probably at Bray, where his family hath long resided. He was Doctor of Decrees of the university of Oxford, and Canon Resid. of the Cath. Ch. of Exeter. He died in 1500, naming Thomas Harrys, Archdeacon of Cornwall, his executor. *Tomkin's MSS.*

Lacke says, that Oliver King, Chaplain in ordinary to king Henry VII. Dean of Winchester, Register of the Noble Order of the Garter, and one of the principal Secretaries of State to the king, created Bishop of Exon the 9th of February, 1492, and thence translated to Wells, 1499, and who died in 1505, was a Cornish man. He gave for his arms,—in a Field Argent, on a Cheveron Sable, Three Escallops of the First. *Hals*, p. 56.

(s) *Richard Fox*. This prelate was successively bishop of Exeter, Bath and Wells, Durham, and Winchester; was employed by Henry VII. in his most important negotiations at home and abroad; and was, in his last illness, appointed one of his executors. He was also at the head of affairs in the beginning of the next reign; but about the year 1515, retired from court, disgusted at the insolence of Wolsey, whom he had helped to raise. He became blind at the latter end of his life. Ob. 14th September, 1528.—*Granger*, vol. 1. p. 95. 3d edit. 8vo.

(b) In

of Torrington is not, perhaps, generally known; (b) nor, perhaps, that *Pole*, the other famous Cardinal, was dean of Exeter. (c) It is a doubt with Wood, whether *Vivian*, the suffragan bishop, was the same person with Vivian the rector of Exeter-college: if not, they were contemporaries. (d) Of Dr. *Moreman*, dean of Exeter, and rector of Menheniet, I have already spoken. He was a native of Southole. (e) The character, however, that chiefly distinguished the period before us, was *Miles Coverdale*, who, as translator of the Bible, ought not to be hastily dismissed. (f) From Edward VI. to James I. *Cardmaker*, (g)—*Harding*, (h)—*Tremayne*, (i)—*Traberon*,

(b) In the year 1510, the celebrated Wolsey, afterwards Cardinal Wolsey, was presented, by King Henry VIII. to the rectory of Torrington, being, at that time, bachelor of divinity and dean of Lincoln, which was then considered as the first dignity in the church next to that of a bishop.—See *Feddes's* Life of Wolsey, p. 12. For more of Wolsey, see *Wood*, v. 1. part 2. No. 55, p. 570.

(c) *Reginald Pole*, Cardinal, a near kinsman to king Henry VII. was bred at Corpus Christi college, Oxford, and made dean of Exeter. King Henry VIII. sent him beyond sea, and allowed him a considerable pension. He studied at Padua, and Henry breaking with the Pope, he wrote a piece, *de Unione Ecclesiastica*, upon which his pension was withdrawn. He retired to a Venetian monastery, and Pope Paul III. made him Deacon-cardinal of St. Mary, after whose death he was, at midnight, chosen to succeed him, but Pole refused it because it was a work of darkness, and the next morning he found Julius III. in his place. He was made archbishop of Canterbury by queen Mary, after whom he died in a few hours. He was a learned, modest, and good-natured person. He wrote *De Summo Pontifici*, *De ejusdem Potestate*; *De Concilio Tridentino*; a volume of letters, &c.—*Noorthouck's* Historical and Classical Dict. 2 vols. 8vo. London, 1776.

(d) *Thomas Vivian* was probably born at Trenowth, in Higher St. Colomb, then the seat of the Vivian family; was from his youth bred a black canon, or canon regular, and spent some time among those in Oxford; when, retiring into his own country, he became prior of the black canons in Bodmin, and was their last prior. At length he was made suffragan bishop to the bishop of Exeter, under the title of Episcopus Megarensis, i. e. of Megara, in Greece, a titular bishopric, it being in partibus infidelium. A Thomas Vivian, of Exeter-college, proceeded master of arts, in an act celebrated 10th March, 7th Henry VIII. A. D. 1515, and was afterwards rector of that college for a time. Mr. Wood is doubtful whether he is the same person with the bishop or not. See *Tonkin's* MSS. and *Alb. Oxon.* vol. 1. p. 554.

Why Vivian is called (on his tomb at Bodmin) Megarensis, I cannot conjecture, unless he had the title of Bishop of Megara, in Greece. This was probably the case, as Vivian was suffragan to the bishop of Exeter; and it was usual in making a suffragan, to give him a title, "in partibus infidelium." That Greece, in possession of the Turks, was included in partibus infidelium, is sufficiently evident. To some, *Merker*, near Plymouth, appears a more likely supposition; *Makarensis* *Episc.* has the change of a letter only. See *P. Carew*, at f. 124.

(e) See *Prince*, pp. 452, 453, and *Wood's* *Foxi*, vol. i. p. 673. *Carew* speaks of Moreman (among others) as within his remembrance: "Within our remembrance, Cornwall hath bred or harboured citizens, graced with the degree of Doctorship, *Moreman*, *Trenown*, *N. chob*, and *Rolls*. Bachelors, *Medhope*, *Storvel*, *Moore*, *Deniss*. Of Preachers, the shire holdeth a number, plentiful in regard of other shires, though not competent to the full necessity of their owne, all commendably labouring in their vocation, though not endowed with an equal ability to discharge the same." F. 29.

(f) For Biographical Memoirs of Coverdale, bishop of Exeter, see *History of Devonshire*; where my notices are extracted chiefly from *Hucker* and *Inacke*.—With respect to the Bible, I have to observe, that the translation of it was chiefly effected through the zeal of archbishop Cranmer. This prelate, notwithstanding the opposition of Gardiner, and his party, obtained, through the influence of queen Anne Bullen, an order from the king, for a new translation of the Scriptures. This was in 1534; and in the next year the whole Bible was finished at the press. From the rapidity with which the work was executed, it is evident that Cranmer and his associates must have had it in previous preparation. The chief burden of the undertaking lay upon Miles Coverdale, from whom this version was called "Coverdale's Bible." It is also often called Cranmer's Bible; and it is the first English Bible that was allowed by royal authority, and the first translation of the whole sacred writings that was printed in our language. Archbishop Cranmer did not rest in what he had already done: his mind was so intent on introducing a free use of the Scriptures, by able and faithful translators, that he divided an old English translation of the New Testament into nine or ten parts, and caused these parts to be transcribed into paper-books, which he distributed among the most learned bishops, and others; requiring that they would perfectly correct their respective portions,

Traberon, (k)—*Alleigh*, (l)—*Jewel*, (m)—*Bodley*, (n)—*Chard*, (o)—*Wollecumbe*, (p)—*Tooker*, (q)—*Hooker*, (r)—*Mayne*, (s)—*Rainolds*, (t)—*Mercer*, (u)—*Babington*, (x)—*Sweet*, (y)—*Wylshman*, (z)
Mayhew,

and return them to him at a limited time. When the day came, the only person who did not send in his proper part to Lambeth, was Stokesly, bishop of London. What was the result of this undertaking is not ascertained.

Thomas, Lord Cromwell, concurred with Cramer in promoting the reading and study of the Scriptures. In some injunctions which were published by him, as the king's vicar-general, and vicegerent in ecclesiastical matters, it was ordered, "that every person, or proprietary of any parish-church within the realm, should provide a book of the whole Bible, both in Latin and also in English, and lay it in the choir, for every man that would to look and read therein: and should discourage no man from reading any part of the Bible, either in Latin or English." Such a permission could not fail of tending to produce a great revolution in the minds of our countrymen.

In the year 1537, another edition of the English Bible made its appearance, which had been printed at Hamburg, or Marburg, by Grafton and Whitchurch. It bore the name of Thomas Mathewe, and was set forth with the king's license. In this edition great use was made of Tindall and Coverdale's; and the New Testament was Tindall's version. In fact, the whole translation is represented to be no other than that of Tindall and Coverdale, somewhat altered. That the name of Mathewe was a feigned one is universally allowed, and that it was assumed for prudential reasons; one of which was, that the reader's obligation to Tindall might be concealed, his memory being still odious to a great number of persons. John Rogers, before-mentioned, a learned academic, and the first who was condemned to the flames in the reign of queen Mary, is understood to have been employed by Cramer in superintending the edition, and in furnishing the few emendations and additions which were thought necessary. At the intercession of the archbishop, Lord Cromwell again exerted his influence with Henry VIII. and his vicarial authority in recommending the Bible to public notice: and so well pleased was our worthy prelate with his Lordship's effectual interposition, that he expressed himself in the following terms of pious gratitude and affection: "I doubt not but that hereby such fruit of good knowledge shall ensue, that it shall well appear hereafter what high and excellent service you have done unto God and the king: which shall so much redound to your honour, that, besides God's reward, you shall obtain perpetual memory for the same within this realm.—This deed you shall hear of at the great day, when all things shall be opened and made manifest."

In 1538, a quarter New Testament, in the Vulgate Latin, and in Coverdale's English, was printed with the king's license. These repeated attempts to enlighten the body of the people with the knowledge of the Scriptures could not fail to excite great jealousy in the adherents to popery. There was nothing which they dreaded so much as vernacular translations of the Bible. At the request of king Henry himself, Grafton had obtained a permission from Francis I. to print a Bible at Paris, on account of the superior skill of the workmen, and the comparative goodness and cheapness of the paper. But, notwithstanding the royal license, the Inquisition interposed to prevent the execution of the design. The French printers, their English employers, and Coverdale, the corrector of the work, were summoned to appear before the Inquisition; and the impression, consisting of 2500 copies, was seized and condemned to the flames. In consequence, however, of the avarice of the officer who superintended the burning of the books, some chests of them were sold to a haberdasher, for the purpose of wrapping his wares. When the alarm subsided, the English proprietors, who had fled from Paris, returned to that city, and not only recovered some of the copies which had escaped the fire, but brought with them to London the presses, types, and printers. This translation took place in the latter end of the year 1538. Early in 1539, Grafton and Whitchurch printed the Bible in large folio, and prefixed to it a beautiful frontispiece designed by Hans Holbein. In the text, those parts of the Latin version which are not found in the Hebrew or Greek, are inserted in a smaller letter; and a mark is used to denote a difference of reading between the Hebrews and the Chaldees. Mathewe's Bible was revised, and several alterations were made in the translation, particularly in the Book of Psalms; but the prologues and notes of the edition of 1537 were wholly omitted. This third edition of the Scriptures has been called the "Bible in the large or great volume," and has been supposed to be the same which Grafton obtained leave to print at Paris. If it was a different impression, it was still under the chief care of Miles Coverdale, who compared the translation with the original Hebrew, and improved it in many places.

(g) See *Prince*, p. 183.

(h) Pp. 383. 386.

(i) P. 570.

(k) *Bartholemew Traberon* (or Trabern, says Wood, *Athen. Oxon.* vol. i. p. 105) was born in Cornwall, or at least descended originally from an ancient family of his name in that county: which makes me believe, that his true name was *Trebane*, and that he was born at that place in Probuss; for I do not remember any family of the name of Traberon in Cornwall. In Camden's *Gifts*, indeed, (see Morgan's *Sph. of Gentry*, lib. 2. p. 116) I meet with *John Treberon*, Porter to Queen Elizabeth and King James; but whether a Cornishman or not, is uncertain. And this Bartholemew, being said by Bale (*Fuller's Worth*, p. 204) to be *Parentum stemmate clarus*, had not, probably, any relation to this John Treberon, who was forced to apply to Camden for a coat of arms. He was bred at Oxford, in Exeter-college, or Hart-hall; whence he travelled into Germany and Italy to improve himself, and became a complete person. Returning to England, he entered into holy orders, and was made library-keeper to King Edward VI. who, finding him to be a person of merit, conferred the *Dignity* of Chichester on him, about 1551. But when Queen Mary came to the crown, he left his preferments, and became a voluntary exile in Germany, for religion's sake; continued there till the death of Queen Mary, and then returning, was restored

restored to what he had lost, and, I suppose, rewarded with more. While he was beyond sea, he wrote many things in verse and prose with great happiness; especially those to his brother Thomas, to leave the Roman Catholic-church, turn Protestant, and come over to him. See *Wood* for a catalogue of his writings. The last thing he published was in 1562.

(1) Bishop *Alleigh* (as *Burnet* tells us) was concerned in the translation of the Bible, in 1539, and had the Pentateuch assigned to him.

(m) *Prince's* is a very long and interesting account of this learned and excellent man. See pp. 418, 429. Bishop *Jewel's* literary diligence was wonderful. When he was at the university, he rose at four o'clock in the morning, and studied till twelve at night. With such industry, it is not surprising that he acquired a large stock of learning; and his piety and virtue were equal to his learning. He has rendered his name immortal by his *Apology for the Church of England*, which was received with prodigious applause, and contributed, more than any other publication of that period, to promote the reformation from popery. The book was written in Latin; but for the use of the generality of the people, it was translated into English, with remarkable accuracy, by Anne, lady Bacon, the second of the four learned daughters of Sir John Coke. It was likewise translated into Greek; and such was the esteem in which it was held, that there was a design of its being joined to the thirty-nine articles, and of causing it to be deposited not only in all cathedrals and collegiate churches, but also in private houses. The apology long continued to be read; and (says *Burnet*) "as it was one of the first books published in queen Elizabeth's reign, so it was written with that strength and clearness, that it, together with the defence of it, is still to this day reckoned one of our best books."

(n) See *Prince*, pp. 75, 84. And "Poems, with notes, by John Waltars, Scholar of Jesus-college, and Sub librarian in the Bodleian-library, Oxford, 1780." In "the *Bodleian-library*," the principal poem in this collection, are some good lines.

(o) See *Prince*, p. 189. (p) He published "The Sinner's Salve," and "The Glass for the Godly," &c. p. 590.

(q) "The Purity of his Latin Pen procured him his Preferment."—*Fuller*. See *Prince*, p. 574.

(r) For a very entertaining memoir of the great *HOOKE*, see *Prince*, pp. 393-399. In the Appendix to *Hearne's Lib. Nig.* we have this curious note:

"*Hooker* sometimes fell of CCC. Oxon, rector of Bourn, in Kent, where he died. He was very unhappy in a wife, who by all was reputed an imperious whore. She would make him rock the cradle, purposely to hinder his study; but whilst he did that office with one hand, he would hold the book in the other. She would not allow him paper to write upon, &c. He dying, she afterwards married a Captaine, who turned his children out of doores, soe that in a short time they either begged their bread, or died in the streets with hunger. Mrs. Sly.

"King James was wont to say, noe preferment was good enough for him. My Coz. Jackson hath some of his notes. Heel tell you more of him." *Hearne's Lib. Nig.* vol. ii. pp. 592, 593.

(s) The name of *Cuthbert Mayne* can be here introduced, in subservience only to a curious piece of history which is little known even in this country. It chiefly relates to the persecution of Francis Tregian, whose chaplain was this Cuthbert Mayne. I have extracted the memoir from a very scarce book, entitled "The Church History," printed at Brussels, 1739. vol. ii. p. 168.

Francis Tregian was * son of Thomas Tregian, of Volvedon, or Golden, in Cornwall, by the eldest sister of Sir John Arundel. He was the master of a very plentiful fortune, remarkable for hospitality, strictly religious, and a zealous maintainer of the faith of his ancestors. In the year 1577, the laws against recusants, which for sometime before were vigorously put in execution in several parts of England, were also encouraged in Cornwall, through the malice of some exasperated neighbours, who one way or another were offended at Mr. Tregian, and laid hold of the opportunity to bring him under distress. Accordingly, they informed against him, and a warrant was issued out to seize him; he being then only twenty-eight years of age. Wherefore, June 8th, 1577, the sheriff of the county (Mr. Greenfield) with eight or nine justices of the peace, and above a hundred attendants, well armed, entered his house, and took away, by force, Mr. Tregian, with his chaplain, Cuthbert Mayne, Bachelor of Divinity, and several of his domestics.† They were first hurried away to Truro, a market town at five miles distance; where the bishop of Exeter had a seat, and resided at that time. It appearing, upon examination, that Mr. Tregian was a Recusant, he was obliged, by the justice, to give a bond of two thousand pounds for his appearance the next assizes. Sometime before the assizes his persecutors, not being prepared for a trial, contrived matters so that an order came down to have him brought before the Queen's Privy Council. Wherefore, being carried up to London, he was kept under confinement

* "Manuscript Life of Mr. Tregian, written anno. 1593, and formerly, viz. anno. 1656, in the possession of Thomas Yate, of Berkshire, Esq. great-nephew to Mr. Tregian."

† "And friends"—as appears in the account given of Cuthbert Mayne in the same vol. page 91. They were as follows: Richard Tremayne, gent. John Kempe, gent. Richard Flour, gent. Thomas Harris, gent. John Williams, Master of Arts, John Philips, yeoman, John Hodges, yeoman, &c. &c.

confinement till the council was disposed to call him before them. At his examination he was charged with recusancy, with entertaining persons of suspected characters in his family, and countenancing superstitious practices. He frankly owned the charge of recusancy; but at the same time assured the Council, that he did not absent himself from the Protestant church out of any evil affection to the Queen or Government, but entirely from a principle of conscience. At the breaking up of the sitting, Sir Francis Walsingham told him, he was not to be discharged as yet, for other informations were expected against him out of the country. However, he was civilly treated, especially by the Earl of Essex, who invited him to dinner, and gave him such advice as he thought reasonable and friendly; which was, to appear once at church, with an assurance, that all further prosecution should be stopped; Mr. Mayne and his domestics should be released; and, no doubt but he would be very much in the Queen's favour. Mr. Tregian was prepared against such attacks, and remained firm to his principles. Mean time his family was in the utmost distraction, and his chaplain, Mr. Mayne, condemned to die, and publicly executed at Launceston, November 29th, 1577. By this time the Council was furnished with other allegations against him, *viz.* besides recusancy, that he had been present at mass, received Agnus Dei and a Jubilee from the Bishop of Rome, and abetted and entertained those that had asserted the Pope's supremacy. Upon this he was committed close prisoner to the Marshalsea, where he was confined ten months, not being permitted to keep any correspondence with his family during that time; which was a great detriment to his domestic concerns, as it appeared from one particular instance. Mr. Tregian had dealings with one Mr. Brandore, a goldsmith, in London, to whom, upon balancing accounts, he was found indebted seventy pounds. Now, this goldsmith, understanding that Mr. Tregian lay under a very dangerous prosecution, and apprehending the loss of his money, went down to Golden and made a seizure of his goods, to the value of five hundred pounds, and, what with charges and other incidental expenses, Mrs. Tregian was obliged to pay down two hundred pounds to the creditor before the goods could be relieved. All this happened without Mr. Tregian's being acquainted with the affair.

It was thought his trial would come on at the *King's Bench bar*, which his counsel pressed hard for. But the witnesses against him being at a great distance, and his enemies apprehending lest his friends in London (some of whom were men in power) might frustrate their designs, they procured to have him sent down into Cornwall, not doubting to carry their point there. This project taking effect, one Walkow, his professed enemy, was to be his guard and conductor; and as he was a person void both of good manners and humanity, Mr. Tregian was treated by him accordingly. For, to omit other hardships, the horse he provided for his journey, including saddle and bridle, was scarce worth ten shillings. After some time the trial came on; and Mr. Tregian made his appearance at Launceston assizes. The Queen's counsel endeavoured to charge him with the several indictments upon which Mr. Mayne had been condemned and executed. In order to this, he produced one Twig, a musician, or rather a strolling fiddler, whom Mr. Tregian had entertained in his family in the Christmas-time, for the diversion of his tenants and neighbours. This Twig deposed, that he had sometimes seen Mr. Tregian go into Mr. Mayne's chamber, and remain there about an hour; which he conjectured to be the time while Mr. Mayne was saying mass: that during Christmas, anno. 1575, he (the fiddler) was Mr. Mayne's bedfellow, who owned himself to him to be a priest, and that he had brought over a great number of Agnus Dei's from Rome. Other evidence were produced, but not so material. Then Mr. Tregian was permitted to make his exceptions; which were considerable, had the court been disposed to attend to them. In the first place he made it appear, that Twig was not acquainted with Mr. Mayne's chamber, from several questions proposed to him concerning the situation. But the Queen's counsel replied, that such circumstances were not material. Then he proposed to the bench, whether Mr. Mayne, who was known to be a prudent and cautious man, could be so indiscreet as to own himself to be a priest to a stranger and vagabond; or, that a common fiddler should be made a bedfellow to one of Mr. Mayne's character? Again he alleged, that Twig had perjured himself as to the circumstances both of time and place; he had sworn to Christmas, anno 1575, whereas Mr. Mayne was then at Doway, and did not come over into England till Easter, and had never been at Rome in his whole life. These particulars he could prove by forty witnesses; but as they were not ready in court, the judges said it was a *favoleux* thing to mention them; and that the trial could not be put off. So the jury were left to consider matters as they stood. While they went out upon the case, some pains were taken to persuade Mr. Tregian to conform so far as to appear at church; with a promise that the rest of the prosecution should be dropped; which he refusing, as formerly he had done, the jury, returning into court, brought him in guilty of the several articles of the indictment, *viz.* of being present at a mass, of recusancy, of entertaining one that maintained the pope's supremacy, of receiving and dispersing Agnus Dei's, &c.

However, judgment was not given at these assizes. It was thought convenient first to advise with those above, concerning the penalty; the case being somewhat new as to some particulars. Between the two assizes Mr. Tregian sent up a servant towards London to pay off some bills; as also with letters to his friends to give them an account of his trial, and desire their interest, for the mitigating of his sentence the next assizes. But either casually, or designedly, his servant was stopped at Hunnington; and being examined, had his bills, letters, and money taken from him, and the poor man himself was thrown into prison. By this means Mr. Tregian's friends, at London, became incapable of doing him any service; nor was any thing said or done in his behalf. The time of the assizes at Launceston being at hand, judge Manwood, a violent enemy to Mr. Tregian, was upon the circuit, instructed with the particulars for his sentence, which was, that he had incurred a *premunire*, that is a forfeiture of goods, chattels, &c. with imprisonment for life, or during the Queen's pleasure. At the court's sitting Mr. Tregian's counsel alleged several things why judgment should not pass, *viz.* that the proofs against him were presumptive, no fact being made out, excepting *recusancy*, which the prisoner owned, and submitted himself to the penalty. That it did not appear that Mr. Tregian was privy to Mr. Mayne's bringing over the Agnus Dei's, or Pope's Jubilee; much less that he had abetted, or countenanced him in denying the queen's supremacy. But all this could not hinder the sentence, which was no sooner pronounced, but Mr. Tregian was hurried from the bar to a loathsome prison; being a dungeon, where he had neither bed to rest upon, nor stool to sit on, nor the least glimpse of light to discover what kind of apartment he was thrust into. Here he remained all that night; the next day he was removed to his old habitation in Launceston Castle, where he had better conveniences, though very poor ones. About midnight, the day following, certain officers arrived, post, from London, at Golden, with a commission to break open the doors in case of resistance, and seize upon

all the unfortunate gentleman's goods. Mrs. Tregian, with her three children, Francis, Adrian, and Mary, were at the same time ordered immediately to quit the house. She was then big with child, and so near her time, that a journey to London was very dangerous. However, her presence there was absolutely necessary to solicit for a maintenance for her husband and family. Wherefore, without further deliberation, she undertook that tedious journey of two hundred miles, with her three children, a man, and her maid servant. She stowed her children in a pair of panniers, and so proceeded on her journey; which she had scarce half completed, before she fell in labour, and was delivered of a female child: which was of some use in helping to poise the panniers, and keep them to a better balance. And thus, having rested herself for some time upon the road, she arrived in London: where she followed the court a whole year with very little success. Mean time, all Mr. Tregian's goods were disposed of at the Queen's pleasure, and, in a little time, all his real estate; in so much that his mother, Mrs. Catherine Tregian, was also deprived of her jointure. By these means the whole family was so reduced as to live upon the charity of friends and relations. But Mr. Tregian himself was the greatest sufferer: who was almost starving in Launceston Castle: what he had to support him passing through several hands, and often those that were not well affected towards him, made his allowance very scanty. But worse things threatened him. Some, that were enriched by part of his substance, apprehending that he might find friends to recover his real estate, had engaged, as 'twas believed, a villain to assassinate him: but, providentially, the design was detected. Mr. Tregian having now lost all hopes of recovering his freedom, began to enter upon a method of life suitable to a person fully possessed with the best notions of religion. He spent a great deal of time in praying, and meditating upon the blessings attending those that carry the cross, and follow the steps of their redeemer. To his religious practices he joined such studies as the inconveniences of the place would allow of. And having some taste for poetry, he now and then composed verses upon the miseries of human life; and other subjects which were suitable to his present condition. But, as he tells us in one of his poems, he was very ill provided with tools for the business; being some times obliged to make use of a pin and a liquid substance of water and the snuff of a candle, instead of pen and ink. By these means he became entirely resigned to the conduct of Divine Providence. But as the late attempt upon his life had given him some perplexity, so it continually ran in his thoughts that his enemies would contrive some way to take him off privately; and, by spreading a report that he had laid violent hands on himself, cast an aspersion both upon his cause and character. These reflections put him upon a project of making his escape: wherein being detected, he was thrown into a dungeon, loaded with irons of thirty pounds weight. In this apartment he had twenty malefactors for his companions; who commonly eased themselves upon the floor, which was but once cleaned in the thirty days he remained amongst them. Besides the loathsomeness of the place, he was frequently insulted by one of the malefactors, a man of a barbarous and inhuman temper: who treated him with base language, reviled him for his pretended crimes against the Queen and government; but mostly for his praying and religious discourse, which is a sufficient matter of ridicule for such abandoned wretches. When he had remained about a month in this company, the jailer was pleased to reconduct him above stairs to his former apartment, where he was better accommodated.

His lady, in the mean time, had obtained an order for his removal to the King's bench prison; which being executed, the officer who was charged with him on the road, brought him in a bill of expenses for fifty pounds. The demand appearing very extravagant, Mr. Tregian was dilatory in the payment. Upon which the officer threatens to carry him back into Cornwall. Mr. Tregian petitions and lays his case before the Council; where he found no relief, the officer being left to use his own discretion, in case the expenses were not repaid. This obliged Mrs. Tregian to use all the means she could, to raise the sum. She sold her best cloths, and some other things of value; which falling short, was made out by a collection among friends. Mr. Tregian was afterwards removed to the Fleet-prison, where, 20th July, 1593, he had been thirteen years. His lady lived constantly with him in prison. He had by her eighteen children, whereof eleven were born during their confinement; and most of them were alive in 1593, which is the date of the manuscript, whence I have collected all these particulars. Mr. Tregian was a person of admirable courage under affliction, and of a strong constitution as to his body; which he enjoyed without any remarkable indisposition the first seven years of his confinement. But as he advanced in years he began to feel the effects of the hardships he had undergone, and laboured under several indispositions: but was perfectly re-established in the year 1593, which is the last time I find any mention made of him; only what is recorded in the diary of the English College at Doway, viz. that in July 1606, one Mr. Tregian, an ancient gentleman, after above thirty years imprisonment, arrived there on his way to Spain. Mr. Francis Tregian was descended of an ancient British family, of great account in Cornwall, even before the conquest. His great grandmother was the daughter of Thomas Gray, Marquis of Dorchester, half brother to Queen Elizabeth, daughter of King Edward IV. and wife of King Henry VII. His mother was the eldest sister of Sir John Arundell, Knight of Lotherne, the thirteenth knight of that family of the name of John. His lady was the eldest sister of John, Lord Spouton, by A. Catherine, sister to B. Ferdinand, Earl of Derby; which Catherine was married to Sir John Arundell for her second husband: her first, the Lord Charles Spouton having been executed at Smebury, in Queen Mary's reign. Mr. Tregian's eldest daughter, Mary, was married to Thomas Yate, Esq. of Berkshire, whom he took without a portion, by his father's express command."

A. Anne. B. Henry. C. Anne. See *Collins's* Pectage.

The following account is also taken from the same "Church History," p. 430, same volume:

"Charles Tregian, son of F. Tregian, Esq. (a noted sufferer for the Catholic cause) on which account he was deprived of a plentiful estate, and kept thirty years prisoner in Queen Elizabeth's reign. He was educated in the English College, at Rheims, and had Dr. Pitts for his tutor. Afterwards, going to Rome, he belonged to Cardinal Allen's family; upon whose decease, he served in the King of Spain's army, in Flanders; and was alive in 1611. He was a man of letters, and the author of a piece, intitled, "*Præsentis de Mort. Cardinalis ALANI.*"

* Diary of Doway College. Dr. Pitts, de Illustr. Anglic. Script. in Append.

(1.) John

Mayhew, (a)—*Carpenter*, (b)— *Gee*, (c)—*Downe*, (d)—were the great religious luminaries of the times.

About the commencement of the reign of Charles I. divinity was seen to affect a more than ordinary seriousness; and the Merry-Andrew of the pulpit was transformed into the canting hypocrite. The most popular preachers, indeed, had an uncommon power of mixing tears with laughter. And their eloquence differed widely from every other species: it was pregnant with figures of speech, for which rhetoric hath no name. The language of prayer was no less vitiated than that of preaching; the fond, the fulsome style was the most current in supplications and thanksgivings; and the second Person in the Trinity was addressed in terms of perfect familiarity. Yet, in enumerating our divines from Charles to the Revolution, we shall notice many, whose sound judgment, and unaffected piety, raised them superior to the faults of the times.

(x) *John Rainolds*, born at Pishoe, in 1519, President of Corpus Christi College, in Oxford, was generally reputed the greatest scholar of his age and country. He not only digested, but also remembered, what he read, and hardly knew what it was to forget. He was in polemics esteemed a match for Bellarmine, the Goliath of the church of Rome, who bid defiance to armies of divines, and scarce yielded to any of his contemporaries in any other branch of science. Likewell styles him a living library, or third university. He was made Dean of Lincoln in 1593; but soon exchanged his deanery for the presidency of Corpus Christi College. See his character in Sir Isaac Wake's Latin Oration, spoken at his funeral in St. Mary's church, 25th May, 1627; or the translation of it in Fuller's "Abel Redivivus." *Granger*, vol. i. p. 212.—See *Biogr. Dict.* vol. xii. p. 486.—See *Prince*, pp. 324, 329.—Of John and William Rainolds we are told, that in the earlier part of life, William was a protestant and John a papist; but that the two brothers, frequently disputing on religious subjects, converted each other: John became a Puritan, and William a Roman Catholic.

(u) *Dunsford's Tiverton*, p. 326.

(x) *Prince*, pp. 87, 88, 89.

(y) *John Sweet*, a native of Devonshire, studied at Rome, where he entered into the society of Jesus, in 1608. He was sent on a mission from Rome to England, in the reign of James I. and died at St. Omer's, the 26th of February, 1632. He is said to have been the author of "A Manifestation of the Apostacy, &c." printed at St. Omer's, 1617, in 4to. Dr. Daniel Farly, who was his opponent in a disputation, has introduced him in his "Romish Fisher caught; or, a Conference between Sweet and Fisher." Lond. 1694. *Granger*, vol. i. p. 377.

(z) *Walter Wylshman*, a Cornishman born, was educated at Exeter College, Oxford, took the degrees in arts, and stood as a member of Broadgates-hall in an act celebrated in 1594 to complete it; being then minister of Dartmouth, in Devon, and much resorted to for his practical way of preaching. He published three sermons, London, 1616, in October, by the title of "The sincere Preacher." *Athen. Oxon.* col. 367.

(a) *Edward Mayhew* was probably a Cornishman, of the family of Mayow, of Bray. He is said, by Nicholson, (H. Libr. vol. ii. p. 174) to have been sometime scholar to John Pits, and published a little book, under the title of *Congregationis Anglic. Ordinis St. Benedicti Tropæica*, 1619, in 8vo.; wherein he takes frequent occasion to quote his master's manuscript treatise of the Apostolical Men of England. He is commended for his modesty in the account he gives of their writers, honestly quitting his inclinations to serve a party, where he observes truth to be on the other side. See *Usber, Hist. Eccl. Brit.* p. 216.

(b) *John Carpenter*, born (says Wood, Ath. Ox. vol. i. col.) in Cornwall, probably at Launceston, where the name still remains. He was created a *bachelor* in Exeter-college, (the same as a *commoner* in other colleges) where he continued four years, or more, studying the arts with unwearied industry. At length, leaving Oxford with a degree, he became rector of Northlew, in Devon, where, having published several things in his profession, he died in March, 1620-1, leaving behind him a son, named Nathaniel, a poet, mathematician, and geographer.

(c) See *Prince*, pp. 337, 338. and *Wood*, No. 527.

(d) *Prince*, p. 262.

times. (a) In running over the names of *Carpenter*, (b)—*Bridgeman*, (c)—*Bishop Prideaux*, (d)—*Barkham*, (e)—*Wodenote*, (f)—*Ward*, (g)—*Pierce*, (h)—*Strode*, (i)—*Tozer*, (k)—*Ford*, (l)—*Street*, (m)—*Osborne*, (n)—*Rowe*, (o)—*Manton*, (p)—*Reynell*, (q)—*Darton*, (r)—*Bury*, (s)—*Hugh Peters*, (t)—*Moyné*, (u)—*Monk*, (x)—*Herle*, (y)—*Hicks*, (a)—*Sydenham*, (b)—*Pendarves*, (c)
—*Kendal*,

(a) Some years ago, the late Mr. Hugo lent me a manuscript sermon that was "preached in the parish church of *Wolborough* in 1642, by *Bezaleel Burt*, minister and pastor of *Landulph*, in *Cornwall*." Though there is a quaintness both in the language and in the sentiment, a spirit of piety breathes through the whole discourse, which greatly recommends it. It is dedicated to the right worshipful and virtuous lady the lady *Reynell*, wife unto the right worshipful Sir. *Richard Reynell*, of *Ford*, in *Devonshire*, *Knt.* deceased.—To whom, "Bezaleel Burt wisheth the comforts of earth and joyes of Heaven."

(b) See *Prince*, pp. 211, 212, 213.

(c) pp. 99.

(d) *Prideaux* was rector of *Exeter-college*, and bishop of *Worcester*. See *Prince*, pp. 510, 516.—*Granger*, vol. ii. pp. 159, 160.—*Walker's Sufferings*, part ii. p. 78.

(e) *Prince*, pp. 101—103.

(f) *Theophilus Wodenote* was born at *Lichinghorne*, of which his father, *Thomas*, was then vicar, but descended from an ancient family of his name in *Cheshire*. He was educated at *Eton*, and afterwards *King's-college*, *Cambridge*, (of which his father had been Fellow) and became scholar there in 1608. He was afterwards M. A. Bachelor of Divinity, and Vicar of *Lichinghorne* after his father's decease; and incorporated M. A. at *Oxford*, 13th July, 1619, the day before the conclusion of the act. Among his writings were—*Good Thoughts in bad Times*.—*Hermes Theologus*, *Lond.* 1649.—*Aphorisms*, *Lond.* 1654, 8vo. *Wood*, v. i. c. 835.

(g) *Dr. Ward* (Bishop of *Exeter*) published a philosophical essay towards an Eviction of the Being and Attributes of God.

(h) See *Dunsford and Truerton*, p. 387.

(i) p. 316. and *Wood*, vol. ii. No. 378.

(o) No. 392.

(p) No. 394.

(i) *Prince*, p. 563.

(m) *Wood's Athen.* vol. ii. No. 254.

(q) *Prince*, p. 523.

(k) pp. 574, 575.

(n) No. 235.

(r) *Nicholas Darton*, a *Cornishman* born, entered at *Exeter-college*, 1618, took one degree in arts, afterwards holy orders, and at length became minister of *Killesbye*, in *Northamptonshire*. He hath several sermons extant, as one, *London*, 1641, 4to. dedicated to *William, Lord Say*; at which time the author, always esteemed a Puritan, closed with the Presbyterian party. As also, *Ecclesia Anglicana*, or a clear and Protestant Manifesto, &c. printed in 1649, 4to. *Athen. Ox.* v. ii. ch. 67.

(s) *Prince*, pp. 109, 110, 111.

(t) Of *Hugh Peters* I have said so much in "the *Civil and Military History*," (second part yet in MS.) that I shall here subjoin only a curious note of *Warton*, in which it appears that *Peters* was whipped at the university.

"Milton is said to have been whipped at *Cambridge*. See *Life of Batburt*, p. 153. This has been reprobated and discredited, as a most extraordinary and improbable piece of severity. But in those days of simplicity and subordination, of roughness and rigour, this sort of punishment was much more common, and consequently by no means so disgraceful or unseemly for a young man at the university, as it would be thought at present. We learn from *Wood*, that *Henry Stubbe*, a Student of *Christ-church*, *Oxford*, afterwards a partisan of *Sir Henry Vane*, 'shewing himself too forward, pragmatical, and conceited,' was publicly whipped by the Censor in the college-hall. *Ath. Oxon.* ii. p. 560. See also *Life of Batburt*, p. 202. I learn from some manuscript papers of *Aubrey*, the antiquary, who was a student of *Trinity college*, *Oxford*, four years from 1642, that "at *Oxford* and, I believe, at *Cambridge*, the rod was frequently used by the tutors and deans: and *Dr. Potter*, while a tutor of *Trinity college*, I knew right well, whipt his pupil with his sword by his side, when he came to take his leave of him to go to the Inns of Court." In the Statutes of the said college, given in 1556, the scholars of the foundation are ordered to be whipped by the deans, or censors, even to their twentieth year. In the University Statutes at *Oxford*, compiled in 1635, ten years after *Milton's* admission at *Cambridge*, corporal punishment is to be inflicted on boys under sixteen. We are to recollect, that *Milton*, when he went to *Cambridge*, was only a boy of fifteen. The author of an old pamphlet, *Regicides no Saints nor Martyrs*, says that *Hugh Peters*, while at *Trinity college*, *Cambridge*, was publicly and officially whipped in the *Regent-walk* for his insolence, p. 81, 8vo.—See *Warton's* Edit. of *Milton's* Poems, pp. 421, 422.

(u) *Jasper Moyné*.—See *Prince*, pp. 461, 462, 463.

(x) *Nicholas*

(x) *Nicholas Monk*, a Divine of the church of England, and brother to the famous George Monk, Duke of Albemarle, was born at Potheridge, in Merton, in 1639. At the age of seventeen, he entered a commoner at Wadham college, Oxford; where, in 1634, he took the degree of Master of Arts, and soon after entered into Holy Orders. He was the person chiefly employed in carrying on the correspondence between his brother, general Monk, and Sir John Greenville, for effecting the king's restoration. Soon after that great event, he was nominated to the See of Hereford; which, however, he did not long enjoy.

(y) *Wood*, col. 151. "*Charles Herle*, third son of Edward Herle, Esq. by Joan his wife, daughter of John Trefry, of Fawey, Esq. was born at Prideaux-Herle, in this county, in 1598; in 1619 became a sojourner of Exeter-college; took the degree of A. M. in 1618, and went into holy orders. Before the eruption of the civil war, he was rector of one of the richest benefices in England, Winwick, in Lincolnshire. Being a puritan, he took the covenant, and was elected one of the Assembly of Divines, in 1643. And, in 1646, he succeeded Dr. Twiss as prolocutor of that assembly. But I must refer my readers to Wood for further particulars of his zeal, and for a catalogue of his sermons, &c. &c. He died at Winwick in 1659, leaving several children; but, I think, none of his descendants in the male line are left." *Foskyn*, p. 160.

(a) "*William Hicks*, son of Nicholas Hicks, Gent. was born at Kerris, in the parish of Paul, December, 1620; was a commoner of Wadham-college, in Lent Term, 1637, and there ran through the classes of logic and philosophy. But being taken thence in the beginning of the civil war, before he could be honoured with a degree, he was by his relations put in arms against the king, and in a short time became so fanatical in his opinion, that he was esteemed by some to be little better than an Anabaptist. So that being looked upon as a zealous brother for the cause, he was made a captain in the trained bands, and became very forward against those of the royal party. He published *Revelation Revealed*; being a practical exposition on the Revelation of St. John, Lon. 1659, fol. which book lying dead on the seller's hands, had a new title afterwards put, bearing date 1661, with the author's picture before it in a clock. *Quinto-monarchia*, or a friendly compliance between Christ's Monarchy and the Magistrates; being a Glass for the Quinto-monarchians and others that desire to know under what dispensations of Providence we now live, &c.—printed and bound with *Revelation Revealed*, &c. which was written (as the common report went in Exet. Coll. and Cornwall) by a kinsman of William Hicks, called Alexander Harrie, a minister's son in Cornwall, Bachelor in Divinity, and some time Fellow of the said college of Exeter; which book (*Revelation Revealed*) coming after his death into Hicks's hands, he published it under his own name, without any mention of A. Harrie, who was a learned man, and held in great veneration by those that knew him. This Mr. Hicks died at Kerris, in the very beginning of March in 1659, and was buried on the third day of the same month in Paul's church." See *Wood's Athen.* Vol. II. c. 157.

I have good reason to imagine the stone crosses that remained in this parish after the reformation were thrown down or broken by order of Mr. Hicks. He is noted by Mr. Granger, (Vol. iii. p. 71.) who places him in the Interregnum, class the ninth, among the miscellaneous authors in divinity, history, antiquities, &c. I have lately seen the copper plate whence the print in Granger was taken, which, I apprehend, is now become scarce. On the top of the plate is this motto, 'Da Deo et Cæsari'—in the margin, which is oval, circumscribing the figure, is the following inscription 'Gulielmus Hicks, Gen. ætatis suæ 38 Anno. Dom. 1658. Underneath the following verses:

" Though thou no Prophet art, nor Prophet's son,
Without their spirit, this could ne'er be done.
Though Brightman, Napier, Mede, are gone to rest,
Their spright yet lives redoubled in thy breast.
Ye that have cast th' Apocalypæ to the ground,
Because so dark, mysterious and profound,
Why take it up againe, and use this Glasse
Twill then no longer for a Mystric passe."

(b) *Wood*, c. 100. *Cuthbert Sydenham*, son of Cuthbert Sydenham, Gent. was born at Truro in 1622. Became a Commoner of St. Alban's-hall, in Oxford, in Lent Term, 1639, and continued there till that city was garrisoned for the king; at which time, being entertained by some of the godly party, he became a forward zealot among them. About the year 1644, he was lecturer of St. Nicholas church, in Newcastle-upon-Tyne, though without any orders, unless those of the Presbytery, where, by his constant and confident preaching, he obtained great respect among the brethren; and, in 1650, was actually created M. A. without performing any exercises. He published several sermons, all in the old canting strain. At length, having wasted himself (as his friends said) in the work of the ministry, he retired to London, for the recovery of his health, and died in Axe-yard, joining to King-street, Westminster, March 25, 1654. "CUTHBERTUS SIDENHAM. (or Sydenham) Oct. 31, 1654; Gaywood, E." Before his "*Greatness of the Myserie of Godliness*," 1656, 8vo. CUTHBERT SIDENHAM in a cloak. Before his "*Hypocrisie Discovered*," 1654, 8vo.

Cuthbert Sidenham, who was educated at Oxford, was author of sermons and other practical pieces of divinity. His "*Hypocrisie Discovered*," &c. was the subject of three sermons, taken from his mouth, in short-hand, by one of his friends, and published without alteration. It must presently appear to an attentive reader, that this circumstance is far from being a

recomendation

—Kendal, (d)—Elys, (e)—Rouse, (f)—Bogon, (g)—Tregost, (h)—Gauden, (i)—Larkham, (k)—Newn, (l)—Polwhele, (m)—Chisul, (n)—Ashley, (o)—Glanvill, (p)—Cary, (q)—Gandy, (r)—Simon

recommendation of these discourses.* He wrote a warm piece of controversy in vindication of the "two honourable parties," Oliver Cromwell and Sir Arthur Hasleig, in which he has endeavoured to wipe off the aspersions of the famous incendiary, John Lubarne. Ob. March, 1654.

(c) *John Pendarves*, son of John Pendarves, of Crowan, Gent. was born at Skewes, in that parish, in 1622; admitted a Servitor of Exeter-college, in 1637, where he became a tolerable disputant; and in 1641 was admitted to the degree of A. B. But in 1642 he left the college, and having a voluble tongue, soon obtained the true way of the country, sided with the rout, and went up and down, preaching in houses, barns, and under trees and hedges. At length, after several changes, he fixed on anabaptism, and, having a numerous herd of disciples, made himself the head of that sect. But of him and his works, being all of the same stamp, and his famous disputation with Jasper Mayne, of Christ church, Oxford, D. D. I shall say no more, (as far from being an honour to his worthy and ancient family) but that, after a short life, spent in continued agitation, he died in London, in September, 1657, whence he was conveyed by water, with great pomp, to Abingdon, in Berkshire, where he was buried in the burial-place of the anabaptists, September 30;—so many of that faction attending, that Oliver, suspicious of mischief, sent Major-general John Bridges with eight troops of horse to those parts, to keep them quiet.

(d) See *Wood*, Vol. ii. No. 216. The following inscription was lately traceable on Dr. Kendall's monument, in a panel against the north wall in the chancel of Cofton-chapel, in the parish of Dawlish.

"In memoriam
viri eximie eruditi GEORGH KENDALL,
SSiæ theologiæ doctoris, filii Georgii
Kendall, de Cofton, armigeri, qui e
vita discessit XIX. Avg^o MDCLXIII.
et juxta hic sepultus jacet.
Nec non in memoriam
lectissimæ ejus conjugis MARIÆ, filie
Petri Pole, de Talliton, armigeri,
quæ obiit xmo die Aprilis, MDCLXXVI."

In the year 1735, the arms of Kendall and Pole, under the monument, were visible; but at this time they are effaced. Those of Kendall, Arg. a chevron Sa. between three dolphins naant; and those of Pole, Az. a lion rampant Arg. between six lozenges Or.

(e) *Edmond† Elys*, son of a clergyman in Devonshire, was educated at Balliol-college, in Oxford. In 1655, about the time when he took the degree of Bachelor of Arts; being then Fellow of the College, he published a small volume of divine poems, and another in 1658. The same year, he published "Miscellania," in Latin and English verse, and several short essays in Latin prose. This book was reprinted in 1662. In the preface, and more particularly at p 32, he speaks with great sensibility of some persons who had decried his performances, and aspersed his character on account of some levities and sallies of youth. In 1679, he succeeded his father in the rectory of East Allington, in Devonshire. His conduct appears to have been irreproachable after he entered into holy orders. He, by his writings, has given sufficient testimony of his parts, industry, and learning. The most remarkable of his numerous works, which are mentioned by Wood, is the pamphlet which he published against Dr. Tillotson's "Sermons on the Incarnation;" and the most estimable is his volume of "Letters," &c. some of them were written to eminent persons, particularly Dr. Sherlock and Dr. Bentley. There are also letters from Dr. Henry More, Dr. Barlow, and others, to Edmund Elys. He was living, and in studious retirement, in 1693, at which time he was a nonjuror. See *Athen. Oxon.* ii. col. 943.

(f) *Francis Rouse*, Provost of Eton, &c. &c. published several tracts in divinity. *Wood*, col. 147. To John Rouse, his relation, Milton addressed a very elegant Latin ode; for which I refer my readers to Warton's edition; where the notes contain characteristic traits of several natives of the West, and illustrate also the religious temper of the times. See *Warton's Poems of Milton*, ed. edit. pp. 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574. These pages furnish a rich treat to the poet and the antiquary.

(g) See

* If some modern sermons were taken down in short-hand, and published as they were delivered, it would be a clear proof of what the foolishness of preaching, aided by the power of action, can do. *Granger*, vol. iii. pp. 45, 46.

† So written by Wood. *Granger*, Vol. iii. p. 298.

(g) See *Prince*, pp. 118. 121.

(b) *Thomas Tregose*, son of — Tregose, of an ancient family in this county, was born at St. Ives, bred a sojourner in Exeter-college, and took the degree of A. B. in 1655, when he became a Presbyterian preacher for two years at St. Ives, the place of his birth. In 1659 he was removed to the vicarage of Mylor and Mabe, where he continued till 1662; when, with the rest of his brethren, he was silenced for non-conformity. After which he preached at private conventicles, chiefly at St. Ives and Penryn. At Penryn he died, in 1670. The next year were published his *Life and Death*; and at the end his *Letters*, in a small 8vo. London. He left several things in manuscript. He was counted the arch-priest of Cornwall. *Wood*, col. 786.

(i) The first appearance of *Dr. John Gauden*, afterwards bishop of Exeter, in public, was on the side of the parliament. He took the solemn league and covenant, conformed to the ordinances for the dress of the liturgy, and was appointed one of the assembly of divines:—but here he stopped;—for when the parliament and army, or rather the latter, proceeded to the trial of the king, he published “*The Religious and Royal Protestation of John Gauden, D. D.*” against that proceeding; and, after the king’s death, he wrote a piece, which he called “*A Just Invective against those of the Army and their Abettors, who murdered King Charles the First*;” but this was not published till after the restoration. During the king’s imprisonment, he committed to the press the celebrated pamphlet, entitled “*Εἰκὼν Βασιλική*; or, the Portraiture of his Sacred Majesty in his Solitude and Sufferings;” which, however, did not appear till after the execution of Charles.—Whether Gauden or King Charles, was the author of the *Icon Basilike*, is a point which has been much agitated. Mr. Hume’s opinion is, that it was written by the king. And his argument rests on the style of the work more resembling the king’s acknowledged productions, than those of Gauden, whose flowery language ill accords with the simplicity of Charles. The *Icon Basilike* is certainly written in a strain far superior to what Gauden was ever known to produce. It has a dignity, a perspicuity to be looked for in vain, in the writings of our bishop. On the other hand, what has sometimes induced me to think that it is the composition of a prelate, is the large space of it allotted to the consideration of the church-government, and the more than usual ardour with which the rights of episcopacy are maintained. “*The perverse disputers of these perilous times (says he) if they be not traitors, yet seem to be very covetous, heady, high-minded, inordinate and herce; lovers of themselves, having much of the form, little of the power, of godliness.*” It seems, also, that the writer is sometimes fearful of having unmasked himself. After a full display of his scriptural and ecclesiastical learning, and after much warmth of expression, the language of self-interest, he submits, perhaps from a consciousness of having half-betrayed the bishop, and in order to silence suspicion: “*This I write rather like a divine than a prince; that posterity may see (if ever these papers be public) that I had fair grounds both from scripture-canon, and ecclesiastical examples, whereon my judgment was stated for episcopal government.*” *King Charles’s Works*, vol. i. p. 85.

As to the external evidence for and against the question, Sir Philip Warwick “*heard the King say many of those things which the *Icon* contains, and Mr. Levett actually saw the manuscript among his Majesty’s papers in the Isle of Wight, and read many of the chapters.*” See *Warwick’s Memoirs*, pp. 68. 69.

Against this testimony, we have the assertion of Gauden himself, and the claims to preferment which he founded on being the author of this piece. We have a certificate prefixed to the later editions of Milton’s *Εἰκὼν Βασιλική*, under the hand of Lord Anglesey, in which his Lordship asserts, that on shewing to Charles II. and the Duke of York, a manuscript of the work, in which were some alterations in the late King’s hand, they solemnly assured him, that “*it was none of the late King’s composing, but made by Gauden, Bishop of Exeter.*” And this testimony was afterwards confirmed to Bishop Burrett by the Duke of York himself. In 1659, Gauden published *Ἰερὰ Δάκρυα* resembling in composition as well as title, the *Εἰκὼν Βασιλική*.

(k) *Thomas Larkham*, a zealous puritan, was persecuted by the star-chamber, and other ecclesiastical courts, in the reign of Charles I. which occasioned his flying to New-England. Upon his return, he was chosen minister of Tawstock, in Devonshire, where he was greatly esteemed. He was author of several books; but his principal work is his “*Discourse of the Attributes of God, in sundry sermons.*” 4to. 1656. Ob. 1669. *Æt.* 68. *Granger*, vol. iii. p. 50.

(l) See *Prince*, pp. 476. 480. and *Dunford’s Tiverton*, pp. 323. 330.

(m) “*Slip’s meeting-house, in Tiverton, was enlarged to the present dimensions in the year 1699; since that time few alterations have taken place, besides common necessary repairs, which have been considerable, from its exposed situation. The members of the congregation originally assembling here were of the independent sect, whose doctrines were also formed on those of Calvin; the public worship conducted by the minister alone, on Trinitarian principles, and similar to that of the Presbyterian sect; but they generally rejected the authority of presbyteries, synods, and general assemblies, and espoused all ecclesiastical jurisdiction and discipline within their particular separate congregations: from whence they received the name of Independents. It would be extremely difficult to say what are now the generally prevailing religious sentiments of the people attending social worship in this house. From various concurring causes, Trinitarians, Arians and Unitarians, Calvinists and Arminians, Episcopalians, Baptists, Presbyterians, Independents and Methodists, assemble together here, and form a numerous congregation of individuals, widely differing in religious opinions, under the general appellation of Dissenters only. The first minister that officiated in it was *Theophilus Patzched*, A. M. who was born in Cornwall, and became Fellow of Emmanuel college, Cambridge; Dr. Saurton, afterwards archbishop, was his tutor. After he had left the university he preached some time at Carbis, and was one of the committee for ejecting scandalous ministers in Cumberland and Durham.*”

Simon Ford, (s)—*Acland*, (t)—*Gale*, (u)—*Godolphin*, (x)—*Zachary Mayne*, (y)—*Cotton*, (z)—*Hopkins*, (a) *Kendall*, (b) — *John Newton*, (c) — *Lake*, (d) — *Conant*, (e) — *Granville*,

In 1654 he was appointed to the rectories of Clare and Tipcombe, in Tiverton, from which he was ejected at the restoration, in 1660. After the act of uniformity passed, he suffered much for non-conformity. Mr. Foot, an eminent merchant of Tiverton, who had joined in communion with him, and gave in his experience before the communicants, became afterwards his furious persecutor; particularly at a time when Mr. Foot was mayor of Tiverton, he violently interrupted his preaching, required him to come down, and committed him to the custody of a serjeant. Mr. C—n also persecuted him much, and endeavoured to seize and imprison him once in going out of his house before day. He outlived the times of persecution; and after king James's declaration of liberty, in 1687, opened the above meeting-house, and invited Mr. Samuel Bartlett to assist him in the ministerial office. He died, it is said, at a great age, and was buried in St. Peter's church-yard, Tiverton, the 3d of April, 1689. Mr. Polweil appears to have been a venerable character and a learned man. He published a Treatise on Self-denial; the Evil of Apostasy, and quenching the Spirit; * Of ejaculatory Prayer; Directions for serving God on the working-day and Lord's day; and Exhortations to Holy Living.

Samuel Bartlett,† who had been an assistant to Mr. Polweil about two years, succeeded him in the ministerial office this year, about the time the Toleration act passed, so that he lived in times of greater religious freedom. He appears to have been a successful preacher, and was much esteemed. He died, after serving this meeting near twenty years, and was buried 16th November, 1706, in St. Peter's church-yard.

The following is no bad picture of a troubled conscience: "Thou hast enjoyments, but no comfort, because thy heart is not right. Thou dost eat thy bread with quaking, and drink thy wine with trembling, because conscience tells thee, God doth not accept of thy work. Thy heart faileth thee for fear, and for looking after those things which are coming on the earth," as *Luk.* 21. 26. If thou dost but hear the bell toll, or ring out for any one, 'tis as if it were a passing-bell for thyself! If thou dost but hear of some disease in the town, art presently surprized with fearfulness, and thinkest every thing will infect thee. When sermon-time comes, thou art afraid to go, lest thou shouldst hear thy sentence of condemnation. When prayer-time comes, thou art afraid to pray, because conscience tells thee, God will not hear thee. What! thou prayest saith conscience. Such an one as thou? saith Satan, thou that so opposeth the Spirit? Now, whence is this? Do not deny thy experience. Is it not because thou neglectest such and such duties of the word? Duties in the closet? Duties in the family? Duties in thy particular calling? Consider, is not this evil to be thus disquieted? If thou canst see an evil in the effect, why then see what evil there is in the cause. Is pain evil? And is not that evil which causeth it? Oh, the strangeness betwixt God and thy Soul! Thou canst not come with boldness into his presence! He doth not lift up the light of his countenance upon thee!" *Polweil* "Of Quenching the Spirit," p. 210.

(n) See *Dunsford's Tiverton*, pp. 330, 331.

(o) See *Prince*, pp. 17, 18.

(p) Pp. 351, 355.

(q) Pp. 213, 217.

(r) Pp. 355, 357.

(s) P. 316.

(t) Pp. 24, 25.

(u) The learned *Theophilus Gale* was born in 1628, at King's Teignton, of which place his father was vicar. He was educated at Magdalen college, Oxford, and was chosen Fellow of that Society, in 1650. During his residence in the university, he became eminent both as a tutor and a preacher. At the restoration, he was excluded by the Act of Uniformity from the public exercise of his functions, and deprived of his Fellowship. He was then taken into the family of Lord Wharton, as tutor to his sons; and he accompanied his pupils to Caen, in Normandy, where there was at that time a flourishing protestant seminary, and where he commenced an acquaintance with several men of distinguished erudition. Not long after his return to England, Mr. Gale published his celebrated "Court of the Gentiles; and besides this great work, he was also the author of several valuable performances. He exercised his ministry in London, many years, and was much esteemed for his piety and learning. He died in 1678, and was interred in the burying ground, near Bunhill Fields.—See *Prince*, pp. 249, 350.

(x) *John Godolphin*, an eminent English civilian of the ancient family of Godolphin, in Cornwall, was at first puritanically inclined, but afterwards took the engagement. At the restoration he was one of his majesty's advocates. He was esteemed as great a master of divinity, as of his own faculty, and published several works, as *The Holy Limbeck, and Holy Arbour*. He died in 1678.—See *Noorthouck's Historical and Classical Dict.* 2 Vols. 8vo. London, 1776.

(y) He

* An open declaration of the operations, or supposed operations of the Spirit of God on the mind, influencing it to a religious cause; which was made a necessary requisite of admission to partake of the Lord's supper with the members of this religious society, and consequently, in their opinion, of becoming a member of the church of Christ.

† Tradition, verbal testimony, Parish Register. On the land-tax rate for 1704, I find Mr. Bartlett charged personally, *5l. 4s.*—*Dunsford's Tiverton*.

vile, (f)—*Flavel*, (g)—*Morton*, (h)—*Swete*, (i)—*Pridcause*, (k)—*Trelawney*, (l);—they who are little versed in the history of the church will instantly recognise some of its brightest ornaments;

(y) He died at Exeter, the place of his birth, in 1694, aged 63. See *Wood's Athen.* vol. ii. pp. 2. 20. and *Hutchins's Dorset*, vol. i. p. 323.

(z) *Prince*, p. 220.

(a) Pp. 409. 413.

(b) *Nicholas Kendall*, of Exeter-college, was afterwards Rector of Sheviock, in Cornwall, and author of a Sermon preached at the assizes held for the county of Cornwall, 18th March, 1685. Lond. 1686, 4to. &c.

(c) See *Dunsford's Truro*, pp. 231, 332.

(d) *Edward Lake*, who had been a member of both universities, but took his degrees at Cambridge, was chaplain to James, Duke of York; and, as we learn from the inscription on his monument, he was also tutor and chaplain to the two daughters of James, Mary, and Anne, who afterwards sat upon the throne of Great Britain. Mr. Wood informs us, that he was prebendary and archdeacon of Exeter, and rector of the united parishes of St. Mary Hill and St. Andrew's Hubbard, in London. He was a man of uncommon piety and charity, and a celebrated preacher. He died the 1st of February, 1702-3, and lies buried in the collegiate church of St. Catherine, near the Tower, where a monument is erected to his memory. Le Neve, by mistake, says, that he was buried in the church of St. Mary Hill. * *Granger*, vol. iii. p. 266.

(e) See *Prince*, pp. 223, 227.

(f) *Dennis Granville*, Dean of Durham, brother to the Earl of Bath, had his education at Exeter-college, Oxford, and, after the restoration of Charles II. having signified to the University, by the Chancellor, Sir Edward Hyde, that there should be a creation in all faculties of such as had suffered in his cause, the degree of A. M. was conferred on him: and on February 28th, 1671, that of D. D. On 19th September, 1669, he was collated A. D. of Durham, and on the 14th December, 1684, was installed Dean of Durham; but following James II. into France, was deprived February 1, 1690. Being solicited, to no purpose, to change his religion, he was harshly treated by James and the French court. When James retired from Ireland to France, the few Protestants about him used their interests with him, to have a chapel for the exercise of their religion, according to the Liturgy of England, proposing Dr. Granville as a fit person for their Chaplain. But James was so averse to this measure, that they sent a particular message to London, to engage Dr. Turner, Bishop of Ely, and his party, to represent it as absolutely necessary to his interests. Yet, notwithstanding the Bishop's letter, a chapel was absolutely refused: in consequence of which, Dr. Granville was forced to leave the court to avoid the daily insults of the priests, and the king's discouraging indifference. Yet his sanctity, morals, and politeness, could not but conciliate esteem. Retiring to the town of Granville, in Normandy, whence his family derived their name; he there died, and was there buried. He never married. See *Wood's Fast.* pp. 808, 858. *Secret Hist. of Europe*, pp. 247, 256.

(g) *John Flavel*, who was educated at University-college, in Oxford, was minister of Dorsford, and afterwards at Dartmouth, in Devonshire, where he resided the greatest part of his life. He wrote many pieces of practical divinity, some of which were calculated for sailors; particularly his "Navigation spiritualized; or, a New Compass for Seamen, consisting of thirty-two points of pleasant observations, and serious reflections, 8vo. to which are subjoined Spiritual Poems." He was also author of "Husbandry spiritualized, &c. to which are added, Occasional Meditations upon Beasts, Birds, Trees, Flowers, Rivers, and several other Objects, 8vo." He was long a constant and frequent preacher, and was thought to have a good talent that way. Part of his *Diary*, printed with Remarks, must give the reader an high idea of his piety. Though he was generally respected at Dartmouth, yet, in 1685, several of the aldermen of that place, attended by the rabble, carried about a ridiculous effigy of him, to which were affixed the Covenant and the Bill of Exclusion. He thought it prudent, at that time, to withdraw from the town, not knowing what treatment he might meet with himself, from a riotous mob, headed by magistrates, who were themselves among the lowest of mankind. Ob. 26th June, 1691. Æt. 61. His works were printed after his death, in 2 vols. folio. *Granger*, vol. iii. p. 333.

(h) Mr. *Charles Morton*, M. A. of Wadham-college, Oxford, was grandson, by his mother's side, to Mr. Kestle, of Penzance, in Cornwall, and born in his house about the year 1626. His father was Mr. Nicholas Morton, who was forced to quit, like himself, the rectory of Blisland for non-conformity, in the reign of King Charles I. After which he came to be minister of

* Le Neve's "Fasti," p. 93.

ments; though the obscurity of many names be a deep shadow in the picture. Of the last but one, indeed, we may declare, without partiality, that before his splendour almost all the others fade away, as the stars before the sun. (k) To *Trelawney* (1) I cannot extend a panegyric so exalted.

In

of St. Mary Overy's, in Southwark, where he died. He descended from an ancient family at Morton, in Nottinghamshire, the seat of T. Morton, Secretary to King Edward III. Mr. C. Morton was his eldest son, and he had two more, who were also ministers. At about seventeen his grandfather sent him to Oxford, where he was very studious, and at the same time zealous for the rites and ceremonies of the Church of England, after the example of his grandfather, who was a great royalist. When the civil wars came on, he was much surprized to find, that they who were most debauched, generally sided with the King against the most virtuous part of the nation, who generally affected the Parliament's side; and thence began to apply himself seriously to the controversy between the Prelatist and the Puritan. After mature deliberation, he determined to fall in with the latter. While he was Fellow of the College he was extremely valued by Dr. Wilkins, the Warden, on the account of his mathematical genius. He began his ministry, and here he lived as a Conformist several years. After his ejection by the Act of Uniformity, he lived in a small tenement of his own, in the parish of St. Ives, and preached privately to a few people of a neighbouring village, till the fire of London. Having sustained great loss by that, he removed thither to take care of his affairs; when several of his friends prevailed upon him to undertake the teaching of a academical learning, for which he was extraordinarily well qualified. With this view, he fixed at Newington-green, where he had many pupils, who were very useful both in church and state. Some scores of young ministers were educated by him, as well as many other good scholars. He had, indeed, a peculiar talent of winning youth to the love of virtue and learning, both by his pleasant conversation, and by a familiar way of making difficult subjects easily intelligible. After about twenty years continuance in this employment, he was so infested with processes from the Bishop's Court, that he was forced to desist. At the same time, being under great fears as to the public, in 1685, he went over to New England, and was chosen pastor of a church at Charles-town, where he died, near eighty years of age. He was of an healthy constitution, of a sweet natural temper, and of a generous public spirit; an indefatigable friend, a pious, learned, ingenious, useful, man; beloved and valued by all who knew him. Being reflected upon for teaching university-learning, and thereby breaking the oath he took in the university, he drew up a vindication of himself and his brethren from this accusation.

He printed, or left in MS. "The Little Peace-maker, on Pro. xiii. 10—Foolish Pride—The Make Bate—Debts discharged, on Rom. xiii. 8—The Gaming Humour considered and improved—The Way of good Men for wise Men to walk in—Season Birds, on Jer. viii. 7—Meditations on the Hist. of the first fourteen Chapters of Exodus, &c.—The Spirit of Man—Meditat. on 1 Thess. v. 23—Eqq. into the Sense of Jer. viii. 7—Of Common Place, or Memorial Books—A Disc. on improving the Corn of Cornwall, (the 7th Chap. of which, on Sea-sand for Manure, is printed in Phil. Trans. Ap. 1675)—Consid. on the New River—Letter to a Friend, to prove Money not so necessary as imagined—and several other treatises, all compendious, he being an enemy to large volumes, and often saying, *Μεγα Βιβλίον Μεγα κακόν*, "A great book is a great evil."

(i) *John Swete*, Vicar of St. Kevern, in Cornwall, was a man of most consummate learning and application, as appears by a great many sermons and other manuscripts of his, still preserved in the family. He died in 1695.

(k) *Humphrey Prideaux*, born at Padstow, May 3, 1648, was the third son of Edmund Prideaux, Esq. by Bridget, daughter of John Molye, of Bake, and aunt to the learned and ingenious Walter Molye, Esq. He studied three years at Westminster, under Dr. Busby; and then was removed to Christ-church, Oxford. Here he published, in 1676, his *Marmora Oxoniensia ex Arundelianis Schlenianis, atisque conflata, cum perpetuo Commentario*. This introduced him to the Lord Chancellor Finch, afterwards Earl of Nottingham, who made choice of him to superintend the education of his son, and, in 1679, presented him to the living of St. Clement's, near Oxford; and afterwards presented him to the prebend of the Cathedral Church of Norwich. During the reign of James II. when the design of the court was to establish Popery, Dr. Prideaux exerted himself in supporting the religion of his country, with a zeal that will always do honour to his memory. One of the new converts dying at Norwich, the priests were determined to bury the body publicly in the Cathedral according to the ceremonies of the Church of Rome. The Doctor, fearing the ill effects of this proceeding on the minds of the people, sent to inform the friends of the deceased that, as the person did not die within the precincts of the Cathedral, he would not suffer him to be buried there. Though the notice sent by Dr. Prideaux was a legal one, yet, as the Papists had the higher power on their side, they were not intimidated, but resolved to bury the deceased in opposition to the Prebendary, who acted by pignory powers for the Chapter. For this purpose they marched in solemn procession, but found the doors bolted and barricaded against their entrance, which obliged them, to their no small mortification, to return with the corpse to their own parish burying-ground. But an information was lodged in the High-commission-court against the Doctor, who lived to see that iniquitous tribunal abolished by a revolution, before he could be called upon to answer for his conduct. After the revolution, Dr. Prideaux was advanced

advanced to the Archdeaconry of Suffolk, but declined the Hebrew Professorship of Oxford, which was offered him about the same time. When Dr. Tritel was translated from the Bishopric of Norwich to Winchester, Dr. Prideaux was offered the See of the former, but declined the honour, as he was advancing in years, had a large family, and in easy, though not affluent, circumstances. But what Dr. Prideaux is so much celebrated for, is his admirable work, the *Connexion of the History of the Old and New Testament*. He had been long grievously afflicted with the stone, and his physicians proposed that he must submit to be cut, to alleviate his excruciating tortures. Unhappily an ignorant quack pretended to perform the operation, which experiment almost deprived him of his life. He was obliged to be carried to London, where the gentlemen of the faculty set all in their power to restore him to health and strength; but though he lived some years after, yet he was never able to appear in public. During his confinement he wrote his *Connexion*.

He died at Norwich, 1st November, 1724, in the 77th year of his age, and was buried, by his own desire, in that Cathedral. In private life, he was extremely amiable, and had the meanest opinion of his own ability. In public life, he was an eloquent preacher, and a strenuous defender of ecclesiastical and civil liberty. Notwithstanding his zeal against Popery, the Pope presented Dean Prideaux with a large gold medal, as a testimony of esteem for his abilities and learning. "The gold medal is now, I apprehend, at Place. See *Life of Prideaux*, 1748, 8vo. and General Dictionary, from *Memoirs*, by his son, Edmund Prideaux, Esq.

Of Dean Prideaux's works there is a small 8vo. volume, not so generally read as his "*Connexion*," though its learning and simplicity entitle it, I think, to attention—I mean, "The true Nature of Imposture fully displayed in the Life of Mahomet; with a Discourse annexed, by way of Letter to the Deist."* To this work, the writers of the Bampton Sermons, preached in 1781, by Joseph White, were obliged, I conceive, for a few solitary hints; though the favour seemed too trivial for acknowledgment. †

The

* I have before me the second edition of 1697.

† "What it was put Mahomet on his *Imposture*, the History of his Life sufficiently shews.—It was his AMBITION and his LUST.—To have the sovereignty over his country, to gratify his ambition, and as many women as he pleased to satiate his lust, was the *general design* of this new religion which he invented. But we challenge all the enemies of that holy religion which we profess, to find out any thing like this in the Gospel of Jesus Christ; any thing that savours of worldly interest, either in him, the first founder of our faith, or in any of his holy Apostles, who were the first propagators of it." *Prideaux*, pp. 10, 11.

"From every view of the Life of Mahomet it is evident, that AMBITION and LUST divided the empire in his breast. Hence almost every great *design*—hence originated the *grand scheme* of his *imposture*. Far other was the Life of Jesus Christ." *White*, p. 181.

"Had interest or ambition been the guide of his actions, he would certainly have assumed that character to which the warriest hopes and most rooted prejudices of the Jews universally inclined. He would not have opposed alike the pride of princes and the superstition of the people. He would have either courted popularity, or grasped at dominion. The Impostor of Arabia seized the sceptre before it was offered to him. But far different was the conduct of Jesus Christ.—He did not make his doctrine subservient to the gratification of any darling lusts and corrupt affections; but enjoined the practice of the purest chastity." *White*, pp. 211, 287.

"Had our Saviour's design been to seduce the people for his own interest, he must have taken the same course with other seducers. He must have followed them in their humours, and formed his doctrines to their fancies; courted those in the greatest authority and esteem; and studied and practised all other such arts of popularity to serve his purpose, and to obtain the end proposed. These were the methods whereby Mahomet first propagated his imposture." P. 19.

"When our Saviour appeared as the Messiah that was promised, had he done it only as an impostor to promote a secular interest of his own, he would certainly have assumed that character according to the notions in which the Jews expected him. According to the expectations of the Jews, the Messiah was to deliver them from their enemies, restore the kingdom of David to Jerusalem, and there reign in great splendour and glory over the house of Israel. And the time of our Saviour's appearance was the most favourable juncture. For then the Jews entertained a notion of the speedy coming of the Messiah, under the character of an imperial prince, to deliver them from the yoke of Roman bondage. Yet he taught, that his kingdom was not of this world. He taught them only to worship God in spirit and in truth. Instead of conquest over enemies, or extent of power, he preached to them mortification, self-denial, and repentance." Pp. 16, 18, 20.

"The promise of a Redeemer of Israel had awakened among the Jews the universal expectation of the Messiah. In the person of the Messiah, their promised deliverer, they fondly beheld a mighty and glorious king, who should appear with all the pomp of temporal greatness, trampling upon the oppressors of Israel, and leading forth his people amidst the triumph of conquest, and splendour of dominion. Every eye now looked forward with anxious expectation, to the moment when the glory of Zion should appear, and Rome herself fall prostrate at the feet of Jerusalem." Pp. 110, 111.

"The course of our Saviour's life was all adapted to conciliate the esteem of a people, who were incapable of reconciling a mean appearance with a great design. How could they, who were captivated by the dazzling distinctions of birth and fortune, and rank in the world, associate with one whose companions were of the lowest occupations? The Pharisees and Sadducees were reproved with equal firmness and severity by Jesus Christ. His doctrine was in direct opposition to the tenets of both; and his example involved a constant reprehension of their practice." P. 118.

"Mahomet made use of able manner and insinuation, both with rich and poor, for gaining their affection. But our Saviour had only regard to the faithful discharge of his mission, which, instead of reconciling men to his person, provoked the

The second volume of Moyle's Works commences with "remarks upon some passages in Dr. Prideaux's Connexion of the Old and New Testament; in several letters between Mr. Moyle and Dr. Prideaux." The remarks are, in my opinion, that of a superficial, captious critic. Dr. Prideaux shews his candid and amiable disposition in acknowledging his cousin's favours. His fourth letter is as follows:

"DEAR COUSIN,
I do most heartily thank you for your kind letter, especially for the observations which you have sent me of my mistakes in the last part of my history. I must confess, that about Octavius's posterity is a very great one. It is a downright blunder of my old head; and I am glad so accurate and learned a reader has not observed more of them. This makes me hope, that no more such have escaped me. I have mended this, and all the others you have taken notice of; only I cannot make Socrates a Sodomite. The place in Jovenal, which you mention, reflects on him for his affection to Alcibiades, as if that were a Sodomitical amour. I am past labouring any further, being now past the seventieth year of my age. If I outlive the ensuing winter, it is more than I expect, or indeed desire; for I have now upon me such decays both of body and mind, as make me fully sensible,"

'Gravis est et dura Senectus.'——

"Every body cannot live so long as my aunt M. M. though perchance I might have lived much longer, and in full vigour, had not my great calamity come athwart me; considering that, it is much that I have lasted so long. I bless God for all his mercies hitherto.

"I am, dear Cousin, &c.

P.

"Northwich, Sept. 6th, 1718."

Vol. ii. pp. 77, 78.

In the library at Place-Padstow I was lately gratified with the sight of various manuscripts, chiefly the works, and in the hand-writing, of Dean Prideaux.—These were, "Eleven small quarto Manuscripts of the *Connexion*, &c." very neatly written.—"A Collection of *Letters* on miscellaneous Subjects;"—and "An *Oriental Manuscript*," that belonged to the Dean. It is written on vellum; and on a blank leaf of the book, is the following account of its contents:—

"Hic codex in lingua Persica et metricè conscriptus est; continetque amplissimum corpus historiae veterum Persarum usque ad Mahommadismum. Potest autem dividi in tres partes; quorum prima narrat vitas et gesta illorum regum qui paulo post diluvium usque ad Cyrum et Hystaspem duraverunt. Secunda describit sequentes reges usque ad Alexandrum magnum, de quo multa narrat quorum apud Græcos Latinosque autores nulla ne vel minima est mentio, ubi de bellis Caidi et Pori, regum Judææ tractatur. Postus autem vocatur FUR, rex *Canugi*, id est *Gargis*. Etiam longus est sermo de amoribus Alexandri cum Roxanâ, quæ *Kausebaak* appellatur. Hæc autem secunda pars clauditur uno capite, in quo mentio summam fit de omnibus regibus qui Persidem tenuerunt ab Alexandro Magno usque ad tempus Alexandri Severi. Tertia, denique, pars continet vitas regum Sassanidarum, usque ad Jesdegerdum ultimum regem Persicæ ex religione Magorum, qui victus est à Mahommedanis, aliquot annis post Hegram, regnante Omaro II. Califa.

"Autor autem hujus tam grandis operis est *Hassan Ebu Scharaf*, cognomine *Fordausi*; id est, *Paradisiacus*; natus in urbe *Tus* Persiæ, omnium apud Persas poetarum facile princeps. Dedicavit vero suum opus Mahomudo Sobactitino, regi *Gaszidarum*, in cujus laudes plura hinc inde capita impendit. Vocatur hoc poema *Schabnama*, id est, *Historia Regum*; cujus tamen duæ primæ partes, si ad veritatem exigantur, potius dicendæ sunt fabulæ, quam veræ historiae. At

tertia

the world against him. *Mahomet*, the easier to draw over the Arabians to his party, indulged them, by his Law, in all those passions and corrupt affections which he found them strongly addicted to, especially those of lust and war. He made it a main part of his religion to fight against, plunder, and destroy, all those that would not embrace it. But *Jesus Christ*, instead of seeking the favour of men by indulging them in their lusts and sinful practices, laid a stricter restraint upon them than was ever done before. *Mahomet*, to please his Arabians, retained in the religion which he taught them, most of those rites and ceremonies which they had been accustomed to under that which he abolished, and also the Temple of Mecca, in which they were chiefly performed. But *Jesus Christ*, without any regard to the pleasing of them, abolished both the Temple and the Law. *Mahomet*, when he found any of his new laws not so well to serve his turn, craftily shifted the scene, and brought them about to his purpose, by such alterations as would best suit therewith. And they who lay their designs in order to their interest, must find that emerging changes in the one, must frequently require changes in the other also. But *Jesus* immutably persisted in the doctrines and precepts which he delivered." *Prideaux*, pp. 102, 103, 104.

"The designs of *Mahomet*," says *White*, "were gradually and cautiously unfolded: and, in order to prepare the minds of his countrymen for the reception of his faith, he first artfully persuaded his own relations and domestics, and drew to his side the most powerful of his neighbours. *Jesus* walked forth by the Sea of Galilee, and saw fishers casting their nets. These were his first converts and disciples. He won them neither by subtle arguments, nor crafty persuasion. *Jesus* called for better to repentance; but *Mahomet* to conquest. The Revelation of the *Arabian Prophet* was inconstant, a system of contradiction, continually shifting with the views of his policy, and the necessities of his imposture; now looking towards Mecca, and now to Jerusalem. But *Jesus* sought not to accommodate his doctrine to fortuitous changes in his external circumstances. Every part of his teaching was regular and consistent. In *Mahomet* we behold the destroyer of mankind, rising in triumph over thousands who fell by his desolating sword. In *Jesus* we see the friend and saviour of the world, rising weekly to the Holy City, and hailed with the acclamations and blessings of much people whom he had rescued from sin and death." *White*, pp. 225, 227.

For other parallel passages, see *Prideaux*, pp. 41, 42, 79, 84, 96. And *White*, pp. 57, 59, 61, 71, 93, 94, 127.

In the reign of Queen Anne, we had another Augustan age, with respect to literature in general: and, for Divinity, we need make no exception. It is true, there are various gradations of merit, perhaps from the very lowest to almost the highest degree—in *Atterbury*, (m)—*Stephens*, (n)—*Hole*, (o)—*Blackall*, (p)—*Blackburne*, (q)—*Weston*, (r)—*Lavington*, (s)—*Godolphin*, (t)—*Conybeare*,

tertia est utilissima. Vitas Sassanidarum regum historia narrat, quorum exigua admodum est mentio apud Græcos Latinosque autores, qui post Alexandram Severam flourerunt.

Consultatur Habebius in vocibus Fordossi Mahmud Sobochtchin et Schanamah; ut cognoscatur vero ætas auctoris, et quod ad eum pertinet.

In a manuscript of *Garew's Survey* (lent me by my friend, the Rev. Prideaux Brune, the present representative of the family) I met with the following letter:

Lord Nottingham to Dr. Prideaux, Dean of Norwich.

"SIR,

London, July 5th, 1718.

"If extraordinary business had not brought me to London and taken up almost every moment of my time since I have bin here, I should have bin ashamed to have thus long deferred my humble and hearty acknowledgements to you of the favour both of yr letter & the 2d vol. of yr incomparable History in 8vo. & folo. wch you sent me. I can only admire so excellent a work, & joya with all good men in blessing God for preserving ye life of such a champion in ye cause of God & our holy Religion, as you have bin, whilst others impudently & with too much encouragement attack it; and I am particularly obliged to you for doing me an honour (which I should have bin too proud and vain if I had pretended to it) by mentioning my name in the front of it. The statuary who grav'd his own name upon the idol image he had carv'd, contriv'd very well for his own glory; you have freed me from this vanity, by publishing to my great reputation, that so great a man as Dr. Prideaux owns me for his friend, & this is a title I will never forfeit, for I am, with great truth and respect, yr most humble & faithful friend,

NOTTINGHAM."

The Prideaux Garew, at f. 115.

In the new drawing-room at Place, there is a picture of the Dean, from which all the prints of him have been taken.

(1) Sir *Jonathan Trelawney*, D.D. was educated at Westminster-school, went thence to Christ-church, Oxon, in 1668, and in the following year was made student. In 1685, he was consecrated Bishop of Bristol, from which he was translated to Exeter, in 1689, and thence to Winchester, in 1707. He died in 1721.

(m) *Francis Atterbury*, Lord Bishop of Rochester, born at Middleton, or Milton Keynes, Bucks, March 6, 1662, was educated at Westminster, and in 1680, was elected a student at Christ-church. He took the degree of B. A. June 13, 1684, and M. A. April 20, 1687; and in 1691, was elected Lecturer of St. Bride's, and Preacher of Bridewell-chapel. In 1693, he applied to the Earl of Nottingham to succeed to his father's rectory of Milton, but proved unsuccessful. In 1698, he was appointed Preacher at the Rolls. In January, 1700, he was made Archdeacon of Totnes, by Sir Jonathan Trelawney, Bishop of Exeter; and entering deeply into the famous controversy concerning the convocation against Dr. Wake, Dean of Exeter, was created D. D. in a manner which did him singular honour. On the accession of Queen Anne, in 1702, he was appointed one of her chaplains; in October, 1704, Dean of Carlisle; in 1707, Canon Residentiary of Exeter. In 1730, Dr. Atterbury published, "Sermons and Discourses, in 2 vols. 8vo." He published also several occasional sermons.

To Mr. Nichols I refer my readers for several other particulars of his life. (See *Anecdotes of Beryger*, pp 146, 147.) I must not pass unnoticed, however, Atterbury's Correspondence, for which we are indebted, in a great measure, to the present Sir Henry Trelawney, of Trelawney, Bart. I allude to Mr. Nichols's publication, entitled, "The Epistolary Correspondence, Visitation Charges, &c. &c. of the Right Rev. Fr. Atterbury, &c. &c." The volumes are full of entertaining anecdotes. Not that they illustrate, as I expected, a part of Atterbury's character, as touched by Pope:—

"How pleasing Atterbury's softer hour!"

For, in these letters, his stern severity is so seldom relaxed, that we doubt the propriety of the poet's expression. There is a joke, indeed, of Atterbury's current at Exeter, which shews he could *unbend* a little—It respects *our* (Devon and Cornish) indiscriminate use of *to* for *at*, and *at* for *to*. "I wonder (said Atterbury) they don't call me, Dr. *To-atterbury*."

(n) Withinside the rails of the communion-table, in the church of Menheniot, is the following epitaph, engraved on a black marble slab:

S. I.

S. I.

Lud. Stephens, A. M. hujus ecclesie
 Per 40 annos vicarius desideratissimus.
 Cujus pietatem, probitatem, eruditionem,
 Humilitatem, mores ingenuos,
 Humanitatem, suscepit seculum suum,
 Vix junctas invenient postera.
 Theologus numeris omnibus absolutus;
 In medicina et juris-prudentia mistus è hospes:
 Historiæ sacre, politicæ, naturalis
 (Botanicæ præsertim), apertè callens.
 Quicquid reconditum habuit aut fides prisca
 Aut primæva ecclesie et novit et auxit.
 Uxorcm illibate integritatis
 Superstitem habuerat Rathalem,
 Filiam Oli. Nayiour, quondam canon. Exon.
 Ob. cal. Jan. an. Dom. 1724. æt. 71.
 Opt. parentibus Gul. Stephens,
 Vic. Sû. Andræ Plymouth, M. P.

(c) That voluminous author of Sermons, *Matthew Hole*, Rector of Exeter-college. He was born in Devon about 1740, and died about 1798.

(p) Bishop *Blackall* was born in 1654. His works were published in ten volumes, 8vo.

(q) *Launcelet Blackburne*, of Christ-church, Oxford, M. A. in 1683; Bishop of Exeter in 1716; Archbishop of York in 1724. He died in 1742.

(r) Bishop *Weston* was born in 1666. His two volumes of Sermons (very scarce) are said to possess considerable merit.

(s) ——— *Livingston*, born in 1689, made Bishop of Exeter in 1746. His wit and learning are displayed in "The Enthusiasm of Papists and Methodists."*

(t) Dr.

* "I shall mention the case of Samuel and Thomas Hitchens, two brothers, who, in a little compass of time, went through most of the mysteries of methodism, and arrived to the brightness of glory. In the account, printed and industriously published, we read, that 'Samuel, a smith by trade, had almost forgot every thing that was good, till the Methodist teachers came into Cornwall.—During their prayer, he fell to the ground, and roared; but was soon converted to the Faith. But the Devil then strove to reason him out of it: then raised a mob against the Methodists; got a warrant to press him for a soldier; but God suffered them not to touch him.—By another snare of the Devil, he is tempted to marry, whereby his heart is drawn away from God; and he is plunged into utter darkness, often saying, *he was in Hell*. He wandered about the fields by night, threw himself on the earth, beat his head against the ground, roaring, beating, and cutting himself in several places. Is quite delivered in a moment. But still has frequent and sore conflicts with Satan,—doubts of the being of a God; but is delivered. Is head of a class, or band, where he discovered any thing amiss by a weight which he felt.—Takes upon him to be a preacher, but doubting of his mission, till convinced it was the will of God. He runs into another mistake, and is to an extreme neglect of his apparel; but afterwards convinced, that a Christian ought by his outward neatness to shew the purity of his mind. His last temptation was to starve himself, by denying his body necessary support; but is convinced of this error too; which began and ended, while he walked in the *broad light of God's countenance*. A day or two afterwards, he was taken ill, and soon hit a malignant fever, (whereof he died) in which he cries out, 'I have not the least doubt of my salvation; I see the gates of Heaven stand open, and Jesus stands with open arms to receive me. Let me go! I must be gone!' The next day he cries out aloud, 'Open the Heaven, O my God! and come down into my soul! Come Father, Son, and Holy Ghost, and *plunge me into God!* Carry me, ye Angels, &c.'

"The account is much the same with regard to his brother Thomas, a tinner, 'who, from following *revellings and burlings*, became a *Methodist-preacher*. In much trouble and heaviness, receives great comfort of the Lord; but soon after is surprised of all, and thinks God hath left him a final cast-away. But goes into his closet, and has an answer from the Lord, 'I am thy righteousness.' When in great joy, is in great danger of pride and lightness;—and found great temptation to pride when speaking to the people. Falls ill of a high fever, in which he prays, with a voice quite altered.—God is come to carry me home. O! I see the bands and ten thousands of Angels! Do you not see them? O! brother Trembath, do you not see what a glorious place I am going to?—Mary Bisvine, can't you see Jesus Christ coming, with an innumerable company of Angels, and the golden banner displayed? They are coming to carry me to the bosom of my God. Open their eyes, O God! that they may see them.—I am whiter than snow.—I am washed in the blood of my Redeemer. Why, *I am all God!*' Part iii. pp. 93, 94, 95.

This "Case," from Cornwall, is one of the most extraordinary in the whole book.

—*Conybeare*, (u)—*Grant*, (x)—*Loeb*, (y)—*Pierce*, (z)—*Hew*, (a)—*Collins*, (b)—*Paynter*, (c)—*Tre-
lawney*, (d)—*Walker*, (e)—*Edwards*, (f)—*Foster*, (g)—*Sutton*, (h)—*Burton*, (i)—*Mudge*, (k)—
Lyttelton,

(t) *Dr. Henry Godolphin*, fourth son of *Sir Francis Godolphin*, of *Godolphin*, had his education at *All Souls*, in *Oxford*, and took his degree of *D.D.* 11th July, 1695. On the 30th October, 1695, he was instituted *Provost* of *Exeter-college*; and, July 18, 1707, was installed *Dean* of the *Cathedral-church* of *St. Paul's*. He died January 1733, aged 90. See *Manuscript Memoirs*.

(u) *J. Conybeare*, *D.D.* succeeded *Dr. Hole* in the *Rectory* of *Exeter-college*. He was afterwards *Bishop* of *Bristol*. *Conybeare* was born at *Pinhoe*, about 1692, and died in 1756. The friend of *Conybeare*, *William Sheppard*, *M.A.* *Rector* of *Ringsash*, (whose widow had ten of his sermons published) was born about 1697, and died in 1747 or 8. Not long before his death his parsonage-house was burnt.

(x) *Mr. Canon Grant* succeeded *Mr. John Dell* in the *Rectory* of *Ruan-Lanyherne*, in 1715. *Mr. Grant*, in 1745, was succeeded by *Francis Henchman*, *B.D.* as *Henchman* was, in 1777, by *John Whitaker*, *B.D.* both of them *Fellows* of and *Nominees* of *C.C.C. Oxford*. " *Mr. Grant* (omines *Mr. Whitaker*, in his notes on *Tonkin's MSS.*) was a man of sense and spirit, and proved a great benefactor to this living. He improved the parsonage-house considerably. He raised the compositions for the tithes, and built the vicarage. One instance of his conduct in the management of his tithes, which is still preserved by tradition, deserves to be recorded in writing. He invited his parishioners to his house, in order to ascertain their compositions. He accordingly delivered in a little paper to them, containing the rate at which he meant them to pay; and said he would walk into his garden for half an hour, that they might deliberate upon it. This demand was a composition of two-sixths in the pound, I believe. In half an hour he returned, and found his parishioners, with one voice, refusing his terms. He coolly took up his paper, gives them another, and walked out for half an hour again. This paper contained two-ninths, I believe. On his return, he found some wise enough to take these terms, when they had already refused easier; merely because they expected still worse, if they refused these. But the generality were for refusing both. *Mr. Grant*, therefore, took up the second paper, said those who had accepted the terms of it should have them; and for the rest, he had another paper. And he obliged the rest to pay one-third, when they had refused two-sixths." *Whitaker's Tonkin*, vol. ii. p. 78.

(y) See *Sermons*, preached on several occasions in *Penance-chapel*, in the county of *Cornwall*, by *Stephen Loeb*, *Chaplain* of *Penance*. They are dedicated to the *Right Honourable Hugh Boscawen*, *Esq.* *Comptroller* of his Majesty's Household, *Lord Warden* of the *Stannaries* of *Devon* and *Cornwall*, and one of the *Lords* of his Majesty's Most Honourable *Privy Council*. *Loeb*, *Vicar* of *Milton-Abbot*, was succeeded in that vicarage by *Hume* and *Salmon*. The sons of the last two *Vicars* were both *Bishops*,—*Hume*, of *Salisbury*, and *Salmon*, of *Leighton* and *Ferna*.

(z) The chief works of *James Pierce*, of *Exon*, were *Paraphrases* and *Notes* on the *Epistles*. The *Paraphrase* and *Notes* on the *Epistle* of *Paul* to the *Colossians*, &c. are dedicated to the *Right Honourable Sir Peter King*, *Lord Chief Justice* of the *Common Pleas*. Those on the *Epistle* to the *Philippians*, to the same noble patron, when *Baron* of *Oakham*, and *Lord High Chancellor* of *Great Britain*, in 1725. Those on the *Epistle* to the *Hebrews*, were published in 1727, after the author's death, by *Benjamin Avery*. And in the same year were published, " *Several Critical Dissertations* on particular *Texts* of *Scripture*."

(a) See the *Trees* and the *Bramble*: or, a *Popish Prince* certain *Destruction* to a *Protestant People*: being a *Sermon* on *Judges ix. 14, 15*; by *Jasper Hew*, of *Penryn*, *Cornwall*. Published at the request of them that heard it, in 1723.

(b) The *Reverend Edward Collins*, *Vicar* of *Brage* and of *St. Erth*, father of the late *Rev. John Collins*, of *Ledbury*, and great-uncle of the present writer. He was a learned man, and a truly exemplary character. To his antiquarian knowledge, *Dr. Bursæ* was indebted for many valuable passages in the " *Antiquities of Cornwall*." But his chief studies were in the line of his profession. Many years had he employed in a *Commentary* on the different parts of the *Bible*. His papers, however, were in so imperfect a state at the time of his death, that he consigned them to the flames; and the principal task of burning the manuscripts was committed to his eldest daughter, *Miss Jane Collins*, who, possessing a mind highly cultivated, was but too sensible of their value. This lady, now resident at *Bath*, is a most singular instance of strength of mind as well as body, at a very advanced age. Her intellectual powers remain unimpaired at this moment. She was always fond of the exercise of walking; and she is still able to walk for as many hours in the environs of *Bath*, as she formerly did in this neighbourhood. To her the author is indebted for the first instruction he received in childhood: and, perhaps, the following letter may shew, that of her he learned " to lisp in numbers." " Tell our poetical cousin," says *Mr. Collins* to his sister, who had communicated to him an *Ode* to *Harvest*, written at the age of twelve, " I think his verses very pretty. They shew he has a good ear for poetry, which I hope he will cultivate. It is a more respectable talent than fox-hunting or cock-fighting."
His

His verses, though not so correct as he will write some years hence, have no faults but what are usual, perhaps necessary, to youth. There is a sentiment or two that I most admire, because they shew a good heart: such, a tender one may properly be called; and, without that, all the poetry in the world is but mere jingle, 'three blue beans, &c. &c.' If he want be too proud of it, I may add (and I think it is an opinion that may be supported with truth) his verses have more poetry, as well as more music, than the Ode Mr. Pope wrote about his age. But he has better models in his own language, at least, than Pope had to follow: and I hope such will be selected for him. Let him read all sorts of poetry, except satire; for I would by no means have him a satyr: less poetry than ill-nature is requisite for that purpose; and, I trust, he wants the principal ingredient."

The Rev. Edward Collins published nothing, I believe, except two assize sermons. One of these is now before me. It is entitled, "The Obligation of Human Laws asserted and vindicated; in a Sermon preached at the Assizes held at Bodmin, on Thursday, August 8, 1793, before the Honourable Mr. Justice Eyre and Mr. Baron Page; by Edward Collins, B.L.L. and Vicar of Breage." It is inscribed to Richard Polwhele, Esq. High Sheriff, and to the Gentlemen of the Grand Jury, viz. Sir John St. Aubyn, of Clowance, Bart. Knight of the Shire.—Francis Vyvyan, of Trelowarren, Esq.—Warwick Moberg, of Laney, Esq.—Thomas Trewren, of Trewardevvah, Esq.—Robert Coker, of Trewarder, Esq.—John Borthase, of Pendeen, Esq.—Henry Darell, of Trevernan, Esq.—John Collins, of Treworgan, Esq.—John Treise, of Laverhan, Esq.—John Archer, of Trelewick, Esq.—John Beauchamp, of Trevince, Esq.—William Ustick, of Leha, Esq.—William Davies, of Trewarthen, Esq.—Hugh Williams, of Trenaviseck, Esq.—John Hill, of Lidcott, Esq.—John Prowse, of Truroe, Esq.—Edward Slade, of Verrian, Esq.—Thomas Hicks, of Tienarran, Esq.—At whose request it was published. Mr. Collins concludes his sermon in this impressive manner:—"Every Englishman that values his birth, every Christian that has a due regard for his Saviour's injunctions, must detest the doctrine of those wild sectarists, who teach us an exemption from what it is our happiness to submit to. We know that other doctrines, as inconsistent with Christianity, as directly contrary to the word of God, and as plainly repugnant to the Catholic faith, have of late years, to the great scandal of the Protestant name, and unspeakable prejudice of this church and nation, been boldly revived and openly vindicated. We have seen our blessed Saviour treated with indignity, his eternal spirit impiously blasphemed, his sacred religion, and its most adorable mysteries profanely bantered and ridiculed. Nor would it be at all surprizing, should the civil magistrate have his share; should they who affront the master, contemn the servant; should they, who are so fond of confusion in the church, become patrons of anarchy in the state; should they, who despise some of God's ministers, pay a like regard to all the rest. These things have been, and this nation, as well as others, has sensibly felt it. It therefore certainly becomes the watchman to be upon his guard, to have their antidotes in readiness, lest the poison spread. It becomes every man to assist in oppressing the common enemy, to discountenance, to punish, to suppress, as their several stations require and empower them, what, from the just vengeance of God, as well as the natural consequence of things, we have so much reason to dread the effects of. Nothing can contribute more to the welfare of society, to the common interest of mankind, than Christianity transcribed into the lives of its professors. If it influence the legislators, no law will ever be enacted that are contrary to the laws of God, no ordinances ever established, but for the benefit of the community. The public interest will be always regarded, the glory of God, and the good of their brethren, will be always aimed at. And if the subjects be guided by the same principles, they will ever distinguish themselves by a meek and dutiful, by a ready and cheerful, obedience. No fears, nor jealousies, no murmurings nor disputings, will be heard of among them; but a mutual confidence, a sincere brotherly affection, will flourish in their stead; and human society be, what it ought to be, a state of peace and love, of unity and friendship. To exhort every man, therefore, to a conscientious discharge of his duty, to encourage the profession, and promote the practice of that religion, which the Son of God has revealed, is no more than exhorting them to have a real regard for what they ought to value most, what they should with zeal and constancy pursue,—the glory of God, their own and their country's interest. For want of this, men will be seditious, turbulent, unjust, cruel. Kingdoms will be disturbed, and private men injured. Our properties will be invaded, our liberties encroached upon, and every thing that is dear and valuable to us, for ever precarious. Let us all, then, make the doing of our duty, in our several stations, a point of conscience. Let us look upon it as a thing we must account for before the Great Judge of men. Let us esteem it, what it really is, the only true and certain way of promoting the welfare of ourselves, and the happiness of our country."

Though it be a sort of anticipation, yet, for the more easy comparison of the sheriffs and grand juries of 1793 and of 1801, I shall here notice a sermon, preached on a similar occasion, and published by the present writer.—Richard Polwhele was, in 1793, Sheriff, and Edward Collins his Chaplain; but Edward Collins was, in 1801, Sheriff, and Richard Polwhele his Chaplain. This discourse is entitled, "A Sermon, preached at the Assizes held for the County of Cornwall, at Bodmin, before the Honourable Mr. Justice Le Blanc and Mr. Baron Graham, on Tuesday, the 4th of August, 1801; by the Rev. R. Polwhele, Vicar of Manaccan: and published at the request of the High Sheriff and the Grand Jury.—Cadell and Davies, Strand, London. 1801." It is inscribed to Edward Collins, of Truthan, Esq. the High Sheriff, and to the gentlemen of the Grand Jury, viz. Sir William Lemon, of Carclew, Bart.—Sir Christopher Hawkins, of Trewhellan, Bart.—Francis Gregor, of Trewarthenick, Esq.—Francis Glanville, of Carchtrech, Esq.—Francis Rodd, of Trebartha-hall, Esq.—Viel Vyvyan, of Trelowarren, Esq.—John Coryton, of Crocaddon, Esq.—Weston Helyar, of Newton, Esq.—Edmund John Glynn, of Glynn, Esq.—Thomas Carlyon, of Treggan, Esq.—John Hearle Tremayne, of Heligan, Esq.—James Buller, of Shillingham, Esq.—John Thomas, of Chiverton, Esq.—Henry Peter, of Harlyn, Esq.—Arthur Kempe, of Poisur, Esq.—Davies Giddy, of Tredrea, Esq.—Robert Lovell Gwarkin, of Killiow, Esq.—William Slade Gully, of Trevenen, Esq.—George Treweek, of Penzance, Esq.—George Francis Collins Brown, of Trewardale, Esq.—Matthew Mitchell, of Hanger, Esq.—Walter Raleigh Gilbert, of the Priory, Esq.—Thomas Graham, of Fowey, Esq." In allusion to the disorders of the day, the writer asks: "In the mean time,

* Grandfather of the present writer.

town, where is the enemy? As some pretend, he scarcely exists; or his operations are, at least, suspended. But reports, from the highest authority, are sufficient to convince us, if our own experience inspire no sense of danger, that the impostors in religion and government are by no means inactive in the execution of their projects; that they still hold meetings of the most suspicious aspect; some, under the colour of sanctity, yet in the dead of night, and often resembling the Bacchanalian orgies—others, under the imposing forms of conviviality and friendship; but all with the same hostile intentions;—that they are constantly sending forth their emissaries over the land, and penetrating into obscurest retreats; and that they have no sooner been defeated in one shape, than they have assumed another, with an almost inconceivable adroitness. That they are acting in combination,—that they are secretly corresponding throughout the island, and concerting plans of sedition on the most extensive scale,—is a fact, of which many, before incredulous, are convinced, by the late insurrections, particularly in the eastern counties. Had these riots been progressive through our different towns, they might have been ascribed to the contagion of the passions; to the infectious nature of such disorders; which, spreading through one place, are sensibly communicated to another. But it is remarkable, that they broke out at once, suddenly, in various places, too distant from each other for instant communication, on the same day, and even in the same hour. It is evident, therefore, it is alarmingly evident, that the plot was laid, that the signal for insurrection was preconcerted, by persons in different parts of the country, who continued, and still probably continue, to hold a secret correspondence—that some of these persons were very near us—were even at our doors, unsuspected—regarded then, perhaps, and still regarded, as friends. Shall we, then, leave the watch-towers unoccupied, whilst the enemy is at the gates? Whilst he is in the midst of us, can we enjoy security?*

He thus concludes his discourse: "Whether we look to the church or to the state; whether we have respect to the senate or to the bar, to the cabinet or the field; still may we find men as distinguished for their religious zeal and vigilance, as at any former period; and rejoice at the contrast between such characters and our apostate enemies. If, in the assembly of atheists, the sabbath was abolished by a national decree; how many were there in our Christian senate, who expressed their indignation at the impious act; and how conspicuous were a few, in particular, in asserting, with honest warmth, their reverence for this palladium of Christianity! If we pursue the infidels to the bar, and mark their contempt for religion in the pleadings of the advocate, and the sentence of the judge; with what pleasure may we turn to our courts of justice; where we have listened to the finest forensic eloquence in the defence of the gospel; where we are struck by eminent examples of wisdom and integrity; and where we daily see united, in one venerable person, the piety of a *Stoic* and the knowledge of a *Mansfield*. If the republican blasphemer, the leader of the apostate armies, insulted the sacred shores, where the Redeemer died, proclaiming—'Mahomet the Prophet'—we boast a personage, who gave the glory of a victory, unparalleled in human annals,—to 'Almighty God!'

"Whilst these examples excite in our bosoms an emulation of their worth, let us be assured, that to such men do we owe the salvation of the country. Aware, then, of the momentousness of this awful crisis; let us, henceforward, deem ourselves all, (whether his immediate ministers, or otherwise) the disciples of the Lord Jesus! Let us be sensible, that 'the hour cometh, in which the Son of Man shall again be betrayed into the hands of sinners!' And never may our hearts be wounded by the remembrance of Him who saved us: 'Cannot ye watch with me, one hour?—Nol let us be strong in the Lord, and in the power of his might! Let us put on the whole armour of God; having, for a breast-plate, righteousness, and an helmet, the hope of salvation; that we may be able to withstand, in the evil day; and having done all, to stand.' And, though there are 'scorners,' who tell us, that 'since the fathers fell asleep, all things continued as they were from the beginning of the creation;' let us not be ignorant, 'that the day of the Lord will come suddenly; in which the heavens shall pass away with great noise, and the elements shall melt with fervent heat. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace; without spot and blameless.'

(c) *William Paynter*, D. D. and Rector of Exeter-college, in Oxford, is a younger brother to Arthur Paynter, Esq. of Trelasick, in St. Euth; as is also Mr. Francis Paynter, of St. Burian. *Tonkin in St. Erth.*

(d) *Dr. Hele Trelawney*, the Rector of the parishes of Southhill and Lanreath, and one of the Proctors for the clergy of this diocese; died in 1740. He was a zealous advocate for the Christian religion, and one who piously followed the doctrines of it, in his life and conversation; of great innocence and simplicity of manners, and courteous meekness of behaviour; who lived beloved, and died lamented. *The Trelawney-papers.*

(e) The Rev. Dr. *Walker* (as his son, Alderman Walker, informed Chapple, in 1775) was born in Exeter; educated at Exeter-college, of which he was a fellow; had the rectory of St. Mary-major, in Exeter, about ann. 1704; was soon after honoured with a scarf, by Hooper, Bishop of Bath and Wells, and had the rectory of Upton-Pyne, in 1720. For his book on the Suffrages of the Clergy, Oxford honoured him with the degree of D.D. This book is full of mistakes, and what is worse, misrepresentations from prejudice: it deserved no such honour. Walker died at Upton-Pyne, in 1746. *Chapple's MSS.*

(f) The Rev. *Timothy Edwards*, Vicar of Okhamton, was esteemed a person of great learning and sound judgment. For many years he made divinity his chief study, and particularly applied to the explanation of St. Paul's Epistles to the Romans and Galatians. Had he lived, it was his intention to go through with the Epistles of St. Paul.

(g) Dr.

* "In 1752 was printed, at Bowyer's press, a Paraphrase, with critical Annotations, on the Epistles of St. Paul to the Romans and Galatians; to which is prefixed, an Analytical Scheme of the Whole; by Timothy Edwards, A. M. 4to." *This*

(g) Dr. *James Foster*, a most distinguished and popular dissenting minister, born at Exeter in 1697. He began to preach in 1718; and strong disputes arising soon after among the dissenters, concerning the Trinity and subscription to Tests, his judgment determining him to the obnoxious opinions, the clamour grew loud against him, and occasioned more than one removal. His talents were hid among obscure country congregations, until 1724, when he was chosen to succeed Dr. Gale in Barbican, where he laboured as pastor above twenty years. The Sunday evening lecture, begun in the Old Jury meeting-house in 1728, and which he conducted with such uncommon applause for more than twenty years, indisputably shewed his abilities as a preacher; persons of all persuasions and ranks in life flocked to hear him; Mr. Pope has honoured him with a commendatory couplet in his satires, which his commentator, however, laboured to destroy the intention of, by a frivolous note. In 1746, he attended the unhappy Lord Kilmarnock at his execution on Tower-hill, an office which, those who lived with him imagined, made too deep an impression on his sympathising spirit, as his vivacity abated from that time. He died in 1753, after having published several valuable compositions and sermons. *Noorthouck's Historical and Classical Dictionary*, 2 vols. 8vo. London, 1776.

(b) See *Sixteen Sermons, with a Preface concerning the Whole Duty of Man; by William Sutton, M. A. Rector of St. Michael Carhaics, in Cornwall.* 1754.

(i) *John Burton*, a learned critic and divine, was born in 1698, at Wenworthy, in Devonshire, of which parish his father was rector. He was admitted a scholar of Corpus Christi College, Oxford, in 1713, of which he at length became a tutor. In the exercise of his office he greatly distinguished himself, by his assiduity in promoting the improvement of his pupils, and by other exertions for the advancement of learning. In 1725, he was made pro-rector of the university, and master of the schools; and in this situation he published an oration and four Latin sermons, on the subject of academical discipline. He much improved the discussion of philosophical questions in the schools, and introduced the study of Locke and other modern philosophers. In 1733, he was elected a Fellow of Eton-college; and about the same time he was presented to the vicarage of Maple Derham, in Oxfordshire. He married the widow of his predecessor in that living, and passed several years of his life in the station of a country clergyman. After his wife's death in 1748, he chiefly resided on his fellowship at Eton, occupied in literary pursuits and the company of the learned. He took the degree of Doctor of Divinity in 1752. He continued to appear, occasionally as a writer and a preacher, esteemed and beloved by both the higher and lower classes of his order, and amusing his leisure with poetical exercises till his death, in 1771. Doctor Burton's works are chiefly collected in two volumes of sermons, a volume of "*Opuscula Miscellanea Theologica*," and another of "*Opuscula Metricoposica*." The sermons are long and laboured, include a variety of matter, and are somewhat formal in the manner. The Latin Theological dissertations display much curious learning; but the poetical works in Greek, Latin, and English, shew industry rather than genius. He is best, perhaps, known as the critical editor of five select Greek Tragedies, under the title of "*Pentalogia*." This task he first recommended to a pupil of promising talents, Joseph Bingham, who had printed most of the text and notes, when he was cut off by an untimely death. Doctor Burton subjoined a preface, dissertations, and additional notes, and published the work in 1758, 8vo. It has been reprinted at the Clarendon press, and is in much esteem as a book for students in Greek. The style of Dr. Burton, in his compositions, has been censured as pedantic and affected: and Churchill, in one of his poems, has exercised all the uncandid severity of his pen to expose it to ridicule.

(k) The Rev. *Z. Mudge* was educated in an academy of dissenters, but afterwards conformed to the Church of England. On September 16, 1731, he preached a sermon in St. Peter's Church, Exeter, which gave offence to people of various denominations, particularly to the dissenters; for, considering him as an apostate from their society, they were little inclined to admire either his learning or his eloquence. This, and his other sermons, collected in one octavo volume, convey, in my opinion, no very favourable idea of his abilities as a preacher. They are very abstruse, and, consequently, ill adapted to the pulpit. They are metaphysical essays:

In metaphysic merit, mystic Mudge,
Could rarely find a second, or a judge.
With envious eyes, his quondam brethren view'd him,
All fear'd, few help'd, and fewer understood him.

Heath, in his *Job*, owed a great deal to Mr. Mudge, though he had not ingenuousness enough to acknowledge the obligation. Mudge was Prebendary of Exeter, and Vicar of St. Andrews, Plymouth. He had two ingenious sons, Mudge, the physician, and Mudge, the watchmaker. For more of Mudge, see *Boswell's Life of Johnson*, vol. 1. pp. 206, 207. Vol. 2. pp. 375. 387. 466.

(l) Charles

"This Paraphrase was published after the death of the author, by Minister Barnard, A. M. Rector of Whitestone, Devon." *Anecdotes of Boswell*, pp. 224, 225.

Lyttelton, (l)—*Hayter, (m)*—*Heath, (n)*—*Blackett, (o)*—*Walker, (p)*—*Stackhouse, (q)*—*Peters, (r)*—*Sykes, (s)*—*Sandford, (t)*—*Bray, (u)*—*Kennicott, (x)*—*Sleech, (y)*—*Stinton, (z)*—*Badcock, (a)*—*Ross,*

(l) Charles, third son of Sir Thomas, and brother to George, first Lord Lyttelton, educated at Eton, went from University-college, Oxford, to the Inner Temple, and became a Barrister-at-Law; but entering into holy orders, was collated, by the venerable Bishop Hough, to the rectory of Alvechurch, in Worcestershire, August 13, 1742. He took the degree of L.L.B. March 28, 1745; and L.L.D. June 18, the same year; was appointed King's Chaplain in December, 1747; Dean of Exeter in May, 1748; and was consecrated Bishop of Carlisle, March 21, 1762. For a further account of Bishop *Lyttelton* see *Bowyer's Anecdotes*, pp. 122, 123.

(m) *Thomas Hayter*, late Bishop of London, and Preceptor to his present Majesty, was born at Chagford, in 1702, and was the eldest son of George Hayter, and Grace, his wife. *

(n) Among the books printed by Bowyer, in 1755, was "an Essay towards a new English Version of the Book of Job, from the Original Hebrew, with some account of his Life, by Thomas Heath, Esq. of Exeter, 4to." This gentleman was an alderman of Exeter, and father of John Heath, Esq. one of the Judges of the Common Pleas. His brother, Benjamin, was a lawyer of eminence, and town-clerk of Exeter. Benjamin was, likewise, an author, and wrote (among other things) an Essay towards a Demonstrative Proof of the Divine Existence, Unity, and Attributes; to which is premised a short defence of the argument, commonly called a *Priori*, 1740.—See *Anecdotes of Bowyer*, p. 257.

(o) See a Sermon preached at the Anniversary Meeting of the Governors and Contributors to the Devon and Exeter Hospital, at St. Peter's, Exon, on Tuesday the 3d of September, 1760: by *Edward Bridges Blackett*, L.L.D. Rector of Stoke Damrell, Devon.

(p) Mr. *Samuel Walker*, the youngest of seven children, was born at Exeter, 16th December, 1714. His parents were Robert Walker, of Exeter, Esq. and Margaret, the only daughter of the Rev. Richard Hall, minister of St. Edmunds and All-hallows in that city. Robert, the father of Sam. Walker, was the only son of Sir Thomas Walker, Knt. who (as his ancestors had done) represented the city of Exeter in many successive parliaments during the reigns of Charles I. and II. Sir Thomas's lady was Mary, the only daughter of the Rev. Samuel Hall, A.M. youngest son of Dr. Joseph Hall, bishop of Exeter. Mr. Sam. Walker, at eight years of age, was put to the grammar-school in Exeter, where he continued till he was eighteen; when he was sent to Exeter-college, Oxford, of which Dr. Francis Webber was the rector. He took the degree of B.A. in 1737, and was ordained and appointed to the curacy of Doddescombe-Leigh, near Exeter; where he continued till August, 1738; when he was prevailed on, by Lord Rolle, to undertake the charge of his youngest brother's education, and to make the tour of France with him; where Mr. Walker acquired many of those polite accomplishments which adorned the gentleman. About two years after, he returned to England, and accepted of the cure of Lanlivery, in Cornwall, under the Rev. Nicholas Kendall, A.M. one of the canons of Exeter, and archdeacon of Totnes. On the death of Mr. Kendall, 3d March, 1740, he was presented by Walter Kendall, Esq. to the vicarage of Lanlivery, to hold the same during the minority of a nephew of Mr. Kendall, to whom, upon his coming of age, Mr. Walker resigned it, and at Midsummer, 1746, entered upon the curacy of Truro. There, in that town of dissipation, after it had pleased God to bless his ministrations in so remarkable a manner, that, in people of all descriptions, was apparently effected a real change of heart and life, he thought that a new and spiritual relation commenced between him and his flock. Accordingly, it became his settled judgment, that he ought not, on any worldly consideration, to leave them, unless Providence should open to him a more extensive field of usefulness to the Church of Christ, or he should be removed by superior authority. This may account for his giving up the Vicarage of Talland, to which he was presented in the year 1747, by the Trustees of the will of his late patron, Walter Kendall, Esq. Having the Bishop's leave for absence, he held this vicarage for a time, till, growing dissatisfied in his conscience, concerning the justifiableness of non-residence, he resigned it, and could never afterwards be induced to accept of another living, though he had the offer of four.

In April, 1760, Mr. Walker was seized with a fever, which confined him several weeks to his room, at Truro. When he had in some degree recovered his strength after the abatement of the fever, a cough hung upon him, for which he was ordered to Bristol, in August, where having staid two months to little purpose, he went in the autumn to Kington, in Warwickshire, with an intention of spending some time with the Rev. Mr. Talbot, Vicar of that parish; but a bad season of the year coming on, he was ordered back to the Bristol walls. There he continued till the middle of December, when it was judged proper that he should be removed to some dry healthy spot in the neighbourhood of London, where he could enjoy the benefit of a good air. Upon this, having before been invited by the Earl of Dartmouth to try the air of Blackheath, he went thither a few days before Christmas. In a place so near London he had an opportunity of the best advice; but

* His descendant, the present learned and ingenious Rector of Chagford, has, at least, the "mantle" of the prophet.

but it was not in the power of medicine to stop the progress of his disease. It is worthy our notice to observe, how remarkably the providence of God raised up friends to supply his several wants throughout his illness. After resigning the vicarage of Taland, the curacy of Truro was the whole of his income. The pay was but small, and his expences were necessarily increased to a great degree. But in the house of the Earl and Countess of Dartmouth, he had all the assistance that his critical situation could require.

He died at a lodging-house at Blackheath, to which he had been removed a few weeks before, on Sunday, July 19, 1761, in the forty-eighth year of his age. It was his particular direction that his body should be interred in the church-yard of the parish in which he died. He was buried, therefore, in the church-yard of Lewisham, in the county of Kent.

Mr. Walker's principal works were:—

1. A Sermon on 1 Samuel, xx. 3. at the funeral of a young man that was drowned as he was bathing, on Sunday, June 3, 1753.

2. The Christian, a set of practical Sermons, 1755.

3. A Sermon on Amos, iv. 12. preached at Truro, 1756.

4. A Letter from a Clergyman, concerning the first question in the office for the ordaining of Deacons, 1758.

5. Regulations and Helps proposed for promoting religious Conversation among Christians.

6. A Discourse on the Necessity of being acquainted with our fallen State.

7. A Familiar Catechism, 1759.

8. A Short Instruction and Examination for the Lord's Supper.

9. A Treatise on Conviction of Sin.

10. A Familiar Introduction to the Knowledge of ourselves, 1761.

11. Fifty-two Sermons, on the Baptismal Covenant, the Creed, the Ten Commandments, and other important Subjects of practical Religion; being one for each Sunday in the year: in two Volumes. To these Sermons is prefixed a Preface, containing an account of the Author's Life and Ministry.

This Preface is followed by a list of Subscribers, from which I have here selected some Cornish and Devonshire, and a few other names. They are "pleasant to the soul" of him who loves to contemplate the last generation; to recollect their characters, their habits, their little peculiarities; to compare the past with the present, and to moralise on mortality!

Mrs. Margaret Archer, of Truro, Cornwall, 12 sets.

Miss Catharine Allen, of Truro, Cornwall, 2 sets.

Sir Thomas Acland, Bart.

Mrs. Joanna Allen.

Mr. John Allen, of Truro, Cornwall.

Mr. Michael Allen, of Newlyn, Cornwall.

Mr. Allison, Bookseller, at Falmouth, Cornwall.

Abel Angove, Esq. of Trevenison, Cornwall.

Mr. John Avery, of Leskard, Cornwall.

Mrs. Catharine Arthur, of Lestwithiel, Cornwall.

Finny Be-field, Esq. of Exmouth, Devon, 4 sets.

Mrs. Elizabeth Baker, of Penryn, Cornwall, 2 sets.

Mrs. Catharine Behenna, of Ditto, 2 sets.

Mr. George Badcock, of Paul, Cornwall.

Rev. Mr. John Baron, of Taland, Cornwall.

Rev. Mr. Jonathan Baron, of Lestwithiel, Cornwall.

Rev. Mr. Bedford, Rector of Philleigh, Cornwall.

Mr. William Benallack, of St. Agnes, Cornwall.

Rev. Mr. Bennet, of Hexworthy, Cornwall.

Richard Bennet, Esq. of Ditto.

Robert Bennet, Esq. of Ditto.

Miss Bennet, of Ditto.

Rev. Mr. Thomas Bennet, Vicar of Enoder, Cornwall.

Mr. John Bennet, Registrar of Cornwall.

Rev. Mr. Bennet, Fellow of Clare-hall, Cambridge.

Mrs. Mary Bice, of Perran-Zabulo, Cornwall.

Mr. Michael Body, of St. Agnes, Cornwall.

Mr. Simon Bolitho, of Gluvias, Cornwall.

Thomas Brent, Esq. of Plymouth, Devon.

Rev. Mr. Brent, Vicar of Lamerton, Devon.

Rev. Mr. Bridgeman, Vicar of Proudstock, Cornwall.

Mr. George Brown, of Bodmin, Cornwall.

Mr. John Veryard Brutton, Scholar of Sidney-college,

Cambridge.

Mr. William Buckland, Druggist, at Exeter.

Thomas Cotes, Esq. Vice-admiral of the Red, 20 sets.

Mrs. Elizabeth Clies, of Penryn, Cornwall, 2 sets.

Rev. Mr. George Cooke, Rector of Clist St. Mary, Devon, 2 sets.

Mr. Daniel Carter, Surgeon, at Redruth, Cornwall.

Mrs. Philippa Carter, of Ditto.

Mrs. Clether, of Truro, Cornwall.

Mr. Josiah Cock, of Ditto.

Rev. Mr. Cole, Vicar of Luxullian, Cornwall.

Miss Collins, of Truro, Cornwall.

Mr. John Collins, of Queen's-college, Oxford.

Mr. George Conon, School-master, at Truro, Cornwall.

Edward Coade, Esq. of Penryn, Cornwall.

Mrs. Coryton, of Fowey, Cornwall.

Rev. Mr. Cotton, of St. Kew, Cornwall.

Mrs. Cranch, of Truro, Cornwall.

Mr. Crougey, of Penryn, Cornwall.

Mr. Nicholas Crews, of Fowey, Cornwall.

Peter Culme, Esq. of Elford, Devon.

Mr. Philip Cundy, of Truro, Cornwall.

The Right Hon. William, Earl of Dartmouth, 20 sets.

The Right Hon. Katharine-Frances, Countess of Dartmouth.

Mr. Martin Davies, Attorney-at-Law, at Penryn, Cornwall.

Mr. Thomas Davy, of St. Agnes, Cornwall.

Mr. Dyer, of East-Looe, Cornwall.

Mrs. Elizabeth Donnithorne, of St. Agnes, Cornwall.

Mr. William Dinky, of Truro, Cornwall.

The Right Hon. Lord Edgcumbe.

Mr. William Edgcumbe, Attorney-at-Law, at Tavistock,

Devon.

Edward Eliot, Esq. of Port Eliot, Cornwall.

Mr. Richard Eva, of Tregony, Cornwall.

Mrs. Fanshaw, of Plymouth, Devon.

Rev. Mr. Foot, Vicar of St. Anthony, Cornwall.

Mr. Benjamin Foot, of Plymouth-Dock, Devon.

Mr. Joseph Ferris, of Truro, Cornwall.

Mr. Edward Giddy, of Ditto.

Mr. William Giddy, of Ditto.

Mr. James Giddy, of Calenick, Cornwall.

Mr.

- Mr. William Goodall, of Fowey, Cornwall.
 Mrs. Goodall, of Ditto.
 William Drake Gough, Esq. of Exmouth, Devon.
 John Grant, Esq. of Whitehouse, Cornwall.
 Mrs. Mariana Gregor, of Truro, Cornwall.
 Mr. George Griffith, of Newlyn, Cornwall.
 Mr. Richard Gripe, of St. Agnes, Cornwall.
 Mrs. Phillippa Gully, of Newlyn, Cornwall.
 Edward Gwatkin, Esq. of Bristol.
 Mr. Gwennap, of Falmouth, Cornwall.
 Richard Hussey, Esq. of Truro, Cornwall, 10 sets.
 Richard Hill, Esq. 6 sets.
 Christopher Hawkins, Esq. of Trewinnard, 2 sets.
 Mrs. Mary Hearle, of Penryn, Cornwall, 2 sets.
 Mr. Seraphim Hacker, of Exon.
 Mr. Abraham Hall, of Falmouth, Cornwall.
 Rev. Thomas Haweis, late of Magdalen-hall, Oxford.
 Mr. Henry Hawkey, of Cuthbert, Cornwall.
 Mrs. Jane Hawkins.
 John Hawkins, Esq. of Helstone, Cornwall.
 Mr. George Hayes, of Plymouth-dock, Devon.
 Mr. Benjamin Heame, of Penryn, Cornwall.
 Mrs. Heame.
 Mr. Thomas Heath, of Kingsbridge, Devon.
 Mr. John Henshaw, Attorney-at-Law, at Wem, Shropshire.
 Mr. Samuel Hext, Attorney-at-Law, at Lestwithiel, Cornwall.
 Mr. William Hick, of Lantivery, Cornwall.
 Rev. Mr. Henschman, Rector of Ruan-Lanyhorne, Cornwall.
 Miss Hocken, of Okchampton, Devon.
 Mr. William Hocker, of Exeter-college, Oxford.
 Mrs. Hodge, of Penryn, Cornwall.
 Mr. Nicholas Hodge, of Piran-Zabulo, Cornwall.
 Mr. John Holbeam, of Truro, Cornwall.
 Rev. Mr. Hoskyn, Vicar of Bodmin, Cornwall.
 Mr. Christopher Hoskyn, of Falmouth, Cornwall.
 Rev. Mr. Howel, Rector of Lanreth, Cornwall.
 Mrs. Howel.
 Mrs. Humphrys, of Penryn, Cornwall.
 Mr. Charles Jacka, of Saltash, Cornwall.
 Mr. John James, of St. Agnes, Cornwall.
 Rev. Mr. Jane, B. D. of Iron-Acton, Gloucestershire.
 William John, Esq. of Nans, Cornwall.
 Mr. Nicholas Ivey, of Truro, Cornwall.
 Mrs. Ann Ivey, of Plymouth-dock, Devon.
 Mr. Philip Kelynack, of Paul, Cornwall.
 Rev. Mr. James Keigwin, Vicar of East-Beckworth, Surry.
 Rev. Mr. Charles Kempe, of Mevagissey, Cornwall.
 Nicholas Kendall, Esq. of Pelyn, Cornwall.
 Nicholas Narracot Kendall, Esq. of Combe, Devon.
 Rev. Mr. Leach, Vicar of Boconnock, Cornwall.
 Mr. Richard Libby, of St. Austle, Cornwall.
 Philip Lyne, Esq. of Leskard, Cornwall.
 Rev. Mr. Michel, Vicar of Verian, Cornwall, 2 sets.
 Mr. M'Carmick, of Truro, Cornwall.
 George Marshal, Esq. of Plymouth, Devon.
 Mrs. Joanna Mander, of Truro, Cornwall.
 Mrs. Jane Mander, of Ditto.
 Mr. Michael Martin, of Ditto.
 Mr. Masterman, of Ditto.
 Mr. Richard Mutton, of Falmouth, Cornwall.
- Mr. George Michel, of Cuby, Cornwall.
 Mr. Jonah Milford, of Truro, Cornwall.
 Mr. Thomas Michel, of Ditto.
 Mr. Isaac Michel, of Laddock, Cornwall.
 Rev. Dr. Milles, Dean of Exeter.
 Rev. Isaac Milles, Vicar of Duloe, Cornwall.
 Mr. Nance, of Grampond, Cornwall.
 Mr. Nankivel, of St. Agnes, Cornwall.
 Mrs. Elizabeth Nankivel, of Piran-Zabulo, Cornwall.
 Rev. Mr. Newcombe, Rector of Illogan, Cornwall.
 Mr. Joseph Newton of Truro, Cornwall.
 Rev. Mr. Osborne, Vicar of Milor, Cornwall.
 THOMAS POLWHELE, Esq. of Polwhele, Cornwall, 4 sets.*
 Rev. Mr. Penrose, Vicar of Gluvias, Cornwall, 2 sets.
 Mr. John Painter, of Truro, Cornwall.
 Miss Elizabeth Painter, of Newlyn, Cornwall.
 Mr. John Palk, of Fowey, Cornwall. [Whence Sir Lawrence Palk, Bart.]
 Mr. Roger Pascoe, of Mevagissey, Cornwall.
 Mr. John Paul, of St. Agnes, Cornwall.
 Mr. William Pearde, of Ditto.
 Rev. Mr. Penwarne, Vicar of St. Veepe, Cornwall.
 Mr. Thomas Penwarne, of St. Veepe, Cornwall.
 Richard Peters, Esq. of Truro, Cornwall.
 Mr. Walter Peters, of St. Agnes, Cornwall.
 Mrs. Priscilla Philips, of Kingsbridge, Devon.
 Rev. Mr. Philp, of St. Agnes, Cornwall.
 Mr. John Philp, of Pyworthy, Devon.
 Rev. Mr. Philips, Vicar of Gwennap, Cornwall.
 John Pomery, Esq. of St. Neot, Cornwall.
 Rev. Mr. Pooley, Rector of Laddock, Cornwall.
 Mr. Thomas Prater, of Trenance, Cornwall.
 Rev. Arthur Prime, D. D. Rector of Lesant, Cornwall.
 Miss Prime, of Ditto.
 Rev. Mr. Pye, Rector of Truro, Cornwall.
 Mr. William Rawlings, of St. Columb, Cornwall, 27 sets.
 Mr. Henry Rosewarne, of Truro, Cornwall, 2 sets.
 Mr. Aaron Ramsey, of Tarnerton, near Plymouth.
 Lady Rogers, of Blachford, Devon.
 Miss Rogers, of Franklyn, Devon.
 Mr. Anthony Roose, of St. Agnes, Cornwall.
 Mr. Walter Rosewarne, of Truro, Cornwall.
 Rev. Mr. Rosewarne, Vicar of Newlyn, Cornwall.
 Michael Russell, M. D. of Truro, Cornwall.
 Mrs. Russell, of Ditto.
 Rev. Mr. Slecch, Archdeacon of Cornwall, 2 sets.
 Rev. Mr. James Stillingfleet, Fellow of Merton-college, Oxford, 2 sets.
 Rev. Mr. Edward Stillingfleet, of West-Bromwich, Staffordshire.
 Mr. George Sandoe, of Kenwyn, Cornwall.
 Mr. Andrew Sheer, of Truro, Cornwall.
 Mr. John Sibley, of Tregony, Cornwall.
 Richard Spry, Esq. Captain of the Mars ship of war.
 Mr. John Spry, Lieutenant of the Mars.
 Rev. Dr. Stackhouse, Rector of St. Erme, Cornwall.
 Abraham Stevens, Esq. of Fowey, Cornwall.
 James Stonehouse, M. D. Physician to the County Infirmary at Northampton.

Mr.

* So printed in the original list. Why his name stood distinguished in capitals, Mr. Polwhele, in his humility, could not conceive. He was, indeed, a Christian.

- Mr. Neale Stonehouse, of Madras, in the East Indies.
 Mr. Thomas Stonehouse, Attorney-at-Law, London.
 Rev. Mr. William Talbot, of Kington, Warwickshire, 5 sets.
 William Tonkyn, B. D. Fellow of Exeter-college, Oxford, 3 sets.
 Mr. Barnabas Thorne, Bookseller at Exeter, 3 sets.
 Mr. Aaron Tozer, Bookseller at Ditto, 2 sets.
 Mr. Peter Tippet, of Truro, Cornwall.
 Miss Tippet, of Ditto.
 Mr. George Tonkyn, of St. Agnes, Cornwall.
 Mr. John Tregellas, of Ditto.
 Mr. Joseph Tregellas, of Ditto.
 Mr. Walter Tregellas, of Ditto.
 Miss Tregenna, of St. Columb, Cornwall.
 Miss Tregenna, of Worcester.
 Rev. Mr. Trevanion, of Lansallos, Cornwall.
 Rev. Mr. Trist, Vicar of St. Stephens, near Saltash, Cornwall.
 Mrs. Elizabeth Ustick, of Castle-yard, London, 3 sets.
 Sir Richard Vyvyan, Bart.
 North Vigor, M. D. of Bodmin, Cornwall.
 Rev. Mr. Vivian, Vicar of Cornwood, Devon.
 Rev. Dr. Webber, Rector of Exeter-college, Oxford, 3 sets.
- Mr. John Wolcott, Surgeon at Fowey, Cornwall, 2 sets.
 [Uncle to Dr. Wolcott.]
 Mr. Edward Walker, Apothecary at Exeter.
 Rev. Mr. James Walker, Vicar of Lanlivery, Cornwall.
 Rev. Mr. Robert Walker, Rector of Lawhitton, Cornwall.
 Mr. Robert Walker, of Lanlivery, Cornwall.
 Mrs. Susannah Walker, of Ditto.
 Mr. William Walker, Druggist at Exeter.
 Mrs. Mary Walker, of Herefordshire.
 Miss Polly Warrick, of Truro, Cornwall.
 Mrs. Sibilla Warrick, of Ditto.
 Rev. Mr. Williams, Rector of St. Ewe, Cornwall.
 Mrs. Dorothy Williams, of Treludra, Cornwall.
 Mr. Edward Williams, of South-Down, Cornwall.
 Mr. John Williams, of Lestwithiel, Cornwall.
 John Williams, Esq. of Truhen, Cornwall.
 Mr. Michael Williams, of Gwenap, Cornwall.
 Rev. Mr. Wills, of St. Agnes, Cornwall.
 Rev. Mr. John Woldridge, jun. of Maker, Cornwall.
 John Woolcombe, Esq. of Talland, Cornwall.
 Mrs. Florence Yeaman, of Paul, Cornwall.
 Mr. Joseph Younge, of Mevagissey, Cornwall.

(g) Dr. *Stackhouse*, brother to *Stackhouse*, author of the History of the Bible, and Rector of St. Erme, near Truro. He was a truly dignified divine. That parent, "whom I ador'd in death, and lov'd in life so well," used often to say, "In Dr. *Stackhouse* we contemplate the beauty of holiness." The Doctor married a *Williams*, of *Probus*, with whom he had a large fortune; and thus was laid the foundation of the house of *Stackhouse* in Cornwall. His sons, *William*, of *Trehane*, and *John*, of *Pendarves*, inherit all their father's worth; and in their promising sons, will, probably, send it down to posterity. See some account of "the *Bible Stackhouse*," (as we familiarly call him) in "the *Anecdotes of Borwyer*," pp. 340. 389. In *Stackhouse's* History of the Bible, the objections of infidels are stated too strongly. I have seen the book in farm-houses and cottages. It has done, perhaps, more harm than good.

(r) The Rev. *Charles Peters*, M. A. Rector of *Bratton-Clovelly*, in *Devon*, and afterwards of *St. Mabyn*, in *Cornwall*. He was educated at the grammar-school of *Tregoney*, under *Daddo*; and went thence to *Exeter-college*. During his residence in *Devonshire*, he became acquainted with the *Arcot* family: and his unaffected learning, integrity, and piety, were the source of the purest pleasure to his friends, and to the whole neighbourhood in which he lived. His knowledge of the Hebrew language was very considerable; and in his quiet retirement of *St. Mabyn*, he enjoyed his studies without interruption; but his sedentary pursuits were regularly relieved by bodily exercise; and it has been remarked, that he was as much a stranger to the diseases of the body as of the mind. In the mean time, he was a friend to the poor, a father to the fatherless. That he was, indeed, a Christian, in whom was no guile, would appear from his private manuscripts, pious reflections, meditations on the *Psalms*, and rules for the distribution of his charities:—these are papers which are justly held in the highest estimation by his family. In short, he was one of those few, who are allowed, even in this life, to reap the fruits of reason and piety. Blest, through a long life, with health and mental tranquillity, he never knew what illness was, till within a few days of his decease; and then he departed without a groan, on February 11, 1774, (1775) aged 84. Of his writings, the "Dissertation on *Job*," and "Sermons," are all that have met the public eye. The Dissertation was first published in 1751. About six years afterwards, a new edition was published, with corrections: and, in 1760, were added, "An Appendix to the Critical Dissertation on the Book of *Job*, giving a farther Account of the Book of *Ecclesiastes*; and a Reply to some Notes of the late D——n of B———, in his new Edition of the Divine Legation, &c. vol. ii. part ii." The remaining part of the "Reply" is yet in manuscript. I have read it with great pleasure. The Dissertation is now universally considered as containing a full confutation of *Warburton's* Theory. Whilst "The Divine Legation" exhibits, in almost every page, unauthorised assertions, and sophistical reasoning; "The Dissertation" is throughout logical and perspicuous; and he who reads the latter, without prejudice, must necessarily conclude, with the unassuming Rector, in opposition to the supercilious *Diocesan*, that "a future state was the popular belief of the ancient Jews." That part of "The Reply" which I have just mentioned as having seen in manuscript, is written with great good humour; and through its solid learning runs a vein of pleasantry, truly amusing. And the late Rev. *Jonathan Peters*, of *St. Clement's*, (our author's nephew) used to tell me, that he would certainly print it, should *Hurd* retain the "obnoxious notes in the promised edition of *Warburton*." That edition is now published, and "the obnoxious notes" are retained. But my friend, *Mr. Peters*, of *St. Clement's*, is dead: and I do not perceive that either of his sons (even the Rev. *Charles Peters*) is at all disposed to seize so fair an opportunity of shewing the world what self-possession is, as opposed to irritability; fair argument to casuistry; good-humoured railery to scurrilous abuse; and truth to scepticism. But let us open these splendid volumes. "Whole bodies of men, (says *Hurd*) as well as individuals of the highest reputation, were attacked by *Warburton*; and his manner was, to speak his sense of all with freedom and force." *Hurd's Warburton*, vol. i. p. 46.

In the Appendix to Notes to the sixth book of the Divine Legation, Dr. Warburton pays his compliments to the Cornish Critic; and, in many passages, (from p. 516 to p. 540, Hurd's Edition, vol. iii.) treats the country clergyman "with all due civility." At p. 517, "insolence, fraud, and nonsense," are laid to the charge of the Cornish Critic. Mr. Peters had said, respecting the allegorical interpretation of the Book of Job, that Warburton's "contending for discordant circumstances in the story, was directly annihilating the allegory." "Now, (says Warburton) I understood it was establishing it," in the true style of *Sir Fretful Plagiary*; but Sir Fretful had not wit enough for such a retort as the following: "Though the Ass, perhaps, never actually covered himself with the Lion's skin, and was betrayed by his long ears, yet we have an example before us sufficient to convince us, that he might have done so, without much expense of instinct." "An infidel writer"—"his head turned with the rage of answering"—"imposture"—are echoed and re-echoed in every page!—And, What arrogance is here?—"Of my magnificent plan, my answerers have no conception! Their talents are only fitted to consider parts; and such talents best suit their business, which is, to find fault.—I have said enough to expose the silly cavil of our Cornish Critic." Who would imagine, that with such contempt of the Cornish, Warburton was indebted to Cornwall both for his wife and his bishopric! I am hurt at the unchristian malignity of the following passage: "The most patient man alive may be provoked into starts of impatience by a miserable caviller, who, being set upon answering what he does not understand, represents falsely, interprets perversely, and, when he is unable to make the doctrine odious, endeavours to make the person so who holds it." At length, the Bishop says, "I shall take my leave of this discourse on the Book of Job, with declaring, that a more contemptuous, disingenuous, and ignorant writer, never assumed the honourable name of Answerer: yet I would not deny him his station among the learned. I think the same apology may be made for him, that a namesake of his, in his History of the Carthusians, made for their general, Bruno. That, doubtless, he could have wrote well if he would; for he printed a Missal in an exceeding fair letter, and delicate fine writing-paper." PETER, Bib. Carth. fol. 35." In 1776, the Rev. John Peters (whom I have mentioned as our author's nephew) published nineteen sermons from his manuscripts, as a specimen of his manner of preaching to a country congregation; and an excellent specimen they are of plain, unaffected exhortation and instruction. The most remarkable part of the volume, is Sermon xviii. on Psalm cix. 16. "This sermon (says the editor) was first preached at St. Mabyn's, Cornwall, October 2, 1748, (as I see noted by the author, on the back of the manuscript) which was about seven years before Dr. Sykes published his book on the Epistle to the Hebrews, where he takes notice of this Psalm. Had the author lived to complete his work on the Psalms, (which Divine Hymns had been his favourite study for many years) it was his intention to publish the above sermon as an explanation of the Psalm."

(t) I introduce Dr. Sykes, as having been Dean of Berian. He also was one of Warburton's opponents: and he also was "whipped at the cart's-tail in the notes to the Divine Legation, the ordinary place of Warburton's literary executions;" as Bishop Lowth expresses himself. (See Bishop Lowth's Letter, p. 4.) For "the Life and writings of Sykes," I refer my readers to Disney's "Memoirs," whence I cannot but extract one passage, as containing a question which I have often heard discussed: "I was, some years ago, (says Disney) in company with three very learned and respectable dignitaries of the Established Church; when the conversation turning upon Warburton, they agreed in one opinion, that it was (to say the least) a fair question, whether his writings had more served the cause of infidelity or of revelation?"

(t) The Rev. Joseph Sandford, a native of Exeter, and Fellow of Baliol-college, Oxford. He died in September, 1774. He was much admired for his extensive erudition; but more particularly for his intimate acquaintance with ancient manuscripts, of which he made a curious collection, repositing, if I am rightly informed, in Exeter-college library, Oxford. His friends could never prevail upon him to publish any specimens of his critical learning. And though, in his lifetime, he was very communicative to his literary acquaintance, who acknowledged his readiness to assist them in matters of difficulty, he left no writings behind him but a few short manuscript notes on the margins of some printed books.

(u) Dr. Bray, born in Stratton, Fellow of Exeter-college, became D. D. in 1758, succeeded Dr. Webber in the headship about 1772, and died 28th of March, 1785, canon of Windsor, and rector of Bix, in Oxfordshire. He had attained the age of eighty. In the rectory of his college he was succeeded by Dr. Thomas Stinton, Fellow of that college. He published two sermons.—But Bray was one of those marked characters, of whom a slight notice must be always unsatisfactory. Rough in his manners, and coarse in his jokes, with a voice uncommonly harsh, and a gait peculiarly awkward, he could nowhere escape observation. And as his temper was sanguine, and his measures decided, he attracted attention on every emergency. I owe my first impression of him to that famous Oxford Almanac, (the product of the days of Jacobitism) where Bray is represented with asses ears, and Kennicott as asleep; whilst the genius of Queen's-college is carrying off Trevanion (the last I believe of the old Trevanions) from Exeter to Queen's. From a story, which he was fond of telling his pupils, that in every town from Cornwall up to Oxford, the bells used to ring him in and ring him out (meaning that he travelled in a waggon with bell horses) it must be inferred, either that the circumstances of his friends, permitting him to travel in so humble a style, were not the best, or that, in his day, young men were not so fastidious as at present. The latter, indeed, was the conclusion at which the Dr. aimed. Dr. Bray was fond of his native county. The natural history of the Pilchard, was, with Cornishmen, his never failing theme: and he was said to have been writing a treatise on the subject. His partiality for the Cornish, was once strikingly and characteristically shewn in a conversation with the king at Windsor, at a time when the French fleet were hovering off the coast of Cornwall. The king asking Dr. Bray, "what sort of defence (he thought) his countrymen could make against the invaders, as they were yet without arms?" "Oh! please your majesty, (says the Doctor) a Cornish boy would do the business with a mopsick!"—I have said characteristically! as Dr. Bray's discourse was always sprinkled with quaintnesses and puns. The last pun of the good old rector, that I had an opportunity of hearing, was not, perhaps, one of his most sparkling witticisms. It was in Exeter-college hall. A quarter of lamb by accident nearly slipping off

off the table—"Oh, (exclaimed the rector)—*lam-an-table!*"—We have upon record, a pun of Dr. Prideaux, Rector of Exeter-college in 1624. Coming into the hall whilst John Conant, afterwards rector, was disputing in logic, Dr. Prideaux exclaimed, "*Conanti nihil difficile!*" This is related by Prince, who has given us another good pun upon a name. "Of Gertrude, daughter of Richard Carew, of Anthony, Esq. who was the first wife of William Cary, of Clovelly, is reported (says Prince) a facete fancy. On the morning after her marriage, her father observing her a little sad, awakened her with this question: 'What! melancholy, daughter, the next day after your wedding?' 'Yes, Sir, (said she) and with great reason,—for yesterday 'twas *Care-You*,—now 'tis *Care-I*.' P. 214. Several of Dr. Bray's contemporaries were egregious puniers. A pun generated by a pun, has always a good effect, though, perhaps, this species of wit, so striking from its instantaneousness, will scarcely bear repetition. Dr. Eveleigh, the Provost of Oriel, some years since, in a declining state of health, was advised raw eggs, which restored him to his strength; and he was soon after married. "Nicely *egged* into matrimony!"—says the Head of Exeter to the Head of Baliol.—"May the *yoke* sit easy!"—says the Head of Baliol to the Head of Exeter. Something like this, was a pun of Sam. Foote, who, after having proved an alibi to a certain charge, was advised to prosecute for perjury. "I'll do it, (said he) for I'm sure the scoundrel has been *egged on* in this business by the Duchess of Kingston; and I know no better mode of *egging him off*, than by letting him stand in the pillory."—Lord Mansfield dropped a pun (I suppose unconsciously) from the bench, when he told Foote, that his "Alibi had baffled the most infamous conspiracy that was ever set on *foot*." But in that reciprocal play upon words, there is wit—a sort of game at battledore and shuttlecock, in which Dr. Leigh was more dextrous than Dr. Bray. From Professor White also, I have heard the report of many a pun. Seeing a person lying drunk at the entrance of Christ Church walk:—"Here's a man (says White) *making a way with himself*." To a gowmsman, who demurred about "putting off his father on a certain occasion," he said,—"You certainly cannot hesitate to *put off the old man!*" Of this, however, we cannot approve: all such scriptural allusions are highly indecent. Since I am betrayed into puns, my offence will not be greatly heightened by two more, which are Cornish to the very bone. In 1804, during the discussion of the Leskeard petition, a gentleman, in the House of Commons, trod heavily on the *tee* of another, who protested, "he would have him taken into custody for affronting a *Corn-ish member*." Not long since, an old fisherman, of Porthoustock, talking of the immense quantity of *hadocks* formerly caught there, but never appearing of late years, reminded me of the dispute respecting St. Peter, to whose finger and thumb the John Doree and the *Hadock* appeared to have equal pretensions. But the old fisherman decided the point in an instant.—"St. Peter, (said he) on seeing the fish, cried out, '*Ha-dick!* I have thee!'"

(x) Dr. Kennicott was born at Totnes, in the year 1718. For the rank and character of his parents, see "History of Devonshire." There too, I have given a sketch of young Kennicott. And I have made extracts from a poem which he wrote in 1743, on the Recovery of the Honourable Mrs. Elizabeth Courtenay from her late dangerous illness. It was this recommended him to the notice of those gentlemen, who afterwards sent him to Oxford and supported him there. In judging of this performance, they may be supposed to have considered not so much its intrinsic merit, as the circumstances under which it was produced. For, though it might claim just praise as the fruit of youthful industry struggling with obscurity and indigence, as a poem it never rises above mediocrity, and generally sinks below it. But in whatever light these verses were considered, the publication of them was soon followed by such contributions as procured for the author the advantages of an academical education. In the year 1744, he entered at Wadham-college; nor was it long before he distinguished himself in that particular branch of study, in which he afterwards became so eminent. His two dissertations, *On the Tree of Life*, and *The Oblations of Cain and Abel*, came to a second edition so early as the year 1747, and procured him the singular honour of a Bachelor's degree conferred on him *gratis* by the University a year before the statutable time. The dissertations were gratefully dedicated to those benefactors, whose liberality had opened his way to the university, or whose kindness had made it a scene, not only of manly labour, but of honourable friendship. With such merit, and such support, he was a successful candidate for a Fellowship of Exeter-college, and soon after his admission into that society, he distinguished himself by the publication of several occasional sermons. In the year 1753 he laid the foundation of that stupendous monument of learned industry, at which the wise and the good will gaze with admiration, when prejudice, envy, and ingratitude, shall be dumb. This he did by publishing his first dissertation, *On the State of the printed Hebrew Text*, in which he proposed to overthrow the then prevailing notion of its absolute integrity. The first blow, indeed, had been struck long before, by Cappellus, in his *Critica Sacra*, published after his death by his son, in 1650—a blow which Buxtorf, with all his abilities and dialectical skill, was unable to ward off. But Cappellus, having no opportunity of consulting Hebrew manuscript, though his arguments were supported by the authority of the Samaritan Pentateuch, of parallel passages, and of the ancient versions, could never absolutely prove his point. Indeed, the general opinion was, that the Hebrew manuscripts contained none, or at least very few and trifling variations from the printed text: and with respect to the Samaritan Pentateuch very different opinions were entertained. Those

* Of the Hadock and the Doree, thus Pennant:—"Hadock. *Gadus Eglefinus*. Lin. On each side, beyond the gills, is a large black spot. Superstition assigns this mark to the impression St. Peter left with his finger and thumb when he took the tribute out of the mouth of a fish of this species, which has been continued to the whole race of hadocks ever since that miracle."

"Doree. *Zeus Faber*. Lin. Superstition hath made the Doree rival to the Hadock, for the honour of having been the fish out of whose mouth St. Peter took the tribute-money. It is rather difficult, at this time, to determine on which part to decide the dispute. St. Christopher, in wading through an arm of the sea, having caught a fish of this kind, *en passant*, as an eternal memorial of the fact, left the impression on its sides, to be transmitted to all posterity." See Pennant's *Zoology*.

Those who held the Hebrew verity, of course, condemned the Samaritan as corrupt in every place where it deviated from the Hebrew; and those who believed the Hebrew to be incorrect, did not think the Samaritan of sufficient authority to correct it. Besides, the Samaritan itself appeared to a very great disadvantage; for no Samaritan manuscripts were then known, and the Pentateuch itself was condemned for those errors which ought rather to have been ascribed to the incorrectness of the editions. In this dissertation, therefore, Dr. K. proved, that there were many Hebrew manuscripts extant, which, though they had hitherto been generally supposed to agree with each other, and with the Hebrew text, yet contained many and important various readings; and that from these various readings considerable authority was derived in support of the ancient versions. He announced the existence of six Samaritan manuscripts in Oxford only, by which many errors in the printed Samaritan might be removed; and he attempted to prove, that even from the Samaritan, as it was already printed, many passages in the Hebrew might undoubtedly be corrected.

This work, as it was reasonable to expect, was examined with great severity, both at home and abroad. In some foreign universities the belief of the Hebrew verity, on its being attacked by Cappelus, had been insisted on as an article of faith—*Ista Cappelii sententia adeo non approbata fuit fidei sociis, ut potius Hebræi theologi, et speciatim Genevesis, anno 1678, peculiari canone caverint, ne quis in ditione tua minister ecclesiæ recipiatur, nisi pateatur publice, textum Hebraicum, ut hodie est in exemplaribus Mæreticis, quoad consonantes et vocales, deivinum et authenticum esse.* Wolfii Biblioth. Heb. tom. ii. 27.

At home this doctrine of the corrupt state of the Hebrew text, was opposed by Comings and Bate, two Hutchinsonians, with as much violence as if the whole truth of revelation were at stake. The next three or four years of Dr. Kenicott's life were principally spent in searching out and examining Hebrew manuscripts, though he found leisure not only to preach, but to publish several occasional sermons. Of these, one on Christian fortitude was severely canvassed by the Jacobites, who were then very numerous in Oxford, and particularly in a pamphlet generally attributed to Dr. King, the learned and elegant, though turbulent and sedulous, principal of St. Mary Hall. Exeter-college was, indeed, at that time, distinguished by its zeal for the whig cause; a zeal, if not altogether officious and intemperate, in many respects inconsistent with the dignity and the design of academical institutions. Our author was not less zealous than his companions; but we have more pleasure in considering him as a scholar, than as a partisan. His achievements in the latter character may be left to the silent contemplation of those who remember the discussions which raged in the university; while the friends of the muses may lament, in general, that learning is not always found joined with the meekness of genuine wisdom.

About this time Dr. K. became one of the king's preachers at Whitehall, and in the year 1750, we find him vicar of Culham, in Oxfordshire.* In January, 1765, he published his second dissertation on the state of the Hebrew Text; in which, after vindicating the authority and antiquity of the Samaritan Pentateuch, he dismissed the advocates for the Hebrew verity of one of their most specious arguments. They had observed; that the Chaldee Paraphrase having been made from Hebrew manuscripts, near the time of Christ, its general coincidence with the present Hebrew text must evince the agreement of this last with the manuscripts from which the Paraphrase was taken. Dr. Kenicott demonstrated the fallacy of this reasoning, by shewing, that the Chaldee Paraphrase had been frequently corrupted, in order to reconcile it with the printed text; and thus the weapons of his antagonists were successfully turned upon themselves. He appealed also to the writings of the Jews themselves, on the subject of the Hebrew text; and gave a compendious history of it, from the close of the Hebrew canon down to the invention of printing, together with a description of one hundred and three Hebrew manuscripts, which he had discovered

* See a Sermon preached before the University of Oxford, at St. Mary's Church, on Sunday, May 19, 1765, by Benjamin Kenicott, D. D. F. R. S. Fellow of Exeter-college, and one of his Majesty's Preachers at Whitehall. Published at the request of Mr. Vice-Chancellor and the Heads of Houses. With Notes on the Sermon, on Psalms 48 and 89; and on some late Reflections of the Lord Bishop of Gloucester.

Read Note, 8. 19, and 20, that especially the *Supplement*, of which the following is a specimen: "If his Lordship would, indeed, willingly contrive to live and go down to posterity; let him do it with the character of a fair and candid writer; manifesting always a just abhorrence both of insolence and of fraud; as one, who would really esteem a total ignorance of letters a much happier lot than such a lewd depravity; and as one, who well knows that truth forbids us to run into her presence through by-paths, and the cloudy medium of falsehood. In short, if his Lordship be indeed extremely anxious, that no good man should mistake the errors with which he writes, let him study to point out his view with the clearness, and to write with more conscience; not making his works like *Gonzalo's Commonwealth*, of which (as he well knows) *Arbena* says, the latter end forgets the beginning. I shall conclude the whole of this present publication, with recommending to the free, but candid, examination of the learned, the preceding Sermon, with its notes; the notes on Psalms 48 and 89; and also the Remarks on the Lord Bishop of Gloucester. As to the latter, most sincerely do I wish that, for the future, his Lordship may not discredit that High and very Reverend Station in which he is placed, either by peremptory determination in matters he is unacquainted with, and where he has little chance to be right; or by condescending to low abuse upon others, who mean well, where they chance to be wrong: that he may not disgrace controversy on the most important of all subjects, by wit without wisdom; nor violate the sacred rights of truth, by representations at all unfair and disingenuous; but, like that truly great man, he speaks of, the pious Bishop Cumberland, shew himself an example of that candour of mind, and integrity of heart, without which the pursuit of truth is a vain employment than the pursuit of butterflies." † See vol. iii. p. 22.

discovered in England, and an account of many others preserved in various parts of Europe. A collation of the Hebrew manuscripts was now loudly called for by the most learned and enlightened of the friends of biblical criticism; and in this same year (1760) Dr. Kennicott emitted his proposals for collating all the Hebrew manuscripts prior to the invention of printing, that could be found in Great Britain and Ireland, and for procuring, at the same time, as many collations of foreign manuscripts of note, as the time and money he should receive would permit. His first subscribers were the learned and pious archbishop Secker, and the delegates of the Oxford press, who, with that liberality which has generally marked their character, gave him an annual subscription of forty pounds. In the first year the money received was about five hundred guineas, in the next it arose to nine hundred, at which sum it continued stationary till the tenth year, when it amounted to one thousand. During the progress of the work the industry of our author was rewarded by a canonry of Christ-church. He was also presented, to the valuable living of Menheniot or Mynhenyote, near Leskeard, in this county, on the nomination of the Chapter of Exeter. In 1776 the first volume was published, and in 1780 the whole was completed. If, now, we consider that above six hundred manuscripts were collated, and that the whole work occupied twenty years of Dr. Kennicott's life, it must be owned, that sacred criticism is more indebted to him than to any scholar of any age. His exertions, however, did not end here. For, to the labours of a mind naturally active in the pursuit of truth, and invigorated by constant habits of industry, death only, or, which is worse than death, the alienation of reason, can put a final period. Before the year 1783, when he died at Oxford, in the 65th year of his age, he had printed one hundred and ninety-four pages of Remarks on Select Passages in the Old Testament; the remainder of which was printed after his death, in compliance with his will; and the volume was published in 1787. In the introduction to these remarks, he professes himself a zealous advocate for an authoritative revision of the English version of the Old Testament; and, indeed, the great object of his work seems to be, to demonstrate the necessity, and to facilitate the execution, of this project, by exposing the numerous imperfections, and correcting many of the errors with which that version abounds.

(y) The Rev. *John Sleech*, M. A. He was educated at Eton, and became a scholar of King's-college, Cambridge, in 1729. (Catal. Alum.) He was collated to the archdeaconry of Cornwall, on the death of Charles Allanson, M. A. and, as it is believed, in 1741. In March, 1746-7. he was elected a canon residentiary of Exeter; and, in August, 1769, presented to the first prebend of Gloucester, by his school-fellow, Lord Chancellor Camden. August 27, 1743, he preached, in Exeter cathedral, the anniversary sermon for the foundation of the Devon and Exeter hospital. A second edition of it was soon published. The parable of the Good Samaritan was the subject of his discourse. His son, the Rev. Charles Sleech, died in December, 1785. The Archdeacon was the elder brother of Henry Sleech, formerly under-master of Eton-school, and who died fellow of that college, March 13, 1784. The Archdeacon died at Exeter, in 1788. See Elegy to his memory in "the Devon and Cornwall Pocus," vol. i.

"I have mark'd thee musing with delight,
On the fair visions of thy earlier youth;
When Fiction, in Athenian glory bright,
Led thy free Fancy to the bower of Truth."

This is literally true. Yet the Archdeacon had not the credit of a refined classic taste. His charges were, doubtless, very inelegant, and written on little scraps of paper, which were not always properly placed. This slovenliness and confusion sometimes occasioned embarrassment, and destroyed the effect of a musical voice, and dignified appearance.

(z) The Rev. *Thomas Stinton*, D. D. Rector of Exeter-college, Oxford, was a native of Ilfracombe.

(a) The Rev. *Samuel Badcock* was, indeed, early lost! He died at about the age of 39. May 19, 1788. in London, at the house of his friend, Sir John Chichester, Bart. As he will appear at the head of the CRITICS of the West, he would scarcely have been recognized as a divine, but for the famous controversy relative to the Bampton Lecture. White's volume of Sermons, preached at the Bampton Lecture, made its first appearance in 1784, the year in which they were delivered. These discourses (exhibiting a view of Christianity and Mahometanism in their history, their evidence and their effects,) have obtained the applause of the literary world for learning and strength, and beauty of composition: in point of eloquence, and energy of style, we know of no happier specimens in our language. That these Sermons owed much of their excellence to Badcock, was soon after asserted by Dr. Gabriel, of the Octagon-chapel, Bath: and a literary controversy ensued which produced several pamphlets. White was, at length, induced to publish a statement of the case; by which it appeared, that literary and pecuniary obligations had reciprocally subsisted between Badcock and himself; and that the Sermons had received a polish from Dr. Parr.

Gabriel's *Facts* inform us, that Badcock's assistance was much short of half of the Lectures. But White's statement discovers the exact quantity of materials which Badcock contributed to the Bampton Lectures, as will appear from the following view of his respective portions, collected from the *Statement*. In the first column is given the number of parts in each sermon, according to the proportions of Mr. Badcock's contributions; e. g. in the first sermon he contributed *three* parts out of the whole four mentioned in the first column. In the eighth sermon, he contributed *two* parts out of the whole five mentioned in the said column.

4	————	I.	————	3-4ths.
4	————	II.	————	0
4	————	III.	————	1-half.
4	————	IV.	————	0
4	————	V.	————	1-4th.
4	————	VI.	————	0
5	————	VII.	————	4-5ths.
5	————	VIII.	————	2-5ths.
4	————	IX.	————	0
38				18

It appears from this table, that to the first sermon Badcock contributed about *three* parts in four; to the third, *two* parts in four; to the fifth, *one* part in four; to the seventh, *four* parts in five; to the eighth, *two* parts in five; to the second, fourth, sixth, and ninth, *nothing*. His quantity of materials, therefore, is as *twelve* to *thirty-eight*; that is rather more than one-fourth. In the plan of the sermons (and in every form of composition, the plan is allowed to be most important) Badcock had no share.

An infirmity Sermon of Badcock's, preached at Bath, an Essay on Infidelity, and other religious tracts which I have seen in print and manuscript, are every way inferior to the Sermons on the Hampton Lecture. *Badcock* is sententious, concise, argumentative, as a CRITIC, or a Controversialist; *White* is full, flowing, eloquent. Whether we compare their hasty letters, or their correct compositions, for the press, we perceive the same discriminating traits. To be convinced, therefore, that Badcock had never any large share in the Hampton Lecture, I had never a wish for the evidence produced in *White's* pamphlet of 1790.—Two letters, one of *White*, the other of *Badcock*, lie before me. Their very handwriting, and punctuation, are decisive of their characters—*White's* negligent and incorrect—*Badcock's* fair and accurate.*

(b) Dr.

* From *White* to *Badcock*, May 18, 1787.

MY DEAR FRIEND,

HOWEVER unpleasant it may be, and I think nothing in the world can be more unpleasant, than to be obliged, upon some delicate occasions, to write about pecuniary matters, yet it is a hard necessity which we must sometimes submit to. This situation I feel most sensibly at present; and my distress is, that I have promised more than I find myself able to perform. I have now waited upwards of a fortnight, with the most anxious suspense, for letters from two friends, Mr. Smith, of Prior Park, and Mr. Abbdge, Banker, at Bristol. I pressed them to send me immediately (as they used always to supply me with small drafts, whenever I asked them) the sums of twenty pounds each, and my intention was to have sent these drafts lower into the West; but, to my utter astonishment, I have not received a line in answer from either of these gentlemen. As they never disappointed me before, and as they both had proffered me services of this kind whenever an emergency should arise, I expressed myself with great confidence when I had lost the pleasure of writing to you; and am very sorry to be under the necessity of now making an apology for it. I will, however, immediately write to other friends, and hope I shall meet with better success. Though I have an income of 300*l.* per annum, I could not at this time raise five guineas, if I had ever so pressing an occasion for so trifling a sum. I beg to be remembered kindly to your afflicted mother,

And am, dear Sir, your's ever, and most sincerely,

J. W.

From *Badcock* to Sir George Yonge, Bart. dated *Southampton*, June 2, 1787.

SIR,

I HAD the honour of your obliging letter by this post, and I am sorry that I have only time to acknowledge the receipt of it. I am preparing for my journey to Exeter, and arranging some domestic concerns which greatly affect my mind, for I never expect to see my dear parent any more in this world. I shall offer myself a candidate for orders next week; and have the satisfaction of the good wishes and congratulations of all the neighbouring clergy. My testimonial was drawn up by the clergyman of this town, a man of great esteem and credit in these parts, and, as the case is not common, he hath departed from the common form, and drawn it up with the most respectful marks of approbation. Two other clergymen of this place have signed it; and I could have got twenty, if so great a number had been required. It is a satisfaction to me to get into orders with such credit to my character. The rest must be left to time and chance. I shall communicate to the Bishop my plan respecting the History of the County, and the course I intend to pursue; and while I may be at Exeter, I will miss no opportunity to declare my intentions, and prepare the public for the proposals that will be presented to them in the course of the summer. When may I expect the pleasure of seeing you? I wish to take no step without your concurrence. Indeed, you are so essential to the business, that without you I should take no measure with satisfaction to my own mind, and, possibly, with none to the credit of the undertaking. I will furnish you with every plan, and every investigation which relate to it; and you will, and must, be the main-spring of the machine. I saw Pinkerton's work advertised, and as I am acquainted with the writings of this great literary adventurer, I determined to send for it. It is probable that it will be sent to me to be reviewed; if not, I will order my bookseller to send it to me, as I expect considerable entertainment, and some degree of information, from the perusal of it.

I have the honour to be, Sir, your most obedient, and most humble servant,

SAMUEL BADCOCK.

Ross, (b)—*Towgood*, (c)—*James Walker*, (d)—*Vivian*, (e)—*Buller*, (f)—*Barton*, (g)—*Carlyon*, (h)
Courtenay, (i)—*Wills*, (k)—*Marshall*, (l)—*Penneck*, (m)—*Moore*, (n)—*Younge*, (o)—*Palmer*, (p)
Beaton,

(b) Dr. *John Ross*, bishop of Exeter, was born in 1719; and died August 14, 1792, at his palace at Exeter. He was of St. John's-college, Cambridge, where he took the degree of B. A. 1740, M. A. 1744, B. D. 1751, D. D. 1756. He published, in 1746, a pamphlet in defence of Dr. Middleton, against the criticisms of Mr. Markland. Of this remarkable pamphlet (in which we are well warranted in saying he was assisted by the poet Gray and others) it is observed, in the "Anecdotes of Mr. Bowyer," p. 180, that "it was written by Dr. Ross, then only just M. A. who thus early declared that essent which he ever afterwards professed for Dr. Middleton's elegant taste and literary accomplishments by hazarding this elegant *bisou* against one of the Doctor's most formidable antagonists. To bishop Ross also the public is indebted for a valuable edition of Cicero's "Epistolæ ad Familiares, 1739," 2 vols. 8vo. To this edition the Bishop added English notes, preferring his own language to the hackneyed phrases of criticism, and imitating Mongault's excellent edition of the Epistles to Atticus, with a French translation and notes. The Bishop printed five or six sermons.

1. At the Cambridge Commencement, 1756;
2. On the Fast, 1756.
3. On January 30, before the House of Commons, 1759.
4. On January 30, before the House of Lords, 1779.
5. On the Fast, before the House of Lords, 1779.

He was presented to the vicarage of Frome Zelwood, in Somerset, by Lord Weymouth, and advanced to the see of Exeter 1778, on the death of bishop Keppel. His Lordship (dying a bachelor) made the following liberal provision for his domestics: to his man 300*l.* and his wardrobe; to his housekeeper, cook, footman, and groom, 100*l.* each, besides a year's wages and mourning to each of them, and an additional sum of 10*l.* for every year they had been respectively in his service. As some had been with him near thirty years, and none less than fourteen, the whole bequest to servants alone amounted to 2000*l.* He also left to the Exeter infirmary 200 guineas; to the chapter of Exeter great part of his library; and, after a few legacies to distant relations and friends, bequeathed the residue of his property to his kinswoman, Miss Garway, daughter in-law of Samuel Collett, Esq. of Worcester.

Of this prelate's learning, taste, and liberal religious sentiment, the public has heard much. But his literary conversation, his pleasant anecdotes, at his own table, where his clergy were always welcomed with cordiality, ought not to be forgotten. Though he abstained from wine himself, he loved to see the glass in *sober* circulation. That he was impatient of contradiction, cannot be denied:—I have once or twice been a witness to his irritability. But in general he was placid and good-humoured. He was of a strong athletic constitution; and is said to have prolonged his life by temperance and exercise; but I do not know that he refrained from any luxury, excepting wine; I have remarked very much the contrary. It is true, he rode out at stated times, prevented by no weather; and every evening, till he had dropped a certain number of beads, he paced his long gallery at the palace. A short time before his death, his faculties were greatly impaired; and, whether we call it debility of mind, or derangement, he sunk into a state that at once "determined (as I heard a pedant say) his episcopal existence." Yet he still liked to see his clergy. He had read and approved "*the English Orator*," in manuscript, and was the first to mention me as its author. This circumstance, to the last almost, recurred to him. When pressed to dispose of a living, (according to long-existing promise) he said "*the English Orator* was a better poet, and ought to have the living." At my last interview with his Lordship, he talked affectionately of his old horse, and said, "he hoped he had made a good provision for a faithful companion."

(c) In 1702 died at Exeter, in the ninety-second year of his age, the Rev. *Micajah Towgood*. He was born at Axminster, December 6, 1700. His father was a physician of the same place, and the son of Mr. Matthew Towgood, one of the ministers ejected by the Act of Uniformity in 1662. He had his grammar learning under the Rev. Mr. Chadwick, of Taunton; and, in 1717, he, together with his school fellow, Dr. Amory, entered upon a course of academical studies in the place, under the direction of Mr. Stephen James and Mr. Grove. Very soon after he commenced a preacher, he settled with a congregation of Protestant dissenters at Moreton Hamsted, and was ordained there in August 1722. The following year he married the daughter of James Hawker, Esq. of Luppitt, by whom he had four children, two sons and two daughters. He removed to Crediton, in 1735, where he published "*Recovery from Sickness*." This small piece appeared without his name; as did likewise "*High-flown Episcopal and Priestly Claims freely examined, in a Dialogue between a Country Gentleman and a Country Vicar*," which was printed in 1737. Dr. Warren having, in a volume of posthumous sermons, compared the archism of the Protestant dissenters to that of the Samaritans, he wrote "*The Dissenters Apology*" in 1739; in which he vindicates a separation from the Church of England, and shews that the Doctor is mistaken in the account he gives of the origin of the Samaritans, whom (to cast a greater odium upon the Dissenters) he traces up to Jeroboam. In the year 1741, when the nation was engaged in a war with Spain, and discouraged by the disastrous issue of the expedition against Carthagea, he published "*Spanish Cruelty and Injustice, a justifiable Plea for a vigorous War with Spain*." The first sermon which he published was delivered at Crediton, on the Lord's-day after the dreadful fire in 1743, which consumed the greatest

greatest part of that town. To this sermon is prefixed a short account of the fire.* During the rebellion in 1715, he printed, in a small pamphlet, Bishop Buzet and Bishop Lloyd's account of the birth of the Pretender, shewing strong grounds to suspect it to be a shameful imposture. With the same view, that of supporting the interests of the reigning family, he published this year, likewise, a "Summary View of the Errors, Absurdities, and Iniquities, of Popery;" a sermon preached at Exeter. In both these pieces there are strong expressions of attachment to the House of Hanover, and the Protestant succession. The largest work in which he was engaged, and that by which he is most known to the world, is the "Dissenting Gentleman's Answer to Mr. White," a clergyman of the diocese of Norwich, who had endeavoured to retort upon the Dissenters the objections which they had been used to make against the Church of England. The first of Mr. Towgood's letters appeared in 1746, and was followed by two others in 1747 and 1748. This work has passed through six editions; the last printed in 1787, and accompanied with a print of the author from a painting by Opie. In the year 1748 appeared an "Essay towards attaining a true Idea of the Character of Charles I.," consisting of extracts from the most celebrated historians. In 1750 he was invited to accept of the pastoral charge by the two united congregations of Protestant Dissenters in the city of Exeter, with whom he settled the same year as one of their ministers. This year he published "The

Deputy

* "Crediton, commonly called *Kirton*, is one of the most ancient and populous towns in the West. In the times of the Saxon Kings, it was the flourishing see of the bishop, till King Edward the Confessor translated it to Exeter, about the year 1050. It was of old also famous for giving birth to St. Winifred, called the Apostle of Germany; because he converted the Hessians, Thuringians, and Frisians, to Christianity, and was canonised as a saint.

"The town is divided into two parts, the eastern and the western; the latter of which is, by far, the most considerable for trade, for number of inhabitants, and for the beauty of its buildings, as well as their extent. In this western part a very large and frequented market is kept, inferior, it is said, to few in the kingdom, as to two useful commodities, yarn and flesh. The populousness and importance of the place may be gathered from observing, that fourteen or fifteen hundred serges are, one week with another, here manufactured, and sent abroad; and that about seventy bullocks, throughout the winter-quarter, is the weekly supply of their shambles. This western town, as it is called, was one large and extended street, stretching from east to west, above half a mile in length, furnished with spacious and convenient market-houses, and had a great number of courts, alleys and lanes branching from it, filled with many families of industrious poor. About the middle part of this street, on the southern-side, the fire broke forth, on Sunday, August 14th, about eleven in the forenoon. The town has no supply of water; but from pumps; a drought of several weeks had both much lessened that supply, and prepared the houses to receive and propagate the flame. The wind setting strong, at first from the north-east, and increasing with the fire, the desolation was carried from house to house with amazing rapidity; so that the southern-side, before it, was quickly all in flames. A little past noon, the wind veered towards the south, by which the fire was soon communicated to the north-side of the street; so that all westward from the place of its first breaking out fell, in a few hours, a prey to the raging element, and was turned into ashes. Eastward, against the wind, it advanced with a slower pace; but neither engines, nor blowing up, nor any other means, could stop its dreadful progress, but it continued raging uncontrolled till about eight o'clock in the evening, when it pleased God at length to stop its furious course. The whole western town, with its market-houses and public buildings, a small part only excepted, now lies in the deepest ruins. The flames ran with such violence, flying over five or six houses at once, and kindling those beyond, that great quantities of goods, houses, apparel, looms, with serges in them, &c. were quickly destroyed. Besides many who were in the utmost danger, and were plucked as brands out of the burnings, sixteen are already found to have perished in the desolation; several others are missing, and supposed to be involved in the same fate. In the widest part of the great street, which is nineteen yards in breadth, five persons were unawares hemmed in by the flames. They ran eastward and westward, but found themselves beat back by the fire raging beyond them, and no way to escape. In this horrible distress they continued for some time, deploring to each other their miserable fate. At length, finding their case desperate, and unable any longer to bear the scorching heat, one of them broke through the burning ruins of an house, whose flames were high spent, and happily escaped. Another, seeing him not return, and hoping he might possibly have found a passage through, attempted the same, and was also preserved; the remaining three fell a sacrifice, and perished in the street. At the western-end of the town is a large and open field, called the Green, above an hundred yards in length, and in breadth above forty-three, surrounded thick with houses; thither the inhabitants brought and lodged their goods, not doubting that there they would be safe from the spreading flame; but even there also they were quickly seized, neither persons nor goods could stand before the sweeping deluge; the men were glad to escape with their lives, and the goods were almost entirely consumed. By this terrible calamity, above four hundred and fifty families are turned out of their dwellings; a considerable part of which had, for some time, no lodging but the open field, nor any roof but the Heavens. The inhabitants, to avoid all appearance of the common practice, in such cases, of *over-rating* their loss, have, in the opinion of numbers of competent and able judges, set it, very much *below the truth*, at *forty thousand pounds*. The devastation has been measured, and, for more than half a mile on one side of the street, not a single house is standing, nor scarce a bit of timber to be seen, and but a very small spot on the other. Those who have seen the late like desolation at Tiverton and Blandford, think this to be in compass equal to them both. A greater extent of ruins no fire, perhaps, since that of London, hath ever left behind it. Above two thousand of the poorer sort, who were before subsisted comfortably on their labour, are now thrown at once upon the compassion of the public. A neighbouring city, ever generous to the distressed, notwithstanding its great expense in building and supporting an hospital for the sick, exerted itself with a surprising and most seasonable vigour on this deplorable occasion, collecting, in a few days, more than five hundred pounds for the sufferers relief." See *Towgood's Narrative, &c. and Sermon*.

Baptism of Infants a reasonable Service." This was succeeded, the following year, by another tract upon the same subject, intitled "Dipping not the only Scriptural and Primitive manner of Baptizing." His "Serious and free Thoughts," addressed to a bishop, were printed 1755. The Islands of Cape Breton and St. John being taken by the British forces in 1758, he preached a sermon upon the occasion, the Lord's-day after the account of this event arrived, which was afterwards printed. In 1761, he engaged, in conjunction with Mr. Hogg and Mr. Turner, who were afterwards joined by Mr. Morville, in conducting an academy, removed from Taunton to Exeter, for the education of ministers among Protestant Dissenters, and continued to give his assistance to this institution till the year 1769; the department allotted to him was delivering lectures upon the New Testament. In 1772, he was deputed, from the assembly of dissenting ministers for the counties of Devon and Cornwall, to wait upon Dr. Ross, the bishop of Exeter, to thank him for the support which he had given to the bill for the relief of dissenting ministers and school masters, in respect of the matter of subscribing the articles of the Church of England. In 1780, the weakness of his voice, which had never been very strong, rendering it impossible for him to be heard in a large house, he was obliged to resign. On this occasion the two Societies concurred in presenting him with a handsome piece of plate, as a testimony of the high sense they entertained of his services. In 1784, he concluded all his public labours by a farewell address to them upon "The Grounds of Faith in Jesus Christ." From this time he continued to possess almost uninterrupted health and spirits, till about a year before his death, when he was seized with a paralytic disorder, which deprived him in a great measure of his speech; but his mental faculties seemed to be still unimpaired. His dissolution was so easy that it was not perceived by those who stood by his bed-side. His religious sentiments were such as were deemed heretical when he entered upon public life. Yet they would be esteemed almost orthodox by many in the present day; as he attributed to Christ a high degree of pre-existent dignity, and considered him as a proper object of religious worship. He died in the firm persuasion that the Socinian doctrine would be but of short continuance.

(d) In 1758, the Rev. *James Walker* published "A Dialogue between a Captain of a Merchant-ship and a Farmer, concerning the pernicious practice of Wrecking; as exemplified in the unhappy fate of one William Pearce, of St. Gennis, who was executed at Launceston, in Cornwall, October 19, 1767. Shewing also, how the Captain was converted to a Life of much Seriousness and Consideration. By Jonas Salvage, Gent."

Mr. Walker was a brother of Samuel Walker, the good curate of Truro. He had the benefices of St. Agnes and St. Piran, and of Lanlivery, and was the Archdeacon of Cornwall's Official. Mr. Walker was a very pleasant converser; but, for the last ten years of his life, he was extremely deaf, which, to a man of his companionable talents, was a grievous punishment. But a good Christian, he was patient in affliction. As a parish-priest, few excelled him. He married a sister of Counsellor Hussey. He died at Lestwithiel, leaving one child only, the Rev. Robert Walker, Rector of the little parish of St. Winnow.

(e) The Rev. *Thomas Vivian*, Vicar of Cornwood. I have already stated, that he married Miss Hussey, one of the sisters of Counsellor Hussey; and observed, that he was gifted with a very strong understanding, which lost none of its vigour in his children. But Mr. Vivian possessed, what is more valuable than mental powers, an uncommon sweetness of disposition, partly owing to natural temperament, and partly to the mild influence of Christianity. Of his publications I have described, what has certainly done him most credit as an author, his "Cosmology." But in his own line, he published "Three Dialogues, between a Minister and One of his Parishioners; on the True Principles of Religion, and Salvation for Sinners by Jesus Christ, the only Redeemer and Saviour." Of this little book was re-published in 1788, the twenty-second edition. In 1785, he published "The Book of the Revelation of Saint John the Divine explained; in an historical View of the past and present State of the Christian World compared with the prophetic Visions."

"Dedicated to the Right Reverend *John*, (Ross) Lord Bishop of Exeter.

"MY LORD,

"AN attempt to illustrate a part of the Sacred Writing, in which a spirit of bigotry and persecution is represented in prophetic visions as the just object of detestation, seems in some measure entitled to the patronage of a person eminent for his candour and Catholic spirit; and who has been successful in recommending this amiable temper to the legislature. But your Lordship has a farther right to this work; having supplied me with, what I esteem, the best quotation with which the notes are enriched. I was also willing to embrace this opportunity to express, in a public manner, my gratitude for the honour done to a friend of mine, in distinguishing him by substantial marks of your esteem and approbation; without any other recommendation than his own abilities and industry: qualities that seldom find their way alone through the solicitations of the great! Let me add, that the manner of your conferring the obligation was still more obliging than the favour itself. That your Lordship may long continue to preside over us with wisdom and moderation; softening authority with affability, and dignity with condescension; a terror to evil doers only, and a friend and father to them that do well, is the earnest prayer of,

"My Lord, your Lordship's most dutiful and obedient Servant,

"THOMAS VIVIAN."

It is somewhat singular, that Mr. Vivian should have foretold, in this treatise, the fall of the unfortunate Louis XVI. from Scriptural authorities. He died at a good age, in 1793. The lines below * were written in memory of Mr. Vivian, by three gentlemen

* O, pious Vivian, may thy ashes rest,
Till the last Trumpet calls thee to the blest!

What

gentlemen of the author's acquaintance;—the first, distinguished for judgment and taste; the second, for lively wit and fancy; the third, for a vigorous and cultured mind.

(f) *William Buller*. D. D. (one of the worthiest of the Buller family, of Cornwall,—a family not less respected than distinguished) was of Oriel-college, Oxford. He was the twenty-second Dean of Canterbury, whither he was removed (on the promotion of Dr. Horne) from the Deanery of Exeter, and was there installed, June 22, 1790. On the death of Bishop Ross, in 1798, he was advanced to the Bishopric of Exeter, and was consecrated December the 20. The Discourses of Dr. Sturges, published in 1792, are inscribed "To the Rev. William Buller, D. D. Dean of Canterbury, in token of long and uninterrupted friendship, of sincere affection, and great obligations." In 1793, the present writer had the honour of being collated to the Vicarage of Masaccan, the unsolicited gift of his Lordship. In 1796, Bishop Buller published an excellent Fast Sermon, which he had preached before the Lords Spiritual and Temporal, in the Abbey-church of Westminster. His Lordship died in 1796.

(g) The

What tho' no cenotaph thy worth records,
No splendid monument, no sculptor's words
Preserve thy memory—still, it shall be dear,
Still lov'd, still cherish'd, by the heart sincere.
Who mark'd thy life, clear from sinister ends,
Knew thee the best of parents, husbands, friends,
Lov'd thy meek spirit, admir'd thy peaceful life,
Free from all other faults, as free from strife.—
Oh, that my life and death were like to thine!—
Oh, grant it, Heaven!—Grant it, O Grace Divine!

E. C.

Stranger! whose footsteps thus unhallow'd tread
Among the rude memorials of the dead,
Where many a rustic Bard, in couplets brief,
Marks the pure feelings of unletter'd grief;
If form'd thy bosom goodness to revere,
Shed o'er this sacred earth a sorrowing tear.
The pious teacher of yon Hamlet round,
Rests from a spotless life beneath this mound;
To his enlighten'd intellect 'twas given,
To point the path, which he pursued, to Heav'n;
Beyond the Village train his wisdom shone,
Nor to the world of science sunk unknown.
Here many a mind, instructed by his care,
Breathes for a Pastor's Bliss a fervent prayer,
Nor breathes in vain:—The God he liv'd to love
Rewards his virtuous minister above.

S. T. 1793.

The meteor life is past! Yet mem'ry draws
A lengthen'd line serene of purest light:
O ye that kindle as ye give applause,
"Let your light shine" as innocently bright,

Let his mild virtues "imitated be!"
By all who lov'd him—for all did him love!"
So shall each coming generation see
The peaceful ways of "wisdom from above."

So, gentle Spirit! shalt thou joy to find
Thy Life (whose path unsullied thou hast trod)
Death unceasing to instruct mankind,
Till Angels raise thee deathless to thy God.

R. V. 1792.

(g) The Rev. *Philip Barton*, Canon of the Cathedral-church of Exeter, was a good classical scholar, and an excellent divine. His sermons were admirable in point of composition; but, from his extreme deafness, were delivered in a tone to excite laughter in hearts unacquainted with the preacher. From a Latin Sermon on Prophecy, preached before the University of Oxford in 1756, and at present not to be met with, I shall cite a passage or two, for which my readers will not expect an apology.

"*Cujus quidem evidentiae (sc. Prophetiarum) propriam naturam atque indolem si cui potero libet curiosius rimari, geminam esse ejus invenies quae ex miraculis oritur, & per omnia similitudinem.—Quod ut demonstretur apertius, cedo mihi aliquam miraculi definitionem, ecco Lockianam, cedo quovis aliam; nulla ut opinor ostendetur, quae non vaticinio potest (vaticinium inter byta omnibus numeris adimpletum) congruam, atque formam inclinat. Suu quippe revera dote species coordinatae, eidem generi proxime subjectae; quorum altera miraculo facti, (si scholastice loquentem pau possis) altera miracula dicti complectitur. Quorum neutrum cum humana facultate sit, ambo nuntiant & demonstrant Deum, pari cum evidentia, ratione non digni, hinc potestatem humana majorem, illinc sapientiam indicantia."*

"*Imo vero eventa rerum vaticinis respondisse, non ipsi Prophetae de se praedicationibus, neque sociis eorum credimus, sed infirmitate prope scripturaturarum, aliis gentibus et saeculis aliis linguis et moribus aliis demum sacris et opinionibus utentium; quorum pars laice magna vires Hebraeos ne de nomine quidem cognoverunt. Hi inscii et imprudentes testimonium Prophetis locupletissimum praebent, quibuscum quae demum illis conspiratio aut coitio potuit intercedere? Quibus artibus impulsi Isaias X. nophantem, aut Daniel Arrianum, aut Evangelistae Josephum, ut Cyri, Alexandri, Titi rebus gestis memorandis, divinum consiliorum veritatem simul assererent et confirmarent?"*

Concio hab. coram Acad. Oxon. 1756 a Philippo Barton, S. T. B. nuper Coll. Nqv. Sec.

(h) In 1798, died at Turo, in his seventy-seventh year, the Rev. *John Carlyon*, L. L. B. Descended from a respectable family in Cornwall; he was born June 4, 1722, at Tregerhan, the family seat. He was educated at Liskeard-school, and at Westminister, whence he removed to Cambridge, and was admitted at Pembroke-hall, where he proceeded to the degree of Bachelor of Laws, in 1745. Both at school and at the university, as well as in other places of his residence, he formed an acquaintance with some of the most distinguished characters of his time, by whom he was held in the highest estimation. In 1746, he was presented to the valuable rectory of Bradwell juxta Mare, in Essex, which a few years afterwards he resigned, on finding that, from its unhealthy situation, he could not perform the duties of it himself. Dr. Sherlock, then Bishop of London, would readily have dispensed with his residence; but he felt it irreconcilable to the dictates of his own mind to accept such indulgence; acting in this, (as, indeed, he did in every other instance) from a principle of conscience. In 1763, he married Mary, the eldest daughter of James Winstanley, Esq. of Braunston-hall, in Leicestershire, whom he left a widow, with four sons and two daughters. The decease of such an exemplary and most pious man may be considered as a public loss. During an illness of several weeks previous to his death, his mind was calm, resigned, and cheerful. In the same heavenly tranquillity he continued to the very moment of his dissolution.

(i) See "*A Charge delivered to the Clergy of the Diocese of Bristol, at the primary Visitation of Henry Reginald, Lord Bishop of Bristol, 1796. As also a Charge to the Clergy of the Diocese, 1799.*"

They are two admirable charges,—plain, rational, pious, apostolical. Simple in the language, and cordial in the sentiment, they carry with them the sure evidence of sincerity. In every position, or assertion, his Lordship is exact and clear; in his arguments, convincing; in his admonitions, earnest; in his censures, liberal, yet strong and decided.

In his Bristol charge, the Bishop, after discussing a variety of topics with ability, delineates that "learning which, as applied to the common duties of our profession, is calculated to take hold of the people, and to guard them, though in the spirit of Christian charity, not only against the prejudices of those who have long separated from us, but against the attempts of bold and forward enthusiasts; to make them content to walk in the good old path which their forefathers have trod, notwithstanding the offers of weak and self-sufficient guides to lead them into new ones.—What remains for the present, (continues his Lordship) may, I hope, be completed between us, from time to time, by correspondence and personal intercourse, which it will ever be my wish and desire to encourage in all cases, where, by advice and assistance, I can hope to be of any use. I regret that unavoidable engagements of duty will necessarily detain me greatly from my diocese; but I beg leave to assure you, that I have nothing nearer my heart than to be enabled so to conduct the affairs of it as to combine the consciousness of my having done my duty with your approbation of my endeavour. To this end, I shall always be ready to receive your information, to listen to your counsel, and to co-operate with you in any measures which may tend to the general good; trusting, at the same time, that should any act of authority be called forth to coerce the refractory, or to reclaim the profligate, I shall be supported in the painful, but necessary, exercise of it by your countenance and assistance."

How humble, yet how dignified!

In addressing his clergy of the diocese of Exeter, his Lordship discovers, at once, his power of interesting the affections by an exordium truly pathetic:—

"Called by his Majesty's gracious favour to a station of eminence in the profession to which I belong, I must naturally feel a peculiar satisfaction in being sent into a diocese where my name and connections have so long been known, and where so many honest prejudices concur to rivet my attachment. But this satisfaction is considerably checked by a recollection of the loss you have sustained in the prelate whom it is my lot to follow. Independent of those personal qualifications which might entitle him to your esteem and affection, he possessed, also, the same local advantages to which I have alluded in regard to myself. He had quitted a station in many respects more advantageous and lucrative, to return to a country which was the seat of his ancestors, and where his first and earliest connections had been formed; and he brought with him talents eminently fitted for the

Beadon, (q)—*Harweis*, (r)—*Whitaker*, (s)—*Pearce*, (t)—*Gerrans*, (u)—*Davey*, (x)—*Weston*, (y)
Toprell, (z)—*Macarmick*, (a)—*Eveleigh*, (b)—*Cardew*, (c)—*Hawker*, (d)—*Manning*, (e)
Reynell,

the high station he came to, and a knowledge of business, which the habits of great part of his life had particularly enabled him to acquire; he brought, also, a disposition to exert those talents, and that knowledge, for the welfare of his diocese; and he had the satisfaction of knowing, from personal experience, that he was coming more immediately among those from whose diligence and information he would be enabled to reap every assistance towards the important charge he had undertaken. Scarcely, however, had he begun to enter upon that charge, when it pleased God to interrupt his prospects, by some of the severest trials to which humanity is liable. He saw the promising hopes of his family repeatedly cut off; and was only relieved from the weight of one sudden and afflicting stroke, to be plunged into the lingering expectation of another. Those who saw him amidst these heavy afflictions, will bear witness that he was not wanting to his duty on the awful occasion. He knew that 'he had nothing which he had not received;' and that if, 'he received good at the hand of God, it became him to receive evil also.' But, while the Christian supported himself, as he ought, in humble resignation to the Almighty, the man sunk under the trial; and, after a short struggle, he followed his beloved children to the grave. The recollection of these events, naturally suggested by our present meeting, may afford an useful lesson to us all. If there be any of you, who look up with envy and repining towards those situations in your profession, which you think are marked with too much distinction, and which are supposed to bring with them more of the indulgences and enjoyments of this world, let them consider how small a proportion those indulgences and enjoyments can bear with respect to those more substantial blessings which it is equally in your power to receive; and if it shall have pleased the Almighty to have dispensed them to you, how much the balance is in your favour! Or should the splendour of worldly pre-eminence, attached to those situations, be supposed capable of dazzling the eyes, and corrupting the minds, of those who enjoy them, surely the effect of that conceit must speedily be checked by the contemplation of those severe afflictions to which we are all equally liable, and from which no rank or situation can defend us."

Never was praise more justly merited than the above eulogia on that good and pious, and conscientious prelate, Dr. Buller. In his allusion to his "name and connections," his Lordship, perhaps, will be sufficiently understood, without our adding, that Dr. Henry Reginald Courtenay, Bishop of Exeter, is of the noble house of Courtenay, allied to the first families in the kingdom, descended from Kings and Emperors. Heaven grant that the "honest prejudices," of which his Lordship speaks, may be long cherished and revered!

(k) In the "Memoirs of the Life of the Rev. *Thomas Wills*, A. B. compiled from the Journals in his own handwriting;" an 8vo. volume of 311 pages,—we applaud the zeal of the Christian, though we blame the errors of the man. I knew this gentleman when Curate of St. Agnes. I have often heard him preach, often been a witness to his charities, and often been pleased and informed by his conversation. When he left that populous parish, justly was he followed by the lamentations of his forsaken flock. And it is much to be regretted, that his enthusiasm should have transported him from the church to the conventicle and the field. After having been long an itinerant preacher, he returned to Cornwall, and died at the house of his friend, F. Paynter, Esq.

(l) See "A Sermon, preached at the Mayor's Chapel, in Exeter, September 17th, 1788, before a Society of Gentlemen, educated at the Grammar Free-school, in that city. By John Marshall, M. A. Master of the School." There is great originality in this sermon.

(m) The Rev. *Richard Penneck*, Rector of Abinger, Surrey, and of St. John, Horsleydown, upwards of forty years, and Keeper of the Reading-room of the British Museum, died in 1803. He was descended from a respectable Cornish family.

(n) See "A Discourse delivered at a Visitation of the Clergy, of the Archdeaconry of Cornwall, in May, 1801. By *George Moore*, M. A. Archdeacon of Cornwall, and Canon Residentiary of Exeter. Published at the request of the Clergy, Exeter, 4to."—In this discourse, the history of Jacobinism is detailed with a dignity and grace, which all who are acquainted with the charges of the archdeacon of Cornwall, have admired as peculiarly his own. Though the subject, from having been long exhausted by various writers of ability, could not be expected to please by its novelty; yet, from the Archdeacon's happy manner, it almost strikes us as original. The Archdeacon died, March, 1807, at the vicarage-house, at Heavitree, in the 76th year of his age. Long will he be remembered as a gentleman, a scholar, a divine, and a Christian!

(o) The Rev. *William Yonge*, D. D. Archdeacon of Norwich, is a native of Torrington.

(p) The Rev. *Joseph Palmer*, D. D. Dean of Cashel, in Ireland, is a native of Torrington.

(q) The Rev. *Richard Beadon*, D. D. Bishop of Gloucester, is a native of the parish of Okeford.

(r) The

(r) The Rev. *Thomas Haweis*, L.L.B. and M.D. He is of the family of Haweis, late of Killiow, near Truro. At the grammar-school, at Truro, he was distinguished for his classical attainments, and his superiority over the rest of the boys in the public speeches. And, a short time after he left school, "so early eloquent" was young Haweis, or so deficient were the boys in declamation, that Mr. Conon requested the favour of him to speak on the first public day, though then an apprentice to a surgeon-apothecary at Truro. What occasioned his preference of divinity to medicine, I cannot exactly say,—perhaps the consciousness of his great proficiency in the Greek language, and of his powers in oratory. Be this as it may.—From the apothecary's shop in Truro, we see him transported to Maudlin-hall, in Oxford. His preferment in the church, is the rectory of All Saints, Aldwinkle, in Northamptonshire; and he was chaplain to the late Countess of Huntingdon. I have several times heard him preach; but I cannot say with any degree of satisfaction. He has just married, I hear, a third wife, a very young woman. Of his merits as a man and a divine, all entertain not the same opinion: I shall forbear to offer my own. My readers may thank me, however, for referring them to "A faithful Narrative of Facts, relative to the late Presentation of Mr. H. to the Rectory of A.:"—to "The Answer to the Pamphlet, entitled a Faithful Narrative:"—to "Aldwinkle:"—to "Remarks on the Answer;"—to "A Letter to the Rev. Mr. Madan:"—to "The Priest in Rhyme," a Poem:—(all which were published about the year 1767) and the *Anti-jacobin Review*, for 1799. His publications are, a volume of Sermons on Evangelical Principles and Practice: several occasional Sermons: a Scriptural Refutation of the Arguments of Polygamy: Hints respecting the Poor: the Evangelical Expositor, in two volumes, folio: the Communicant's Spiritual Companion: an Exposition on the Church Catechism: Essays on Christianity: and a History of the Church of Christ, in three volumes, octavo. This is an elaborate work. See *Public Characters* for 1798, pp. 301. 306.

(s) The Rev. *John Whitaker*, B. D. Rector of Ruan-Lanyborne, and formerly Fellow of C. C. C. Oxford. In 1783, he published "A Course of Sermons upon Death, Judgement, Heaven, and Hell." These Sermons are dedicated to Dr. Ross, bishop of Exeter. For an admirable description of the death of a wicked man, see Sermon III. at pp. 39, 40, 41, 42, 43. For the spirit of the good man departing from earth and joining kindred spirits in heaven, see Sermon IV. at pp. 63, 64, 65, 66, 67. In Sermon VIII. "they that pierced Jesus" standing before him at the day of judgement, are finely pictured: see pp. 128, 129, 130, 131, 132, 133. And the closing reflections, in the IXth Sermon, (pp. 155, 156) are, in my mind, uncommonly sublime. In 1791, Mr. W. sent to the press the "Origin of Arianism"—in 1795, "The real Origin of Government"—in 1800, the "Introduction to Flindell's Bible.

(t) Dr. *William Pearce*, Master of Jesus-college, Cambridge, and Dean of Ely, (whose father was William Pearce, surgeon and apothecary, of St. Keverne) was born at St. Keverne, in 1744. Edward Pearce, late surgeon and apothecary, at St. Keverne, was a younger brother of the Dean. The Dean has one child only, a very promising boy. In 1787, Dr. P. published a Sermon preached in Lambeth-chapel at the Consecration of Bishop Pretyman. He was then public orator of the University of Cambridge, and master of the Temple.

(u) Mr. *Gerrans*, the son of a staymaker at Truro, was sometime usher to Mr. Conon, at Truro-school. See "Travels of Rabbi Benjamin, son of Jonah, of Tudela: Through Europe, Asia, and Africa, from the ancient Kingdom of Navarre, to the Frontiers of China. Faithfully translated from the Original Hebrew, and enriched with a Dissertation, and Notes, Critical, Historical, and Geographical: In which the true Character of the Author, and Intention of the Work, are impartially considered. By the Rev. B. Gerrans, Lecturer of St. Catherine Coleman, and Second Master of Queen Elizabeth's Free Grammar-school, St. Olave, Southwark."

(y) The

* "Rabbi Eleazer, son of Azaria, (according to tradition) was rich, wise, and pious. He went once to Rome with Rabbi Gamaliel, Rabbi Joshua, and Rabbi Akiba. His father, Azaria, was a disciple of the great Rabbi Perida, of whom (as it may afford more entertainment than the text) I cannot help relating the two following anecdotes. 1. The grandfather of Perida having had the good luck to find the skull of Jehoiakim, kept it as a precious relic during his life-time, and at his death left it to his son, who kept it with the same care; and, at his death, agreeable to his father's example, left it to his son. But the wife of the latter, who was a true daughter of Eve, one day got into his study, and found the skull, which she immediately burnt, from a supposition that it was the skull of some woman whom her husband had murdered in a fit of passion, but whose relics were nevertheless more beloved by him than she was. 2. Perida took such great care of his scholars, that he made it a general rule to read and explain the same thing four hundred times over, but such was his hard fortune, that on a particular occasion, one of his hopeful pupils, either through stupidity or inattention, was, at the end of the lecture, as wise as he was at the beginning.—The learned Rabbi, on this occasion, gave a specimen of his patience, which beggars all description, for he repeated the same lecture over four hundred times more. At this a voice was heard from heaven, (which Rabbinical writers introduce whenever they please) to the following purpose:—Perida, either live four hundred years, or obtain innocence and eternal life for thee and thy posterity. Perida (as every school-master, and bear-leader, must naturally conclude) without hesitation, chose the latter, but his scholars, out of cruel kindness, cried no, no, no, but four hundred years for Perida. Their request was granted; he lived four hundred years; and if he was a school-master all the time, I heartily pity him.

C. L'Empercur's translation of this disputed passage, which opposes history and common sense, has misled all his followers, who have read our author, as men read the Bible, in a *lame translation*; so very *lame*, that Rabbi Benjamin, Ben Joseph, the Nazarene, never ventures to quote it without first consulting the original. My grandmother, indeed, and many other good

sort

(x) *John Davvey*, D. D. Master of Baliol-college, Oxford, is a native of Tiverton.

(y) The Rev. *Stephen Weston*, B. D. formerly Fellow of Exeter-college, and Rector of Mamhead, in Devon. He resided some years at Mamhead; but, soon after the death of his lady, resigned the living into the patron's (Earl Lisburne's) hands, and removed to London. He had also the rectory of Little Hempson, in Devon, which, if I am not mistaken, he still retains. Mr. Weston is no mean writer in Divinity, Poetry, and Criticism. For his Divinity, see "Sermon on Isaiah xiv. 18, 19, 20," published in 1786,—“an Attempt to translate the Song of Deborah,” in 1788,—and “Conjectures on the Gospels, &c.” in 1796.

(z) The Rev. *Richard Taprell*, of South Molton, author of several pious, sensible, and useful little publications. He wrote, in 1789, a plain Discourse for Children, particularly intended to benefit the Sunday-schools, and “Meditations, chiefly for Women, &c.” His subsequent publications have been, “Serious Advice to Young People;”—“Lectures on the Lord's Prayer,” in an octavo volume;—“A Seasonable Publication,” a political pamphlet, published in 1794;—and two single Sermons.

(a) General *James Macarmick* published a volume of Sermons for his Government at Cape-Breton. A native of Truro, he has been long a member of her body-corporate, and once represented her in Parliament. His life has been marked by various events; but I cannot here detail them. It is sufficient to say, that in that life we see honour, spirit, integrity, and Christian piety, most eminent.

(b) The Rev. *John Eveleigh*, Provost of Oriel-college, and Prebendary of Rochester, is a native of Winkleigh. He published, “A View of our Religion, with regard to its Substance, with regard to its History, with regard to the Arguments by which it is confirmed, and with regard to the Objections by which it is opposed;” in eight Sermons, preached before the University of Oxford, at the Bampton Lecture, 1792. In 1796, he published “a Sermon on the Plurality of Persons in the Godhead.”

(c) Of his many excellent discourses Dr. *Cardew* has published four or five, preached on particular occasions: “A Freemason Sermon,” in 1779,—“A Visitation Sermon,” in 1782,—“An Assize Sermon,” in 1796,—and “An Infirmary Sermon,” in 1799.*

(d) The

sort of old women, expected a *new* translation, in which all difficulties would be removed. The old lady became a subscriber to the work, but how was she disappointed, when, after waiting about twenty years, she found, in spite of her prepossession, that the profound Dr. had amused himself with *collating* instead of *translating*; that he had only been cutting out work for other people, which they could have cut out as well for themselves in half the time, and at half the expence; and discovered (which any old woman might, after learning the alphabet) that she was as well qualified to collate, as the collator himself. As a little Hebrew is a dangerous thing, especially in an old woman's noddle; though she had lost the horse, she thought she had found the saddle, and heating her imagination by reflecting on the golden reward, went into Duke's Place, and bought up all the Hebrew books and manuscripts that she could meet with, and for ever after, when the dropsy, rheumatism, and asthma, permitted, amused herself and acquaintance with *collating* as she called it. The progress which she and her sister Bridget made was prodigious; in a few years they discovered, that in some passages \beth Beth had been transcribed and printed for \beth Caph, γ for γ Resh, and ν Jod for ν Vau, with many other discoveries of equal importance, which made them so intolerably vain, that they were for ever singing, “*Old Women can do as well as old Men.*” Whether my grandmother deserved to be made a canon, prebend, or librarian for her pains, I will not pretend to determine: 'tis certain, that she expected it, and pleaded precedent to justify her claim, but unluckily for her relations, melons were very plenty last summer, and she died of a dysentery, a little before the grand collator's preferment was disposed of, to the inexpressible grief and disappointment of all her family and friends. Pp. 149, 150. Mr. Gerrans's opinion of Dr. Benjamin Kennicott is here sufficiently apparent.

* “A Sermon, preached at the Parish-church of St. Mary, in Truro, before the Governors of the Cornwall General Infirmary, on its being opened for the Reception of Patients, Monday, August 12, 1799. By Cornelius Cardew, D. D. Master of the Grammar-school in Truro, &c. &c.” 4to. Pp. 24. 25. 6d.

“We never perused an occasional discourse more interesting than this Sermon. That it possesses any great degree of novelty, either in sentiment or expression, we do not affirm; but, in its style and manner, it is uncommonly impressive. There is one cause, to which we, more especially, attribute its success in pleasing the taste, and moving the passions—we mean, that air of simplicity, and that tone of pathos which it borrows from the variety of scriptural passages most happily interwoven with it. In illustration of our remarks, we extract the following passages:

“The more we examine the whole life of our Redeemer, the more reason shall we have to be persuaded, that it was one uniform display, one unwearied exertion of benevolence and kindness. He went about doing good, and healing all that were oppressed of the devil. Thus, in the sublime language of the Prophet, did “the Sun of Righteousness arise, with healing in

(d) The Rev. *Robert Hawker*, D. D. and Vicar of Charles, Plymouth. Hawker, like *Haweis*, was (in one sense at least) an amphibious son of the church, as he served an apprenticeship with a surgeon-apothecary, before he found his way to *Magdalen-hall, Oxford*: his degree of D. D. was from *Edinburgh*. He published, in 1792, a volume of *Sermons on the Divinity of Christ*, previous to which he had printed four occasional single Sermons: and, in the year following, "The Evidences of a Plenary Inspiration," a Letter to Mr. Thomas Porter, in reply to his Defence of Unitarianism, which was answered by Mr. Porter. In 1794, he published *Sermons on the Divinity and Operations of the Holy Ghost*. In 1799, some little attention was attracted to the Author of the present History, by a Letter addressed to Dr. Hawker. Of this Letter, and its consequences, I meet with a short account in the *Orthodox Churchman's Magazine*, which I shall here insert.

"It is a subject for serious lamentation, that several regular ministers of the established church, have been infected with a Schismatical spirit. Dr. Hawker, a clergyman of the West of England, is a man of this description, who, not content with instilling his own Calvinistical doctrines into the minds of the flock immediately entrusted to his care, has deemed it not incompatible with the dignity of his character, to become a kind of itinerant preacher, with a view to diffuse his principles widely over the country."

It was this disposition to interfere with his brethren, in their pastoral functions, displayed in the neighbourhood of Plymouth and in Cornwall, which drew from Mr. Polwhele "a Letter to the Rev. Robert Hawker, D. D. Vicar of the Parish of Charles, &c." This Letter, which was published in 1799, was originally destined for insertion in the *Anti-Jacobin Review*; but its length precluding the possibility of its appearance with that expedition which the nature of the subject seemed to require, it was deemed expedient to publish it in the form of a pamphlet.

In

in its wings." And that power, which was able, in an instant, by a mere word or touch, to remove the sorest evils of life, could proceed only from "the Father of Mercies, and God of all consolation."

Nor was Christ unmindful of the same gracious design, in the commission which he gave to the twelve apostles: for at the same time that he sent them "to preach the kingdom of God," he also enjoined them "to heal the sick;" and for this purpose he gave them "power over all devils, and to cure diseases."

And, can we hesitate, one moment, to copy after these examples? Shall we not be emulous of being followers of these holy Apostles, as they were of Christ; and thus, by the impartial exercise of universal charity, imitate the divine mercy; and, in the only sense in which frail mortals are capable of perfection, render ourselves "perfect, even as our Father, which is in Heaven, is perfect? For he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and the unjust."—However the thoughtlessness of affluence may overlook the circumstance, a little reflection may suffice to convince us, that to the poor we are indebted for all the elegancies, all the accommodations, which improved and polished life affords us.—It is in the service of the more opulent, that they "haste to rise up early, and so late take rest, and earn and eat, in the sweat of their brows, the hard and scanty bread of carefulness."—Let not the warning-voice of the Prophet be heard in vain.—"Woe unto them, that live at ease, and put away far from them, the evil day; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chaunt to the sound of the viol, and invent to themselves instruments of music; that drink wine in bowls, and anoint themselves with the chief ointments; but are not grieved for the affliction of their brethren."—No; rather let us all, "with one heart and one mind," enjoy that glorious exultation, which arises from the consciousness of doing good; from the recollection, that, after the example of Jesus Christ, we have been the happy instruments of alleviating at least, perhaps of entirely removing, some of the severest of human calamities; that, though we cannot, like him, rekindle the vital spark in the now unanimated clay, or raise the dead; we have yet been enabled to rescue from destruction those, who, without our intervention, would inevitably have fallen; that we have been "eyes to the blind, and feet to the lame; that the blessings of him, who was ready to perish, came upon us; that we have been fathers to the poor, and caused the widow's heart to sing for joy;" and thus feel the full force of our Saviour's assertion, "that it is more blessed to give than to receive."

In these specimens, our readers, we think, must recognize, with us, the genuine language of instruction, admonition, and exhortation; equally remote from the enthusiastic rant of the Methodist, and the ratiocination of the cold Theologian. From the former, indeed, we have enough of scripture; but it is scripture, ignorantly, and sometimes wilfully misapplied; and, for the latter, we cannot but lament, that learning too often operates on the minds of our grave dignitaries, with an influence fatal to common sense and nature. We have had occasion to peruse more than one *Infirmity Sermon*, (for instance, from the Clarendon Press at Oxford) a dry, unanimated, philosophical lecture; more in the manner of Aristotle than of Christ; in which the arguments have been drawn from recondite sources; which, in its beginning, has clouded our heads by its obscurities; and, at its conclusion, played round our hearts, without being able to reach them. Far other is the present discourse; which we cannot appreciate too highly, as a model of pulpit oratory. In a note at pages 16, 17, Dr. Cardew remarks; "In the delivery of the discourse, circumstances would not well admit the express mention of the principal friends to the Institution; nor can it, indeed, easily be made here. The public, however, should be informed, that, whatever benefits may be derived from it, they are, in a great measure, indebted for them to the RIGHT HONOURABLE LORD DE DUNSTANVILLE AND BASSET; whose humanity first projected and planned the design, and whose active perseverance has been the chief instrument in conducting it to its present advanced state."

* *Anti-Jacobin Review* for August, 1799.

In addressing Dr. Hawker, Mr. Polwhele observes, "That political restlessness which was some time since discoverable in the lower orders of the community, had no sooner received a check from the hand of Government, than it was converted into religious turbulence. When the stream was stopped in its original direction, it burst out in a new channel.—That the mania of methodism has seized the West of England, and is spreading through its remotest parts, I have no hesitation in asserting. Of this mania, Sir, you are represented as having taken advantage, for the purpose of disseminating doctrines, which the sobriety of reason would represent as unscriptural. To have a real regard for our Church establishment, yet attempt to excuse the demeanour which detaches from it the minds of the people, is utterly incompatible. The regular clergy, and the more sober part of their flock, are displeas'd with that presumptuous spirit, which has apparently prompted you to visit their parishes, as a Missionary of the Gospel. And let me ask you, whether you think your credentials are such as will justify your conduct to your diocesan—are such as will satisfy any other than the mad enthusiast, or the arrogant fanatic?" But you exult, it seems, in the Hosannas of the multitude. Yet the most ignorant and unprincipled preacher in the world, if he deviate from the common track, will strike the vulgar with admiration from the very circumstance of his irregularity. Where the sober clergyman can draw one hearer to his doctrines, the ranting mechanic can command a thousand. It is not learning, but singularity; not truth, but mysticism; not reason, but passion, that affects the uncultivated mind. The silent merit of the Parish-priest is unalluring to common eyes. A well-regulated piety neither attracts the multitude, nor secures their approbation.

"In noticing, Sir, your Western mission, I have neither said nor insinuated, that you have preached, or wished to preach, at the meeting-house, in the barn, or in the field. Your gown, and your degree of Doctor of Divinity, will at least save you from such a transgression.

"For the itinerants who have gone into foreign parts to preach the word, we may plead, in excuse, that they penetrated the most inhospitable countries, where the sound of the Gospel had been never heard: But what plea can ingenuity devise in extenuation of your conduct?—Amidst an established religion, and a regular ministry, it is an insult to the parochial clergy, and an affront to their diocesan. If we ask you "by what authority you preach?"—You will answer, perhaps, "by the authority of Jesus Christ, committed to me by the bishop of my diocese"—"Take thou authority to preach the Gospel." But if we remind you of the limitation of that authority—"In the congregation wherunto thou shalt be lawfully appointed"—away will fly, at once, I suppose, the bishop's commission, and we shall hear you exclaiming, in all the rant of enthusiasm—"I look upon all the world as my parish! This is the work to which I know God has called me!"—So said Wesley."†

As Mr. Polwhele's letter was occasioned by Dr. Hawker's "*Spirit of Itinerancy*," we shall confine ourselves to this single topic, though a great variety of other topics have incidentally fallen under Mr. Polwhele's notice.

This letter was answered by Hawker, within three months from the date of its publication: but the Doctor's epistle consists merely of witticisms and evasions. The Doctor endeavours, by every means in his power, to do away the imputation of itinerancy. "It appears," says he to Mr. Polwhele, "from the general complexion of your letter, that you would represent my visit into Cornwall as with no other view but to preach; and that I am in the frequent habit of going into other parishes on this errand. But, if it should be found, that my late excursion into Cornwall, was upon very different motives; and that, perhaps, no one among the whole body of the clergy, in this or any other diocese, wanders less from his parish than I do, what will you then say, Sir? You must allow your *crimination* of me is ill-founded, and that you have done me manifest wrong, in wantonly attacking my character on a premature and groundless foundation." "So very opposite is the charge of itinerancy to my real character, that, during twenty years, I have never been absent from my parish, in any one year, three Sundays—not threescore Sundays in the term of twenty years!" "You charge me with an itinerancy, then, to which I am a stranger."‡

So very industrious was Dr. Hawker to repel an accusation, of which the sequel will prove that he was but too conscious. In the mean time, were published, "Remarks," on Polwhele's Letter to Hawker, by N. T. Carrington, a school-master of Plymouth-Dock. This man presumes to tell us, that "the credentials of a delegate of Heaven, of an ambassador of Christ, are such as warrant him to preach the Gospel in any place, or to any people on the habitable globe; that it is alike free to the Jew and to the Gentile—Greek and Scythian—the frozen inhabitants of Zembla, or the sun-burnt, ferocious African."§ We have here nothing but assertion.

The next production that claims our notice, is "a Letter" to Hawker, by John Wotton; who expostulates with the Doctor, for "*starting, and receding* from the charge of Itinerancy, (as the Dr. clearly does) as if it was a *crime*." "That it may be, Sir," says Mr. Wotton, "yet, why take fright at, and pain to prove, you have not, or but seldom, promulgated the glad tidings of Salvation beyond the pale of your district, when you have the example of the Prophets of Christ and his Apostles?" "By what name, however, do you call your reiterated journies to the parishes of Stoke-Damarel, Egg-Buckland, Yabmpton?—Entirely for the purpose of preaching. Alas! what is man!"¶

Mr. Polwhele's "Second Letter" to Dr. Hawker, is dated September 3, 1799; where, with respect to Itinerancy, Mr. Polwhele thus combats with his antagonist: "Whether I you came among us, Sir, to preach or to dine, sure I am, that you

* First Letter to Hawker, pp. 1, 2, 3, &c.

† Letter the First, pp. 85, 88. First edition.

‡ Hawker's First Letter, pp. 4, 5.

§ P. 12.

¶ Pp. 10, 11.

¶ See Second Letter to Dr. Hawker, *passim*.

you went preaching through several towns; and that you preached upon the house-tops, in season, and out of season; sure I am, that, several evenings, you preached at the parish church of Falmouth; and that the Calvinistic teacher shut up his own conventicle there, and attended you with his whole congregation; and I am equally certain, that you not only preached at Kenwyn and St. Clement's, but that, on your way to the former church, you were supported by the Anabaptist Minister of Truro, on your right hand, and a Huntingdonian, on your left, with a long train of Conventiclers at your heels. A real friend to the Episcopacy, would scarcely take sweet counsel, or walk familiarly in the House of God, with the avowed enemies of our Religious Establishment."—"And permit me, Sir, to ask you, have you not preached, in the neighbourhood of Plymouth, on week-days? Did you never preach on a week-day, at an uncanonical hour, or at an improper place, in the parish of Egg-Buckland? If you have done so, what can even your friends say to your attempt to exculpate yourself from the charge of irregular preaching, but that it is a low piece of prevarication? You may beseech me, as confidently as you please, to mark what you say. But, though you may not have been absent from your own church, three Sundays in any one year, you might have preached, in other churches and places, three hundred times in every year."

"A Second Letter," by Dr. Hawker, in reply to Mr. Polwhele, bears date December 10, 1799.—Hard pressed, both by Polwhele and Wotton, with the charge of Itinerancy, the Doctor has here recourse to the meanest artifices that were ever, perhaps, resorted to.

"You asserted," says he, "that my journey to the West, was for the sole purpose of preaching. I contended, on the contrary, that this was not the object of my visit. But if Mr. Polwhele, or any other man, supposed from hence, that I would not itinerate, to preach the Gospel, if convenience and opportunity offered, without neglecting the duties of my own parish, this were to mistake my meaning." "I should like, above all things, to take wing, and alight on some perch near you, to warble, in the best manner I am able, the sweet notes of the Gospel; though you and your friends should, perhaps, think I should but chatter as a swallow."*

In a third Letter on this subject, Mr. Polwhele's remarks on this passage are as follow: "There are few, I conceive, who, circumstanced as we now see Dr. H. would not have been awed into silence from the consciousness and shame of guilt unmasked; from the sense of duplicity laid open to the world. In this dilemma, however, Dr. H. whose interest it was to make peace with his dissenting friends, disavows, against the evidence of his senses, his former disavowal; and, with a boldness truly characteristic of himself, appreciates, as highly creditable to a Gospel-minister, what he had before disclaimed and affected to disregard as a gross imputation on the Clerical Character.—"You asserted, (says Dr. H.) that my journey to the West, was for the sole purpose of Preaching. I contended, on the contrary, that this was not the object of my visit. But if Mr. P. or any other man, supposed from hence, that I wished it to be understood, that I would not itinerate to preach the Gospel, if convenience and opportunity offered, without neglecting the duties of my own parish, this were to mistake my meaning. Gladly would I go, from parish to parish, and from one country to another, to seek for Christ's sheep that are dispersed abroad!—But, as I told you, the daily care of that part of the fold, over which I am placed, precludes the opportunity; and this, be assured, Sir, is the only prevention. As far as I can make it compatible with the more immediate claims of my own church, I rejoice in every occasion which offers to publish the gospel in another. So that, when you ask me my Catechism—"Have you not preached in the neighbourhood of Plymouth, on a week-day, at Egg-Buckland, &c. &c.?" I answer—"Yes, verily; and, by God's help, so I will."—"I never asserted (observes Mr. Polwhele) that Dr. Hawker's journey to the West, was for the sole purpose of preaching, (and this I never did assert) what is the inference, and what is to be thought of such evasion?—If we admit, that his last account of himself be a true one, why did he shrink from the charge of Itinerancy in his first letter? Why did he consider that as "A WANTON ATTACK, A GROUNDLESS CRIMINATION," which, according to his own notions, must confer on him the most distinguished honour? I told you (says he) the daily care of that part of the fold, over which I am placed, is the only prevention of my Itinerancy."—"He told me no such thing: nothing like it appears in his first letter. In what a maze of contradiction are hypocrites too often bewildered! The farther they advance, the more intricate is their progress; till at length they entangle themselves in mischief, and are taken in their own devices."†

A third letter from Dr. H. dated September 29, 1800, closes the controversy. Here the Doctor entirely loses sight of the main points in dispute. He was determined to have the last word, and he has written, indeed, about the thing and about it. This is the "*Argumentum ad hominem*," not "*ad rem*." But he is not very happy even in his personalities, when he represents Mr. Polwhele as the "Vicar of a little obscure village, coming forward to inform the bishop of the proceedings in a parish of such magnitude and importance as that of Charles!"

This controversy, in which it will be easily perceived Mr. Polwhele had the most decided advantage, gave rise to several other publications.

The "Anecdotes of Methodism" by Mr. Polwhele, sprung out of it; and Drew's "Observations" on those anecdotes; observations which prove that Mr. Polwhele's opinion of the Methodists, as professors of Christianity, was not hastily adopted. The Anecdotes are amusing. The other pamphlets to which we alluded are, "Methodism tried and acquitted," ‡ the offspring of

* See Hawker's Second Letter, pp. 38, 39.

† See a Third Letter to Hawker, pp. 11, 16.

‡ See Remarks on two Pamphlets, entitled, "Methodism tried," and "Observations on the Rev. Richard Polwhele's Anecdotes of Methodism;" with some Remarks on the Methodists, as they stand with regard to the Church of England. "Brethren,

of vulgarity and folly: "A Letter to Mr. P. by *Unus Solus*," whose character it bears on its front; ignorance, arrogance, and scurrility; and a most insolent Letter by some dissenting minister to the Bishop of Exeter, whose well-known approbation of Mr. Polwhele's conduct throughout the controversy, had excited the spleen and envy of the Letter-writer." * Vol. iii. pp. 155, 157, 199, 201, 281, 282.

In 1801, Dr. H. published "*Zion's Pilgrim*," an octavo volume, elegantly printed by Mr. T. Flindell, Falmouth.

(c) The

"Brethren, if a man be overtaken in a Fault, ye which are spiritual, restore such an one in the Spirit of Meekness; considering thyself, lest thou also be tempted." *Ephes. vi. 1.*

Liberius si
Dixero, quid si forte jocosus; hoc mihi juris
Cum venia dabis.

Hor.

Sapiens crepidas sibi nunquam
Nec soleas fecit; Sutor tamen est sapiens.

Nil agit exemplum litem quod lite resolvit.

* During the controversy, I received from Churchmen and Methodists, a great number of letters. From these I have selected three only,—one from the late Archdeacon Moore, and two from the late Bishop Courtenay.

"DEAR SIR,

Nov. 2, 1799.

"Of this gentleman's judgment or probity I was led, several years ago, to entertain a suspicion, by reading his book on the Divinity of Christ. And if you will give yourself the trouble to compare that treatise with the Letters of Ben. Mordecai, on the same great argument, I am apt to think you will see reason to conclude, either that Dr. H. was a snake in the grass, (which by the way I do not believe he was) or that he did not understand the tendency of the arguments he employed. He wishes to be thought quite orthodox, and he fights with the weapons of Arianism. I am not possessed of Ben. Mordecai's book; but our learned friend at Ruan Lanyhorne, who is thoroughly furnished with the celestial panoply, may, probably, have suspended, in his temple of victory, some trophies of a more unsound temper. As Dr. H. is so forward to throw Articles and Homilies at our heads, it is but fair war to call his orthodoxy to the same test. I write upon memory, and mine is too much time-worn to be depended on. At the same time with your Letter and Dr. H.'s Answer, there was put into my hands a wretched, illiterate performance, by one Carrington, who enters the list as second to the Dr. The thing would be beneath notice, but for the man's impudent assertion, that Bishop Lavington, in his latter days, repented of his writings against the Methodists; which I know to be without foundation, as far as his conversation could afford assurance of the contrary. To the very last he always spoke of them as a fraternity compounded of hypocrites and enthusiasts."

"REV. SIR,

Exeter, Nov. 7, 1799.

"Your Letter to Dr. Hawker did not fall into my hands during my journey; and since my return here I have not been able to procure it; nor are there any to be got from London; so that a second edition appears to be called for. But Dr. Hawker's Reply, I accidentally met with, and I could not but think his defence very feeble. I hope you have by this time received a copy of the Charge. I propose remaining here till after Christmas, and shall be glad to receive your publications, or know where to get them.

"I am, Rev. Sir, your affectionate brother,

"H. R. EXETER."

"REV. SIR,

Graveyard-street, April 16, 1800.

"I am much concerned to have kept your manuscript so long from the press, especially as Dr. H. may, perhaps, sneer at the delay. I do not, however, desire he should consider my Charge as personally aimed at him, though, if the cap fits, he is welcome to wear it. The truth is, a confidential friend of mine calling upon me just as I had opened the manuscript, I wished to have his opinion upon it. He took it with him; but being too much hurried during the few days he remained in town, was obliged to take it with him to the country, from whence he did not return it till your printer very naturally grew impatient. I will now communicate the result of our observations; but they are so few, that I have ventured, in the mean time, to write to the printer to come and fetch the manuscript. The principal and almost the only objection is, that by the spirit of controversy, and perhaps by Dr. H.'s example, you have been betrayed into more *abusus*, than is advantageous either to your cause or your character. Indeed, I could not but lament, at the first reading it, that much the greatest part of it turned, in answer indeed to Dr. H. upon personalities. I am sensible this is the almost unavoidable course of a second or third pamphlet in controversy. But the particular part which my friend marks out as most obnoxious, is, as he expresses it, the strain of invective in p. 10. I am aware that the most offensive expression, "the lying spirit," seems to have been originally Dr. Hawker's; but if it was, I would leave him in full possession of it. Perhaps you would like to suggest something of that sort in a note, provided you authorize the printer to adopt the alteration I propose, namely, after "what is the inference?"—to add only, "and what can be thought of such evasion;"

Reynell, (f)—Buckland, (g)—Trelawney, (h)—Roskilly, (i)—Eastcott, (k)—Drewe, (l)—Beeke, (m)
Churchill, (n)—Cove, (o)—Hayter, (p)—Mousley, (q)—Davy, (r)—Bidlake, (s)—Tremenbeera, (t)
Cole, (u)

(e) Rev. James Manning, Pastor of the united congregation of Dissenters in Exeter. He published, in 1792, "A Sketch of the Life and Writings of the rev. Micaiah Towgood," in an octavo volume; "A Fast Sermon" preached in 1793, "A Funeral Sermon for the late Dr. Rice Harris," and "Exercises of Piety," translated from the French edition of the original German of Zollikofre. They are all very respectable performances.

(f) W. H. Reynell, M. A. Vicar of St. Anthony-Meneg, in Cornwall, and of Hornchurch, Essex. He has published several religious treatises, of which I have seen "An Assize Sermon," 1796; "A Discourse on Christ's Prophecy," 1797; "A Sermon on the Trinity," 1802; "A Manuel for the Psalms," 1804; and a volume of Advent Sermons. In all these performances, we perceive the acuteness and ingenuity which are characteristic of their author. I possess also, some excellent manuscript notes on Overton's book, communicated by this gentleman. Of Mr. Reynell's very ancient and respectable family, there are scattered notices both in the Devon and Cornwall histories.

(g) The Rev. John Buckland, B. D. one of his Majesty's Preachers at Whitehall, and Fellow of Corpus Christi College, Oxford, is a native of Newton-Abbot.

(h) The Rev. Sir Harry Trelawney, Bart. of Trelawney, in Cornwall, son of the late governor of Jamaica, and a descendant of a very ancient family. He was educated at Christ-church, Oxford. He is a gentleman singularly distinguished by his progress through almost every stage of theological opinion. From a Methodist he became a Calvinistical Dissenter; from a Calvinist, a stern and rigid Socinian; and from a Socinian, a clergyman of our established church. About two months previously to this last gradation, he published a very spirited Letter to the Rev. Francis Alcock, upon the Sin of Subscription. Sir Harry has also printed one or two single sermons. Remarkably abstemious, he never eats animal food. To these simple facts, I must add, that Sir Harry possesses a truly Christian spirit, affectionate—charitable—and, wherever he resides, is loved and revered.

(i) See a Sermon preached on the Establishment of a Sunday-school in the parishes of Awliscombe and Buckerel. By Thomas Roskilly, A. B. Vicar of Awliscombe.—Exeter; Printed and Sold by R. Thorn. Sold also by S. Lott, Honiton; P. Parkhouse, Tiverton; and by all other Booksellers, 1787.

"Very few Sunday-schools have yet been established (says Mr. R.) in the western parts of this kingdom," p. 7. Bishop Ross highly disapproved of them: I remember several conversations with him on the subject. His Lordship seemed to anticipate some of the ill effects of this institution, which we have now to lament,—Methodism, infidelity, and a degradation of the clergy to the most abject state. The Blagdon controversy exhibits the last-mentioned evil in a glaring light.

(k) See "A (very good) Sermon, preached in the Parish-church of St. Paul, in the City of Exeter, on the 23d of April, 1789, being the day appointed for a General Thanksgiving for the Recovery of His Majesty. By Richard Eastcott, Priest, Vicar of the Cathedral, and Officiating Minister of St. Paul's.—Exeter: Printed (at the request of the parishioners) by R. Ticwman."

(l) See "A Sermon preached at the Cathedral Church of St. Peter, in Exeter, September 2, 1788, before the Governors of the Devon and Exeter Hospital. By the Rev. E. Drewe." And a Sermon, by the same author, "On the Duty of defending our Country." This was preached at St. Peter's, Exeter, August 19th, 1803.

(m) "An

evasion;"—leaving out the whole passage of the lying spirit. I could also wish to expunge the passage relative to the Turkish Ambassador, D. of Ch. Ch. &c. &c. as being awkwardly assorted, and to read only, "to attract the notice of such men as those whom I should wish to be spectators of the combat." P. 14. I have also, in p. 13, ventured to write, "guilty of misleading his readers," for "guilty of wilful misrepresentation." The misrepresentation may appear to you wilful—it may be really so: but it may be only inadvertency; and, in either case, I think you have the advantage, by leaving room for the most favourable construction. As the first of these observations is not earlier than the 10th page, I apprehend there will be time for you to write to the printer, if you chuse he should print as it originally was; if not, he will adopt the alterations.

I am, Rev. Sir, your faithful humble servant,

H. R. EXETER "

(m) "An (admirable) Sermon, preached in the Cathedral-church of St. Peter, Exon, before the Governors of the Devon and Exeter Hospital for the Sick and Lame, at their Anniversary Meeting, on Tuesday, August 29, 1790. By Henry Beeke, B. D. Fellow of Oriel-college, Oxford, and Rector of Upton, Berks." "This gentleman is a native of Kingsteignton, and, indeed, does honour to his parish, and to his country.—Liberality, polished taste, scientific knowlege, theological learning,—these are his distinguishing traits.—Of his venerable father, I think, I have elsewhere endeavoured to sketch the features.

(n) See "A Sermon, preached at the Mayor's Chape, in Exeter, September 9th, 1790, before a Society of Gentlemen, educated at the Grammar Free-school, in that city. By John Churchill, B. D. Rector of Eggesford and Chawleigh, and Fellow of Corpus Christi College, Oxford."

(o) See "An Essay on the Revenues of the Church of England. By the Rev. Mr. Cove, of Helston, 1795." Neither the brilliance of wit, nor the fervour of imagination, were to be expected in an essay on the revenues of the church; yet it is by no means a dry, unanimated treatise. The following passages are lively and spirited:

"The most obstinate may be convinced, if open to conviction, that, in the annihilation of their revenues, the French Convention, or National Assembly, virtually annihilated the clergy, and, in their destruction, worked the destruction of religion also; and that (in consequence of the people being freed from all religious influence and restraint) vice, profaneness, and immorality, stalk boldly, without disguise, and in every shape, amongst all ranks, and without either shame or remorse, in those who are most notorious for them—that infidelity is no longer a term of reproach, but a cause of triumph and exultation—and that, in further proof of the height to which human depravity* can ascend, even atheism has erected a standard, whose principles can scarcely fail of being fondly received by the bulk of the nation, after having been so warmly, indecently, and audaciously avowed in their public assemblies, and, to their everlasting infamy, flattered and applauded by their legislators.

"It is, indeed, impossible to reflect upon the late and prevailing conduct of France, without horror and disgust—and without breathing the most fervent wishes, that this nation may ever escape similar wickedness, misery, and punishment." Pp. 238, 239.

We are so fearful of all innovation, except such as is extremely gentle and gradual, that we should tremble (with our author) at the abolition of tithes, and the equalization of the livings of the clergy, as sure forerunners of farther and farther change and revolution. The revenue of the church of England is not greater, but indeed less, in proportion to the annual landed revenue of the kingdom, than that of any kingdom of Europe; even presbyterian Scotland not excepted. Men of theory and speculation think that they can discover many advantages in reducing the great benefices and livings, and augmenting the small ones; and some advantages there, no doubt, would be. But are there no advantages in the present order? This subject may be considered. 1. with regard to the state; 2. with regard to the clergy; 3. with regard to the people. 1st. As to the state, it consolidates government by the attachment of a certain number of peers of parliament, with fortunes and concomitant influence proportional to their rank. Though friends to well-regulated liberty, we are not of the number of those who wish for the subversion or diminution of the aristocratical part of our constitution; which we hold, indeed, to be necessary to the preservation of our freedom; freedom both internal and external: for the security of internal freedom against the turbulence of democracy, and the folly and rashness usually accompanying upstart wealth; and for the security of external freedom against foreign invasion. If the wealth of the United Provinces, and the political power, had been shared, as in England, in due proportion, with an hereditary nobility, the French would not now domineer in Holland. It was the virtue of the families of Orange, Egmont, Horn, &c. &c. that shook off the Spanish yoke. Commerce raised up a race of men with whom wealth and commercial advantage was every thing. The love of their country, and political independence, was lost in a commercial jealousy and rivalry of England.—2. With regard to the clergy themselves, if there be a value in possession, there is also a value in hope. It is fit that there should be, in the present state (for we are not speaking of primitive times) of the church, great and splendid objects of emulation. True it is, livings are often, perhaps, more frequently bestowed on servility than on merit; but the great dignities of the church are not often bestowed without, at least, an ostensible degree of propriety—in which the government undoubtedly act wisely. If, on this point, they should have the folly to disregard public opinion as much as they very commonly do in creating knights, and Irish, and even English peers, the consequences would be fatal; first, indeed, to the church, but afterwards, and at no great distance of time, to the state. There is still, happily, in the church, a reasonable expectation of reward to unblemished manners, accompanied with distinguished ability and learning. The livings of the curates are, indeed, for the most part, shamefully small. But we are happy that the legislature has granted a power to the bishops of remedying that evil.—3d. For what concerns the people, it is fit and profitable to them, and to the state, that public homage should be paid by the legislature to the Christian religion. Confiscate or reduce clerical benefices, turn the bishops out of parliament, &c. the mob would soon begin, as in France, which is very well observed by the author of the Essay before us, to vilify and trample on what should be venerated and trampled on by their betters. And in whose hands would our levellers place the church lands, after the expulsion of the clergy? Into those of cringing and needy courtiers, if they should be disposed of by the crown; or into those of India nabobs,

* We do not approve either of "depravity ascending, or of the "principles of a standard being fondly received."

Cole, (u)—*Robinson*, (x)—*Vinicombe*, (y)—*Gregor*, (z)—*Biddulph*, (a)—*Peters*, (b)—*Drew*, (c)
Stabback, (d)—*Redding*, (e)—and the present Writer. (f)

nabobs, or of souls, perhaps, contracted and debased by retail trade, if they should be sold by outcry for the benefit, not of the nation, though that might be pretended, but for that of the first lord of the treasury. Would hungry gamblers, or grovelling shopkeepers, be better landlords than bishops, deans, and members of the universities?

(d) See *Hayter's* "Essay on a Passage in St. Paul," 1791; and his "Assize Sermon," 1799; both learned and ingenious.

(g) "A Sermon, preached at the Anniversary Meeting of the Grammar-school at Lostwithiel, Cornwall, on Tuesday, the 7th of September, 1799.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding."—*Prov.* iv. v. 7.
 "By the Rev. John Mousley, S. C. L."—St. Austell: Printed at the Office of Edmund Hennah, opposite the Market-house.

(r) See "A System of Divinity, in a Course of Sermons on the Being, Nature, and Attributes of God; on some of the most important Articles of the Christian Religion, in Connection; and on the several Virtues and Vices of Mankind. By the Rev. *William Dorey*, A. B. of Moretonhamstead, Devon." 12mo. 6 vols. 1l. 1s. sewed.—Exeter: printed and sold by *Wilkie*, in London. 1786.

(s) See "Sermons on various subjects. By *John Bidlake*, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar-school, Plymouth." In 2 vols. 8vo. 1795. 1799. And several occasional Sermons.

(t) See "A Sermon, preached after a Storm, on board of his Majesty's Ship, Valiant, in Chatham Harbour, May 12, 1799. By the Rev. *William Trembecke*, Chaplain to the said Ship." And "A Sermon, preached at the Parish Church of Madron, in the County of Cornwall, March 12th, 1800, being the Day appointed for a Public Fast."

(u) The Rev. Dr. *John Cole* has just succeeded the Rev. Henry Richards, D. D. in the rectory of Exeter-college, Oxford.

(x) In 1800, were published, "A few Plain Reasons for the Belief of a Christian. By *Thomas Robinson*, A. M. Rector of Ruan-Minor, Cornwall." In 1803, "An Enquiry into the Necessity, Nature, and Evidences, of Revealed Religion. By the same Writer." In 1803, this gentleman married Miss Richards, of Helston.

(y) *John Vinicombe*, M. A. of Pembroke-college, one of the Preachers at his Majesty's Chapel, Whitehall.

(z) See "A Sermon, preached at the Visitation, held by the Archdeacon of Cornwall, at Truro, 1798. By the Rev. *William Gregor*, A. M." And "A Sermon, preached at the Visitation of the Bishop of Exeter, at Truro, 1805. By the Rev. *William Gregor*, A. M. and Rector of Creed." "A Letter, addressed to a Member of the House of Commons, on the Stat. 21. Hen. VIII. C. 13. and on the Grievances to which the Clergy are exposed in Consequence of it; with Hints and Observations respecting a new Bill," from the pen of the same ingenious, elegant, and amiable Writer, was printed at Truro, by J. Tregoning, at the Cornish Press, in 1802. I have seen, in manuscript, an excellent letter on the same subject, by the Rev. *Jer. Trist*, Mr. Gregor's neighbour and friend. It is in a great measure to the exertions of the Gregors, and other gentlemen of Cornwall, (who had frequent conferences with Lord Sidmouth, &c. &c. on the pending business) that the Clergy are to attribute those mild regulations in the Bill respecting residence.

(a) Mr. *Biddulph's* "Essays on Select Parts of the Liturgy;" and "a Sermon, preached before the Philanthropic Society;" are, on the whole, creditable to the author and the divine. In almost every page, Mr. B. shows the animation of the orator, and the zeal of the Christian. Mr. B. indeed, is greatly respected as a conscientious minister of the Gospel. And the termination of a late controversy at Bristol, was completely satisfactory to his friends. This gentleman was one of Dr. Cardew's pupils at Truro-school.

(b) See "Two Sermons, preached at Dominica, on the 11th and 13th of April, 1800; and officially noticed by his Majesty's Privy Council in that Island. To which is added, an Appendix, containing Minutes of three Trials which occurred at Roseau, in the Spring of the preceding Year; together with Remarks and Strictures on the Issue of those Trials,

Trials, as well as on the Slave Trade, and the Condition of Slaves in general in our West-Indian Colonies. By the Rev. C. Peters, A. M. Fellow of Queen's-college, Oxford, and late Rector of St. George's and Roseau, in the Island of Dominica, 1802." This gentleman, one of the sons of the late Vicar of St. Clement's, near Truro, possesses some valuable manuscripts of his great uncle, the Hebrew scholar and divine of St. Mabyn. His sudden departure from the Isle of Dominica, in consequence of the two Sermons just mentioned, may appear an unlucky adventure; but he has since been uncommonly fortunate in a very good living from his college, to which, had it dropped a few days (perhaps a few hours) later than it did, he would have lost all claim.

(c) *Drew* has already appeared as a Metaphysician. And in the Hawkerian Correspondence, we have had a glimpse of him as a Theologian. But in the "Remarks on Paine," we see the Divine more satisfactorily exhibited. We here behold a "Shoemaker of St. Austell encountering a Staymaker of Deal, with the same weapons of unlettered reason, tempered, indeed, from the armory of God, yet deriving their principal power from the native vigour of the arm that wields them. Samuel Drew, however, is greatly superior to Thomas Paine in the justness of his remarks, in the forcibleness of his arguments, and in the pointedness of his refutations."*

The following account of himself was written at my request:

"St. Austell, May 7, 1803.

"To my surprize you have requested me to draw up a memoir of myself; but for any man to write a narrative of himself, is, perhaps, a task of no common difficulty. To avoid the imputation of partiality and affectation; to be minute without being tedious and particular, without being dull, requires a pen which has been refined by education, and accustomed to those walks where common footsteps but rarely tread. To be sparing in incident creates an appetite which the narrative does not gratify, and to descend to trifles rather cloy than satisfies. You have, therefore, imposed a task upon me, which I feel difficult to accomplish, and my mind hangs suspended between the vanity of compliance and the ingratitude of a refusal; I beg, therefore, that you will permit this little apology to operate in my behalf, while I attempt to comply with the request of Mr. Polwhele. My life affords but little variety, and, therefore, can excite but little interest, and such must always be 'the short and simple annals of the poor.'

"I was born on the 3d of March, 1765, in an obscure cottage in the parish of St. Austell, about a mile and an half distant from the town. My father was a common labourer, and had, through mere dint of manual labour, to provide for himself, a wife, and four children, of whom I was the second. One child died in its infancy, and, at the age of five years, I had the misfortune to lose my mother. Surrounded by poverty, and familiar with distress, it was not in my father's power to give me any education, though neither himself nor my mother, when living, were insensible of its value. At an early age I was put to a little reading school, at one penny per week, where I soon learnt my letters, and but little more; this was all the education which I ever received. At the age of about six I was taken off from school and put to work, where, I well remember, I earned two-pence per day, in which sphere I continued about three years, when my father, removing to another parish, found it necessary to put me an apprentice. My employment, previous to this, was at the mills, at which the tinners refine their tin.

"My father, being exceedingly poor, felt much embarrassment in finding a premium to give my master, with whom, at the age of ten years and an half, I was bound an apprentice for nine years, which length of time, together with four pounds four shillings, was considered by my master as a suitable bargain. It was at this tender age that I bid adieu to my father's habitation, and, as a place of residence, have never entered it since. The little knowledge of writing, which I had acquired from my father, was almost entirely lost during my apprenticeship; I had, however, an opportunity, at intervals, of perusing Goadby's Weekly Entertainer, and used to puzzle my little head about Riddles and Enigmas, and felt much pleasure in perusing the anecdotes which were occasionally interspersed through the pages. In this state of affairs things went indifferently on until I left my master; and, being now discharged from servitude, I had to grapple with the tide on my own account, and found my freedom far less welcome than my chains. For the space of about four or five years I travelled through different parts of Cornwall, working wherever I could obtain employment; and, during this period, waded through scenes of domestic distress, which can be interesting only to myself. I was now arrived at the age of twenty-four, or twenty-five, scarcely able to read, and almost totally unable to write. *Literature* was a term to which I could annex no idea. *Grammar* I knew not the meaning of. I was expert at follies, acute in trifles, and ingenious about nonsense. An opportunity, however, now offering me an advance of wages in St. Austell, I embraced it, and came hither to work with rather an eccentric character. My master was by trade a saddler, had acquired some knowledge of bookbinding, and hired me to carry on the shoemaking for him. My master was one of those men who will live anywhere, but get rich nowhere. His shop was frequented by persons of a more respectable class than those with whom I had previously associated, and various topics became alternately the subjects of conversation; I listened with all that attention which my labour and good manners would permit me, and obtained among them some little knowledge. About this time disputes ran high in St. Austell between the Calvinists and Arminians, and our shop afforded a considerable scene of action. My master was *Hudibras* and I was *Ralph*. In cases of uncertain issue, I was sometimes appealed to to decide upon a doubtful point. This, perhaps, flattering my vanity, became a new stimulus to action. I listened with attention, examined dictionaries, picked up many words, and, from an attachment which I felt to books which were occasionally brought to his shop to bind, I began to have some view of the various theories with which they abounded. The more, however, I read, the more I felt of my own ignorance; and the more I felt of my own ignorance, the more invincible became my energy

* See Anti-Jacobin Review for April, 1801, p. 382.

energy to sustain it; and every leisure moment was now employed in reading one thing or other. Having, however, to support myself by manual labour, my time for reading was but small, and to overcome this disadvantage, my usual method was to take a book before me while at meat, and at every repast I read five or six pages; and although the Providence of God has raised me above this dist of application to manual labour, where I could barely earn enough to make life struggle, yet it is become so habitual, that the custom has not forsaken me to the present moment.

"After having worked with this master about three years, I well recollect, a neighbouring gentleman brought 'Lock's Essays on the Human Understanding' to be bound. I had never seen or heard of these books before. I took an occasion to look into them, when I thought his mode of reasoning very pretty, and his arguments exceedingly strong, and concluded, that whatever disputable point could not be determined by this mode of arguing must be finally decisive. I watched all opportunities of reading for myself, and would willingly have laboured a fortnight to have had the books; I had no conception that they could then be obtained for money. The books, however, were soon carried away, and with them all my future improvement by their means. The close and decisive manner of Mr. Lock's reasoning made on my mind an impression too deep to be easily effaced; and though I never saw his Essay again for many years, yet the early impression was not forgotten, and it is from this accidental circumstance that I received my first bias for abstruse subjects.

"My master growing inattentive to his shoemaking trade, many of my friends advised me to commence business for myself, and offered me money for that purpose. I accepted the offer, started accordingly, and, by mere dint of application, in about one year, discharged my debts, and stood alone. My leisure hours I now employed in reading, or scribbling any thing which happened to pass my mind. My first attempt at writing was a 'Morning excursion,' in prose; my second, was 'Reflections on St. Austell Church-yard,' in verse. Neither of these was ever published, nor designed for it, nor is either worthy. In this state, things went on until 1798, when I laid the foundation of my present Essay. I had long before this imagined, that the 'Immortality of the Soul' admitted of more rational proof than any I had ever seen; I therefore perused books such as I could obtain; but disappointment was the recompence of my exertions. I therefore made notes on such thoughts as occurred, merely for my own satisfaction, without any design whatever of publishing them to the world.

"While this Essay was in this infant state, a young gentleman put into my hands the first part of 'Paine's Age of Reason,' thinking his arguments unanswerable, and designing by that book, as he has since informed me, to bring me over to the principles of infidelity. I had, however, obtained a sufficiency of knowledge of men and things to detect the fallacy of his arguments, and committing my sentiments to writing, I afterwards ventured to publish them to the world. This was in 1799, and was the first thing I ever presumed to publish. This pamphlet was favourably received, and through this pamphlet I obtained an acquaintance with the Rev. John Whitaker. After this I published some occasional pieces, which were received in a very flattering manner.

"The present 'Essay,' which I observed was begun in 1798, went on but slowly indeed. Sometimes I should not touch it for three months together, and entirely abandoned the design of ever completing it; and at other times should add a thought or two on any vagrant piece of paper which was at hand.

"One day, being in company with Mr. Whitaker, I asked him whether he had any book written avowedly on that subject? And, after answering in the negative, enquired my reason for asking him the question. I told him. And, after having enquired my manner, the outlines of my design, the nature of my argument, &c. &c. he advised me to proceed, after promising me (at my request) to examine the manuscripts, when completed, and to give me his impartial opinion on my sheets. Stimulated with this encouragement, I returned home, and began to prosecute my work with unremitting diligence. I revised my old papers, and committed many of them to the flames, and laid the plan of my work as it has since appeared to the world. After having completed it, I presented it to Mr. Whitaker, who strongly recommended it to the world. It was accordingly published in November, 1802; it has met with a very favourable reception in a local sphere; but its fate with the world at large remains yet to be decided.

"During these literary pursuits I regularly and constantly attended on my business, and do not recollect that ever one customer has been disappointed by me through these means. My mode of writing and study may have in them, perhaps, something peculiar. Immersed in the common concerns of life, I endeavour to lift my thoughts to objects more sublime than those with which I am surrounded; and while attending to my trade, I sometimes catch the fibres of an argument which I endeavour to note the prominent features of, and keep a pen and ink by me for that purpose. In this state, what I can collect through the day remains on any paper which I have at hand, till the business of the day is dispatched, and my shop shut up, when, in the midst of my family, I endeavour to analyze, in the evening, such thoughts as had crossed my mind during the day.

"I have no study—I have no retirement—I write amidst the cries and cradles of my children—and frequently, when I review what I had previously written, endeavour to cultivate the 'art to blot.' Such are the methods which I have pursued, and such the disadvantages under which I write. The public, however, have overlooked that diversity of style and manner which are inseparable from this motley cast of composition. I have been treated with more respect than my works deserve by the enlightened inhabitants of Cornwall, who have given me credit for abilities which I am not conscious of possessing, and the claims which such favours have upon my gratitude, I hope will never be forgotten by

"SAML. DREW."

(d) See "A serious and earnest Exhortation to attend Public Worship, &c. &c. affectionately addressed by a Minister to his Parishioners;" written by the Rev. Mr. *Stabbach*, and printed at Helston in 1804, by W. Penafuna, Bookbinder, Stationer, Druggist, Bookseller, &c. And Mr. S. has just published Proposals for printing, by subscription, in two octavo volumes, "The Four Gospels, and the Epistles, with Notes from various Authors." I doubt not, that we shall find him a compiler, no less judicious than diligent.

(e) To

(e) To be published, "A Series of Sermons, principally on the Works and Character of Jesus Christ. By the late Rev Robert Redding, in 8vo." The solicitations of the late author's friends, to possess some of those sermons which they had formerly heard with satisfaction, as well as the gratification of the numerous public, who honoured his ministry with constant attention for a long space of time, is the sole motive for this publication, December 1807. Mr Redding succeeded Mr. Kellow, as minister of the protestant dissenting chapel in Kenwyn street, Truro. Mr. Kellow was a very liberal-minded, ingenious man. My father (whose unaffected piety and candour still live in the memory of many in this neighbourhood) had a high regard for Mr. Kellow. Nor would he have been less disposed to esteem Mr. Redding, had he lived to witness that gentleman's virtue and talents, just snatched from us unexpectedly. Mr. Redding was an eloquent preacher; and he read so well, that I have often thought our Liturgy in his hands would have produced an effect uncommonly striking. His funeral, at which I officiated in Kenwyn-church, was attended by a very numerous congregation; and in that deep and still attention, which in so large a body of people I never before experienced, we felt the impression of a revered character.

(f) (R. P.) His principal writings in divinity, (except the Hawkerian Essays, already noticed) are "Discourses," in two octavo volumes:—"A Discourse, preached at Kenton:"—"A Discourse, preached at Manacan:"—"A Visitation Sermon, attached to the third Letter:"—"An Assize Sermon, and a Visitation Sermon:"—"An Essay on the Connexion between Religious and Civil government:"—"Three Occasional Sermons:"—"Scriptural Illustrations."*

* In 1802, were published, "Illustrations of Scriptural Characters from the Four Gospels"—PREFACE.—"The main arguments for the Belief of Christianity are, doubtless, drawn from the Prophecies and the Miracles, of Our Saviour, And, of these evidences of the Christian Religion, we have been presented with several views, short and comprehensive, and adapted for popular use. The last, and confessedly the best, of the publications to which I allude, is, "The Summary" of the Bishop of London: a beautiful little essay; where perspicuity and elegance of style and language, are not less conspicuous, than sound argument and Christian piety. This "Summary" I should not venture to bring to my reader's recollection; much less should I presume to say, that the following Sketches are meant to be a sort of Appendix to the Bishop's Treatise, had I any other motive in publishing them, than the edification of the persons for whose use they are intended.

"Though the principal evidences of Christianity have been produced in every shape; yet many of the subordinate proofs have not been sufficiently considered. Of these, a great variety are suggested to the reflecting mind, by incidents in the Gospels, which have the appearance of being merely fortuitous. It is remarkable, that scarcely a personage occurs in the Evangelic Story, but seems to throw light, as if by accident, on our Saviour's Divinity.

"To point attention to such situations and attitudes of character, as may thus illustrate the person of our Divine Teacher, is my wish and my design in the subsequent pages. And to fix that attention to a single situation or attitude for ten minutes, sometimes five, sometimes less, is equally my wish and my design. The mind will be thus engaged without being fatigued; and at liberty to drop the subject, or pursue it, independently of the writer. A solitary hint may lead to the developement of truth: and an argument, though not original, yet apparently new from its position, may suggest a train of reasoning and reflection, highly interesting and useful."

END OF THE FIRST PART.

G. SIDNEY, Printer,
Northumberland-street, Strand.



Engraved by J. M. Meyer

To Sir William Lemon Bart. M.P. for Cornwall.

His Wife



Grand-Father

William Lemon Esq.

is inscribed by R. POINDELE.

(delwedd G3030) (tudalen 202)



J. W. Wayman delin.

ST. COLUMBA.

From the South East.

*Inscribed to Thomas Rawlins Esq.
By His Obliged Servant R. Polwhele.*

Litho. Publish'd by the Rev. H. Polwhele February 1st 1804

(delwedd G3031) (tudalen 203)



The Dayman's Ship

PADSTOW

From the Harbour

*Inscribed to the Reverend Charles Frideux Brune,
By His Obligated Servant W. Polwhele.*

London, Published by the Rev. W. Polwhele, 1786.

(delwedd G3032) (tudalen 204)

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