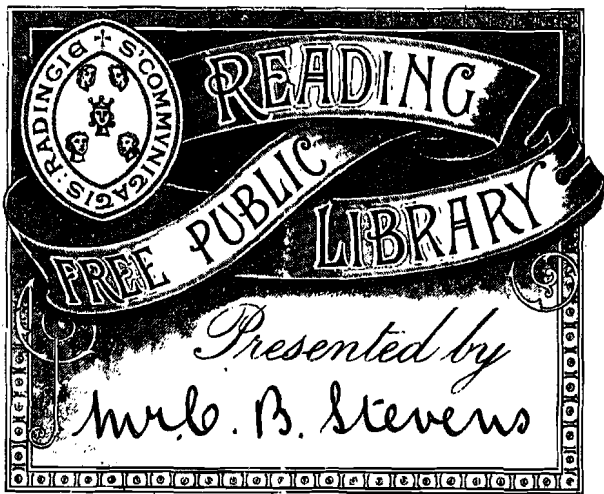


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Reading Anecdotes

RPL	Local Collection
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Reading Anecdotes;
Or, Days of Yore;

By the late J. M.

The man resolv'd, and steady to his trust,
Inflexible to ill, and obstinately just,
May the rude rabble's insolence despise,
Their senseless clamours and tumultuous ^{cries;}
The tyrant's fierceness he bequies,
And the stern brow and the harsh voice ^{despise,}
And with superior greatness smiles.
M. Creech.

The 3rd of 12th to proceed the

The Abbot of Reading
Henry the 3^d, as he was hunting
in Windsor forest, either casually
lost, or more probably willfully
loosing himself, struck down
about dinner time to the Abbey
of Reading, where, disguising
himself (much for delight, more
for discovery to see unseen) he was
invited to the Abbot's table, and
pass'd for one of the King's Guard,
a place to which the proportion
of his person, might properly
entitle him. A sur-loin of beef
was set before him, (so knighted
says tradition, by this King Henry)
in which the King laid on lustily,
not disgracing one of that place

The pretended knighthood of this
favorite joint had also been ascribed
to Jankin 1st; but without deriding
its origin from a royal source, we
may safely suppose, that it took
its rise from a miserable pun
Sir Loyn for murder in its real name

for whom he was mistaken.
"Well fare thy heart, quoth the
Abbot, and here is a cup of sack,
I remember the health of his
Grace your master; I would
give an hundred pounds, on
the condition I could feed so heart-
ily on beef as you do. Alas! my
weak and squeary stomach will
hardly digest the wing of a small
rabbit or chicken." The King plea-
santly pledged him, and heartily
thanked him for his good cheer,
after dinner he departed as un-
discovered as he came hither.
Some weeks after, the Abbot was
sent for by a pursuivant; brought
up to London, cast into the tower,
kept a close prisoner, fed for a
short time with bread and water,
yet not so empty his body of food,
as his mind was filled with fears,
creating many suspicions to him-
self, when and how he had incen-
ded the King's displeasure.

At last a surloin of beef was set
before him, on which the Abbot fed
like the farmer of his grange,
and verified the proverb, that
two hungry meals make the
third a glutton. In the Spring
Henry, set of a private Lobby,
where he had placed himself
the invisible Spectator of the
Abbot's behaviour, said, my
Lord Abbot, presently deposit
your hundred pounds in
gold, or else no going hence
all the days of your life; I
have been your Physician to
cure you of your squeary
stomach; and here, as I deserve,
I demand my fee for the same.
The Abbot down with his dust
and glad he had escaped so
returned to Reading, as
somewhat lighter in purse,
so much more weary in

heart than when he came
thence. Fuller's Church History.

Collection of Taxes
There is an entry in the
Corporation books, ^{in 1474} appointing
no less than four collectors for
the collection of thirty shillings
and ten pence, which had
been assessed on the borough
by the Parliament in the
seventh year of Edward
the fourth; so great was
at that time the value of money
or the poverty of the town.

Prices of Ale
1513 This year the battle of Floude
was fought between the English
commanded by the Earl of Howard,
and the Scots headed by their
sovereign in person. In this
engagement the English
obtained a complete victory,
the whole army of the Scots being

either killed or put to flight and
the unfortunate James the 5th
was numbered among the dead.
On the rejoicings which took
place on this occasion there is
a charge of two pence for one
gallon of ale in the Register
of St Lawrence's parish, given
to the ringers.

Values of Houses 1574
Henry 8th being this year
at Reading was lodged at
a Fletchers, or Broadsmiths shop,
in the Market place, belonging
to the church of St Lawrence
whom he used for which the
Churchwardens received two
shillings "for the whole time of
the King being there" so cheaply
were crowned heads lodged in
those days.

There were at this time two houses in
the Market place belonging to this church,
on one near beside the church let at one
shilling per annum, the other most convenient
well on the same place, let at ten shillings
per an.

The Corporation
 though the Members of the Corporation
 have of late years been selected from
 the most respectable gentlemen
 and tradesmen of the Borough,
 yet this does not appear to have
 been formerly the case, for in 1553
 "it was agreed by the Mayor and
 Burgesses, that every Burgess of the
 Bench, and every other Burgess shall
 leave fifteen shillings, to those
 Burgesses, who are not able to
 live without assistance, but perhaps
 the last mentioned Burgesses were not
 strictly members of the Corporation
 but only freemen of some of the corporate
 trades, if so, this anecdote does not
 militate against the ^{former} respectability
 of the Corporation, though they were
 certainly not very rich in their
 corporate capacity, before the beginning
 of the seventeenth century, for there
 is an entry in St. Laurence's church
 register, dated in 1545, stating
 & Burgesses who had been Mayors

that "whereas the Mayor and Burgesses
 are indebted to the Church of St. Laurence
 in six pounds, which was borrowed
 by them, for repayment whereof it is
 agreed, that the Coffer of the Guild
 Hall, shall pay the said Wardens
 ten shillings, every half year until
 the whole be fully paid.

In ^{St. Laurence's} parish register is the
 following entry dated 1st Nov.
 Paid for making the men drunk
 for plucking up the lead. 1 pence
 This to be sure is as a very laudable
 way of employing the public purse,
 and a very evidence of the great
 humanity of the time, as is also another
 entry of four pence in 1608 "for billets
 for the poor folks seats. These comfo-
 rable seats were certainly become very
 necessary, as without them it would
 have been impossible for human nature
 to have heard with attention, the discourse,
 delivered from the pulpit, which
 about this time began to be in mode-
 rately long, notwithstanding they might

have been, like those of the present
day, very edifying.

1771 The Cucking stool
There is an order in the Corporation
books about the same period, which
if not quite so humane as that
recorded above, might have been
of equal benefit to the good folks
for whom it was intended, it is this,
"It is ordered that the Cucking stool
be set up in the market place,
and chained to the pillory." As
this curious machine was solely
intended for the use and benefit
of the female sex, who were erroneously
called scolds, none of which ever
did, or ever could, have resided in
Reading, I am at a loss to account
for this vagarious order for chaining
it to the pillory, unless it was to preserve
this precious relic of antiquity from
destruction, and to hand it down to
posterity as a monument of the
ingenuity of the men, and of the ^{weak and} mild
temper of their wives.

1772

Loyalty

1772 In 1649 when Charles I returned
to Reading, here after the engagement which
had taken place at Brentford
with the Parliaments forces;
there is a charge in St Marys
register of one shilling and sixpence
only paid to the ringers; but a few years
after, when this town was visited by
Cromwell, under the title of Lord
Protector, the charge in this same
register for the ringers is six
shillings and eight pence. This
marked difference shown to all surper
over an hereditary monarch, is not
very favorable to the loyalty of the
inhabitants; but perhaps as Cromwell
did on a similar occasion to Charles
the 1st - they considered Oliver as a very
different kind of man

1773

Long Sermons
In the frontispice to the life of
Hugh Peters, written by William
Young, he is represented standing
in the pulpit, before a full congrega-
tion, and turning an holy glass;

near him are these words; "I know
 "you are good fellows, stay and
 "take the other glass. The fashion
 of making long sermons was become
 at this time very general among
 the dissenters, and in compliance
 with the popular custom, many
 of the clergy of the established
 church adopted the practice.
 among these was D^r Playdew
 of St Lawrence's, who in a letter
 which he wrote to D^r Baile president
 of St John's College Oxford, dated
 the 7th May, 1661, among other things
 says, "I think God that I have
 "health and strength, and am forced
 "to use it. For to come out of the
 "Pulpit under an hour and a half
 "is thought speaking by the glass
 "and not by the Spirit."

7th Visionaries
 John Partridge, who is placed by
 "Baxter at the head of the Behmenists,
 "was sometime preacher of St Lawrence's

churchvine Reading, and afterwards
 "Rector of Bradfield in Berkshire.
 "He was a man of natural enthusiasm,
 "and having overheated his imagination
 "by reading the works of Jacob Behmen
 "his life that visionary, fancied
 "himself inspired. He pretended
 "to know divine truths, by a clearer
 "light than that of the scriptures,
 "which he considered as little better
 "than a dead letter. He was accused
 "by Christopher Fowler, Vicar of St
 "Mary's & before the Commissioners
 "of Berks for ejecting ministers;
 "J. Wood, in his address, says, that
 "Chowler on this turn of the times, in 1661,
 "closed with the Presbyterians, having
 "before been puritanically affected,
 "took the Covenant, and became a
 "very conceited and fantastical
 "preacher among them. For by his
 "very many odd gestures and antic
 "behaviour, unbecoming the serious
 "gravity to be used in the pulpit, he
 "dressed constantly to his congregation

See an account of Jacob Behmen, in Platts
 Hammers and Customs of all Nations. p. 322. 8^{vo}

" of preaching anti-scriptural doctrine
 " of Blasphemy, and Familiarity with
 " evil spirits. Much of the history of
 this strange theist may be seen
 in Foulle's Demonium Meridianum.
 He acknowledges himself, in his an-
 swer to that book, that he had
sensible communion with angels
 and that he knew good spirits from
bad, by his sight, and even by his
smell. He also acknowledges, that
 his house was, for a month, infested
with evil spirits; and that he had
a visible conflict with a fiery
dragon, which filled in large room;
that an impression was made in
the brick wall of his chimney, of
a coach drawn with tigers and

" a numerous croud of silly women,
 " and young people, who came to
 " be roughly taken, and enamoured
 " with his obstreperousness and rin-
 " decent cant." What a picture
 of the present time!!

lions, which could not be got out,
 till it was heard out with pick-
 axes, and another on his glass window
 which yet remained, but these
 spirits, as he believed, were raised
 by one Everard, whom he looked
upon as a conjurer. This man
 who appeared to be a proselyte
 of Pordage, was for several weeks
 a sojourner in his family. The
 character of Pordage may be sum-
 med up in very few words: he
 was far gone in one of the most
 incurable kinds of madness, the
 frenzy of enthusiasm.

Grangers. Biog. Hist.
 1795
 series at Reading.
 The plague prevailing greatly
 in London in the year 1625,
 Michaelmas term was by the
 king's proclamation ordered to be
 kept at Reading, and lest the
 inhabitants should receive the
 infection, they, as well as those
 within three miles of the town, were
 strictly forbid to buy or receive any

wares or merchandise from the cities of London and Westminster or places adjoining, during the holding of the term.

Upon this occasion, the high courts of chancery, the courts of kings bench, common pleas, wards and liveries, and the court of request were all holden and kept in the great hall, and other places of the decayed Abbey, or monasterie of Reading. The court of exchequer was holden in the Town-hall and chamber there, and the augmentation court in the school house. The lord keeper lodged at Sir Edward Clark's house, ^{Lord Treasurer's house} the most part of the Judges the kings attorney, lodged at the Fryers, in Mr John Saunders house. The most part of the Judges, lodged at the sign of the Bear, which was then called sergeants inn in Fleet street. The residewe of the

& Both these Gentlemen were Stewards or Recorders about this time and the latter was five times returned Member for the Borough.

" Judges ^{was} at Mr Thomas Turners house, near the High-bridges, which was then called Sergeants inn in Chancery lane.
Coates Hist. of Reading.

16 The Mayor's Dinner
On his Majesty's return to Reading after the engagement at Brunford, he made unto him by the Mayor of the town, when he had in the best words he could devise, bid him welcome thither, for want of more matter he concluded very abruptly. Not long after, he invited Prince Robert to a sumptuous dinner, providing for him all the dainties he could get, but especially a woodcock, which for the more honour he brought in himself. Prince Robert gave him many thanks for his good cheer, and asked him whose was all that plate that stood upon the cupboard. The Mayor, who had set out all his plate to make a shew, and besides had borrowed a great deal of his neighbours to

This Gentleman served the office of Mayor three times, at Mr Thomas Thackham

" grace himself withal, replied, I had
 " please your highness that plate
 " is mine. Not quoth the prince,
 " this plate is mine, and so accord-
 " dingly he took it all away, bidding
 " him to be of good cheer, for he took
 " it, as the parliament took it upon
 " the publick faith."

(See 123.) Coates's Hist: of Reading)

Excise

In 1719 the Excise officers stationed
 at Reading having money due
 from several warehouses, and being
 impatient of longer delay, imprisoned
 the owners, and took away their
 papers, which so exasperated the
 lower orders, that they made an
 insurrection the following midnight,
 released the prisoners, and did
 much mischief to the excise
 office:

White
 Coates's Hist

Narrow Streets

An order was made by the corpo-
 ration in 1718, that posts and chains
 should be set up in Gun street and
 Minister street, they being too narrow
 for carriages. It is not easy to account
 for this order, these streets being
 at present sufficiently wide for two
 carriages to pass abreast, unless
 we suppose the houses which have
 been rebuilt since this order was
 made to have been set back. Before
 the Act for paving and improving
 the town took place, there was a
 house in Minister street inhabited
 by one Sadler—a taylor, which abutted
 into the street more than 2 yards
 before the line of the other houses;
 this might have been in the original
 line of buildings, in which case the
 street must have been very narrow
 if not impassable for carriages.
 Either our streets have been gradually
 widened in this manner, or our forefathers
 must have been very negligent in
 arranging the line of their buildings,
 for in Speed's map of Reading published
 in 1680, there is a building represented

as a bulding nearly into the middle of the road, in that part of Armas street where the bank now is, which one can hardly think would have been suffered, without its having originally formed the front of the street on that side. For near fronting some houses in Minster street, the late Mr Henry Finch did, on this principle generously, give to the public more than one foot in breadth along the whole front of his houses; always great accommodations, and such as we hope will be followed by other proprietors of houses in this street, as often as they may have occasion to rebuild, or repair any of their premises; as nothing is more ornamental, or contributes more to the healthiness of a place, than wide and airy streets.

7073 ~~Distressing the Quakers~~
 Persecution by whatever religious sect it has been practised, and it has unfortunately been practised by too many, has always been considered in an odious light, how much more so then must it appear, when put

in force by a minister of the church of England, a church whose general moderation in regard to Dissenters of all denominations, has been acknowledged and confirmed for more than a century. I was led to this observation by reading the following entry in the Churchwarden's account for 1714 for St Giles parish:

"Paid at the Counter about the Quakers, and expences in distressing them four shillings and eight pence"
 It appears from this humane entry, that the laying the distress, or as it is here unbreathably expressed, distressing the Quakers, was not sufficient without having these objects of religious persecution committed to a loathsome person, for no crime against the state, no offence against society, no breach of the moral duties, of which the Quakers are more rigid observers than any other sect of christians, but for a conscientious resistance to the payment of tithes to a priest they do not acknowledge or ever hear, and which were

granted in an age of darkness and superstition, by a weak and ignorant prince, to a set of crafty priests whose religious tenets have long since been discarded, as vicious, corrupt, and oppressive, with the exception of the divine right of tithes, which has been eagerly embraced by Lutherans and Calvinists, as often as they in turn became the established church. But it may be said, the refusal of the Quakers to the payment of tithes is founded in obstinacy; be it so; but still it must be allowed that this obstinacy is a conscientious one, and such to their persecutors themselves, had they been educated in their principles, must, and would have observed. Happy will it be, therefore, for the nation, when this engine of persecution shall be taken from the established church, and a more eligible mode of paying the wages of the clergy be adopted.

Religious motives.

It was a saying of an old tradesman of this town, on the Sunday morning to his children who were pretty numerous: "Some boys and girls come to church, and some to meeting; it is all for the good of trade." There are few at this time who would thus candidly avow their motives, though very many, who would be thought religious over much, adopt the principle. The crafty unite themselves to dissenting congregations, in hopes of obtaining boards of money from the more simple but richer members of the society. — The tradesman has in view the increase of his trade, on the sale of his goods, because he knows that the modern saints deal exclusively with the household of the faithful, and the poor are enticed, by the hope of partaking of the child's bed-linen, and other gifts, which the charity of the sincere and well disposed members has placed at the disposal of the community.

1725.

Mr. Cole

There were two Gentlemen of this name in the town, one of whom from the shortness of his stature was for distinction sake called Small-coal, the other, Foot-Cole, from his having written various poetical pieces, which appeared at times in the Reading Mercury, but which, I believe, were never collected into one publication, though many of them possessed superior merit.

Men of genius have at all times been remarked to possess an eccentricity of character different from the mass of the people, similar in this respect to men of greater celebrity, Mr. Cole had his oddities, but these were of a harmless nature. Among other opinions he had imbibed, was a belief in the supernatural agency of Ghosts, which he was as tenacious of as King James could have been in the doctrine of witchcraft. A country girl who lived with him as a servant,

encouraged, perhaps, by hearing him frequently conversing on this subject, or from some strange idea which cannot easily be accounted for, undertook to try how far her masters credulity on this head might be carried, for which purpose, having provided a stone fastened to the end of a string, and taking advantage of the dark night, she contrived, by letting it fall from an upper window against the front door, and then withdrawing it out of sight, to confirm the opinion of the family and the neighbours, that it was some invisible agent that haunted the house. Under this persuasion Mr. Cole and his family were so alarmed, that ^{endeavouring} some of them would remain ^{in the house} in the evening, without some of their neighbours being with them, for whom a plentiful supply of strong beer was provided to keep up their courage. After some time one of these, who was less credulous than the others, suspecting some imposture, from observing the girls countenance, when the subject was discoursed of - placed himself

about the time the knocking ^{commenced} close to the door, with the latching ^{of his hand,} which, on hearing some movement above, he gently opened, when the stone missing the usual resistance from the door, fell into the room, to the great surprise of all the company and discovered the cause of the alarm, to the no small mortification of the company, who were before convinced of the reality of a supernatural visitation.

It was customary in his time for the tradesmen of the town, even the most respectable, to spend their evening at some of the public houses, in the town, which practice, from its universal adoption, was not then thought disreputable, though now it would be viewed in a different light. Mr. Cole was a constant attendant at these places of rendezvous, and he was always the last of the company that left them. When at any time he perceived the party beginning to break up, he would endeavour to prevail with them to delay their departure a short time longer, when

this was expired the same request was repeated, and when at length he found them retreating one after another his last refuge was to prevail with someone to keep him company a little longer by offering to pay for his liquor, and when all were retired, he would sit by himself till the landlady of the house came to warn him out, or the servant was sent to clear out the room for the next day, when a copious affusion of water, would at length compel ^{him} to retire. Notwithstanding his unwillingness to quit these nocturnal meetings, he was very abstemious in respect to liquor, and was never, I believe, observed to be intoxicated, perhaps the want of more serious concerns to employ his mind upon for ^{his} livelihood on a small but independent fortune, was the principal inducement that led him to cultivate those societies, and when left by himself might probably pass the time in musing on some expression, or some trait in the character of his companions which might afford employment for his pen on the succeeding day.

Rev^d Wm Boudrey

M^r Boudrey, sometime Vicar of
 St Lawrence's, was a very respect-
 able clergyman, but of a hasty
 disposition, and, like most St
 John's men, a great epicure.
 Being one day at the visitation
 dinner, at which the bishop of
 Salisbury presided, ^{in notice} was so much
 attracted by a fine ham that was
 placed before him, a dish which
 he was particularly fond of, that
 his impatience to obtain a slice of
 it, would scarcely permit him
 to wait the end of a clerical, that
 is, a short grace, before he plunged
 his knife into the midst of it, when
 lo! to his utter astonishment and
 vexation, the ham was found to be
 hardly warmed through. From some
 time he remained motionless, as if
 like Job he had been converted
 into stone, then spake as he is hadrew
 "Certain's curtains in the dregd of night"
 "stout told him half his Toby, was burnt."

At length, waxing red with rage,
 he vented his displeasuriment
 on every member of the house
 from the master to the scullion,
 declaring his resolution never to
 enter their doors again. M^r Boudrey,
 said the good bishop, in a calm
 tone of voice, don't be angry for
 what cannot now be helped,
 if the ham is not eatable in its
 present state, we can have a
 few slices broiled for our dinners
 and we shall do very well.
 Broil the ham. My Lord, exclaims
 the enraged parson, broil the
cook, if you wish to have a
visitation dinner fit to eat.

Swad²⁷ Dagnall
 In populous towns there are
 always some eccentric characters
 to be found, who from their ignorance
 or their oddities become the butt
 or the dupe of their companions.
 Amongst this class of people we
 may reckon Swad Dagnall, a
 man only noted for his gross igno-
 rance, and a kind of flow humour,
 very common among the vulgar.
 One evening when he was taking
 his usual dose of ale at the Bullion,
 which seldom amounted to less than
 a gallon, and in conversation
 with his companions, they were
 interrupted by the appearance
 of Mr Blake, who came limping
 into the room, with his leg ^{wounded}
~~wounded~~ ^{with a bandage}, and seemingly
 in great pain. This excited the
 curiosity of the company to inquire
 into the circumstance of the accident
 which they supposed had happened
 to him, upon which he informed
 them that in his way thither, he
 had unfortunately stumbled

over a wheelbarrow and broken
 his shin, but that he had been
 with Dr Savage, who had given
 him some powder, which when
 melted, he was to rub the wound
 with, and it would, he had no
 doubt, ^{be said} soon be well; so saying
 he took out of his pocket a small
 paper of fulminating powder,
 and putting some of it into a
 shovel, he requested the favour
 of some one of the company to
 hold it over the fire, while he
 undid the bandage. This request
 was readily complied with by
 several who offered their services,
 but Swad, who, among all his
 vices could not be accused of
 illnature, insisted upon it that
 no body should hold the shovel
 for his friend Blake, ^{but himself} so holding
 it in his hands he kept from time
 to time peeping into it to see
 if the powder began to melt;
 upon which, some of the company
 who happened to be in the
 secret could not forbear laughing,
 notwithstanding all their endeavours
 to prevent it. Oh Oh says Swad,

you want to drink my beer do you? I'll take care of that I warrant me; so, taking his pot in the other hand, he ~~kept~~ continued carefully watching for the expected liquifaction, till the powder exploded with a tremendous noise that shook the whole house, and threw Swad on his back into the middle of the room, almost supported with his own beer which in his fall, he had poured full in his face, to the no small diversion of the company. After remaining for some time silent from the astonishment which the sudden explosion had struck him with, he at length ventured to raise himself from the ground, when seeing the broken fragments of his pot strewn about the floor, his beer running out at the knees of his breeches, and feeling his leg scorched with the hot shovell, which in his fright he had forgot to let go, ^{he} throwing it on the ground in a violent rage

he exclaimed ^{ing} ⁱⁿ ^{the} ^{soul} of ^{the} ^{shovel} ^{the} ^{devil} ^{must} ^{have} ^{been} ⁱⁿ ^{it}

^{Mr} ^{John} ^{Abery} ^{Allderman}
 Mr Patey, afterwards Sir James, having appealed against a rate in the mayoralty of Mr Abery, which was decided at the Quarter Sessions, almost without a hearing, against the same, exclaimed in a loud voice, as he was leaving the Court,

"Hæwolo, sic jubeo, sit pro ratione voluntas"

This so offended Mr Caecilio who happened to be on the bench with the mayor, that, rising up, with some warmth, he called out, what's that the fellow says about a blunt case? Bring him back, I'll commit him for contempt of Court. Hold, hold, Mr Alderman, said the Mayor, don't be too hasty; he only said, that if things will command, subject must obey.

7²⁹

Dr. H. Drington

Dr. H. — was a physician of great eminence in the last century, and for many years practised in Reading and its neighbourhood with very great success. Early in life he married the daughter of the rev. Heaviland John Wiley, who was many years master of the Free-school here, and was, we believe, the first that introduced Gentlemen's sons, from other parts of the kingdom, into the school, who had no connection with the town, by which means it has become almost exclusively a seminary for foreigners, instead of being, as its name imports, and as it was intended by the founders, a free-school for the education of boys, who are natives or residents in the town. Mr. Wiley brought the

school into very great repute by his learning, and the strict discipline he kept up among his scholars, from which he was, by some, called, the modern

Dr. B. of C.

Madam — appears to have inherited this spirit from her father, being also a strict disciplinarian as far as the power of her tongue would reach, which it was not often in the Doctor's power, either to stop or control.

Upon one of these occasions, when she had been rather more liberal of her tongue than usual, the Doctor could not help exclaiming with some warmth, Madam! Madam! "flesh and blood can't bear it." Can't it, said the Lady, then skin and bones shall. The Doctor was remarkable for being a very thin man. Person.

The love of money is a principle that may almost be said to be inherent in human nature, as it alike shews itself in all classes of people, except the thoughtful and extravagant. Dr. A. L. cannot be called an exception from this general rule, as the love of money was certainly one of his ruling passions, and the fees he received for his attendance on his patients, was by no means the most sumptuous part of his practices, as the following anecdote of the ^{same} ~~Doctor~~ will ^{show} prove.

Among the Doctor's acquaintance in this town, was Mr. Carnan, the proprietor of the ~~then~~ Reading Mercury, a paper that had been conducted for ^{the superior} nearly a century with an increasing reputation. Mr. Carnan was a gentlemanly, fond of company and of a social disposition, which brought him acquainted with a great variety of

people, to all of whom he was, in the strictest sense of the word, a friend. Among these was an officer on half pay, who had for some time been afflicted with a lingering illness, which was gaining ground upon him, from his inability, from pecuniary circumstances, to apply to proper medical assistance. This was a case wherein Mr. Carnan thought he might serve his friend, ^{by} ~~from~~ the influence he knew ^{he} had with Dr. A. who had a real regard for him. He, therefore, one morning called on the Dr., and having stated his friend's case and circumstances, begged of him to give him a visit, without the usual fee, this the Dr. readily promised, and Mr. Carnan repaired to his sick friend, to apprise him of the Doctor's intended visit, and the arrangement he had made with him concerning the fee. Calling the next day on his friend to enquire after his health, he

was surprised to find that he had not only offered the Doctor his fee, but that he had accepted it. This was a breach of promise in the Doctor, which Mr Carnan could not let pass unnoticed; he, therefore, took the first opportunity of expostulating with the Doctor on his conduct, which he apologized for, by saying that it was his intention, as he had promised him, not to have taken any thing for his visit; but your friend, said he, offered me the money so like a Gentleman that I could not find in my heart to refuse him.

Mr. Waite

This gentleman was famous for what is figuratively called shooting with a long bow, of which many instances, besides the following one, might be given, being one night at the club

told at that time at the Royal Oak, he told the company in his usual serious way, that the fishermen in his country had a particular method of catching Cormorants, who were so voracious that as soon as they fixed their eyes on a fish, they would dart at it and swallow it at a mouth full, while at the same time their digestion was so quick, that they have no sooner swallowed it than it passes through them whole, the way therefore of catching them was thus. The fishermen having provided a long line with a hook, to which a fish was fixed, fastened one end of it to a stake in the ground while the other, to which the fish was attached, was left to float upon the water, in which stake it was suffered to remain till the evening, at which time the fishermen would frequently find twenty or thirty Cormorants all threaded on the same line, for as fast as the fish was voided by one it was

swallowed by a second, a third,
 and fourth, and so on, till the
 string was completely threaded.
 Mr. White was a gentleman
 of fortune, no one presumed to
 doubt the veracity of his story,
 though they could not help thinking
 it ~~was~~ ^{was} very extraordinary one.
 At length Mr. Duncie, who had
 heard perhaps, that the best
 way of confuting a lie was to
 make it with a greater, paying
 down his pipe, and addressing
 the company, said, however extra-
 ordinary Mr. White's story might
 appear, ^{at first sight, hearing} he had no doubt of its
 veracity, as he had himself witnessed
 a circumstance which however
 marvellous it might ~~appear~~ ^{seem}
 was equally true.
 When I was an apprentice at
 Nottingham ^{said} there was a farmer
 who had a field of wheat which
 was so pestered with sparrows,
 notwithstanding all his endeavour
 to fright them away, by the firing

of guns, blowing of horns, and ringing
 of bells, ^{that} he was apprehensive the
 whole would be devoured by them
 at length, observing that whenever
 they were disturbed they took to
 the quickset hedge that bordered
 one side of the field, he procured
 a large quantity of bird lime,
 and by the help of a mop daubed
 the hedge completely over with
 it. Thus prepared, he placed
 his scouts in different parts of the
 field, who ringing their bells,
 blowing their horns and firing
 their guns at a signal, gave
 the sparrows all that to their
 usual place of shelter, where the
 farmer had the satisfaction of
 seeing them all caught, but on
 running up to collect his prey,
 to his great surprise, they took
 flight and actually carried the
 hedge with them. Whether Mr. White
 thought this story a satire upon his
 own, or whether he was vexed at
 being outdone in the marvellous, is
 uncertain, but as he went home and

died a few days after, the people
said Joe Duane had killed Mr
Whitcomb with his own weapon.

Mr. Nicholson

The rev^d Jeremiah Nicholson,
like many of his brethren,
from prudential motives, did
not enter into the matrimonial
state till late in life, at least
not till after he was inducted
into the vicarage of St. Lawrence's
in this Borough. Sometime
afterward being at dinner at
St. John's College Oxford, on what
is called a gaudy day, he no
soon attracted the notice of the
vice-president, who presided at
the table, than he called out
to him "How do you do Mr. Nicholson?"
"I hope you are very well" - "Very
well, I thank you, Mr. President."
"And Mrs. Nicholson?" "Oh, I hope
she is well." - "Very well, I thank
you, Mr. President." - "And pray

"is she in the family way?"
"I can't tell, indeed, Mr. President,
but she runs in danger of it every
night of her life."

Mr. Allom

This gentleman, who was better
known by the appellation of
Duke Allom, might be considered
in the literal sense of the word
a child of nature. He had indeed
passed through what is called
a classical education in the free
school under the rev^d Mr. Siley,
but had, like many other, taken
care to forget the instruction he
received in his youth, before he
arrived at the state of manhood.
Unbuckled in the ways of the
world, he had acquired in one
of its vices, while the virtues he
possessed were peculiarly his
own. He was a dutiful son, an
affectionate brother, and a sincere
friend, ~~whose~~ only ambition was

to contribute all ⁱⁿ his power to the happiness of others. But these virtues, however amiable in themselves, for want of a judicious conduct in their application, only exposed him the more readily to those impositions, which the artful are always on the watch to practice on their neighbours.

Mr. Allom had a brother in law of this description, who having by his indiscretions, involved himself in pecuniary difficulties which he could not otherwise extricate himself from, prevailed on his brother, from time to time, to be bound for him, for large sums, which generally, in the end, fell to Mr. Allom to pay. At length when recourse could no longer be had to this resource, and the clamours of his creditors became importunate, he disappeared, leaving the duke bound for nearly the whole of his debts. This would

have ^{been} a ruinous blow to Mr. Allom, had not the creditors in consideration of his character, agreed to accept the payments by instalments, the last of which was not discharged till a year or two before his death.

To reflect, to reason, or to combine his ideas, making no part in Mr. Allom's character, he either acted for the moment with an impetuosity that could not be checked, or expressed the sentiment that first came into his head, whether ^{the purpose} or not, this part of his ^{character} conduct of few exposed him to the ridicule of his companions, which he as often forgave, for if at any time, he was provoked to utter an angry word; "he never let the steam go down upon his wrath."

When the act for raising the militia was ~~first~~ passed, Mr. Allom had the misfortune to be balloted among the first, which was a source of great anxiety to him, as well as to many more, from the novelty of the thing.

and the light in which the life of a soldier was then held; however, having provided a substitute, it was agreed between them, that on the morning of the rendezvous, which was appointed to be at Theale, Mr. Allon should provide a post chaise, and the man be ready at a certain hour in the morning to take his seat behind it. When the time appointed came, no man appeared, and after waiting to the last moment, the duke was forced to set off alone, ^{with} a heavy heart, supposing that in the absence of his substitute he himself would be sworn in, an idea that almost drove him to distraction; Fortunately he had not proceeded far, beyond the turnpike, when to his inexpressible joy he saw his man trudging on before. This sight so electrified the duke, that he immediately attempted to let down the window but either from his not having been used to ride in a ^{close carriage} post chaise, or from

his impatience to speak to the man, the more he pulled and tugged at the strap of the window, the more it remained fixed, then changing one strap for the other, instead of letting down the window, he pulled up the blind, heaven and earth! what vexations he had now lost sight of the man, and the chaise in sight of the post boys, before he could get at the speech of him - the duke was so much enraged at his disappointment, that he violently sonnet his forehead with his hand, which was a fortunate circumstance, as in doing so, he let go the strap and the blind returning to its place, gave him once again the sight of the object of all his anxiety, but alas! they were now abreast and the window was still up, and it was evident no time was to be lost, what was to be done? the knot could not be ^{untied} ~~undone~~ and therefore, like a second Alexander, without further delay he determined to cut it, by fairly thrusting his head through the glass. "Holla, Tom, where the devil are you

going to 'why to Theale, to be sure,
 to the sword in'— Didnt I tell you
 "to ride behind, my chaise, come
 "up, up, get up, it shall be too late"
 "Hold a bit there, master, said the
 'man, as I am going to be sworn
 "in for a soldier, it shan't be said
 "that, in the first campaign, I squeaked
 "behind my enemy" Any other man
 than the duke, would, in this predicam-
 ment, have taken him into the chaise,
 but this never came into his head,
 so, like Mahomed and the mountain,
 if the man would not go with him
 he was determined to go with the
 man; ~~and~~ bidding the boys to drive
 slowly, he continued his journey
 in better spirits, every now and then
 thrusting his head through the broken
 glass to see what his man followed.
 Being arrived at Theale, Mr. M^r M^r M^r
 presented his substitute before
 the justices, by whom he was readily
 accepted, as the yeomen had not
 yet adopted the laudable practice
 of objecting to such as they had no
 interest in paying; and the duke

returned home with a joyful heart
 thanking God that he had escaped
 the druff and the halberts, both of
 which he considered as inseparable
 from the life of a soldier.

When the Act for raising and
 lighting the town was in agitation,
 it met with great opposition
 from many of the inhabitants,
 and several meetings were held
 in the town-hall, for the purpose
 of taking the sense of the people
 upon it. At one of these meetings
 there was a universal cry of
 "no Act of parliament, no Act of
 "parliament, when the duke, with
 his usual impetuosity and want
 of consideration, intending to join
 in the cry, called out as loud as
he could, no parliament, no par-
liament. This afterwards afforded
 a fund of amusement for his com-
 panions, who endeavoured to alarm
 his feeling by telling him he had
 committed high treason against
 the house of commons, for which

they had not the least doubt but he would be sent for up to the House, and might expect nothing less than to be committed to delegates to keep company with the worshipful the Corporation of Oxford, and a paper called the Gazette extraordinary was circulated about the same period, on which were the following lines:

On Mr. N
 The Duke in haste went to the hall,
 And ponder'd as he went;
 Resolved to cry "no set at all,
 But said "no parliament -
 when these lines were first read to him, not knowing the meaning of the word ponder, he was ~~at~~ doubtful whether he ought to consider it as a joke, or a compliment till he had consulted his landlady upon it. "Had any said the duke, they have put me down pondered pray what does it mean?" "Why really," William said the lady, "I am not

certain myself about the ^{meaning of the} word ponder but I believe that pondering is an act of wisdom, aye, aye, so it is, Mr. Wroth, so it is; you're right, you're right, so saying, he returned to his company, and became as good as hymoured as ever. Of a strong athletic make, he very much resembled Dr. Johnson in stature, like him, his features were coarse, and his large head seemed to sink between his shoulders. In walking, he resembled a Muscovy duck, not going straight for word but widdling, however this ^{was} not of much consequence, as he seldom travelled farther than the Forbury, or the Barge, at the last of which places he spent the greater part of his time. To conclude in the words of Shakespeare
 "He was a man, take him for all in all,
 We shall not look upon his like again."

N^o 23

M^r Spicer

When the Rev M^r Spicer was master of the Free school, he conceived the idea of converting the Freebury into private property, by prohibiting the young people of the town from using it as their customary place of amusement. For this purpose he published an advertisement in the Reading Mercury, in which he asserted that "playing at cricket and other exercises were an encroachment on the right of the Ladies under the Groves" and all persons were desired to forbear such practices for the future, or their pretended claim would be disputed in due course of law. This was answered in the following paper by an advertisement for a cricket match to be played ^{at the Freebury} at which a public entertainment would be given, and inviting M^r Spicer to partake in the pastime. This advertisement originated with some of the principal tradesmen of the town, and had so good an effect

that M^r Spicer abandoned his plan, but did not forgive some of the parties, whom he considered as the chief promoters of the opposition; among these was M^r Williams, senr.

"One not versed in schools, but strong in sense, and wise without the rules." He was a lover of freedom, an enemy of oppression and endeavoured in every ^{particular} action of his life, to promote the welfare and happiness of his country. — Soon after this transaction had taken place, these two gentlemen met at a church-wardens dinner, when the conversation happening to turn on the smallness of the church-yard, which was allowed to be incompetent to so large a parish, M^r Spicer observed sarcastically that as M^r Williams was so great a patriot and so true a friend to the public, he had no doubt but he would readily give up his garden, which was near the spot, to enlarge the public burial ground. I am very much obliged to you, M^r Spicer, said Williams,

for the hint, and will give it up
immediately, if you will promise
to ransom it as soon as it is converted
as it is converted into a churchyard.
The Burial ground has been since
enlarged by taking in a part of
the Chapels, through the exertions
of Mr Williams, Junior.

Mr Sisson

This gentleman was sometime
curate of St Giles church under
Mr Talbot, from whom he imbibed
many methodistical tenets, and
being a popular preacher, was
the means of converting many of
the weaker class of the parishioners.
Among these was a Mr Leg who
considered him as little less than
an apostle, or one in whom all ought
to put implicit confidence.
Being a convert herself, she thought
it her duty to convert as many
as lay in her power to the true faith,
but particularly her son, who, to
say the truth, did not much abound
in faith. Impressed with this

opinion, she let slip no opportunity
that offered, to induce him to hear
Mr Sisson, by all the arguments
that her oratory or holy faith could
produce. To all these arguments
George gave a deaf ear, or put
her off with evasive answers, till
at length, being tired by her impor-
tunities, he told her he really could
not hear Mr Sisson, who go to
hear Mr Sisson, says the lady, pray
what's the reason you can't, because,
says George, I am taught in the
Liturgy of the church of England
to pray "from here and ^{Sisson} ~~there~~"
"good lord deliver us."

Mr G - returning from Buckingham
with a friend, on observing a flock
of geese, offered his companion a
bet, that he would make the owner
give him one of them without
any recompense. As this seemed
to his friend a rash offer, he readily
accepted it, and G immediately
set about catching one of the geese,
which, having accomplished, he
tied a piece of a red garter about

its leg, and turning it loose among the flock, drove the whole into a neighbouring farm yard, where he supported the owner resided. The cackling of the geese soon brought out the farmer's wife, to whom ~~Mr~~ ^{Miss} ~~Millin~~ apologized for the liberty he had taken in driving home her geese, by saying that as he was passing the common ^{with one} it had slipped out of his hand, and got into her flock, but that it might be easily known from the rest by a piece of red garter tied to its leg. The good woman, suspecting no deceit, good naturedly began the search, and, catching hold of the end of the garter, presented the goose to ^{Mr} ~~Mr~~ who brought it off in triumph, and thereby won his wager. But these jests are so nearly allied to dishonesty, that they sometimes bring the performers of them into difficulties they

cannot easily extricate themselves from, as happened to

Legs Cooper.

This man was noted for the pleasure he took in playing his tricks on the simple and unwary. Among others, it was his custom to place himself near St Matthew's Fair, near Salisbury's church, where the country ^{people} assemble for the purpose of being hired as soon as he observed one of these to his purpose, he would all at once affect great surprise, and, looking up to the steeple, exclaim, "Lord! have mercy on us, he'll be killed!" and when his victim, attracted by his exclamation, suspending somebody's coat (falling) from the top, directed his eyes that way, Legs would give him a shake under the skin, that would make him see as many lights, as would be required to illuminate the dome of St Paul's, at the same time slipping in among the crowd, would be

completely hid, before the poor
 fellow could recover the use of
 his eyes. Another time, a country
 man having purchased a goose
 on a market day for his Sunday
 dinner, called on his way home,
 at a public house, where Leggs
 happened to be with some of his
 companions. After some conversation,
 the simple countryman produced
 his goose, which he considered a
 great bargain, and indeed it
was so much admired by all
the company that being handed
from one to the other it disap-
peared before it had completed
the circle. Though the countryman
 was by this means deprived of his
 Sunday's dinner, yet unwilling to
 lose his revenge, he a few days
 after procured a warrant for
 some of the party, the goose upon
 investigation was traced into the
 possession of Leggs, for which he
 was committed to Bridewell, and
 being tried at the next sessions
 and found guilty, was sentenced

to be publicly whipped.
 As this ceremony was performed
 under the same steeple, where he
 had been accustomed to exercise
 his mischievous disposition, the
 spectators, at every stroke of the
 whip, regaled his ears by repeating,
 as he had often done, Lord give
mercy upon us, hell be killed!

John
 My twenty.

It is remarkable that the office
 of clerk to St. Mary's parish, had
 been in the same family, from
 father to son for more than a
 century. Among these was the
 late Mr. Webb the upholsterer,
 who being of a social disposition,
 and indulging too much in the
 good things of this world, was
 frequently tempted by the allure-
 ments of cheerful company and
 good liquor, on the Saturday evening
 to encroach too much on the
 following day, and consequently
 would sometimes fall asleep, as
 soon as his own part of the duty was

accomplished. On one of these occasions, a friend took the liberty of expostulating with him on ^{the} propriety of his going to sleep in the chaise, while the preacher was explaining the duties of morality in the pulpit. My dear friend, said every, you was never more mistaken in your life, I am assure you I was not asleep, but as I can better attend to the discourse, with my eyes shut than when open, I frequently close them during the sermon. ~~that I can better understand what is said, than when my eyes are open, and I am~~ sometimes, but on this occasion I am convinced you were asleep, for I saw you nod, very likely replied every, for whenever any passage in the sermon strikes me more forcibly, I always give a nod of approbation.

Mr. Moore

The inhabitants of Reading are divided into so many distinct sects of religion, all united against the established church, though fundamentally differing in opinion from each other, that it is no wonder if the peace and harmony of private societies are frequently disturbed by the fanaticism or bigotry of some of the illiterate disciples of Calvin or Whitfield.

Mr. M. supping one evening at a friend's house with a select party, chanced to express some sentiment, which not corresponding with the belief of one of these narrow-minded bigots, who was present, was so all so fang'd the better of his temper as to vent itself rather in an unhandsome way by asserting, that "every body knew that Mr. M. had no religion whatever". An assertion of this kind made in a large company, could not be suffered to pass

unnoticed by M^r—, so, laying down his knife and fork, and addressing himself to the company, he said, M^r—'s assertion, that I have no religion, brings to my mind an anecdote that took place during the civil wars, when there was ⁱⁿ nearly as many different sects of religion in the whole kingdom as there are now in London; when every man, who, from conscientious principles, presumed to dissent from the reigning opinions on religious subjects, was considered as a deist, an atheist, or, as my friend over the way has asserted of me, a man of no religion.

Among those who at that time came under that denomination, was ^{one of his worth} a clergyman, who from his strenuous defence of the doctrine of the church of England, received a greater share of personal obloquy than many of his brethren, whose

exertions in defence of the church were not so conspicuous. One day as this M^r— was passing along Cheapside, he attracted the notice of an old woman, who, like my religious friend, seems to have possessed more real than charity, for she immediately began to bawl out, "There goes a man of no religion." As the M^r— walked on without noticing what she said, the old beldam's religious enthusiasm was worked up to a higher pitch, and she continued to follow the M^r— with the same vociferation, up one street and down another, till ~~at last~~ he came to his own door, when, turning round, and looking at the old woman, as I do at M^r—, he calmly said to her, "Good woman, I thank God I am not of your religion."

Another time when one of the company was boasting of the quantity of liquor ^{he} could bear without being in the least affected, which seemed surprising to many present. He Jocosely observed, that though the quantity was large it did not appear to him improbable, as he had always understood, that, the emptier the vessel, the more it would hold.

D^r Taylor

During a long and successful practice, few days have passed, which the D^r has not spent, in passing from place to place, in a post chaise, visiting his numerous patients in Reading and its environs. It is customary on these visits, when the carriage arrives at the patient's door, for the post boy to ^{dismount} from his

his horse and assist the D^r in alighting, which done, he commonly to be ready to set off, as soon as the visit is paid, leaving the servants of the house to see the D^r into the chaise, and to fasten the door.

Being one day on a visit to a patient at Buckingham, with whom he happened to be detained rather longer than usual, the footman belonging to the house observing the chaise door open, shut it too with the usual violence, which the post boy taking as a signal for the D^r being seated, set off as fast as he could, to Binfield, where he knew the next patient they were to visit that morning resided. Being arrived at the house, he ^{disappointed} ~~was surprised~~ from his horse as usual, to let the Doctor out, but to his great astonishment found the chaise empty. Whether, on missing the Doctor, he devoutly crossed himself like D^r Slope when he met

Q. badialy on the coach horses,
 or whether he supposed he had
 been taken out by some super-
 natural agent, or secreted himself
 in some corner of the chaise, we
 cannot possibly assert, but
 certain it is, it was sometime
 before he could recover from
 his surprise, nor could he
 persuade himself that the Devil
 was not in the chaise, till he had
 in vain searched the lining,
the seat, the pockets, and every
part where he thought it was
possible for him to hide, at
length ^{being} ~~he~~ ^{convinced} that he
 was not there, and beginning
 to suspect, he had really left
 him behind, he made the best
 of his way, back to Barkingham,
 where he found the Doctor and
 his wife, waiting his return, whom
 having once more taken in hand
 determined to fasten the door
himself, to be sure, as he said, that
no more d^{evil} tricks should be
played him.

Another time, as the Doctor was
 travelling in his usual vehicle,
 over a common, by some accident,
 either from the roughness of the
 road, or from the carelessness
 of the driver, the chaise was
 overturned, but happily without
 the Doctor's receiving any injury.
 As he was endeavouring to assist
 the post boy in replacing it
 on the wheels, they were observed
 by some countrymen who were
 working in a neighbouring field,
 and who immediately got off
 with all speed, to their assistance,
 but as they drew near the spot,
 one of them called out to his com-
 panions, that it was not necessary
 for them to go any farther, as it
 was only Dr. L's chaise upset,
which was so common a thing he
could get it up without them.
 These daily and weekly excursions
 in a post chaise, made Mr. ———
 rather hyperbolically observe, that the
 Doctor must be dead a twelvemonth,
 before the rumbling of the carriage
 would be out of his head.

Dr. Plutonium.

If philanthropy, good nature, and a happy, cheerful disposition of temper, may be reckoned among the virtues of mankind, the Doctor may be said to possess them in the highest degree; ever ready to contribute to the happiness of those in whose company he may happen to be, he endeavours by his pleasantries, to put them in good humour with themselves, and each other; but this meritorious trait in the Doctor's character does not always meet with a suitable return.

Being invited by a friend to a public dinner held at the Black-Box, the cloth was no sooner removed, than the Doctor, with his accustomed desire of gratifying the company, handed to his friend a new guinea he had just received

from the bank, which he conceived to be, as it really was, a master piece in the art of coinage. His friend being so left struck with the beauty of the impression, than the Doctor himself, extolled it in such high terms, that all the company were eager to see it. It was therefore handed round, but by some accident, did not find its way back to the right owner. This served the company as a very good joke for the evening, which the Doctor bore with great good humour, but the next morning, waiting on his friends, he expostulated with them on the impropriety of his conduct, in conniving with the rest of the company in secreting his guinea, and insisted ~~upon~~ his seeing it returned immediately. Polvin, said his friends, you need not be under any uneasiness respecting your guinea, I can assure you it is in good

hands, and you will have
it again, & I hope I shall, said
the Doctor, for it will very ill
become you, to call me Boozer,
and Cozen me too.

N^o 210

Antiquarianism

The science of the antiquarian,
while it tends to the improve-
ment of knowledge, by the in-
vestigation of the monuments
or records of former times, is of
great public utility, as well, by
clearing up doubtful passages
of history, as by bringing to
light many valuable specimens
of the ancient arts. But in
the prosecution of this science,
Antiquarians are frequently
led into errors, which are visible
to people, possessed of less
learning than themselves, or
become the ridicule of others,

by the display of learned con-
jectures on Antiquities, which
have really been the productions
of modern times.

An instance of this kind occurred
on taking down the old Conventual
goal in Castle street. A gen. blumian
passing by, and observing a labourer
rubbing something with his wet
thumb, as if to clean it, was induced
to enquire what he had got. I
don't know maister, said the
fellow, but I found er here among
the rubbish. This positive assertion
was enough to ~~excite~~^{excite} the gentle-
man's curiosity to look at it, when
finding it to be some sort of coin,
he, ~~with some~~^{apparent} difficulty, prevailed
on the fellow to take half a
crown for it. Upon a closer
inspection it was found to be
a counterfeit shilling; but what
rendered it really valuable, was
the whole of the Lord's prayer, really
engraved on one of its faces,

and undersigned J. Shepherd
 What a glorious field did this
 offer for conjecture to run riot
 in? Every one had heard of
 Jack Shepherd the famous high
 wayman, and consequently
 there could be no doubt but
 the shilling had been his. Jack,
 it was said, had been a base rogue,
 and therefore nothing was more
 likely than that he should
 have been in the possession of
 a base shilling. Jack had lived
 half his time in a goal, and
 was not this shilling found
 in the ruins of a prison? but
 what confirmed the fact beyond
 all possibility of doubt, and
 established the proof as clear
 as noon day, was, that all the
world knew that, Jack had been
hanged, and what could have
 been a more proper employment
 for a gentleman under sentence

of death, than prayer, and
 what prayer more suitable to
 his situation than the Lord's prayer?
 Ergo - the engraving was Jack's,
 the signature was Jack's, and
 the ~~base~~ shilling was Jack's; oh! what
 a valuable discovery! Too precious
 for vulgar touch; it was carefully
 wrapped in gauze paper, and
 deposited in a box filled with
 fine cotton, and only exhibited
 to the view of a chosen few.
 At the same of this valuable
 piece of modern antiquity spread
 abroad, its value ^{gradually} continually
 increased from half a crown to
 half a guinea, and would pro-
 bably have risen to the value
 of a Queen Anne's farthing, had
 not the original finder, in a
 drunken fit, confessed to his com-
 panions, that the shilling was
 a gift from a friend ^{his} an engraver
 of the name of Shepherd
 and had long been used as a play
 thing by his children, and would

probably have remained so still, had not the constant en-quiry for antiques induced him to impose his old friend Jack, upon the antiquarian, for the value of a good dinner, which for once in his life had purchased with a base shilling. This confession was so mortifying to the last purchaser, that the box, the cotton, and the shilling were soon after withdrawn from public view, but the impression the prayer had made on his mind was so strong, that he could not help frequently repeating the petition in it, lead us not into temptation with an energy that shewed he was determined for future never to be tempted by appearances, however specious, in the purchasing of antiques -

741

Canine Madness.

Some time in the last century an eminent Physician of Reading, wrote a learned treatise on the prevention and cure of the hydrophobia; a work ~~which~~ ^{was} acknowledged by all who have seen it, that does as much credit to his head as his heart. Convinced of the old maxim that prevention is better than a cure; the Doctor commences his pamphlet, by recommending the best means of eradicating this dreadful malady, which he thinks can only be accomplished by the total annihilation of the canine race. But as he supposes there may be ^{some wealthy} people, who either from friendship or affection, may be unwilling to part with their faithful companions, the Doctor in compassion to their

weakness recommends a middle way, which though not quite so efficient, may do a great deal towards this desirable object. This consists in a proposal to the legislature to lay a tax on the proprietors of dogs in proportion to the number they kept, which he rationally supposes would be a great means of reducing their number, as as very few in these degenerate times would prefer the life of a faithful animal, to the preservation of their money.

Plaguing, by shooting, drowning hanging and the various other means which the ingenuity of mankind has contrived for the destruction of animals, got rid as he calculates, of nine tenths of the dogs, he is willing that the remaining tenth should

be allowed to live, provided they can give a good account of themselves, find security for their good behaviour, and pay the tax, which done they are to go before a Justice of the Peace and swear to their qualification; who is thereupon to grant them a certificate in the form of a Judge's commission, authorizing them to live quam diu se bene gererint; that is, as long as they refrained from being mad. It may be supposed by some, that after such effectual means as the Doctor has proposed for the prevention, if not for the total annihilation of the disease, it might be unnecessary to propose any ^{other} methods for the cure of those who may hereafter be afflicted with it. But this does not seem to have been the Doctor's opinion; for having got his enemy under him he was determined to give him no quarter.

"And thence he slew the slain"

After treating this part of his subject in a masterly manner, he next proceeds to the scientific part, ~~of his subject~~ including the method of expelling the virus after it has been infused into the circulation by the bite of a dog. And here he is no less ingenious and original than in the former part, most of his remedies being so singular as comparisons as ^{the bites of dogs} the rules of our modern pharmacopias, and so efficacious as to promise a sure and certain cure when ever the patient can be prevailed on to adopt them. Among the methods of cure here proposed by the Doctor, is the following, which we have selected, not because it is the best (for they are all equally good) but because it is so easy, so safe, and so prompt in its operation, that every wild one afflicted with the mania

will do well to make an immediate trial of it. When ever any person is so unfortunate as to be bit by a mad dog, he is, as soon as possible, to have the lacerated part ~~excised~~ washed by the means of a skillful surgeon, which he thinks may be best done, by a half inch or an inch, or two inches deep, as may be most agreeable to the patient, this done, the cavity is to be filled with gun powder, quantum sufficit, and rammed down secundum artem; it may then, with a lighted match or red hot poker [the latter he thinks is best] be set fire to, after the manner of Mr. Bagmell's artillery at a rejoicing. This he adds will not tear, rend, and lacerate the part, or effectually to explode the poison out of the system, and work an instant and everlasting cure?

We have thus given a faint and imperfect sketch of this incomparable work, which, notwithstanding its intrinsic merits, and though it was dedicated to a member of parliament, quoted in the house of commons, acted upon by the Legislature, praised by the Reviewers, and puffed by a brother Doctor, is considered by some inconsiderate people as being deficient in humanity, as if there could be anything inhuman in destroying two or three millions of dogs. But to such unreasonable people I must beg leave to observe that the benefit derived to the public from the Doctor's work, is more than sufficient to balance any thing on the side of cruelty, with which it is unjustly

It is remarkable that these two rival Doctors let slip no opportunity of puffing each other in the Reading Mercury.

charged; it being evident that from the first reading of the book the Dogs had come to a resolution never to bite his majesty's subjects again, which they have so well kept that there has not been an instance of madness in the town since its publication, though prior to that, if we may believe Dr Addison in his examination before the house of Commons, the people of Reading were very much inclined to be cracked brains.

The following anecdote, though it took place in another country, is so opposite to the Doctor's subject, that I cannot help in ^{mentioning} it here, notwithstanding my original intention not to insert any that were crout of Reading growth. It is well known that in France there are no established rates for the maintenance of the poor, but those among them who are no longer able to work subsist wholly by begging, or the alms.

which the charitable part of the congregation put into the hands of the Curé or parish priest, to distribute among their indigent Brethren

It happened one day that a priest in Paris, was solicited for a portion of these alms, by a wretched mendicant, whose squalid appearance seemed to denote the most abject state of human wretchedness, The sight ^{of such misery} operating on the sympathy of the priest, he put his hand in his pocket, and taking out his purse, was just going to contribute something for his relief, when he observed a little dog crawling and jumping up the poor man's knees, and endeavouring to kiss his hands, which was held out to receive the hoped for charity, this sight so provoked the good man's zeal, that he immediately returned his purse into his pocket, at the same time giving the

mendicant a severe lecture, on the grievous sin of keeping dumb animals to consume that food which a beneficent Deity had bestowed for the use of man only, and concluded by commanding him to destroy his dog before he came again to them for relief. Alas! says the Coggar, while the tears rolled down his withered cheeks, Alas Sir, if I kill my dog, who then will be left to feed me

Tableau de Paris

79

John Milton

M^r John Milton, father of the celebrated poet of that name, resided some time at Reading with his son Christopher, & but being a royalist was obliged to quit it, when ^{that place} it was taken possession of by the parliament

* This Gentleman is in the list of those who at this time compounded for their Estates at Reading the sum paid by him to the Commissioners was

forces under the Earl of Essex
and spent the remainder of his
days with his eldest son John,
Conthlersgate street London,
till his death.

Bye Newton's Life of Milton
See vol 127

N^o 22
Christopher Cheesman
Prior to the coronation of
Charles 2, a pamphlet was pub-
lished at London with the
following titles
"An Epistle to Charles 2, and
to every individual member
of his counsel. Presented to
them in pure love, and good
will, that they might consider
of the things herein contained,
before the king was crowned,
or had taken his oath, forasmuch
as a necessity from the Lord was
laid upon the penman of the
said epistle, in order thereto; who
is known to divers people by the

"name of Christopher Cheesman
from the town of Reading in
Berkshire the 15th of the 2nd month
1660. (See folio 112)

Harleian Miscellany
The draught of a Manufactory
Thomas Cole
Mr Thomas Cole born in Berkshire,
was commonly called the rich
clothier of Reading. He is reported
to have been a man of vast wealth,
maintaining one hundred and
forty metical servants, besides
three hundred people whom he
set on work, in such that his
dwains with cloth, filled the
high way from Reading to
London, to the stopping of King
Henry 8 in his progress, who
gratified this eminent Clothier Cole,
with a standard yard, the length of
his arm, which was a yard in length.

Historical Dec 1692
Others say that this Thomas Cole lived in
the reign of Edward 1. but neither can
be true, as the woollen manufactory

No 21
Abp. Laud

"If poor Curate once having waited
 "a long while to speak with
 "the arch-bishop of Canterbury,
 "at last obtained an audience.
 "In their discourse, the great
 "metropolitan told him, he was
 "an idle fellow, to whom the
 "Curate replied: "It is most
 "true, my Lord; for had it been
 "so, I could not have spared so many
 "idle hours to attend upon your
 "grace to such a small purpose
 "Life of Abp. Laud

was not introduced into England
 till the reign of Edward 3. Perhaps for
 Henry 1. he may substitute Henry 6. the
 but I have not been able to discover any
 traces of this eminent person here, except
 in the name, some of whom may be but descendants

No 22 In History
The Caricatures

At what time; Caricatures were
 invented in this country is uncer-
 tain, but they were probably of
 an early date, from their being
 so suitable to the satyrical turn
 of the people, which is fond of
 displaying itself this way on
 every occasion that offers, whether
 of a serious or laughable nature,
 just as the French, in like manner,
 vent theirs in vaudevilles. One
 of the happiest of this kind was
 exhibited on Charles 1. ^{the} standards
 at the battle of Claverhambridge
 when Charles came with his forces
 from Oxford to relieve the town
 of Reading, at that time besieged
 by the Earl of Essex.

"The invention was the effigies
 "of the parliament house, with
 "two traitors heads stuck on poles
 "placed on the top of it; with
 "this inscription sicet extra
 "sic intra, the parliament being
 "the same within as without.

so indignant at it, wotd, that
that the author of it, who ever
it might be, should be forever
obliterated from the Kingdom
being unworthy to live in the
English air

Godrington's life of Essex.

There was also a second species
of caricatures, much used in
former days, which may be
called the secret or hidden
caricature. This being disguised
under some other form, was
only perceptible to those who
possessed the key, as in some
of King William's halfpence
was a little satyr peeping
out of one of the curls of his
majesty's wig; so when Dryden
published his Histricomastix
the first letter in the book was
cut and ornamented in such
a masterly manner, that

although at first sight it ap-
peared to be nothing more
than a common letter, yet on
being turned several ways
many allusions of a satirical
nature were discovered in it.

Pygme underwent a very
severe sentence passed upon
him for writing the libel, and
his servant, Nathaniel Wickens,
was taken in ~~the~~ custody by a
warrant from Mr. Sand, for
carrying the letter to the printer,
and being ^{taken} carried before the
High Commissioners at Lambeth,
was ordered ex officio to take
an oath to answer the following
interrogatories -

"Item, we object to you Nathaniel
Wickens that you know or believe
that the letter, which you carried
to the printer, to be set the first
letter upon the book, was a very
complete letter, and so artificially
rest, as that to look on it the usual

"way, it seemed a complete and perfect C, but turned one side of it, and it appeared a Pope's head, and then turned another way, and there appeared an army of men or soldiers. And will require of you to declare by virtue of your oath, to your best knowledge and belief, who, or what, was meant by the Pope's head in the said letter or seal; and who, or what, by the army of men or soldiers? and who by the C? And whether by the C was meant the Lord's Grace of Canterbury? and by the Pope's head, that his Grace was meant? and that by the army of men or soldiers, was meant, that his Grace would be the cause of disgrace in this kingdom, about religion, or some other like unmeaning or device."

"For refusing to take the oath the Court declared him pro confesso, and imposed a fine of

"one thousand pounds on him, with good round costs of suite, excommunicated him, and committed him to Woodstreet Counter, where he remained two years and then was sent by the High Commissioners to Windsor castle in the role of Prisoner there to remain a close prisoner, &c.

Wickin's petition to the House of Commons.

A third species of caricature and which was considered the most entertaining of all, may be styled the human or living caricature. This consisted in placing one of our fellow creatures (who happened to be so unfortunate as to be suspected of some real, or imaginary crime, on a high stage or pillory, there to remain a certain time, during which his ears were to be curiously cut off, his nose beautifully slit, his eye brows skillfully pared away, and his forehead and cheeks elegantly branded with a hot iron.

to the great diversion of the
 mob who flocked from all parts
 to enjoy the spectacle.
 One of these amusing caricatures
 was exhibited in the Market
 place at Reading in 1635, on
 the following occasions.

One Bowyer a gentleman's servant
 coming to Reading, gave out that
 "the Arch-bishop [Laud] was con-
 fined to Fulham house, that he
 had twenty four of the Guards,
 twelve by night and twelve by
 day set to watch him. That his
 confinement was for four points
 of high treason, which he affirmed
 to be these.

1st That the said Arch-bishop was
 an armenian, 2^d that he had
 sent letters to the Pope, 3^d that
 the Arch-bishop said, the midwife
of the Virgin Mary was a mediatrix
to our Saviour. 4th that the
 Virgin Mary was no human
 creature. And also affirmed

that he had seen four letters,
 written with the Arch-bishop's
 own hand, which were to be sent
 to Rome, two to the Pope, and two
 to Cardinal Blunt, the substance
 whereof was, as he affirmed, that
 the said Arch-bishop was ready
 to do for those at Rome, what
 was in his power, and that they
 should direct their letters to the
 Queen of England's court. That
 the said Bishop would be an
 agent for them to send letters
 back again. That the Arch-bishop
 preached a sermon before the
 King in Scotland, that was fit
 to be preached before the Pope,
 and that he was reproved for
 the same in a sermon preached
 by bishop Hambleton before his
 Majesty. That the Arch-bishop
 allowed five hundred pounds
 a year to the Pope, and that also
 seventeen thousand pounds a
 year was allowed the Pope by

"his means.
 "For this he was committed to
 "Bridewell, there to be kept at
 "work during his life, and
 "never suffered to go abroad,
 "fined three thousand pounds,
 "to be set in the pillory at
 "Westminster a paper on his head
 "declaring his offences, and there
 "to acknowledge and confess the same,
 "To be set in the pillory at Cheshide
 "with the like paper, and there to
 "make the like submission,
 "and a acknowledgement, and be
 "burnt in the forehead with
 "the letters L and R.
 "To be set in the pillory at Reading,
 "with the like paper, and both
 "his ears nailed thereto, and
 "make the like submission, and
 "a acknowledgement as before.

Star Chamber Reports, Mich.

9 Car

As the Arch Bishop was prisoner

pally concerned in the last mentioned
 caricatures, being both the prosecutor
 Judge and jury, on the trial of the
 offenders in the high Commission
 Court, and Star Chamber where
 he presided, we must do him
 the justice to acknowledge his
 dexterity in discovering, and re-
 sisting to himself the innuendos
 in the former, which could only
 have arisen from a consciousness
 that he deserved them, as well
 as his ingenuity in punishing
 the offenders, particularly in the
 last instance, whereby he not only
 gratified his revenge, which to
 so good a man might have been
 highly gratifying, but at the same
 time afforded a pleasing amusement
 to different parts of the hospital,
 and a delightful holiday to his
 brother-towns-men, who were
 no doubt charmed with the presence
 he shewed them in deferring the

most entertaining part of the sight; the cutting off his ears and nailing them to the pillory, till his arrival in Reading.

What a pity it is! that so great a good, so humane a man as Archbishop Laud, a native of Reading, should lose his head, only for making a few caricatures. But he seems to have suspected that something of the kind would one day happen to him, for in the journal which he kept of all the principal occurrences of his life; he says - "Oct^r 27, I went into my upper study to see some MSS. which I was sending to Oxford. In that study being my picture taken by the life, and coming in, I found it fallen down upon the floor and lying on the floor, the string being broken by which it hung against the wall, I am almost threatened every day with my ruin in

parliament. God grant this be no more. That, in an old woman, would be called superstition; in Archbishop Laud, what was it?

1743

Joseph Payne

The following very extraordinary story appeared first in the Gentleman's Magazine, and seems to have been well attested. "Histories of enthusiasm, wanderings, and madness, are always very deserving of attention, as they may profitably tend much to advance our knowledge in the manner of the operation of the mind, and its connections with the body, matters in which we are yet extremely ignorant; or at least may shew how far we are able to advance in such enquiries"

Annual Register

About the beginning of the year 1759, one Joseph Payne, a country lad about 16, came to live with Capt. Fisher of Reading, as a foot

boy. He had before been servant to a farmer at Lambourn Woodlands, and till this time, followed the plough, and other farming business; he was wholly unacquainted with letters, but was, notwithstanding of a very serious turn, attended constantly at church, and was very attentive to what he heard there. His master, the farmer, was a Quaker; a man of strict morals, and the lad profited much by the example set before him in so regular a family; where recapping the scriptures, and conversing upon religious topics, was a principal part of the employment of the leisure hours of the master and his children, at which the lad was often present. After he had been some time in the service of Capt. Fisher, his fellow-servant was one day alarmed by his falling into a fit. Being much frightened, she went to call other assistance, and several

people were soon got about him who were astonished to find that he had begun a very pertinent and regular discourse, which he continued for half an hour; and then, as if rising from a trance or waking from a profound sleep, he came to himself, and declared in the most solemn manner, that he neither knew what had happened, nor what he had said. This was reported to his master, who ordered that the boy should be watched more narrowly, both as to his behaviour and conversation; but he should have been made the instrument of some enthusiastic bigot, no man detesting enthusiasm more. In a few days he was seized with a second fit, in which he again discoursed as rationally as before; and in little more than a week, with a third, at which time Dr. Hooper, late an eminent humane midwife in Reading, and now of Queen's street, being upon a visit

at his sons, Capt Fisher dispatched a billet to the D^r, requesting his presence immediately, upon a matter of much curiosity. The Doctor hastened to the Captain, and being told what he had to expect, sent for his son, who wrote short hand, being determined to convince himself of the truth of the fact.

By the time that young Mr Hooper arrived, the lad had begun to speak, sitting up, with great composure. First with his eyes fixed. Master, said he, will you go to church to day? It is good Friday, we will have a v^ermory, all neighbours, be you going to church to day? I have asked my master to let me go; and though he dont hold with vaints days himself, he has given me leave. After a few more unconverted but sensible expressions, as if talking to the farmer, his first master, he supposed himself to have been at church, named a text, and

repeated a kind of sermon, of which the following [so far as we think it necessary to insert it] is an exact transcript.

They led him away to crucify him. Don't you know what was their don't or do you know the meaning of this day, Good Friday, why it is to be Christ's day? You read in the scriptures, they honour me with their lips, but their hearts are far from me; they hear but do not understand, we find that the chief priests and rulers led him, or caused him to be led away to crucify him; they attempted to do it before, but had not power, for his time was not then come. Christ himself, before he came upon earth, knew he was to suffer. And this day was the son of man nailed to the cross, whilst his inveterate enemies the Jews, with jeers, and scoffs, telling him, if he would shew himself to be the son of God, to come down from the cross.

and save himself, but he prayed for them, and said, "Father forgive them, for they know not what they do." Dear heart! if we did but duly and rightly consider these things, we should act very differently from what we do at present. Did he not break bread, and bless it? observing at the same time, that one of his disciples that dipped with him at the table, should betray him, "good were it for that man if he had never been born", when he was about to suffer, he cried out, "there is no sorrow like unto my sorrow", for the sins of the whole world bore more heavily upon him, and were more painful by much, than the nails in his hands and feet. During these things, all nature was darkened, and seemed to be put out of order: the temple was rent, and those who had been dead appeared out of their graves. Notwithstanding these terrible appearances, the Jews remained hard hearted, and unbelieving;

and when he was laid in the sepulchre, the priests and rulers caused a guard of soldiers to take care that his disciples did not steal away the body. On the sabbath day, the angel of the Lord came, and rolled away the stone, and sat upon it, and for fear of him, "the keepers did shake and became as dead men". When the women came, and were informed by the angel that Christ was risen, they went back towards the city, and in their way met with him. When this was reported in Jerusalem, the Jews were so far from being inclined to believe in him, that they gave the soldiers that watched, large sums of money, to say his body was stolen away by his disciples. They even then would not be convinced of their stubbornness, and there are too many remain so to this day. As Christ was raised from the dead on Sunday, or the first day of the week, we keep that day in commemoration of it, and we called

Easter Sunday: After his resurrection, he was seen of many. Why do you ask, how I know these things? I have it from the scriptures. I take pains, and I search for them. Is it not said? "seek and you shall find, knock, and it shall be opened unto you, ask, and it shall be given you; for every one that doth receive, and he that seeketh findeth, and to him that knocketh it shall be opened." How then can any man expect to find, unless he seek? Or expect mercy without asking for it? or is it reasonable to suppose, in a natural sense, a door will be open to you, unless you first knock at it? No, seek mercy, and you shall find it, and then you will say, at the last day, "I have fought a good fight, I have finished my course, I have kept my faith." Now, we go to church from Sunday to Sunday, confessing our manifold sins and wickednesses, and come

away with no alteration in our former conduct. We say, "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts, we have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us." Now, what benefit can any person expect from this confession, unless he does it with a sincere mind, and full resolution to lead a better life? Do not we see the contrary of this every day? Instead of composed and serious behaviour, how many run it over with a light airy, and laughing countenance? and are glad when the task is finished. But those, O Lord, have mercy upon us, miserable offenders, when sinners go to church, and crave mercy, with what face can they do it, unless it be with a full determination to change their ways?

Do they not know they thereby add sin to sin? Has not the Lord declared? the prayers of the wicked are an abomination to him. But God looketh at that man, that is of a broken, and a contrite heart, and trembleth at his word, for God is a spirit, and will be worshipped in spirit and in truth.

Now what I have said, I hope you will keep in remembrance; be sober, not rioting in drunkenness, and other wicked things; leave the broad way, and chuse the narrow way, for there is a broad way and a narrow way; the broad way leads to destruction, but the narrow to life everlasting. Now, for a comparison, suppose every one who went a forbidden way, was to be soundly whipped, when he came to his journey's end, would that man be in his senses, that made choice of it before the narrow, where, instead of punishment, he should find a reward? For he that knoweth my fathers will send doeth it not, shall be beaten with

many stripes" Was you never chastised? your father never whipt you for not doing your duty? Perhaps you do not know what is required of you; why, it is, "to honour your parents, and obey the king, and all that are put in authority under him; to submit yourself to all your governors; to order yourself lowly and reverently to all your betters, to hurt nobody by word or deed"; that is, not to speak ill, or use abusive language, but you must carry yourself soberly, and with charity, towards your neighbours; to be true and just in all your dealings; that is, "to do to every body, as you would they should do unto you"

Take not the Lord's name in vain, and yet you say, "O Lord, our heavenly father, almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same by thy mighty power, and grant that this day we fall

into no sin, neither run into any kind of danger: which begs of God Almighty, to govern and protect us with his good spirit. But it is plain you do not know the true meaning of the words, and we may well say, "We have erred and strayed from the path of sheep," by which there is too much reason to fear, we shall stray into everlasting destruction. "For my thoughts are not your thoughts, neither are my ways like your ways," saith the Lord; "you honour me with your lips, but your hearts are far from me; as was observed before, Behaving not as worshippers, but as hypocrites; for God is not to be mocked; is not to be deceived; you may indeed deceive yourself, and one another. We are commanded to retire in secret to our chambers, and commune with our own hearts, "seek the Lord while he may be found; call upon him, he is near: let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord,

and he will have mercy upon him, and to our God, and he will abundantly pardon you will say, perhaps, how are these things to be known? They are to be found in the Old and New Testament, wherein it is said, that God has subjected every creature to man's use; that the beasts of the fields, and the fowls of the air, are his by appointment, and that he is made governor of all things. And didn't God put his blessing on them, and everything for man's benefit? Come ye out and be separate, and touch not the unclean thing; come out from amongst them
 your servant, your servant; very well, very well indeed. So we have had a good sermon. My master is very good, he never denies me any thing when I ask him
 He began now to recover, and in another tone, uttered a few mumbling expressions, as at the beginning, and then roused himself, as coming out.

of a profound sleep.

Dr Hooper, to be certain whether he might not be an impostor, whose habit had contracted a method of fixing his eyes in his head, and by incessantly repeating such discourses, ordered, upon one of these occasions, a candle to be lighted, the flame of which he held to his hand, as he stretched it out in his discourse, and though it raised a blister, yet it did not seem to give the least sensation of pain whatever

Annual Register 1760.

It is evident, from this specimen, that his sermons, or whatever they may be called, are nothing more than a tissue of text of scripture which from reading have been strongly impressed on his mind, but so slightly united, that even with Mr Hooper's assistance, who has evidently jellod up several chasms in this discourse, there does not appear the least connection or design in them.

Mr Hooper says, he was wholly unacquainted with letters; but in this he was mistaken, for I understand he can read, if not write, which in some measure accounts for his readiness in quoting the scriptures; but how he is able to discourse upon them during a temporary suspension of some of the animal functions, is what cannot so easily be accounted for, and would not be believed, were there not many people still living in the town, who can vouch for the fact, from having been eyewitnesses of his gestures in this subsequent fit.

He is now up, words of 60 years of age, and from the first attacks to the present time, has never been free from fits for any long period. That they are not voluntary is evident, from their not only subjecting him to experiments which shew to be like that made by Mr Hooper he is not sensible of at the instant, are very painful

to him afterward, and for a time
 very much depress his spirits;
 which he would certainly avoid
 if it was in his power, as well as
 the necessity he is frequently under
 from the same cause, of leaving
 his places, however much he may
 have been respected by his employers
 for ^{his} sobriety, honesty, and general
 good behaviour. He is unassuming
 in his manners, and not particularly
 religious, though he sometimes
 attends the different places of
 religious worship this town affords,
 where he has principally sided.
 He last year (1805) lived as a
 footman with Henry Marsh Esq^r
 in whose service he had several
 talking fits, but as the substance
 of them was not taken down I
 am not able to say whether he
 still preserves the same style
 of preaching, or whether he is
 more or less coherent in his discourses
 than in that we have given above

17th
 Old Times

Old men are very fond of panegyrising the days of their youth, and condemning the vices of the present times, while their sons unwilling to give their fathers credit for any more virtues than they possess themselves, are equally willing to acknowledge the superiority of former times, but prefer placing those times a century ^{or two} farther back and are for ever chanting "Oh the golden days of good Queen Bess." I would recommend to these lovers of ancient times, the consideration of the following anecdotes, which I have extracted for their use from authentic records, which may convince them, that bad as they represent the people of the present day in which they live, their vices are not so numerous or atrocious as they were formerly: a criterion, if any such were wanted, to prove

that though the nature of mankind was always prone to evil, yet the further he is removed from barbarism, and the more refined his manners, so much the more is virtue cultivated and vice shunned.

"Feb. 29. 1629] The Assizes were holden at Aylngdon the 23 of February, at which time thirteen men and youths, died for their offences committed."

April. 1631. At this Assizes eleven more suffered death for their crimes, three of which were of this town."

Notwithstanding the penal statutes have been extended in many instances, since the periods mentioned above, the degeneracy of the present times seldom affords more than one instance of a capital punishment in a year, and frequently not

even that—

Bribery, corruption and their attendant perjury, at our elections for members of parliament, are vices also not known in the present day, though they were very much practised in the last century, particularly about the middle of it, when they seem to have risen to their greatest height, in proof of this assertion, I need only quote the following passage from the Annual Register for 1768

"At Aylngdon Assizes, four verdicts were obtained for bribery in the late election for the borough of Reading; and it is said that divers other prosecutions, upon the same statute, are depending in that borough."

Blind teachers

When we consider the great number of chapels, meeting houses, and conventicles, that are spread all over the kingdom, we are apt to wonder, how they can possibly be supplied with preachers; but, when, on the other hand, we calculate the host of preachers, that are every day springing up in every corner of this island, so fertile in enthousiasm, we are equally astonished how they can find employment.

Ignorant mechanics are frequently tempted to intrude themselves into the ministry, by observing, how much easier it is, to thump a cushion, than to beat the lapstone, or the anvil; and if they are so fortunate as to meet with a congregation as ignorant as themselves, which is no very difficult thing, they are certain of securing to themselves an establishment.

for life, on much easier terms, and more profitable, than they could expect to attain by manual labour.

By this inducement, the number of Gospel preachers is so increased, that it is impossible for all of them to obtain firm annual establishments, notwithstanding their great abilities and enlightened minds; some, therefore, are obliged to wait for future opportunities; and, in the meantime, are employed as riders to go about from town to town, where they preach occasionally, raise contributions, enter into correspondence with the brethren, and form the connecting links with all the congregations belonging to the society.

There is also another race of preachers, who not being so fortunate as either of the above, are forced to take up with field or street preaching, and are generally the martyrs of a

deranged imaginations

One of these, walking up London street, and observing a pile of dirt, which had been brought from a house belonging to Mr John Willis, ^{the} ~~was~~ ^{was} repairing, and thinking it a very proper place for preaching from, took his station upon it, and began expatiating in the usual style to an audience, composed chiefly of the workmen, who readily embraced the opportunity of saying by their tools, to attend to his harangue. This being observed by Mr Willis, he very civilly requested the preacher to desist, several times, without effect; he then took him gently by the hand and led him down, without any resistance on the part of the preacher, who, very coolly, returned to his station, and renewed his preaching. The men were then ordered

to empty their baskets of rubbish over his shoe, but this did not disturb the preacher, as he shook off the dust from his feet, but forgetting the latter part of the injunction, instead of leaving the place, he maintained his position. At length, Mr Willis, finding every effort to remove the nuisance vain, sent for blind Jimmy the fiddler, and placing him on the right hand of the preacher, ^{made} him play one of his merriest tunes, which Jimmy had hardly got half way through, before ^{the} ~~the~~ ^{preaching} ~~he~~ ^{him} ~~declaimed~~ and left Jimmy master of the field of battle, not being able to stand against the ridiculous situation in which he was placed. God forbid the number of blind fiddlers should be increased, but could a blind fiddler be placed at the elbow of every blind preacher, the congregation would at least enjoy a rational amusement for their money.

726

Summing up of evidence.

Not many centuries ago, a man was tried at the Quarter sessions for stealing a bushel of wheat. The trial lasted a long while, but as no positive proof could be brought home to the prisoner, it was evident to every one present in court, that the jury could have, "difficultly" in acquitting him, but the Judge, thinking it a good opportunity to display to a numerous audience, his eloquence and legal knowledge, entered into a long and tedious recapitulation of the evidence, in which he so completely confounded the most material points of the case that what before had appeared to every one, so simple as to admit of no manner of doubt, was, by his method of summing up the principal points of the evidence,

rendered not only difficult and obscure, but perfectly unintelligible. The long barn was converted into a coach and horses, a red cow to a red lion, the prisoner and the witnesses frequently exchanged names, and the prosecutor himself was made an accomplice in the robbery, by having drank a pitch of beer with the culprit. This recapitulation took up nearly an hour, and ended with a recommendation to the jury to acquit the prisoner, which they would have done of themselves, without his taking up so much of their time to no purpose. As nothing comes more home to the feelings of individuals in society, than criminal prosecutions, trials of this kind generally undergo a revision, the following evening at the different clubs in the town, as was the case on the

present occasion, at the society of Odd-fellows, held at the Cat and Cagpipes, in this town, where the most noble Grand, had no sooner taken his seat, than the subject of this recapitulation and charge to the jury, was entered upon with some eagerness, by most of the members, some praising it as a perfect model of eloquence, while others condemned it as a mass of confusion, and compared the orator to a horse in a mill, who though he may travel incessantly, never gets an inch further; these different opinions took up nearly as much time in the discussion, as the charge itself had done, without the parties on either side being likely to agree. At length the most noble grand observing one of the ^{members} company

who had hitherto taken no part in the debate, requested him to give his opinion, whether he did not think this charge to the jury, which had been so much contested, was not a very uncommon one. Most noble Grand, said the gentleman, making him a low bow and taking his pipe ^{from} his mouth, I have not entered into the debate, because I do not think myself competent to determine whether the charge be an uncommon one or not, but this I am certain, it could not be a common one, because it came from a blunderbug.⁺

+ A careless fellow, or one who commits blunders. - Martin's Ditt!

The pay of a Representative.
 In the early ages of the representative Government in this Country, when the people used to pay their Members for their attendance in Parliament, though their wages never amounted to more than two shillings per day, yet so great was the poverty of the country, that many of the smaller Boroughs petitioned the House of Commons that they might be exempted from exercising that prerogative any longer from their inability to ^{meet} the expences attending it. And though the town of Reading was rid under the necessity of submitting to that oppression, yet it appears from authentic documents, that it was often with much difficulty, that the small sum required for the

pay of their representatives could be raised. On one occasion they refused to discharge the obligation, because the gentleman had unfortunately lost the return of the writ specifying the number of days served, and in 1556, when Mr. Bell, the Mayor, was one of the Burgesses for the Borough, in the Parliament begun the 21 day of October, and continued to the 9th of December following, making in the whole ^{wages} just days for which he was entitled to receive five pounds "yet the said Major woe beinge Burgesse for the saide Parliamente was contented to remitte and forgette the saide sum, and to take but onlie twenty shillings, which twenty shillings, to be borne and paid, by the Burgesses of the Hall, to wit, for 4 Members of the Corporation

"one Burgesse of the chaire,⁴
 eight pence, and for one
 other Burgesse six pence, although
 the charge ought of right to
 be borne and payed by the
 inhabitants of the Boroughs

In his story

of Arbitrary Government.
 Perhaps no people in the
 world have at any time been
 subject to a more arbitrary
 government than ^{now} those
 of this free country have sub-
 mitted to, either from their
 Kings, or those whom their
 Kings have appointed as their
 ministers. So indeterminate were
 the laws of the country, and so
 corrupt the Judges that were
 to administer them, that no
 man's person or property, was
 safe from their power, till the
 resolution fixed the basis of
 † One who had been Mayor

that enjoyed freedom we now
 enjoy. Under weak princes
 their ministers were not so
 intent on governing the country
 well, as securing their places,
 to effect which, they never scrupled
 to exercise every species of tyranny
 against those who should dare
 to arraign their measures, or
 dispute their authority. Sometimes
 they exerted their vengeance
 under the colour of the laws,
 at others their own mandate
 was sufficient, to cause the
 severest punishment to be
 inflicted on their enemies,
 under the convenient charge
 of treason or sedition.
 The following instance, which
 occurred in the Boroughs, is
 a proof, if any were wanting,
 of the above assertion. The offender,
 who was one of the Corporation,
 having been punished and disgraced

without even the form of a trial
at the command of the ministers
of the day.

At the ^{close} ~~commencement~~ of the
reign of Edward 6th in 1553,
"Joseph Saunders, one of the
"saide Burgeses, for sedition
"and slanders, and of profubrious
"words by him openly spoken
"against the Right Honourable
"council, by their commands
"ment, was committed to punish-
"ment on the pillory, on the
"market day, and there ~~stood~~
"all the market time, and then
"both his ears cut off. And
"after, for seditions, lewd, and
"slandrous words by him at
"sundry times after that spoken
"to the great perturbation of
"and disquietness of his honest
"neighbours, it was therefore
"thought fit, by the said Major

and Burgeses, that the said
"John Saunders, be no fit man
"to continue of the saide company,
"whereupon, the saide Major and
"Burgeses, with one assent, and
"consent, for the causes aforesaid,
"have expelled, and discharged
"the saide Joseph Saunders from
"the saide Hall and company
"for ever."

17020

Reading in 1653.
The reuerend Simon Ford, vicar
of St Laurences Church, and
a celebrated divine of those times,
in an officiale sermon preached
before the Judges at Reading
the 28th of February 1653, expressed
his opinion of the inhabitants
in the following terms,
"That in the little town of Reading
"he was verily persuaded if
"Augustines and Epiphanius

"catalogue of heresies were
 "lost, and all other modern and
 "ancient records of that kind,
 "yet it would be no hard matter
 "to restore them, with considerable
 "enlargements from that place,
 "that they love Anabaptism
 "Samblism, Socinianism,
 "Pelagianism, Panting and
 "what not; and that the Devil
 "was served in heterodox assemblies
 "as frequently as God in theirs;
 "and that one of the most eminent
 "church livings in the County
 "was possessed by a Blasphemer;
 "one, in whose house, he believed
 "some then present could testify
 "that the Devil, was as visibly
 "familiar as any one of the
 "family".

Dr Gray's edition of Butler's
 Hudibras

& Paradise # John Budge. see fol 11

Introduction of house tiles.

Mr Newcome, in his History of
 the Abbey of St Albans, says that
 tiles were invented about the
 year 1110. ¹⁸⁷⁰ But I rather think
 the art of burning them ^{in 1300}
 was received ^{about this period}
 being the period of ^{the} ~~the~~ ^{the} rebellion
 of the Roman legions, are com-
 mon in many parts of the kingdom,
 and he himself says that the
 Abbey church was almost wholly
 built with them. However this
 may be, it is certain they were
 not in common use before that
 time, all the houses being covered
 with thatch, except public buildings,
 which were leaded. But the
 combustible nature of the straw
 rendering the introduction of tiles
 the more desirable, as a preven-
 tive from fires, many corpora-
 tions, to promote their manufac-
 ture, converted the fine due for petty
 offences, into a certain number of
 tiles. ^{see who deposited}
^{proceed from his possession.}

titles, to be produced by the
offenders; among which may
be reckoned the following by
law, made by the Corporation
of Reading.

The Mayor and the Burgeses
of Readinge grant and ordayne
that from ^{this} time forwarde, no
Barber of Readinge open any
shop, nor shave any man after
ten of the clock in the night,
between Easter and Michaelmas,
nor after nine of the clock from
Michaelmas to easter; but if ~~except~~
it be any stranger, or any
worthie man ^{Gentleman} of the
towne, he shall pay three hundred
shillings ^{regular} to the Guild-hall
of Readinge, as oftentimes he is
found faulty, to be received
by the Officers for the time
being.

Accordingly, information being
soon after laid against one
John Bristol, for shaving seven
persons after the prescribed time,
he was fined to the amount
of twenty one ^{hundred} shillings,
but on account of his poverty,
these were reduced to twelve
hundred, which he paid.

The Forbearance In history
The utility of corporate bodies
has been disputed by many
people, but ~~what~~ on what ground
I am yet to learn. Having
only a delegated power, and
that entrusted to them, solely
for the benefit of the inhabitants
over whom they are placed, I
cannot see how such an institu-
tion can be detrimental to the
community; for should they
extend their authority beyond

its proper bounds, they would be amenable to the laws of the country, as much as the poorest individual in it. On the contrary the advantages arising from these institutions are very great to the inhabitants who live under them, particularly in the Borough which is the subject of these anecdotes. For, it being ^{the} county within itself, they cannot be called upon to fulfil any offices out of it, such as serving on juries, perhaps, at a great distance from the place of their residence, which is attended with so much expense and trouble to the inhabitants of the rest of the county. Neither are they liable to be assessed to the county rates, which are frequently very considerable, nor, in case of any person suing the county for a robbery, as happens

twice in the last century, can they be called upon to make good any part of the loss, to which, according to the existing laws, the rest of the county are liable. On the other hand, the civil and criminal government of the Borough are conducted without the least expense to the inhabitants. From the great revenues arising ^{by} from the gifts of former sovereigns, or from charitable donations, our magistrates not only pay their own officers, support their own prisons, maintain several poor and decayed housekeepers in decent almshouses, most of which have been recently rebuilt, and lend money in large sums to poor and industrious tradesmen, but have been able to decorate the town by useful and ornamental buildings; many instances of which we have lately witnessed, as well

as their care in preventing encroachments on the front of the streets in some places, and widening them in others, to the great advantage of the inhabitants: as they are by this means rendered more convenient and salutary, and become an inducement to strangers to reside among us, which is one of the principal causes of the flourishing state of our trade and manufactures. To this may be added, an excellent police, and so just and prompt an execution of justice, that fewer crimes are committed within the Borough of Reading, than any other place of the same magnitude can boast of.

But the greatest advantage we derive from being under the government of a Body-corporate is their readiness at all times

to defend the rights of the people when they have been attacked by men, who either from covetous or ambitious principles, have set up claims they had no other title to, than what arose from the inability of individuals to resist them by an expensive course of law, ^{then} and who though jealous of the least and most trifling encroachment that seems to interfere with their own interest or pleasure, would at any time deprive a whole community of their undoubted rights were it not for the certain interference of the corporation. This interference has frequently been applied with success, particularly in defence of the right of the town to this celebrated and beautiful spot the FORT WORTH, which has often attracted the desires of selfish people, who would have deprived

the town of its fairs, its inhabitants
out of a place where they could
enjoy a delightful prospect, and
salubrious air, and the juvenile
classes of society, of their sports
and pastimes, for the sole gratifi-
cation of their selfish wishes had
they not been opposed by this
virtuous and powerful body.
In support of this assertion,
I shall only quote the following
short anecdotes, though it might
be produced, as they shew in what
light this place was considered
by our ancestors, and how careful
they were to secure the benefits
of it to their posterity.

In 1450 when Col. Hammond
was Governor of the town for the
Parliament, he gave orders to one
George Harrison to set up a gate
& this is the same gentleman to whom
Charles I. surrendered himself at
Titchfield house in Hampshire, and
by whom he was conducted, and kept
a close prisoner in Paris, & afterwards
in the Isle of Wight, of which he was then
Governor.

and stiles at the entrance into
the Forbury, who informing the
Company (the Corporation) of it,
requested to know whether they
would forbid him. "but was
"answered, that he may set up
"a gate and stiles, so as he do in
"no wise prejudice the liberties
"of the town in the said Forbury,
"for if he do, the town will endea-
"vour to defend their liberties."

From this, it appears that the
Governor, notwithstanding the
almost unlimited power he
then possessed, & which he knew
the Corporation were unable to
resist, so far acknowledged their
right, though in an indirect way,
as to request permission to do
that which he could, and perhaps
was determined to do, without it.
In this situation, the Corporation
conducted themselves with the greatest
prudence, to have refused a request

coming from such authority they knew would have been to no purpose; they, therefore, give their assent to the proposals, but, at the same time, qualify it with a salvo for the liberties of the town, which they will endeavour to defend if violated.

During the civil war, carried on between Charles I and the nation, fortifications of various kinds had been thrown up in the Forbury, for the defence of the garrison constantly kept in the Abbey, which rendered it useless for the purposes for which it had for a long time been appropriated, and as the Corporation, on the return of peace, did not shew any inclination to have them removed, perhaps, from their inability to support the expense, from the diminished state of their finances, which had suffered much in the confusion of the times, the inhabitants

signed a petition, ~~to the~~ requesting they would give their assistance towards swelling the works in the Forbury, wherein the fairs might be held, and the inhabitants of the Town enjoy their privileges as formerly.

And, in 1654, when the same George Harrison, confiding on the permission granted to Lord Hammon, or for some other cause which we are now unacquainted with, began to build in the Forbury, the Corporation sent the town serjeants with orders, "to remove all beswood, to fill in his ditches, and to give him notice to forbear building, that the fairs might be kept without interruption."

Thus we see, how anxious both the corporate body, and the inhabitants have been, when the occasion offered, to preserve their right to this place, for the holding of fairs

and other privileges, which they claimed, and have now exercised nearly three centuries, and which we trust will ever be guarded by the same watchfulness, lest, notwithstanding this prescriptive right, attempts should one time or other be made, to convert it, as a pretended freehold, to other purposes.

Metaphors
 One of our modern preachers, in a sermon preached before the Humane Society, in his address to the Deity, when supplicating for his mercies in behalf of the friends and patrons of the Society, makes use of this metaphorical expression, "Make thou their bed in their sickness!" This puts me in mind of a passage quoted in Fox's book of modesties [I believe] from one of Bp. Hooper's sermons, wherein, speaking of God's kindness to true believers

in their affliction, ~~where~~ among other things, ~~that~~ he says, he will do for them, he mentions rocking the cradle; Metaphors, when properly ^{introduced} used, are of great use, as they add strength to the sentiment ~~that~~ ^{that} could not so well be attained by any other figure; but ~~then~~ they ought to be chosen and corrected, and not to delude the Almighty into bed-makers.

If the Doctor has erred in his theology, he has not been more successful in his philosophy, where he says "As thou hast breathed into them a second time the breath of life." According to this idea, we must suppose the resuscitation of drowned persons to be an actual resurrection from the dead; else, how can God be said to have breathed a second time into them the breath of life; when, if not really dead, the first time was sufficient for all the purposes of reanimation.
 Persons recovered from drowning, &c

No. 72

Quakerism took its rise about this period, it is probable that Mr Cheseman was one of its earliest converts; and, as such, became peculiarly amenable to the laws then in force against them, particularly that for preventing religious meetings in conventicles, and private houses, and that, which was enacted during this reign, whereby all his majesty's subjects were obliged to take the oath of allegiance when called upon by the magistrates, in default whereof they were, for the first offence, to be imprisoned at the discretion of the judges; for the second, if they incurred a fine, whereby their real estates were forfeited during their lives, and their personal for ever, and for the third, they were to be transported, for seven years, to any of his majesty's West India islands. By virtue of these Acts, the Quakers were persecuted in a most rigorous manner, they were imprisoned, slandered, and transported from every town in the country, but particularly in corporations, were

the magistrates were more under the influence of their own passions, or those of the ruling power. Accordingly, we find, that the quakers for many years troaked with the utmost magnanimity in this town, but their sufferings appear to have risen to the highest pitch in the reign of Charles 2^d, and about the time of Mr George Thornes mayoralty; whom these Quakers called a great persecutor of the faithful, for in 1660 he went, attended by his constables, to the meeting, and took out this Mr Cheseman and ten others, men and women, and committed them to the Counter, and, insidely following, he, with Mr Alderman Sixtes, and Mr Hugh Smith, the town clerk, attended, as before, again broke up the meeting, and committed Mr Cheseman and forty five others to Bridewell, for refusing to take the oath of allegiance, where they remained till the next Quarter session, when they were tried for this offence and for being at an unlawful meeting, and refusing to give security for

their good behaviour, they were recom-
 mitted to prison, where they remained
 till the 17th following. This
 severity, used to a set of inoffensive
 people, for holding a few speculative
 tenets, in contradiction to the established
 church, might be supposed to have
 damped the ardour of the most
 enthusiastic among them; but this
 was not the case; if they were turned
 out of the meeting to day they returned
 to-morrow, and if the doors were shut
 against them, they held their meeting
 in the street, even during the severest
 weather, so that though Mr. Galesman
 had undergone a severe imprisonment
 twice within the space of a year,
 he was no sooner set at liberty,
 than he returned regularly to
 the meetings, he, and six women,
 being taken, they were carried before
 Mr. Fisher, then mayor, who from
 lenity, fined them only one shilling
 each, for not being at church,
 which they refusing to do, he
 was obliged to commit them to
 prison, but ordered them to be discharged
 the next day. This happened in

the month of September 1666, and a
 few days latter, he was again found
 preaching in the meeting, from which
 being taken, with many of his brethren,
 they were all committed to prison,
 till the next sessions, then to take
 their trials for offences, which being
 considered the third committed by
 Mr. Galesman, and which was aggravated
 by his carrying letters about the country
 to comfort the brethren, it is likely
 he would have been transported,
 had not the Grand jury thrown out
 the bill, however, as they refused to
 pay their fees, they were, notwithstanding
 their acquittal, recommitted to prison
 as factious persons.

Dr Mitford, was a gentleman well known for his politeness, affability and generosity, as well as for a partiality towards the female sex. Having occasion to go to London, he went to the Coach-office, several days preceding his intended journey, to secure a place. On enquiry, he was told that only one place had been previously taken, which was for a Mrs G; and, as the Dr was only acquainted with ^{only} one lady of that name, whose beauty and accomplishments had long attracted his notice, it immediately occurred to him that the ~~best~~ way to secure the lady's company without interruption would be, to take the remainder of the coach to himself, charmed with this idea, he immediately determined to put it in practice; so addressing his discourse to the

Coach-master, — only one place taken, — 11/10 — Let me see, there is my wife, myself, Miss M — and Becky, and, and, ~~perhaps~~ we shall be just five, you carry six 11/10 — you carry six; yes it will just do, and let me see, your fare is twelve shillings each, that makes just three pounds; well, here's the money, mind, I take five places; but, be sure you don't take any more; no more. — 11/10 — no more

Pleased with having made so desirable a use of his fingers, the Dr went home highly pleased with the bargain he had so wisely made; determined to make the best use of the opportunity which had been thus so fortunately offered him. During the intermediate time; his mind ran on the pleasure he expected to reap from so agreeable a tête à tête, while his fancy rided on the conveniences

afforded by soft seats, snug corners, and useful blinds. When the willed for days, or more, he jumped into his ~~chair~~ and hurried to town with all the impatience of a youthful lover, about to lead the object of his wishes to the bridal altar. On his arrival, he found he had proceeded the setting out of the coach more than two hours, a period, in the present situation of his mind, that seemed to him more than ^{an} age. However, that he might forward the meeting he so anxiously expected, he made use of every means that his ingenuity could suggest, or his rhetoric ~~could~~ ^{could} accomplish, to get the horses put to as soon as possible, which by the addition of a douceur to the hostler, stable door, &c. was soon accomplished, and by at length, sat off as he ardently expected to take up his enamourata, but what was his surprise when he

saw this coach take another direction from that which he expected. In vain, he called to the Coachman to turn another way; in vain he summoned him to stop; the fellow was deaf, or pretending to be so, continued his career till he came into St. James street; when, alighting from the box, and knocking at a certain door, an old lady of fourscore presented herself at the coach door, lean, haggard, emaciated, and paralytic, leaning on the arm of a servant, and creeping towards the coach door. *Marian*, says the impatient swain, there is no room, no room, I assure you; you can't come in, indeed; you can't; who's Coachman, why don't you drive to Duke Street for your passengers; go on, I say. Go on, says the lady, I should not have thought of that, indeed; go on, I say; (you'll see what a long you call em, have not as much right to a place as you have? No Madam, no; you will excuse

me, but indeed the whole coach
 has been taken by myself —
 and myself, and we cannot ac-
 commodate any more. Sir, says
 the lady, I perceive you are under
 a little mistake, as to the persons
 who have taken the place; though
 not to the name; for, I am not
G. — Scandalous Chronicle

The Modern Gidjins,

or;

More haste the less speed.

The proverb says, and says with truth,
 By all it is agreed,
 Who take not reason for their guide,
 Will make more haste than speed.

And so it chanced to brother Ned,
 Who left his wits behind,
 And hurried headlong to disgrace
 As quickly you will find.

The Election day was drawing near,
 Each party was a-stir;
 Lejeune's friends, an honest band,
 Would not let his cause desert.

The Brothers, therefore found a plan
 Exalted to the Skies,
 Secure, our second votes had got;
 It taken by surprise;

So Ned was station'd on the road
 (The Castle at Salt-hill)
 To rise before the break of day
 And deck a chaise with skills.

He lash'd his flags on every side,
 All stream'd in the wind;
 Above front, the Castle and Whitehart
 (The Rising sun behind).

A Baracen placed on the right
 And near him grazed the Cow;
 The left, a Ship with wind and tide
 Out sail'd the Barley-mow.

† Give me then this day your second
 votes. Edw's address to the Electors.

His horse's head he next adorn'd
 with ribands from the loom,
 A bunch of laurel at each tail
 As big as birchen brooms
 His hand-bills stow'd upon the seat,
 For fear of a mishap,
 when he owns himself to be
 but fit to "stop a gap!"[†]

In military dress array'd.
 To make the farce complete,
 when all was ready to his wish
 Young Simkin took his seat.

The Landlord smiled at the parade,
 The Waiters laugh'd outright,
 The horsemen gallop'd on before,
 The chaise horses took fright.

† EDWARD SIMKIN
 do offer to stop the gap!
 Ibid

Away they went through thick and thin,
 And whirled the mud about,
 The Saracen did soon look grim,
 The Rising Sun put out!

The Chaise was jolted up and down,
 Sim tumbled from his seat,
 His handbills, scatter'd on the floor,
 Had sought the same retreat;

Again he rose, again came down,
 His head smote either side,
 But nature had provided well,
 No harm ~~it~~ should be tide;

His cries at length awoke the morn,
 The Asses loud did bray,
 Foreboding Ravens croak'd aloud,
 And Screech-owls join'd the lay.

A farmyard next took the alarm
 The dogs began to howl;
 And chorus join'd with all the tribe,
 Of pigs, and geese, and fool.

A Labourer saw the Cavalcade,
 And laid aside his tool,
 Then call'd aloud to Moll and Dick,
 "Come see my Lord Mayor's fool!"

Each one they met made this remark,
 At Simkin's expense;
 Of all the signs which he display'd,
 The chief was want of sense!

Still, driving at a furious rate,
 To Mardenhead they came,
 The Turnpike gate wide open flew,
 And swift they pass'd the same!

In vain, the tollman bade them stop,
 The Horses would not hear,
 Sim thrust his head without the door
 And bawld' Electioneer.

Now o'er the stones they made a noise,
 Enough to wake the dead,
 It frightend women, boys and girls,
 Who all leapt out of bed.

Then all was bustle in the street,
 Without the aid of drums,
 For Fame reported every where
 A Mountebank was come!

The Baker left his bread to burn,
 The Lawyer left his fee,
 The Taylor laid his goose aside,
 A greater Goose to see?

A This Lady's veracity is not much
 to be relied on at any time, but less
 perhaps on this occasion than on
 any other, for all the world knows
 the gentleman here alluded to is no
 more a mountebank than a conjuror.

This all were anxious for the shew,
 And all around did stare,
 But stared in vain, as well they might,
 For Simkin was not there.

For when they came into the town,
 The horses faster run,
 The Drivers, heedless of their bones,
 So they enjoy'd the fun.

His limbs all o'er with bruises mark'd,
 Sim curs'd his hard mishap,
 And those who put it in his head
 That he could stop the gap.

The Hill afforded no relief,
 The Thicket was as bad,
 Each jolt still added to his pains,
 And made him almost mad.

The Chaise, meanwhile, near slack'd its pace,
 The horses gallop'd on,
 At Toppford soon his face he shew'd,
 A lild grin id' like Brother John.

He bow'd and bow'd to right and left,
 As he pass'd through the throng,
 'Tis no willing to promote the post,
 'Ull cheer'd the horses on!

The Turnpike ^{gates} wider open was,
 Sim could not stop to pass,
 But call'd so loud, that all might hear,
 'Tis my Election day."

Mean while, Mis-fortune fickle dame,
 Resolv'd to do her worst,
 With greater speed to heading got,
 And then the bubble burst!

∴ "The Bubble is at length burst!!!"
 Mrs. Galt's Address.

Where'er Miss-fortune saw the crowd,
 She held his hand-bells out,
 And whisper'd in each voter's ear,
 'Twas time to look about!"

The news soon spread among the mob,
 With rage their bosoms glow,
 "Young Simkin's plot shall no go down,
 We'll not be bubbled so!"

"Is this his charity," they cried,
 "Is this his love for found?"
 (Then tore their ribands from their hats,
 And stamp'd them on the ground.)

Now Simkin John was just arriv'd,
 To reap what Deed had sown,
 Persuaded both would gain the day,
 And make the town their own
 His Cassals all about him flock'd,
 And cheer'd him on the way,
 For money, they had done the same,
 Had both been hang'd that day.

Some friends then told him of the Bills,
 And how they were received,
 Poor soul! he look'd like one surpris'd,
 So outwardly he griev'd.

But willing to remove disgrace,
 That now hung over his head,
 This best of brothers, said the scheme
 Upon this brother Ned.

Then messengers dispatch'd in haste
 To meet the Cavalcade,
 And tell him of the mischief hatch'd,
 And what the Voters said.

While fortune thus had turn'd about
 And left him in disgrace,
 His horses still pursued their course,
 Nor slacken'd in their pace.
 But being with fatigue overcome,
 And bruis'd from head to toe,
 Poor Sam in slumber sought relief
 And down to sleep did go.

He had been dreaming all the day,
 His ideas being afloat,
 Awake, had dream'd he'd gain'd his seat,
 Secure each second vote.

But now his fancy roam'd a large
 And took a wider field,
 He dream'd a dream to which you'll see
 All other dreams must yield.

He dream'd his Townsman all over blind
 As Bees in the night,
 And Providence had been so kind
 That he alone had sight.

That finding them in such a plight,
 (Through mercy, I suppose)
 He took a gimlet in his hand
 And bored each pretty nose,
 To suppet, now they all seem'd turn'd,
 Fulfilling his desires,
 And every motion they perform'd,
 As if he pull'd the wires.

He dream'd they were a venal crew—
 Would sell his native town;
 He dream'd the knowers lent their aid
 To further his venour:

He dream'd he led them to the Hall,
 And plac'd them in a line,
 Then dream'd they shouted one and all
 The death, & him, be thine:

Sim chivv'd inward at the sound,
 Till sleep his eyes had flown,
 Then starting up, with rapture cried,
 "Henceforth the Troon's our own:

Just then, the Chaise stop'd its career,
 The Messengers in sight;
 So, at the door, they bow'd their heads,
 And begg'd him to alight.

These Messengers were prudent folk,
 As plain it did appear,
 They begg'd him to withdraw, and then
 The horses would not hear:

They took him to a neighboring field,
 And told their story out,
 Then surpris'd him for his credul sake
 To turn his chaise about.

Poor Simkin was with grief overcome,
 He'd lost the game in view,
 They put him in the chaise again
 And bade him dream anew.

Next, back the drivers turn about,
 And measure back their way,
 With all their flugs display'd to view,
 So joyfully was the day.

The Drivers readily obey'd
 And soon were out of sight,
 And every time the chaise would
 Sim's narrow bones took fright.

The people, to keep up the joke,
 For well his views were known
 Ask'd if his honor'd won the prize,
 Sim answer'd with a groan!

Through Twyford gate again they pass,
 To Twyford soon they came,
 Sim thought it time to break his fast,
 The horses thought the same.

The Man and Horses of one mind,
 They stopp'd at the first Inn,
 The horses from the chaise were fed,
 And Sim was usher'd in.

His stomach would not brook delay,
 For breakfast quick did call,
 That instant came another chaise
 And in it was B L L.

We found Sim sitting all alone
 And cursing his hard fate,
 I saw he said, at John's request,
 To free you from that straight,
 This profession must be quick remov'd
 Which you have this day made,
 Your plays be furld without delay
 And in my storehouse laid.

Blackall

Those hard bills lying here pile-males,
 No longer must be seen,
 Nor ought that may in future prove
 How great a fool you've been.

A funeral pile we here will make,
 'Tis within the stable yard,
 Whereon this lumber soon shall blaze
 And all our fears discard.

These words, like daggers pierc'd his
 He sobb'd and wept aloud,
 Must we, he cry'd, for ever part
 To please a fickle crowd?

Must these great works, which cost me
 And many an aching head,
 To make them so obscure and dear
 By nobody be read?

But since my friends will have it thus,
 And you resolved appear,
 Reluctant I submit to fate,
 Though it will cost me dear.

The B—^r forth with sallid' foote
 His head with mischief be,
 He raised a funeral pile with straw
 Enough to swell a pig.

Again returned unto the house
 The funeral to prepare
 He pack'd the handbills to be burn'd
 Determined none to spare.

His merry mourners next barrag'd
 In order, two and two,
 And sewing hat with ribbands green
 The colour was sky blue.

When all was ready to his wish,
 He bade them move along,
 When not a soul was left behind
 For all had join'd the throng.

The Chambermaids first led the way
 With warming pans in hands,
 And play'd a solemn dirge so well,
 They were a charming band.

The Cooks and scullions followed next
 With tongs and kettles stor'd
 They play'd the notes as loud and clear,
 As kettles would afford.

The Butchers next, a chosen band,
 From all the places round,
 With marrowbones and chivers bright
 Did make the yard resound.

With solemn step the B—^r moved,
 A lantern in his hand,
 And many a tear he had let fall
 Had tears been at command.

The bearers followed close behind
 And form'd a numerous train,
 Upon their heads the fruit they bore
 Of Sen's prolific brain.

Last Sim himself closed up the march
 As did become his state,
 And, as a chief mourner, sad was seen
 Lamenting o'er their fate.

White handkerchiefs his hat display
 To wipe his tears away,
 Which down his cheeks fell, furrow'd
 Like thunder show'rs in May.
 It was a mournful sight, no doubt
 Enough to make a stone;
 It moved the Sings in the same way
 Through sympathy to groan
 Now three times round the pile they ^{went}
 And silence kept profound,
 They form'd into a single row,
 The Bell encircled round
 The Bearers laid their precious ^{load}
 Upon the funeral pile,
 When Simkin gave so loud a groan
 It made the people smile
 Then Bell stepp'd from out the crowd
 And graceful waved his hand,
 Next spake what follow'd to the crowd
 Expecting something grand.

"These wretched hand-bills here you see
 "Which do so fair appear,
 "Have let the Cat out of the bag
 "And now must perish here.
 "They've brought their Author to dis-^{grace}
 "A thing we all must dread,
 "Should they in breeding once appear
 "He never must show his head.
 "Gamy, I own, with grief overcome,
 "To see their pending fate,
 "But short lived folks are the best-
 "We may be wise too late.
 "Here paus'd, as if with grief overcome,
 "And feign'd salt tears to shed,
 "Then brought the subject nearer home
 "Impair'd of brother's red.
 "He said "he was a wand'ring man
 "As all the world must know,
 "Whom ever fail'd to win all hearts
 "Where'er his riches flow.

"When wisdom he had great repute,
 His parts were every ware;
 Had done great things, to serve the King,
 Though few could find out where.
 Some hopeful lads had went to see
 And some to make bank-notes,
 Yet only asked for their reward -
 We'd sacrifice our votes.
 He'd tyed the Saylor's in a knot
 And bade them hang together,
 To one Depot their Calvary bring
 Like birds of the same feather.
 He'd built a pondrous post of stone
 Whereon's inscribed his name,
 And thus make known to future times
 His wain desire of fame.
 His fame would last from year to year
 While he had cash to pay,
 But when his purse was empty grown
 Adieu to fame that day.

Commenting on his boasted acts
 He'd scarcely gone through half
 When coming to his charities
 All burst into a laugh.
 This broke the thread of his discourse
 He had no more to say,
 So thought it best to set about
 The business of the day.
 He took the candle in his hand
 And turned aside his head,
 Then plac'd it to the funeral pile
 Which soon with flames was spread.
 And soon the Bill's did disappear
 And soon the chawen was broke,
 And soon the follies of the day
 All vanished in smoke.

Rev^d Mr Sturges

At the general election for this County in 1741 Col^l Hartley, the late member, declined the contest on the third day of the poll, finding the sense of the people strongly against a partisan of C. Fox, who was at that time as much execrated by the country at large as he has since been revered, and with as much reason. From thence Col^l Hartley set off with all speed for Gloucester, where he had some interest, but the spirit of party being equally against him there, as it had been in Berk^{sh}shire, he was in like manner unsuccessful.

These circumstances being mentioned by a friend, to the late Mr Sturges, he observed that Col^l Hartley must needs be a great traveller; having travelled from pole to pole in a fortnight.

The Mayor of Reading ^{See 15}

This Gentleman, who was probably a republican, seems to have been a mark for the Cavaliers in this and the following reign of Charles the 2^d to be wittily among not contented with tanning his sideboard of plate from ^{him} as we have seen above, they likewise made him an object of ridicule on the stage. For the play called the Complot, purposely written in the reign of Charles the 2^d, to ridicule the government under Oliver, is the following passage extracted from the first scene.

Mr Day: So many Sir? who there were but six. What would you say if I should tell you that I was one of the eleven that travelled at one time in one coach.

Col. Blunt: O the Devil I have given her a new theorem. *(aside)*

47 The Forbury	131	Quakers, distressing of	178
50 Gilpin Modern	151		
5 Houses value of	5		
92 Loyalists Ultra	176	Representatives, pay of	122
12 Loyalty	9	Reading in 1853	127
21 Land Act	24		
51 Monumental Inscription	176	Charges, Rev.	172
48 Metaphors	140	18th seats	7
19 Milton John	81	3 sermons long	9
24 Motives, religious	21	3 pictures & Abb. M ⁿ	50
37 Names, 110	59	4 Simpson, Rev.	52
41 Products common	73	1 M ⁿ alias Dr	66
49 No. D ⁿ	146	1 Shepherd, Jack	60
10 Narrow streets	17		
31 Nicholson, D ⁿ	10	Sales-house	129
44 Old times	111	Taxes, collection of	11
35 P. M ⁿ date	53	Terms in Reading	13
43 Payne Joseph	95	T. D ⁿ	62
14 Pordage John	10.12	1 Visionaries	10
		Woolen manufactory	83
		Whiter R ⁿ	36

There is said to have been formerly
in Giles' Church-yard a tomb-
stone with the following inscription
"Removed from over the way"

Ultra Socialists. No 13

Whitlock, in his memorial, mentions
an anecdote that occurred ^{in Park-street} on 11.50,
during the usurpation, of five drunkards
who agreed to drink the King's health
in their blood, and that each of them
should cut off a piece of his buttock
and broil it upon the grid iron, which
was done by four of them, of whom
one did bleed so exceedingly, that they
were fain to send for a chirurgeon
and so were discovered. That the
wife of one of them came to the room
and taking up a pair of tongs, laid
about her, and so saved the cutting
of her husband's flesh.

	Folio
Index	
8 Arbitrary Government	124
6 Abbot of Reading	1
30 Aweris Mr John	57
29 Adington Dr	32
32 Allam Mr	41
20 Abery Alderman	31
40 Antiquarianism	68
4 All the price of	6
26 Boudry the Rev Wm	26
45 Blind teachers	114
7 Corporation	4
11 Cucking stool	8
22 Chesebrough Christopher	32, 142
25 Cole Mrs	22
35 Cooper Leggs	55
42 Caricatures	85
16 Dinner the Major's	15
27 Dagnal's wall	28
17 Excise	16
46 Evidence, summing up of	118

144
Mr. Day. Why, I'll tell you — can you guess how it was?

Col. Blunt. Not truly. But to no matter, I do believe it.

Mr. Day. Thus it was; in the first place, myself, and my husband, I should have said first; but his honour would have, and so it me; if he had heard me; Mr. Busie that I told you of, and his wife, the Mayor of Bedding, and his wife, and this Ruth, that you see there, in one of our laps — But now, where do you think the rest were?

Col. Blunt. At top of the coach sure.

Mr. Day. Nay, I durst swear you would never guess — why would you think it; I had been growing in my belly, Mr. Busie on my hat, and the Mayor of Bedding, a chopping boy, as it proved afterwards, in hats; as like the father, as if it

145
had been spit out of his mouth, and if he had come out of his mouth, he had come out of as honest a man's mouth as any in forty miles of the head of his — God would you think it, at the very same time when this same Ruth was sick (fitting the first time the girl was ever couch'd), the good an' Mr. Mayor, I mean, that I spoke of, held his hat for the girl to ease her stomach in.