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THE

Gentleman's Magazine:

AND

Historical Chronicle.

For the YEAR MDCCXCIV.

VOLUME LXIV.

PART THE FIRST.

By SYLVANUS URBAN, *Gent.*

LONDON, Printed by JOHN NICHOLS,
at *Cicero's Head, Red Lion Passage, Fleet-Street;*
nd sold by ELIZ. NEWBERY, the Corner of St. *Paul's*
Church Yard, Ludgate-Street. 1794.

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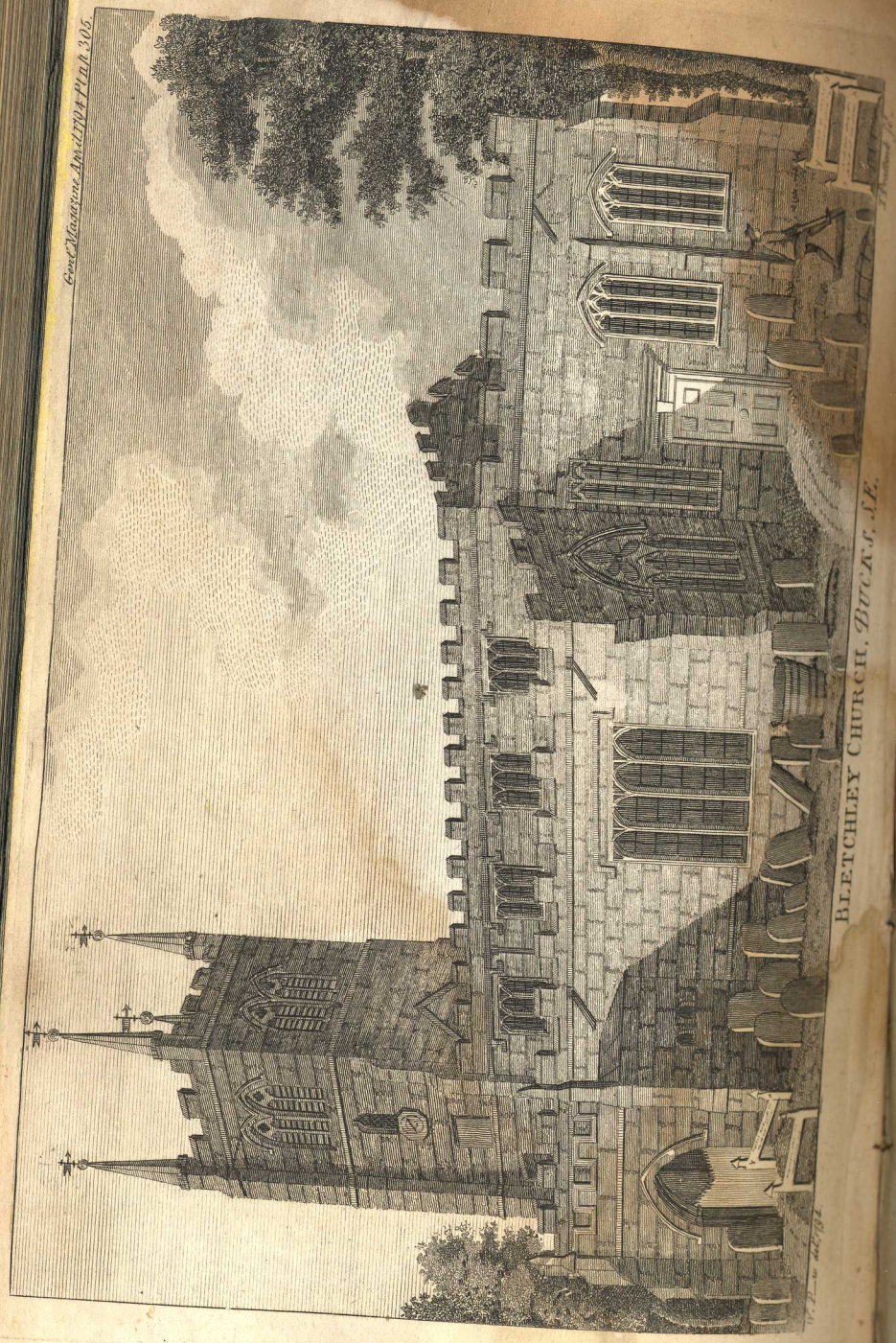

Mr. Romaine's Notes, which accompany the very neat edition of the Bible which was printed by J. W. Pasham, in 1776. He objects to the translation which Mr. R. gives of קדש ליהוה, Exod. xxviii. 36. And that, instead of 'Holiness to the Lord,' he would read *the Holy one of Jehovah*. Your correspondent supposes "that no one will contend that *Aaron* was the Holy one of Jehovah;" and upon this ground he thinks that Mr. R. is mistaken in his translation.

But it ought to be considered, sir, that the whole of the Mosaical dispensation was 'a shadow of good things to come,' Heb. x. 1. Col. ii. 17. And that Aaron, the High Priest, was an eminent type of the Lord Messiah, Heb. v. 4. and is therefore called קדוש יהוה, Ps. cvi. 16. So that the inscription on the High Priest's mitre, קדוש ליהוה, at once expressed the nature and dignity of the *office* which Aaron sustained; and also the *qualifications* necessary for every acceptable worshipper of the Lord of Hosts, who are, God says, למקדש, "my sanctified ones," Isa. xiii. 3. and which can only be obtained by faith in the Lord of life and glory, Heb. v. 5. Rev. i. 6. JOSEPH.

Mr. URBAN, *March* 9.

THE account, in your last Magazine, relative to Lady Mary Wortley Montague's Letters, is, in general, strictly true. I was intimately acquainted with the whole transaction, and saw the correspondence that passed between my friend Mr. Sowden and the noble Family concerned in the business. In one respect, I am persuaded that your correspondent, CUIQUE SUUM, is mistaken; which is, in his supposition, that the family suspected the letters to have been published with Mr. Sowden's knowledge. They could not, I apprehend, entertain any such suspicion. The doubts, that have been suggested with regard to the authenticity of these letters, are perfectly groundless. A. K.

Mr. URBAN, *Jan.* 21

BLETCHLEY, in the county of Bucks. *(see plate II.)* is a very considerable village, 1 mile S. W. of Fenny Stratford;—its situation is healthy, but low. The only thing in it worthy of observation is the church, which is a noble structure.—Between the years 1704, and 1707, Browne Willis, esq. LL. D. contributed largely towards the repairing and beautifying it; of which he was patron, and to which he gave a set of communion-plate. Yours, &c. W. P---w.

Mr. URBAN, *Sha, Feb.* 21.

"Churches and cities (which have diseases like to men),
Must have like death that we have."

RETURNING, a few summers since, through the county of Somerset, from a visit to a respected friend, I spent a few hours at Glastonbury in contemplating the spot where stood the once famous abbey, whose venerable remains still strike the mind with solemn awe. But, in all probability, the rapacity of modern times will soon render 'these auncient ruynes' like 'the baseless fabric of a vision,' and 'leave not a wreck behind.' I saw, Mr. Urban, with astonishment, those foundations, which pious though mistaken zeal dedicated to the service of the Most High, and which it fondly hoped would have remained till Time itself should be no more, dug up; and much of those walls, which were continually to resound with loud Hosannas, destroyed: for what?—can you believe it?—to repair the public roads. I saw the grave sacrilegiously violated and disturbed; that earth, with which were mingled the ashes of many illustrious characters, cruelly ransacked for the poor consideration of stones, and the dead themselves forbidden to rest in peace.—To defend the Monastic Institution, would be absurd; to point out its many abuses, would now be equally useless; but in the dark ages of ignorance it afforded to the arts and sciences an asylum, which would elsewhere have been sought in vain; and preserved those many volumes of classic literature which are now so highly and deservedly esteemed.—Let these considerations procure the Monastic ruins a protection; let them be left to the mouldering hand of Time; let them stand as beacons to warn succeeding generations, that, when the end of an institution is violated and perverted, that institution itself shall speedily be done away.

Having a partiality for the remains of former ages, and wishing to draw information