To the Grand Lodge of England. this Portrait of his
Royal Highness Henry Frederick.
late Duke of Cumberland and Earl of Strathern.
many years Most Worshipful G. Mr. of Masons.
Is respectfully dedicated

THE

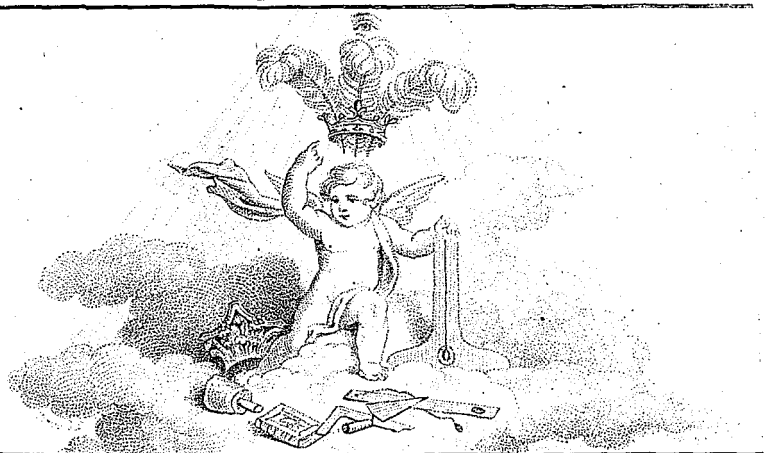
Free-Masons Magazine,

OR

General and Complete LIBRARY.

VOL: III.

Commissumque teges et vino tortus et ira. Hor:



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1795.

THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY.

For JULY 1794.

EMBELLISHED WITH

A PORTRAIT OF MR. ANDREW BRICE.

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

Brother *Porter's* Masonic Song, "Ye freeborn Sons," shall be inserted as soon as we can relieve ourselves a little from the pressure of arrears to other Correspondents.

Several communications from our good friend *Capt. M.* which were received too late for this Month, shall appear in our next Number.

We have permission from our R. W. Brother *Dunckerley*, to present our Readers with Copies of Letters to the late Earl of Chesterfield, descriptive of Gibraltar, Minorca, Leghorn, Bastia and Florenzo on the island of Corsica, Cagliari on the island of Sardinia, Barcelona, Malaga, Alicant, and Cadiz on the coast of Spain: written by Mr. D. in the years 1748 and 1749, when that Gentleman was an officer on board his Majesty's ship the Crown.—One of the above Letters shall be inserted in our next.

The Poem *in favour of the Slave-trade* is of a complexion unsuitable to a Work which, on all occasions, shall promote, as far as its influence can extend, the cause of *Universal Benevolence*. We at the same time beg to express our acknowledgments to the Gentleman who did us the favour to transmit it.

The indefatigable attention and zealous friendship of our Brother *Stanfield* affords us very great pleasure, and demands our most sincere thanks. The auxiliaries he alludes to will, we doubt not, afford much gratification to our Readers.

Respecting the idea of engraving the PORTRAITS in Freemasons' Hall on an enlarged Scale, Q. D. will find some information in Vol. II. p. 404.

Any of the PORTRAITS contained in this Work may be had in Frames, handsomely gilt and glazed, at 3s. each, by applying at the BRITISH LETTER-FOUNDRY, BREAM'S BUILDINGS, CHANCERY-LANE, where Communications for the PROPRIETOR will be thankfully received.

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TO THE

READERS

OF THE

FREEMASONS' MAGAZINE.

THE Proprietor begs to return his sincere thanks for the Patronage with which he has hitherto been favoured; and to say, that he feels himself thereby strongly pledged to exertions that may merit its continuance.

Highly honoured as he has been by the general approbation the Work has met with among his Brethren, conveyed in the most explicit manner in the Sanction extended to it by the Grand Lodge, he feels animation and vigour assume the place of hesitation and diffidence, and, giving way to the grateful impulse of public favour, he determines that no efforts shall be wanting on his part to make permanent that favour, and to enlarge still further the circle of its influence.

Of all the exercises either of the head or heart, those will be generally most effective, as most genuine, that are excited by Gratitude and nourished by Hope. Inspired by these sentiments, our Brethren will, it is hoped, find in the present Number proofs of our diligence in cultivating correspondence. The Address of the Freemasons of Quebec to their Royal Grand Master Prince EDWARD, and his Royal Highness's Answer, reflect equal credit on the Patriotism and Benevolence of both parties; and our thanks are due to the respectable Brother by whom they were communicated to us. Dr. JEANS's Masonic Oration as a Composition does him much honour, and as a chain of true Principles is a just tribute to the Institution of which it treats.

To our Correspondents, among whom we may be permitted to distinguish the indefatigable Dr. WATKINS and Mr. STANFIELD, every sentiment of gratitude is due; their exertions have raised the FREEMASONS' MAGAZINE to a degree of credit with the Fraternity, that, at so early a period, was scarcely to have been hoped for.

Of the Typographical Elegance of the Work many flattering testimonies of approbation have been received by the Proprietor; and the present Number, with which our Third Volume commences, will perhaps appear in a state of improvement. Last, though not least among the causes of success, may be considered the Graphic Embellishments, which, as Magazine Prints, defy competition.

What diligence has enabled him thus to raise, increased exertions shall be made to support, and, favoured with the applause of his Brethren, the Proprietor will earnestly court Genius, and reward Merit.

THE

FREEMASONS' MAGAZINE,

OR

GENERAL AND COMPLETE LIBRARY.

FOR JULY 1794.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR, *July* 12, 1794.

IN the Gentleman's Magazine for last month, I read with astonishment a most insidious attack on our excellent Institution, in an *anonymous essay*, which, to add to its publicity, was afterwards sent to and inserted in the St. James's Chronicle of the 8th inst. How tenets not only so innoxious, but so truly laudable as those inculcated in our Fraternities, can have suggested to any man the base idea of branding us with a vice most revolting to our minds as men, and our principles as Masons, that of *political mischief*, I am utterly at a loss to conceive. I forbear, however, to enter into any reply to the essay alluded to, presuming, that if you have not many much abler vindicators, it will be occasioned by a general opinion, that the imbecility and inconsistency of the *anonymous insinuator* do not require refutation, and that his unmanly illiberality deserves it not. With submission to you, however, I conceive it to be a part of your duty to the Society, to bring forward a treatise of so artful and malignant a tendency, in order to afford an opportunity to such Brethren as may think it necessary to counteract by any remarks the virulence of its poison, and to make manifest in the mirror of Truth its detestable deformity. I am, Sir,

Your faithful Brother, and occasional Correspondent,

S. J.

[*Perfectly agreeing with our Correspondent, we insert the following literal copy of the article alluded to, from the Gentleman's Magazine for June* 1794. *At the same time we take the liberty of referring the author of the said essay, whoever he may be, to the letter from "A Past Master of the Lodge of Antiquity*," and to the "*ORATION*" of Dr. Jieans, inserted in our present Number, as containing all the reply that we think his ill-directed labours have merited; and to the Answer of his Royal Highness Prince Edward (himself a skilful and deeply-investigating Mason) to the Brethren of Quebec, as a testimony to the principles of an Institution that can have merited (which surely had not otherwise obtained) so high and honourable a sanction. If, however, any Brother should favour this Magazine with strictures on the subject of the following essay, they shall be attended to with due respect, and be immediately inserted.*]

Mr. URBAN, *Winchester, May* 18.

AS every thing that relates to the French Revolution, especially whatever tends to investigate the causes of it, is extremely curious and interesting at the present period, I embrace the opportunity which your widely-circulated Magazine affords, of making known amongst my countrymen an opinion on this subject, which, whether well or ill-founded, is very prevalent on the Continent, hoping that some of your intelligent correspondents will be enabled to throw greater light upon it. The opinion in question is, that the mysteries of Freemasonry have, *in a great measure, contributed to* those changes in sentiment and morality, no less than in government, amongst a neighbouring people, which the surrounding nations view with such surprize. I cannot better make known these ideas than by giving a short account of a work, in which they are contained, now lying before me, written in the French language, and much esteemed by the honest part of the French nation, though little known amongst our countrymen. The author of this was a Mr. Le Franc, the late superior of the seminary of Eudists at Caen, who was butchered at Paris on the famous 2d of September. He is said, by his friends, one of whose letters on this subject I have seen, to have derived his knowledge of Freemasonry from a voluminous collection of papers which a master of that order, in his last sickness, put into his hands. It is farther stated, that the author, having thoroughly examined these papers, conceived it to be his duty to lay the substance of them before the Archbishop of Paris some years previous to the commencement of the Revolution; at the same time undertaking to demonstrate, that the system contained in them menaced approaching ruin both to the Church and the State. The work I have mentioned is intituled "The Veil withdrawn; or, the Secret of the French Revolution explained by the help of Freemasonry." The second edition, which I make use of, was printed at Paris in 1792.

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* See Page 5.

In the aforesaid work the author ridicules the several pretensions to a high antiquity, and to an honourable origin, to which many Freemasons lay claim. It seems, that some of these say they were founded by those fraternities of Masons who rebuilt several cities in Palestine during the Crusades, and who were the fabricators of our beautiful Gothic churches: others ascribe their institution to our king Athelstan, the grandson of the great Alfred; who, having sent over to the Continent for the most able builders that could be engaged, gave them a charter and a code of laws peculiar to themselves; whilst many more claim a descent from the builders of Solomon's famous temple. To all these Mr. Le Franc replies, that it is clear, from their own confession, as well as from every other circumstance, that their building is of a mere emblematical nature: their profession being to erect temples for the protection of virtue, and prisons for the reception of vice. It appears, that of late years, many members of this society, and amongst the rest the celebrated Count Cagliostro, maintained that the strictest conformity is to be found between the mysteries of Freemasonry and those practised in the worship of Isis, and that, therefore, the former were to be traced up to a very remote period of antiquity, and to the country of Egypt. For whatever learning there is in this account, Le Franc says, that Cagliostro is indebted to the publication on this subject of Mons. Guillement, a learned mason. He is as far, however, from admitting this as the other genealogies of the society in question. On the contrary, he says it cannot be traced higher than the famous irreligious meeting of Trevisan, Ochin, Gentilis, Lelius, Darius Socinus, and others, at Vicenza, in 1546: but it is to Faustus Socinus, he asserts, that the proper foundation of Freemasonry, as a hidden and emblematical system of Equality and Deism, properly belongs. This artful and indefatigable sectary, having seen Servetus burnt by Calvin at Geneva, for maintaining only a part of his system, and finding that the Protestant and Catholic States were equally hostile to its reception, is said to have concealed it under emblems and mysterious ceremonies, together with certain dreadful oaths of secrecy, in order that, whilst it was publicly preached amongst the people in those provinces in which it was tolerated, it might silently steal, especially by means of the learned and the opulent, into other countries, in which an open profession of it would then have conducted to the stake. The propagation of this system is stated to have been veiled under the enigmatical term of building a temple, "the length of which," in the terms of Freemasonry, "was to extend from the East to the West, and the breadth of it from the North to the South." Hence the professors of it are furnished with the several instruments of building; the trowel, the mallet, the square, the level, the plummet, &c. This accounts for the name of *Masons;* which they have adopted. As to the epithet of *Free* which they prefix to the same, our author says it is derived from *frey*, which in Poland, whence this Socinian confraternity passed about the middle of the last century into England, denotes a *brother*.

With respect to the influence which this writer supposes Freemasonry to have had on the French Revolution, he remarks that the monster Egalité, who was the main spring of the latter, was also the Grand Master, in France, of the former; that Condorcet, Rochfoucault, and other chief officers of the Masonic order, were the chief architects of the new constitution; that the new division of France into *departments, districts, cantons,* and *circumferences (arrondisements)*, is confessedly the self same, in all its parts, with that of Masonry throughout Europe; that the National Assembly, when they went in a body to the Cathedral of Paris to celebrate the Revolution, soon after it had taken place, were pleased to accept of the highest honour of Masonry, that of passing under the *arch of steel* (formed by a double row of Brethren who hold the points of their swords so as to touch each other). In short, he says, that the municipal scarf, which is the distinctive mark of the lowest order of French magistrates, is the self-same with that of Apprentice Masons, that the president of the Assembly's hat resembles that of a *venerable* Master in Masonry; and that the obligation of laying aside all marks of distinction, such as stars, garters, ribbands, crosses, &c. before a Brother is permitted to enter into a Lodge, was not only a prelude, but also was intended as a preparation for that destruction of all ranks in society, which has taken place in the country we have been speaking of. I must not forget the marked protection, which, our author says, the new Legislature has afforded Freemasonry, at the same time that it has destroyed all other corporations and societies.

I must now briefly detail some of this writer's remarks on the effects which he supposes Freemasonry has produced on moral sentiment and religion throughout France. He contends, that the horrible and sanguinary oaths which are taken in the several degrees of Masonry, and which he lays before his readers, the daggers, cross-bones, death's-heads, imaginary combats with the murderers of Hiram, and other horrid ceremonies they make use of, have a natural tendency to steel the heart, and have, in fact, paved the way for those revolting barbarities which have indeed been transacted by the enthusiastic multitude, but not until they had been coolly planned by their philosophic leaders. He, moreover, enters upon an exposition of the Rabbinical tales concerning the death and burial of Adoniram, and of the meaning of the Master's watch-word *Macbenac*, together with an analysis of the catechism repeated by the Masonic Knights of the Sun at their initiation; all which, he undertakes to shew, are calculated to undermine genuine Christianity, and to establish a Socinian and Deistical system of religion, and a code of morality very different from that of the Gospel.

It is necessary that I should here remark, in favour of many Masons of this country of approved morality and sentiment, and conspicuous for their loyalty at the present season, that our author maintains that, whilst the lower orders of this society, viz. the *apprentices, companions,* and ordinary *masters,* are amused with their emblematical *insignia* and ceremonies, only the *perfect,* or *Scotch masters,* and the *grand archi-*

tects, whose introduction into France he dates so low as the year 1784, through the means of *Ernest Frederic Walterstorff*, chamberlain to the King of Denmark, are in the real secret of Freemasonry. On this head he points out the oaths which are taken in the different degrees, not only to conceal their respective secrets from the *profanum vulgus*, but also from their own brethren who are in a lower class than themselves.

Having given this imperfect analysis of the abovementioned author's celebrated work, the substance of which is also adopted by other writers of character, I wish to ascertain, if it be possible (after making very great allowances for our author's enthusiasm for his system, in ascribing to one cause an event which is evidently the result of many), 1. Whether there is any thing in the original constitution of Freemasonry which is calculated, or has a tendency, to produce those changes in civil and religious affairs which have lately taken place in France? 2. Admitting that this first question is determined in the negative, may not a considerable number of the Lodges in France have organized themselves of late years upon principles of Irreligion and Republicanism? 3. Was Freemasonry instituted by Socinus and his immediate disciples, and introduced into England about the time of the Great Rebellion, and thence carried into France at the time of the Revolution? Yours, &c. J. M.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

IN the Gentleman's Magazine for June last I read a letter addressed to Mr. Urban from Winchester, with the initials J. M. annexed, stating that an opinion was prevalent on the continent, that the mysteries of Freemasonry had in a great measure contributed to those changes in sentiment and morality, no less than in government, which had brought about the French revolution. To corroborate this opinion we are favoured with some account of the Freemasons, taken from a work printed at Paris, entitled, "The Veil withdrawn; or, the Secret of the French Revolution explained by the help of Freemasonry." A Mr. Le Franc, the late Superior of the Eudists at Caen, who was butchered at Paris on the famous 2d of September, is said to have been the author of this tract; and the correspondent observes, that it is much esteemed by the *honest* part of the French nation, and has passed through two editions.

In what part of the continent such an opinion as he states could prevail, I am at a loss to conceive, as the principles and tenets of the Masonic Institution are too well known to give it the least sanction; and I can freely declare, that, after a regular intercourse with the Fraternity of Masons, both at home and abroad, above thirty years, I have not been able to discover the least similarity between their mysteries and the ceremonies recapitulated in this correspondent's

letter. Nay, I will go further, and assert, that the whole accoun which he has taken the trouble to translate is fabulous, and must by every enlightened mind be treated with the contempt it deserves.

There is indeed no occasion to use the medium of a literary journal to answer the queries of this correspondent, as by a regular application to the Society, which is very generally spread, and the doors of which are open to every man of probity and honour, he might have satisfied himself as to the truth of every particular he wishes to know. Had he adopted this measure, in place of wasting his time and talents in translating a work for which nobody will thank him, he would have shewn more discernment, and have proved himself a better friend to his Sovereign and his country.

The constitutions of the Freemasons have been in pretty extensive circulation above 80 years, and the ablest writers, both in the last and present century, have expressed the most favourable opinion of the Institution; while the most dignified and illustrious Characters, both in Church and State, in almost every country in Europe, have given it a sanction, and continue to patronize and protect the regular assemblies of the Fraternity. Now, can it for a moment be supposed that, under such auspices, any measures could be planned or encouraged, which either were calculated, or had the least tendency to produce the changes in civil and religious affairs which have lately taken place in France! Such an idea is absurd in the extreme.

That there are, and have been, impostors, who have introduced modern fanatical innovations under the sanction of secrecy, to deceive the credulous and mislead the unwary, is a truth beyond contradiction, and that such impostors may have intruded themselves into the assemblies of Masons may be also true. But I will take upon me to say, that such associations are unconnected with the genuine tenets of Masonry, which, according to the universal system, never countenance deception, nor do the regular Patrons of the Craft ever sanction imposture.

Whether the Constitution of Freemasonry be of antient or of modern date, or whence its appellation is derived, are points I will leave to others who are better informed to determine; in my opinion they are to the public of little avail. But whether its establishment in a civilized country, is injurious or beneficial to the government, is a point of far greater importance. To remove therefore any impression from the minds of the prejudiced and uninformed, which the cursory perusal of this correspondent's letter might occasion, I think it my duty to refer your readers to an early volume of the Gentleman's Magazine, in which they will find a curious old Record, entitled, "Certayne Questyons, with Aunsweres to the same, concerning "the Mysterye of Maçonrye; written by the hand of Kynge Henrye "the Sixthe of the name, and faithfullye copyed by me John Ley-"lande, Antiquarius, by the commaunde of his Highnesse." To this MS. the learned Mr. Locke has annexed several valuable explanatory notes, and is said to have transmitted it as a great curiosity in a letter to the Earl of Pembroke, by whom it was carefully

preserved. This valuable paper gives a very satisfactory account of the Masonic Institution, and has been reprinted in almost every publication on the subject of Freemasonry since its first appearance. Had this correspondent consulted this original document, he would have had no occasion to have increased his suspicions, or to have troubled the public with his observations.

To prevent the evil consequences, however, which may arise from *the virulence of the poison his letter is intended to spread*, I shall, for the satisfaction of the public and to remove any groundless cause of alarm against the Masons, state the nature of the Masonic Institution, and the employment of the Fraternity in their various classes. I shall then specify the charges they are bound to support, and endeavour to shew, that neither the tenets of the Order, nor the principles of the Brethren, are compatible with the measures which have so recently convulsed the French nation.

According to the genuine Masonic System as universally established, the Fraternity are divided into three classes, of which the privileges of each are distinct. The first class is composed of worthy men, selected from the community at large on account of their acknowledged probity and honour, for the purpose of promoting moral and social virtue. In this class the duties of morality are taught, and the art of uniting for a time men of opposite tenets in one theme, the glory of God and the good of man. The second class is selected from such members of the first class as have, by perseverance and diligence, merited the good opinion of their Brethren, and who, by the proper application of their talents, have established their claim to preferment. In this class, science and philosophy are explored, and every exertion made to embellish and adorn society, by the culture of learning and the improvement of useful art. The third class is composed of members selected from the second class for eminent talents, exemplary conduct, or distinguished rank. Among this class the whole system of antient lore is preserved, and the improvement of the understanding enriched, by correct reason, sound judgment, and sage experience. From such an arrangement what beneficial effects may not be derived?

To submit to the powers that be, to obey the laws which yield protection, to conform to the government under which they live, to be attached to their native soil and Sovereign, to encourage industry, to reward merit, and to practise universal benevolence, are the fundamental tenets of Masons: peace on earth and good-will to man are their study, while the cultivators and promoters of that study are marked as patterns worthy of imitation and regard. Friends to Church and State in every regular government, their tenets interfere with no particular faith, but are alike friendly to all. Suiting themselves to circumstances and situation, their Lodges are an asylum to the friendless and unprotected of every age and nation. As citizens of the world, with them religious antipathy and local prejudices cease to operate, while to them every nation affords a friend, and every climate a home. Hence the unfortunate captive in war,

the ship-wrecked mariner, and the helpless exile on a foreign shore, have reason to glory in fraternal affection; while the disconsolate widow and her distressed orphans are cherished by Masons' bounty.

Such is the nature of the Masonic Institution, and such are the advantages resulting from its establishment; it must therefore surely be no trifling acquisition to any government or state, to have under its jurisdiction a body of men who are not only loyal and true subjects, but the patrons of science and the friends of mankind.

The best institutions, it is true, may be subject to corruption, and the most strenuous supporters of right may err; but in favour of Masonry it may be averred, that it countenances an error in no individual. Whatever tends to subvert order, or foment discord, is shunned, while the genuine aim of the true Mason is to be happy, and to diffuse happiness. Hence in every country they endeavour to strengthen the springs of government by purifying the motives and animating the zeal of those who govern, to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and by confirming all the respectable bonds and obligations of civil society. Such are the principles they inculcate, and surely these are very incompatible with the measures which brought about the French revolution.

Had the example of Masons, or the influence of their tenets, a proper weight in the scale of government, we should not so frequently witness scenes of dissension and discord. It is to be regretted that the efforts of the wisest men and of the most illustrious princes have been unable to extinguish that unhappy spirit of fanaticism, of whose deplorable effects a neighbouring country has exhibited so striking a picture. But let it ever be impressed on the mind, that without religion there can be no tie; that it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and, by corrupting the principles of individuals, to poison the sources of public order and public prosperity. Such are the evils incident to the most judicious measures when carried to excess; it is our duty, therefore, to beware of sowing the seeds of discord in any country, and exciting jealousies for which there are no real foundation.

The misconduct of a few individuals can never operate to the extinction of a laudable Institution: while Freemasonry, therefore, is conducted on its pure and genuine principles, in spite of all its opponents, it will be found the best corrector of misguided zeal and unrestrained licentiousness, as well as the strongest support of every well regulated government.

A P. M. *of the* LODGE OF ANTIQUITY.

AN ORATION

PRONOUNCED AT THE AUDIT-HOUSE IN SOUTHAMPTON,

AUGUST 3, 1792,

ON OCCASION OF LAYING THE CHIEF CORNER-STONE OF A BUILDING

CONSECRATED TO THE WORSHIP OF GOD.

[Inscribed to the Mayor and Corporation of Southampton, and to the R. W. Provincial Grand Master, THOMAS DUNCKERLEY, Esq. and Brethren of the Society of Free and Accepted Masons; who, associated in public Procession, were present when it was spoken *.]

I PRESENT myself before this very respectable audience in order to fulfil my duty as a Freemason—of whom *obedience* is a strong *characteristic.*

Obedient, therefore, to the commands which I have received, it is my intention to diffuse all explanatory light, not strictly *forbidden*, respecting this *ancient* and *mysterious* Society, that such of my hearers as are not Freemasons, and particularly those who form the chief delight of man in every civilized association, may have some idea of the *origin* from whence, and of the *principles* on which, we act.

Freemasonry is a speculative *science* (if I may use the term), issuing from that important practical *science* Geometry; the laws of which were observed in the *creation*, and still are manifest in the *regulation* of the world.

And as the Grand Lodge of the *universe*, this stupendous globe, excels in magnificence of design, and stability of foundation, demonstrative of its Builder—so, contemplating this mighty scale of perfection and wonder, with a view to useful application, does our Society proceed—conceiving the importance of *order* and *harmony*, and catching the spirit of *beneficence*, from what is observed of *wisdom*, *regularity*, and *mercy*, in the world of nature.

Nature, indeed, surpasses art in the *boldness*, *sublimity*, and *immensity* of her works; man can only contemplate, in awful amazement, her mightier operations; but, in her lesser designs, the ingenuity of man advances, with admirable success, from *study* to *imitation*—as is demonstrated in the wonderful *variety* and *beauty* of the works of art—the *imitative* arts particularly, and chiefly in those of *painting* and *sculpture.*

But of all the works of *human art*, Masonry is certainly the *first:* as most useful, and therefore approaching nearer, in effect, to the

* This oration, though it has been hitherto handed about anonymously, we take the liberty of saying, was composed by our worthy Brother THOMAS JEANS, M. D. of Southampton.

beneficent purposes of Providence. Architecture has justly been deemed the favourite *child* of *civilization*; it is the science which has ever discriminated by its progress *refinement* from *rudeness*; by its presence or absence *savage* from *social* life: In countries where *operative* Masonry never laid the *line*, nor spread the *compass*; where Architecture never planned the *dome*, nor projected the *column*, all other evidences of elegant improvement are sought for in vain—all is darkness and barbarism.

If we trace our Order by the Science which gave it birth, without recurring to the *creation*, as has been done; or to the chief subject of *creation*, man; we shall find it of great *antiquity*—but, without contending for an higher origin, we refer it, with confidence, to the *building* of Solomon's Temple.

The general history of this *memorable* building is well known; Consummate Wisdom delineated the *plan*, and the Craftsmen atchieved the *design* of the Great Architect of the Universe.—Under this knowledge we cannot be surprised that Science and Morality went hand in hand: we are taught that the *workmen* were divided into *classes*, under competent directors; that the *implements* of *operative* Masonry were made symbols of moral duties; and from the nature and interpretation of those *symbols*, handed by *tradition* down to us, we learn, that the purport of them was to form good men; to inspire a love of *fidelity*, *truth*, and *justice*; to promote *friendship* and *social manners*; to associate men under the banners of voluntary *order* and *virtue*.

It is from this high *origin* that we derive our existence as a Society; from this source we draw our *line*, our *rule*, and our *compass*:—It is from hence that we adopt the Measure of Space, used as such by the *operative* Mason, and apply it to ourselves as a *measure* of *time*, giving us an orderly *routine* of *duties*.

The Square, which enables the artist to form and fashion his work, teaches us, *symbolically*, to form and fashion our lives. It is an *emblem* of morality, and instructs us in that most important moral obligation, to do as we would be done unto—to live upon the *square* with all mankind.

The Level, used in art to make the building plain and even, morally teaches us the *equality* of our nature: it serves as a memorial that we are *equally* born to act our parts on this great theatre of life; that we are equally subject to diseases—*to accidents*—*to sorrows*; that we are equally under the care and protection of the Great Parent of all; that we are *equally* doomed to die—to be levelled with the earth—to corrupt—to be forgotten. Art and accident vary our chances and situations, but, taking life altogether, we shall find a more *equal* participation of good and evil than is commonly imagined.

In the *edifice* of Freemasonry, *equality** is the great corner-stone—without it we know that friendships are ill cemented amongst men;—

* Not the modern *egalité* of the *French*; which, in its direction, having rooted up all the decencies and charities of social life, has left us a deplorable picture of moral depravity and degradation.

the high and the low—the rich and the poor—the proud and the humble—cannot form an intimate bond of union of any considerable duration.—Every Brother, therefore, at his *initiation*, enters the Lodge, not in splendour of dress nor pride of heart, but in a garb of *humility*—in a *mind* of *lowliness;* and he finds, when admitted, that the laws of the *Society* have abolished, as far as order will permit, all adventitious distinctions.

So, again, the Plumb-rule—an *instrument* of *art*, by whose application the *building* is raised in a *perpendicular direction*, is another of our *symbols*—It is figurative of a fair and honourable *plan* of life—and *typically* cautions us against any deviation from an *upright* conduct, in all our intercourses and transactions, whether private or public.

The Compass is a mathematical instrument used to describe *circles:* this we adopt as an *emblem* of prudence—it *symbolically* instructs us to put moral restraints on our appetites *—to *circumscribe*, within rational bounds, our wants, our pleasures, our expences—warning us, that by an opposite *course*, we shall endanger our quiet and our health, *our reputation and our liberty.*

Freemasonry, therefore, we have seen, deals in *hieroglyphics—symbols—allegories*—and to be qualified to reveal their *meaning*, a man must know more than a mere nominal Mason: the *full interpretation* of them, like that of the *mysteries* of *old* †, is in select hands—has been committed only to those of tried *fidelity*, who conceal it with suitable care: others, if not deficient in intellect, yet wanting *industry* or *inclination* to explore the *penetralia* of the Temple, are not qualified, if willing, to betray it.—Hence the secrecy which has so long distinguished the *Fraternity*. This secrecy, however, has been urged against our *institution* as a crime; but the wise know that *secrecy*, properly maintained, is one of the best securities of social happiness: there is more private misery arising from an unqualified communication of words and actions, than from the anger of the Heavens.

Other objections have been invented against our Society, but such as we do not condescend to combat—deeming it altogether a waste of time to wage war with *surmises*, and trusting to our conduct to repel the coarser shafts of *malice*.

From what has been said it appears, that the *doctrine* of Freemasonry embraces all the *natural, moral,* and *political obligations* of Society.—

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* Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their appetites—in proportion as their love of justice is above their rapacity. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be *free*:—their *passions* forge their fetters. BURKE.

† The Eleusinian Mysteries, *e. g.*—The initiation was into *inferior* and *superior* mysteries: the candidates were *prepared, examined,* and *exhorted* to cultivate a purity of mind, and circumspect conduct;—after waiting some time at the gate before admission, the Hierophant appeared, invested with *symbols* of power.—Proclamation was then made, "Far hence be the *profane*, the *impious*, and those whose souls are *polluted* with guilt." Skins of beasts killed in sacrifices were placed under the candidate's feet; hymns sung; thunder, lightning, and terrific scenes followed: these were *symbolical*, and explained by the Hierophant.—Afterwards they were conducted to the *sanctuary*, and there were entrusted with *secrets* not to be revealed.

It directs us to fulfil our *duty* to our GOD—our KING—our *neighbours*—and *ourselves;* it inculcates *reverence, resignation*, and *gratitude*, to Him who made and preserves us—*Obedience* and *loyalty* to him who in *justice* and *clemency* rules over us—*Courtesy* and *amity* to our neighbour—*Equity* and *compassion* to all mankind. It teaches us to *pity* and *forgive* our enemies, to *love* and *reward* our friends, to *relieve* the distressed, and *cherish* the neglected. Masonry is confined to no form of faith, nor sect of religion; and her *charity*, like her *creed*, is universal.—So, too, as she rejects all bigotry in matters of faith, she nourishes no blind zeal on the *subject* of *politics*, nor affords any support to *civil discord* or *popular commotion*. Private *benevolence*, in its extensive operation, becomes *patriotism*—which is, in fact, *public benevolence*; from *liberality* of thinking and acting towards *individuals*, it becomes propitious to general *liberty*—but it is liberty *void* of licentiousness. The grand *Principles* of our *Order* are those of *peace*, and *patience*, and *good-will;* they hold out no *encouragement* to *faction*—no *extenuation* of private *defamation* and *slander*. As far as the welfare of the state depends, our wishes, as those of all good members of the community, are for its improvement; but under the guidance of order and wisdom:—in the hands of the *vulgar* and the *violent*, attempts at national reforms lead to anarchy and confusion—to every violation of *property*, *liberty*, and *life*:—A momentous *example* of this truth engages at this time the notice of the world—

> ——————"May no such storm
> "Fall on this land, where *ruin* must reform."

Under the *auspices* of Freemasonry, therefore, we are taught to improve the public tranquillity, by following a life of *virtue* and *obedience*—and, in *union* with the wise and the good, to seek *peace* and *enjoy* it.

THE PRAYER OF
AN EASTERN PHILOSOPHER.

LORD, I understand none of these disputes which are continually made concerning thee. I would serve thee according to thy will, but every person I consult would have me do so according to *his* will. When I pray to thee I know not what posture to use: one says that I ought to pray standing; another that I should kneel: some say that I ought to wash myself every morning with cold water; others tell me I must cut off a piece of my flesh. The other day at a caravansary I happened to eat a rabbit; three men who were present made me tremble. All agreed that I offended thee—one, because this was an unclean animal; the other, because it was strangled; the third, because it was not fish: a Brachman passing by, said, they were all

Leney sculpt.

His Royal Highness

Prince Edward K.G. &c. &c. &c.

Published by Lankford & Whitaker Ave Maria Lane Septbr 1794.

wrong, as I did not kill the creature myself. "But I did," said I. "Then," replied he, "thou hast done a most abominable action: how do you know that the soul of your father has not passed into that animal?"—All these things, Lord, embarrass me greatly. I cannot move my head without being menaced with thy abhorrence. I desire to please and to serve thee. I believe, after all, the best means of obtaining thy favour will be, to prove myself a good citizen in the community wherein thou hast placed me, and a good father of the family thou hast given me.

QUEBEC, *January* 9, 1794.

YESTERDAY the Society of Free and Accepted Masons of the *City of Quebec waited upon his Royal Highness Prince* EDWARD, and presented him with the following Address.

TO HIS ROYAL HIGHNESS

PRINCE EDWARD,

KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, AND OF THE MOST ILLUSTRIOUS ORDER OF ST. PATRICK; MAJOR-GENERAL OF HIS MAJESTY'S FORCES, &c. &c. &c.

RIGHT WORSHIPFUL GRAND MASTER

OF THE MOST ANCIENT AND HONOURABLE SOCIETY OF

FREE AND ACCEPTED MASONS,

IN THE

PROVINCE OF LOWER CANADA.

MAY IT PLEASE YOUR ROYAL HIGHNESS,

OUR Most Gracious Sovereign having ordered you upon active service, in defence of your country and our happy constitution, the Society of Free and Accepted Masons in the City of Quebec, beg leave to approach you, on the eve of your departure from the province, to express their firm and unshaken loyalty to their King, and to the illustrious house of Hanover; and to testify to your Royal Highness their veneration for that system of government which in Britain consists of king, lords, and commons, whose basis is founded upon principles of justice and mercy.

The gracious and engaging condescension of your Royal Highness, and your exemplary conduct in every part of your duty, claim our admiration. As men, whose hearts are animated with a due

sense of such meritorious deportment, we offer you this tribute of praise—As Masons, we feel language to be inadequate and too feeble to express our gratitude for your unvaried attention to the Royal Craft.

It is highly flattering to us to have the sons of our Sovereign members and heads of our Order, and more particularly so when we reflect they have from experience the most ample conviction, that none of his Majesty's subjects, in professions or in practice, shew stronger attachment to his person, family, and government.

We have a confidential hope that, under the conciliating influence of your Royal Highness, the Fraternity in general of Freemasons in his Majesty's dominions will soon be united.

It is our ardent wish that, since the service of your country calls you to more important exertions, and to a more enlarged sphere of action, success may attend you in every clime; and that you may be distinguished by the approbation of your Royal Father, and the confidence of the nation, in every period of your life.

We lament that your residence cannot be prolonged among us; should it be consistent with your honour and happiness, we will heartily rejoice to see you return to this country.

WILLIAM GRANT, D. G. M. of Modern Masons. | THOMAS AINSLIE, D. G. M. of Ancient Masons.

ANSWER

OF HIS ROYAL HIGHNESS

PRINCE EDWARD, K. G. *&c. &c.*

TO THE ADDRESS OF THE UNITED FRATERNITY OF MASONS,

PRESENTED TO HIM AT QUEBEC, JAN. 8, 1794.

BRETHREN,

BE pleased to accept of my most grateful acknowledgments for the very flattering manner in which you have been so good as to express your approbation of the line of conduct which I have held since I have been in this province, and, also, for the good wishes you offer for my future welfare and prosperity.

You may trust that my utmost efforts shall be exerted, that the much wished for union of the whole Fraternity of Masons may be effected.

I sincerely hope to hear that at all times the utmost harmony reigns in your Masonic operations; while that each of you may live in an uninterrupted state of private happiness and content, will ever be a principal object of my prayers to the Grand Architect of Heaven.

(Signed) EDWARD.

TO THE

PROPRIETOR OF THE FREEMASONS' MAGAZINE.

SIR,

I HAVE just read, with an equal share of surprise and indignation, a letter in the *Gentleman's Magazine*, in which the visionary author strives to insinuate that the *mysteries of Masonry*, and the *assemblage of its Members*, have had a tendency to occasion and promote the *French revolution*; but his arguments are so futile, and so weakly supported, as to destroy and confound the reasons adduced for a demonstration; and I should not have attempted an answer, but have passed over the illiberal and puerile aspersions contained in this malicious charge with the silent contempt due to such a *deformed bantling*, had not I in the overflowing of my indignation been pressed by a *worthy Brother* present to stand up in the support of the most excellent of all human institutions next to Christianity; an institution in itself totally repugnant to *rebellion, tumult, anarchy, war*, and *faction*, and whose genuine Members are the sons of *peace, order, harmony*, and *brotherly love*; congenial to whose inmost hearts is obedience to that holy injunction in the 17th verse in the first epistle of St. Peter—"*Love the Brotherhood, fear God*, and *honour* the King;" a context from which, at the last anniversary grand provincial meeting of Free and Accepted Masons for the county of Kent, the worthy and reverend Jethro Inwood, rector of Deptford, made so excellent a discourse, to the utter confusion and discomfiture of the *writer* above alluded to; and happy, truly happy, do I feel myself in this *timely* and *truly honourable publication*, which carries home to the enemies of our amiable Order so thorough a refutation and conviction, that to read it unbiassed by prejudice, and with an impartial eye, is to unveil every Masonic excellence, as unbounded as the universe, and as durable as eternity; which, I venture to affirm, will prove the fate of our most *sacred profession*, notwithstanding all the *narrowness of misconception, the gall of malicious scribblers*, and the detraction of low-born envy.

I am, Sir,

Your Friend and Brother,

A FREE AND ACCEPTED MASON.

Malling, July 11, A. L. 5794.

[*The Proprietor has received a great number of letters on the subject of the essay above alluded to, but thinks it unnecessary to insert them, the Institution being founded on too firm a base to be shaken by the breath of an anonymous slanderer.*]

PRESENT STATE
OF FREE MASONRY.

No. III.
SUNDERLAND continued.

SOON after the first Lodge was formed, the number of Brethren having rapidly increased, several gentlemen agreed to establish themselves under a separate constitution; and this, on their petition, was granted by the Marquis of *Carnarvon*, his warrant bearing date January 14, 1757. They were constituted by the stile and title of

THE SEA CAPTAINS' LODGE.

by JOHN THORNHILL, Master of the Old Lodge, and his assistant Officers. Their first Master was WILLIAM SCOLLEY, and the Wardens were JOSEPH GREENWELL and MICAH WARDELL.

From its commencement to the present time, this Lodge has held an even course of industry and reputation, not much disturbed by accident, nor made prominent by external variety. The early meetings seem to have been well attended; numbers were initiated; and the Masonic business—chiefly conducted by Br. WILLIAM ALLISON—appears to have been carried on with dignity and intelligence.

In the contemplation of all institutions which are to be carried into effect by the energy of human powers, we, in general, find the establishment owing much of its success to the influence of circumstances which have arisen without preparation; or to the efforts of individuals, who have, perhaps, by accident, taken the lead in the direction of the society. To the exertions of one who held the chair for many years, is the Sea Captains' Lodge beholden for a long series of prosperity and good government. The person alluded to is JOHN BISS, Esq. who, by good fortune, was chosen Master in the year 1765, and continued in that office until the end of the year 1784. During his administration Masonry was cultivated with ardour and diligence; order was enforced; conviviality was enjoyed; and the finances of the Lodge advanced to such a pitch of affluence, as to supply, in the most ample manner, the conveniences or decorations of the institution, or be ready to answer the more interesting calls of general charity.

From the period of his resignation (which was followed soon after by his death) the Lodges were not so well attended; and though a few faithful Brethren preserved the sacred fire unextinguished, yet, it must be owned that Masonry, for a time, felt a very sensible depression. It was, however, destined, that as the energies of one man had brought the society into a state of reputation and prosperity—and, as his loss had occasioned languor, and almost dissolution; so the exertions of another valuable individual should raise the drooping

spirits, restore the accustomed vigour, and infuse life and spirit into all the future proceedings.

In the year 1791 MICHAEL SCARTH, Esq. became a Member of the Lodge. To a mind well informed, and a sound judgment, Mr. Scarth brings a faculty of application and perseverance that will not easily abandon a design whilst any advantage can be procured to it, or, indeed, whilst the minutest part of it appears unaccomplished. As soon as he was elected to an office, he resolved to use his influence and exertions to raise the Lodge to its former level. He commenced with an improvement of the rules and bye-laws of the society; for which purpose he visited the different Lodges in the neighbourhood; consulted their various regulations; and from them compiled and composed a code adapted to secure every fraternal and scientific purpose of the institution. His other exertions were equally judicious and beneficial: the Lodge flourished, and Masonry was promoted and respected.

On the 27th of December 1791, ROWLAND BURDON, member of parliament for the county, was elected Master: the respectability of his name, and, above all, the virtuous lustre of his character, gave new vigour and dignity to his proceedings.

In 1792 the Brethren shewed the high sense of the benefits they had received, by appointing Mr. SCARTH to be their Master. During his government Mr. BURDON laid the first stone of Wear-Bridge; Mr. Scarth was honoured by the Provincial G. Master with a blue apron; and in the course of that year he planned and brought into execution a charitable scheme of giving education to twelve poor children. The Lodge formed and set apart a fund for that purpose; and the benevolent society of Quakers allowed them the use of their school, and admitted these children to be incorporated with those of their own charity.

SEA CAPTAINS' LODGE, No. 129, meets at Brother JOWSEY'S, the Golden Lion, every second Thursday. Present Officers: ROWLAND BURDON, M. P. W. M.—MICHAEL SCARTH, Acting M.—T. STOUT, S. W.—T. HARDCASTLE, J. W.—R. WRIGHT, D. M.—G. PARKER, Treasurer.—J. CARTER and J. HEWIT, Deacons.

The GENERAL STATE OF MASONRY IN SUNDERLAND is, on the whole, favourable and flourishing. The most cordial harmony subsists between the two Lodges; and this fraternal disposition is more intimately cemented by a judicious plan, formed by the two Masters and ratified by the respective Lodges, which enacts that the two Masters and four Wardens, for the time being, are to be considered as members of both Lodges; and, as such, to share in all the privileges, and be subject to all the penalties of each society. They are in future to meet alternately in their different halls—and the Brethren of both Lodges, on each meeting night, are to be summoned without distinction.

The scientific and occult operations of the Craft are applied with skill, diligence, and reverential decorum; and in these internal proceedings both Lodges are highly indebted to the intelligence and in-

dustry of Brother RICHARD WRIGHT, a man who adds unassuming modesty to very extensive Masonic knowledge; and at the same time conducts the great work with a becoming firmness worthy the importance of the occasion. The exalted Order of the HARODIM is attended to and practised by both Lodges—and a very ancient and mysterious degree of Masonry, THE PASSAGE OF THE BRIDGE, is here known and cultivated.

A BRIEF HISTORY OF THE

RELIGIOUS AND MILITARY ORDER OF

THE KNIGHTS TEMPLARS

OF ST. JOHN OF JERUSALEM.

BY J. WATKINS, LL. D.

THE force of enthusiasm was never exhibited in more vivid colours, diversified with more striking and extraordinary circumstances, and attended with more beneficial effects, than in those romantic expeditions which were carried on by the full union of the European nations for the purpose of wresting Palestine, and particularly its holy capital, from the dominion of the crescent, and restoring it to that of the cross.

Among the beneficial effects which resulted from the Croisaides we may reckon, as one of the chief, the opening of a communication between the northern parts of Europe and Asia; and the vast stores of knowledge which were thereby disclosed to their view.

And of the striking circumstances which characterised them, that of the institution of the Military Orders is by no means to be accounted one of the least.

The history of those religious knights excites sentiments of wonder and veneration, while, at the same time, it throws a strong and illustrating stream of light upon general history; and, here I shall venture to add, also upon that of Freemasonry.

We shall see, in a very striking point of view, a close and admirable connexion between an institution which is universal as the atmosphere, as to its embracing men of every kindred or clime, and that which obliged its professors to a perpetual hostility against the enemies of the Christian banner.

The seven Asiatic churches, after illuminating the region where *human nature* suffered a dismal eclipse by its defection from its author, and where also it received again the light of the divine favour in the ascension of the Sun of Righteousness, had their candlesticks removed, and their lights extinguished, agreeable to the prediction of the last of the prophets.

The greatest of impostors, whom the apostle, therefore, emphatically stiles *the man of sin* *, broke forth with his armed legions of ferocious and deluded fanatics from the wilds of Arabia, and spread devastation and error over all the East.

Great was the consternation that seized the Christian world on beholding the rapid and extensive progress of those sons of the desert, who enforced their religion upon the point of the sword. But still greater was the surprise, and truly afflicting was the consideration, that the holy city, the grand theatre of all the awful and precious scenes of our redemption, was become the sacrilegious prey of infidels, and the barbarous enemies of the *cross of Christ*.

Those pious devotees who in that age considered it as one of the highest acts of religious pleasure, as well as of duty, to visit from all parts, both of Asia and Europe, that sacred spot where their Lord was crucified, were now exposed to new and imminent dangers in their pilgrimage; and were, moreover, obliged to purchase the favour of beholding the objects of their journey at a most exorbitant price.

On the death of that truly great monarch, Charlemagne, in the year 814, to whom the King of Persia had conceded the holy city, the Christian inhabitants of Palestine, and particularly the pilgrims thither, were left without a protector, and became subject to numerous exactions and troubles.

In the year 1048, by the pious munificence of some European merchants trading to the East, a house, or hospital, was erected in Jerusalem, near the Holy Sepulchre, for the accommodation of those persons whose devotion should bring them to worship at that venerable spot. Those who had been robbed by the infidels in their *passage* from the sea-coast, were here clothed and provided with other necessaries; and the sick and wounded were tenderly treated. Such was the foundation of the Order of ST. JOHN, to whom, as the great apostle of *brotherly love*, the amiable preacher and exemplar of christian charity, this benevolent institution was *dedicated*.

At this time Palestine was subject to the dominion of Egypt, with which country the christian merchants carried on an extensive commerce, and thereby procured the greater favour to be shown to the LODGE OF ST. JOHN.

But in 1065, the Turcomans, a barbarous branch of the Tartars, rushed into the Holy Land, and, like a mighty torrent which hath broken its boundaries, burst forth and bore every thing before them. Jerusalem soon fell into their hands, and prodigious numbers of the inhabitants, without distinction of faith, rank, sex, or age, were inhumanly butchered. The hospital of St. John furnished these marauders with ample plunder, arising from the benevolent contributions which had been poured into it from all parts of the Christian world.

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* 2 Thessalon. ii. 3.

The conquerors, who had little if any religion before, now embraced Mahometanism, from a sense, no doubt, of the suitableness of that imposture to their condition and turn of mind. Perceiving the reverence which the Christians entertained for the holy city, on account of the sepulchre, and other distinguishing parts of it, they spared those objects of regard from vengeance to gratify their avarice.

(To be continued.)

LETTERS BY MR. TASKER

CONTINUED.

LETTER THE SECOND.

SIR,

YOU ask my opinion respecting the Anatomical and Medical knowledge of Virgil. I mean very soon to give you my free sentiments on that subject. For, in order to illustrate the matter of my last letter, I intend in my next, or in some future letter, to consider Æneas' second wound in his thigh (for you will remember that he is rather supernaturally cured of one already in the Iliad) as recorded by Virgil in his 12th book: but I must beg leave to be indulged in a few previous remarks on the comparative excellencies of the two best epic poems in the world.—Virgil has, properly speaking, comprised both the subjects of the Iliad and Odyssey in his Æneid: and though his six last books are manifestly inferior to the Iliad, his six first, or at least two of them (viz. the 4th and 6th Æneid), are apparently superior to the Odyssey; Virgil having, with great judgment, omitted some of the long stories, incredible facts, and other little absurdities that mark the old age of Homer. He seems in his Odyssey to be, what he has described his own old Nestor in the Iliad, "narrative with age," and sometimes forgetting himself a little. What think you of Ulysses saving his life in the den of the giant Polyphemus by the subterfuge of a very indifferent pun? Would such low wit be borne in any modern Heroic poem? Again, Ulysses in the Iliad is drawn as a vigilant warrior: in the Odyssey he is often a *sleeping hero*, and at those times, of all others, in which it behoves him to be awake; in his voyage he falls asleep, and his companions let the wind out of their bags. But of all seasons we should suppose the long absent hero would have his attention most kept up on the near prospect of his native country; whereas, on the contrary, Ulysses, after a short and very prosperous voyage from the island of Phæacia, without any previous fatigue, or any other apparent cause, is landed on the rough shore of Ithaca (like a more modern knight in an enchanted castle), together with all his treasures, in a most profound sleep. Pray does not Homer himself nod a little? There are spots on the sun, and they are rendered the more visible by the surrounding splendors. The same may be said of the poem in question.

Lowry sculpt.

Mr. Andrew Price

Published by Scatcherd & Whitaker, Ave Maria Lane Augt 1794.

The most striking difference between the Greek and Latin epic poem is, that the former is by much the more dramatic; the characters are the most discriminated, and the deaths and wounds the most diversified. This last circumstance is rather singular, when we take into consideration the great improvements made in the science of Anatomy and Surgery, from Homer's time to Virgil's. The former appears to have best understood the human frame, and the latter to have confined his knowledge to the natural history and diseases of animals; which, next to agriculture, seems to have been his forte: and this knowledge is most beautifully displayed in almost every page of the Georgics: perhaps the most finished and correct poem that the world has ever produced. But the practice of medicine, even in Virgil's days, was confined to herbs and simples.

Scire potestates herbarum,———
To know the powers of herbs——

Was all that the medical art could then boast of.—Antonius Musa had indeed introduced the use of the cold bath medicinally; but the poet, to discriminate the age he lived in, from that of which he wrote, by

———Natos ad flumina primùm
Deferimus, sævique gelu duramus et undis.
Strong from the cradle of a sturdy brood,
We bear our new-born infants to the flood——— DRYDEN.

only means that the antient natives of Latium (like the modern Russians), hardened the bodies of their infants, by bathing them in the cold streams, amidst ice and snow, without any medicinal intention.

According to the best accounts, Virgil's knowledge of those useful animals, dogs and horses, first introduced him to the notice of his munificent patron Augustus.

An unexpected circumstance obliges me to break off abruptly.

Yours, &c. &c.

MEMOIRS
OF
ANDREW BRICE.

[WITH A PORTRAIT.]

THIS very singular man was a native of Exeter, in which city he was born in the year 1690. His parents were in the middling station of life, and Presbyterians. Perceiving a quickness of genius and great promptitude of parts in their son Andrew, they re-

solved that he should be an honour to their family by being elevated to the eminent station of a Nonconformist Teacher. Having an easy situation in view, they were not perhaps wrong in fixing upon this line of life for a favourite child. Exeter at that period abounded in Dissenters, and the ministers of the different sects lived well, and acquired good fortunes. But Andrew's evil genius frustrated the pious design of his parents. That very liveliness which suggested to them the pulpit as his proper sphere, rendered him ineligible to it. The visage of puritanism in the West wore at that time a most sombrous appearance; a lively mind, therefore, like that of young Brice, could not bear to be shrouded under such a veil. Besides, he was of a thoughtless turn. Prudence and forecast had never any influence upon him; and consequently, in a situation like that, he would soon have become disgusting to the starched elders of his flock. He owed, however, to this design of his parents what was of the most essential service to him throughout life, and that was a grammatical education. At the age of seventeen he was apprenticed for five years to an eminent printer in Exeter; but before the expiration of his term he contracted an indiscreet marriage, and two children, the quick produce of that rash step, plunged him into such difficulties that he enlisted as a soldier, from which he was discharged by the intervention of his friends. He commenced business for himself in 1714, and it is remarkable that he had but one size of letter, that of Great Primer, for conducting the whole line of his profession; and, even under that inconvenience, he set up a newspaper, being the first published in that city. He himself carved in wood the title of his paper, and in the same manner supplied every other difficulty arising from the want of types. About the year 1722 he undertook the cause of the debtors in the city and county prisons, and laid before the public a very copious statement of their particular grievances, through, as we believe, the channel of his news-paper. Whatever might be his humanity in this conduct, certain it is that his prudence was but little, for he was so personal in his representation, that a formidable suit was instituted against him, and he was cast in heavy damages. This unfortunate stroke obliged him to secrete himself, and literally to become a prisoner in his own house; and thus he continued, if our information is right, nearly the long period of seven years. Still he continued his business, and experienced such encouragement in it, that, if a grain of discretion had been thrown into his composition, he must have been ultimately placed in an affluent situation. While he was a prisoner in his own house he published a *Poem on Liberty* in blank verse, in which he was very severe upon his persecutors. This publication produced him considerable profit; though, upon the whole, it was a wretched composition.

Not long after his enlargement he published a miscellany in prose and verse, under the curious title of "The Agreeable Gallimaufry, or Matchless Medley," being himself the author of the principal part of the contents.

About 1740 he set up a printing-press at Truro, but the distance was so great from thence to Exeter, where he still continued his business, that it is not at all surprising the scheme should fail. In a little time, therefore, he removed the materials of his Cornish press, and confined his concerns to his native city. Here he might have acquired a genteel competency, and have been enabled to sit down in his old years in independency; but unfortunately his eccentric disposition always kept him from the direct point, necessary to secure that important end. Among other evils he had too strong an attachment to theatrical amusements. The wandering children of Thespis ever met with a gracious reception from *Andrew the Merry*, the appellation with which he had honoured himself. In 1745 these itinerant gentry were prosecuted as vagrants by the statute, and were necessitated to abandon their theatre at Exeter, which was soon after purchased by the Methodists and converted into a conventicle. Every one knows that at that period this novel sect caused considerable alarm, and even the leaders of the church affected to treat it as boding serious consequences to the establishment. The lower classes, in general, treated the self-created teachers with great opprobrium. In no part of the kingdom, perhaps, did they suffer more outrage than in the West of England, and particularly in Exeter. Of this we are sorry to attribute a principal share to the facetious zeal of Mr. Brice. On the flight of his friends of the buskin, and the singular appropriation of their dramatic temple, he published a low but humourous poem, entitled "The Play-house Church, or New Actors of Devotion." This piece had such an effect upon the populace that the Meeting-house was nearly demolished, and the Methodists were obliged to fly in their turn. Indeed for many years after no preacher of that sect could venture to harangue in that city without manifest danger of his life.

The players soon returned and reoccupied their former situation, under the auspices of Mr. Brice, who sometimes sported his own figure, which was theatrical enough, upon the boards of the Exeter stage. His speech was as remarkable as his dress and manner. The singularity of his character, therefore, induced that excellent comedian, Mr. King, to exhibit him in Lord Ogleby in the Clandestine Marriage. They who have heard Mr. King in that part, may have a full idea of the voice and behaviour of Andrew Brice.

He always kept a bountiful table, generally filled with players and his poor relations. To these he allowed victuals, but made them find their own liquor. By these and other extravagancies, for such surely we cannot help stiling them, he contrived to keep himself in a constant state of necessity.

In 1746 he commenced his "Geographical and Topographical Dictionary," which he published, in folio, in 1757. The design of this work was good, but the execution is by no means commendable. It was indeed compiled without judgment, and published without care. Its chief merit consists in the large notice taken of the counties of Devon and Cornwall.

He published also the "Exmoor Scolding and Courtship," two dialogues, exhibiting the dialect of the more northern parts of Devonshire. He was not himself the author of these; but added a glossary, explaining the provincialisms in it.

His own works equally need a glossary, if indeed they were of sufficient importance to require one. In Devonshire, and particularly in Exeter, strange and uncouth words and phrases have been called *Bricisms.*

He was twice married and had several children, but buried them all. He lived to be the oldest master-printer in England; and not long before his death gave up his business to his successor, on condition of receiving a weekly allowance during his life.

What chiefly entitles him to a place in our work is, that he was one of the oldest Masons in England at the time of his death; and, the activity which he ever manifested in favour of that Order. Mr. Brice was looked on, and with justice, as the Father of Masonry in Devonshire. He presided for a long time in a respectable Lodge in Exeter, and composed a number of humourous Masonic Songs, some of which have been published.

The Fraternity, with that benevolence which is their eminent and amiable characteristic, gave him constant and solid proofs of their affection to the time of his death, which happened November 14th, 1773, in the 83d year of his age. His corpse lay in Masonic state at the Apollo Inn in Exeter; and every person paid a Shilling to be admitted, the amount of which amply defrayed the expences of his funeral, which was performed agreeable to the exact and solemn form long established among Masons*, more than three hundred of whom, together with as many inhabitants of the city, attended his remains to the grave in Bartholomew Church-yard, an anthem composed on purpose being sung on the occasion.

Such was Andrew Brice, whose eccentricities were more than compensated for by his urbanity and integrity; whose genius, though not great, yet was not contemptible, and within the sphere of its exercise might be called respectable and deserving of celebration.

To the list of his performances already noticed may be added,

1. A quaint poem called "The Mobiad, or Battle of the Voice; an Heroi-comic Poem, sportively satyrical: Being a brief, historical, natural, free, and humourous, *Description of an Exeter Election.* In Six Cantos."

2. A new edition of "The Description of Exeter, written in the Time of Queen Elizabeth, by John Vowell, alias Hookes, Chamberlain of Exeter."

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* For a complete account of the FUNERAL CEREMONY established among MASONS, see Vol. II. p. 20 to 25.

FOR THE FREEMASONS' MAGAZINE.

ON THE ADVANTAGES OF *CLASSICAL KNOWLEDGE.*

CLASSICAL knowledge, in its proper and extended signification, implies not only an acquaintance with the standard authors of antiquity, but it likewise imports a knowledge of the best writers in our own and other modern languages. But, as the consideration of classical attainments in this extensive sense would, perhaps, involve in it a long series of events, and entangle the subject in a chain of complex intricacy, the design of this dissertation will only comprehend the advantages which arise from a knowledge of the Greek and Roman writers, since, in the general signification of the term "classic," those authors are understood.

It is the business of earlier youth to attain the principles of classical literature, but the more pleasing employment of maturer years to discover its beauties and perceive its use; an employment very far from being attended with such difficulty as many are apt to imagine. "To be completely skilled in ancient learning is by no means "a work of insuperable pains. The very progress itself is attended "with delight, and resembles a journey through some pleasant "country, where every mile we advance new charms arise *."

Is it not, then, surprising that so many when they leave the precincts of science should forsake the fruitful plains of classic knowledge, for the barren moors and mazy tracks of ignorance? Advantages far more solid are to be reaped from the exuberant soil of classic ground, and many more flowers may be culled from the ancient gardens of history and philosophy, than the superficial glance of indolence can discern.

If, then, the attainment of the learned languages is not impeded by so many obstacles as the eye of idleness pretends to discover, every exertion ought to be made, and every plan adopted, that may enable us to draw their beauties from the pure fountain of originality rather than from the muddy stream of translation †. The manner of acquiring classical knowledge is, however, not so much the object of

* Harris's Hermes, lib. iii.

† Much has been said in favour of translations, and, among many arguments, the saving of time has been one of the principal. But even this argument is of little importance; for, while boys are obtaining a knowledge of words, they are in some degree obtaining the knowledge of things; and when once a tolerable acquaintance with a language is acquired, any author may, with attention, soon be read. As for those who are too indolent to peruse the originals, or too ignorant to relish the harmony of the Greek and Latin languages, they may read through the medium of a translation, and exclaim with the poet,

Hang Homer and Virgil, their meaning to seek
A man must have pok'd into Latin and Greek;
Those who love their own tongue, we have reason to hope,
Have read them translated by Dryden and Pope. PRIOR.

this essay, as the consideration of its advantages, and the investigation of the sources from which they are to be obtained. Laying it down as an axiom, that none but a school-boy reads the classics merely as a task, and that every one who studies them with attention must of necessity receive considerable advantage from their labours and from his own industry:

Nemo reperitur qui sit studio nihil consecutus. QUINTIL.

In treating of the benefits which arise from the study of the classics, the subject naturally divides itself into these two considerations: The advantages which classical literature renders to society in general, and to individuals in particular. In the investigation of these divisions many circumstances of an interesting nature will present themselves, and many subjects of importance claim attention; but to select with judgment, and arrange with perspicuity, requires much skill and ability. The labour bestowed on this essay will be amply rewarded if it tends in the smallest degree to promote that learning which in the present age is but too much disregarded.

ON THE ADVANTAGES WHICH CLASSICAL KNOWLEDGE RENDERS TO SOCIETY IN GENERAL.

A retrospective view of the state of Europe from the present period to the Gothic ignorance of the middle ages, will sufficiently point out the benefits which have arisen from the cultivation of letters, and from the revival of the languid remains of ancient learning. This happy extirpation of rude systems and barbarous manners, forms a period in the history of man from which, as radii form a centre, the various branches of knowledge have diverged. It is to the discovery of the art of printing that we are indebted for the general diffusion of learning which has so rapidly spread over Europe. It is this art that has preserved the valuable remains of antiquity from the ravaging hand of time, and transmitted the elegant compositions of the Greek and Roman classics to less perishable materials than waxen tablets, or the Egyptian Papyrus. After the discovery of this art the minds of men progressively expanded, and their manners gradually refined: the works of the ancients, which before were very scarce, and only to be found in the libraries of the rich and great, were soon familiar to the lovers of knowledge; and became the constant study and amusement of the age. The general dispersion of so many valuable treasures of learning, full of taste and elegance, abounding with the most sublime sentiments, and descriptive of the actions of the most illustrious nations, could not fail to excite an ardent desire of obtaining an accurate knowledge of their beauties, and an extensive acquaintance with the moral and political systems they contained. It was this desire that expelled the gloom of ignorance, and enlivened the walks of science; that banished superstitious prejudices, and laid open the stores of ancient literature*.

* So much were the classics studied at this period, that many were translated in the 15th, and almost all in the 16th century.

The classics were now read with unceasing avidity, copies of their works were multiplied, they became the objects of their imitation, and were considered as the arbiters of taste. Hence arose the most distinguished poets, philosophers, and historians of modern times, who continue to please the imagination, improve the heart, and instruct the understanding: and hence too it is, that in every standard performance in the range of literature, some traces of classical knowledge are discernible, and the advantages which flow from it are evident to the reader of taste and judgement. The sublime poem of Milton abounds with Latin idioms, and emulates the dignity of the Mæonian bard; the odes of Gray rival the strains of Pindar; and the didactic song of Akenside * approaches the beautiful harmony of the Georgics. The greatest philosophers of the present age have had recourse to the systems of the ancients; and the best historians have closely followed the manner of those illustrious models.

The historical writings of the ancients are doubtless of high importance in the consideration of the general advantages they produce, since from the page of the classic historian such various and extensive learning is to be obtained. Here a spacious field of fruitful soil presents itself, and in tracing it over will be recognised the origin of the best plans of government; the first principles of military tactics; the models of the celebrated productions of art which adorn the present age; and the foundations of the purest systems of morality. In the list of historians, Herodotus, Thucydides, Xenophon, Sallust, and Livy, stand peculiarly eminent. From the works of these and the other historians of Greece and Rome, multifarious advantages have undoubtedly accrued to mankind. From the study of these writers is derived a knowledge of the gradual refinement of nations, and the progress of the liberal arts. From the explanation of the conduct, and delineation of the manners of ancient states, society has been enabled to perceive and avoid their errors, and to discern and imitate their wise doctrines and noble instructions. From the writings of Polybius and the code of Justinian †, mankind are certainly indebted for true ideas of government; and innumerable advantages have resulted to posterity from the promulgation of the laws of Solon and Lycurgus ‡; laws which promoted virtue and deprecated vice, which existed in full force for ages, and governed the affairs of the two greatest republics of Greece.

From the remains of history, and from the various treatises which are extant, it is evident that the fine arts were no where better known, or more assiduously cultivated than among the ancients, particularly the Greeks. In that nation, music for a long time accompanied the hymns of the bards; and the art of painting, though no specimens

* The author of the "Pleasures of Imagination."

† Justinian with strict propriety cannot, perhaps, be termed a classic, but, as he wrote in the Roman language, and collected his materials from the labours of the ancients, he may not improperly be mentioned here.

‡ The laws of Solon existed in Athens above 400 years, and the laws of Lycurgus maintained their vigour 700 years in Sparta.

have descended to the present age, there is every reason to believe arrived at the greatest excellence. With regard to architecture and sculpture, indeed, we have been more fortunate; for of these arts there are some valuable remains which have escaped from the destructive ravages of the northern nations, and survived the baneful influence of Mahometan superstition. From those remains much advantage has been derived, and from the study of them the progress of the arts has been greatly accelerated. Architectural genius has doubtless been assisted by the valuable works of Vitruvius; and the stupendous ruins of ancient grandeur, though they now only serve to give a faint idea of their former glory, have certainly been imitated as models of convenience and taste. The art of sculpture, which is capable not only of adorning a palace or a theatre, but of producing excellent moral effects, by representing in a forcible manner the vices, or perpetuating the virtues of mankind, was well known among the Greeks, from whose statues in the Vatican much of the merit of modern artists is derived. The knowledge of the ancients in geography is evident from the writings of Strabo and Pausanias. Their skill in medicine is generally acknwledged, and the works of Hippocrates and Galen are not yet expelled from the schools of modern practitioners. The Greeks not only excelled in the polite arts, but also in most of the abstract sciences: mathematics and geometry were held in high esteem in the seminaries of education, and considered as the "*handles*" of philosophy. It is to their writings on these subjects that the moderns are indebted for the grand superstructure of science which has been raised on their foundation. But the improvement of science is neither the only nor the most important advantage which results from the expansion of classical learning; advantages of a more refined nature, both in the formation of general character and in the determination of particular conduct, have proceeded from the introduction of the literature of Greece and Rome. Before that period the comparative state of knowledge and civilization was, undoubtedly, at a very low ebb, and since that time, every region in which ancient learning has obtained, has risen with rapidity to power and estimation.

Hence it is that Europe, though the smallest quarter of the globe, is of more importance than all the wide extension of the luxuriant plains of Asia, and the trackless wilds of Africa. To what source are we to attribute these advantages? To any particular ability in the inhabitants, or to local and contingent circumstances? There are, it is presumed, in all nations, certain similar principles which actuate mankind to the performance of certain similar actions; and since it does not appear that Europeans in a state of ignorance and barbarity, exhibited marks of genius superior to other nations in corresponding situations, it may be inferred the advantages they possess are certainly owing to local and contingent circumstances. Had the natives of Europe been at an early period placed in the desarts of Arabia, in all probability their manners had been purely Eastern, and their knowledge of moral and natural science the same as that possessed by the

present inhabitants of that unfriendly region. What then are the accidents which have rendered the polished natives of Europe, and her colonies, so superior to contemporary nations, but the local and contingent circumstances which operated in their favour. The situation of many states of Europe rendered the remains of ancient learning easy of access; and the labour of ingenious men facilitated the acquisition of that knowledge which has been the source of our present eminence. If (say some) Genius had followed its own track, and had never been diverted from its natural course by the imitation of the productions of the ancients, performances of equal splendour, though, perhaps, in a different and original style, would have made their appearance. Laws and systems, manners and languages, equally eligible, would have guided and modelled the present times. It may, indeed, be granted that without the assistance of the ancients modern nations might have arrived at eminence in the art of war, and in those sciences which arise in every country from the nature of things. Thus it is that we find the rudest nations have their chiefs and warriors, and their priests and bards; the northern tribes had their *Rüners*, the Gauls and Britons their Druids, and Provence its Troubadors. But it is very problematic whether society would ever, much less at this period, have attained an equal state of civilization. Moral and political systems might in process of time have reached real excellence, yet every one will surely acknowledge, that moral science has received much advantage from the pure doctrine of the Socratic school, and from the examples of virtue, courage, and magnanimity, which are recorded in the annals of the Greeks and Romans. Notwithstanding many of the systems of the ancients abound with strange inconsistencies, they almost uniformly inculcate exalted piety. In following their steps we have not been servile imitators, but have exerted reason and judgement to select with propriety. We applaud the morality of Socrates, and reject the scepticism of Pyrrho; their legal institutions have been adopted, and their theology discarded.

But in those nations which have rejected the stores of ancient learning, destroyed their monuments of art, and burnt the invaluable remains of their literature, we do not discover any of the *happy* effects which arise from men following the bent of their own genius, and adhering to their favourite superstitions. The celebrated capital of Carthaginia has become the seat of despotic ignorance and maritime plunderers; and the destroyers of fertile Laconia, and the ravagers of the plains of Attica, have sunk far below the standard of Spartan virtue or Athenian glory. We may, then, surely infer, that classical knowledge is not merely an elegant amusement, but that it is of real utility and importance to society; and that, whatever the genius of nations might have effected without its aid, it has surely refined the manners of men, and accelerated the progress of every science that tends to the convenience and prosperity of mankind.

Ingenuas didicisse fideliter artes
Emollit mores nec sinit esse feros. OVID.

Having pointed out the benefits which the study of the ancients renders to society, it now remains to shew the advantages which result from it to individuals.

In a country where almost all the modern languages are derived from the Latin and Greek, a knowledge of the writers of antiquity is in many situations of life almost indispensable; and in the formation of the gentleman and the scholar absolutely necessary. Hence it is that classical learning forms so great a part of liberal education; and hence it is that those who have possessed the stores of ancient learning, have rendered themselves useful and eminent in society. An acquaintance with the Greek and Latin languages, independently of the advantages to be drawn from them in the writings of the classics, is productive of much real utility. The Latin may, indeed, be called the language of philosophy and science; for, through its medium much knowledge may be obtained by the scholar, which is absolutely beyond the reach of the mere English reader. Many foreign universities communicate their transactions in Latin, and the most valuable works in natural and moral science are arrayed in the Roman dress. The Latin is frequently spoken on the continent, and is in a great measure considered as a necessary accomplishment, and without which a deficiency in point of education is inferred.

It is also this language that is the key to the French, Spanish, and Italian writers, and which, while it facilitates the acquisition of foreign tongues, is of particular importance in forming a correct and accurate knowledge of our own. In every species of composition, then, the use of classical knowledge is evident, and from the study of it will be derived additional flowers of style, and extended scope of argument.

Those, indeed, who exclaim against the utility of ancient learning assert, that its introduction, so far from producing good effects, has rendered the modern writers a servile herd of imitators; and tramelled the manly exertions of original genius. I answer to this language, it may be objected that all the writers who have excelled in reasoning and in language, in matters of taste and in the more serious researches of philosophy, have been men of liberal education and elegant attainments; men who neither too sedulously followed the ancients, nor too carelessly disregarded their merits. The absurdity of some early writers in too closely imitating, and the folly of later authors in totally neglecting the classics, equally require censure. In the Lusiad of Camoens, a ridiculous mixture of heathen mythology with Christian doctrines, renders an otherwise excellent poem in many places highly inconsistent, and plainly shews that the author has been misled by conceiving the "gods of Homer as essential to epic poetry*."

On the other hand, Shakespeare and Ariosto, by giving a free scope to their rich and exuberant imaginations, frequently spoil real beauties by the introduction of childish quibbles and fantastical conceits. Good writers endeavour to preserve the middle path; and classical

* Vide Blair.

knowledge, instead of being a fetter to genius, has aided its expansion by confining its exuberance. The embellishments of language, and the observance of the *jus et norma loquendi* are of more consequence than the despisers of learning are willing to allow. The finest thoughts of genius, and the highest dignity of sentiment, often lose all their force when ill expressed; and, on the contrary, when judiciously introduced, or delivered with propriety, they may produce the most eligible effects. To those who aim at propriety of language the study of the ancients will be peculiarly useful, since the Greek and Latin are so intimately blended with the English and other modern tongues, that all the technical terms of science are of Greek origin, and almost all the common words of Latin derivation. Even if the learning of the ancients were in itself useless, in the present situation of society it would be highly necessary to attain it, for without classical knowledge professional men would be involved in many aukward situations. It is surely necessary for the divine to be acquainted with the original of that scripture which it is his business to explain; and for the physician to be skilled in that language which is the medium of medical knowledge. Classical learning is of the greatest use even in common occurrences of life; in solitude it is always the source of amusement, it affords pleasing reflections, and soothes the little inconveniencies of existence; in society it renders us useful and agreeable company. Those who are fond of reading, and possess a taste for ancient learning, will scarcely, in the hour of sickness, find their time hang heavy on their hands, or be overcome with that listless lassitude ever attendant on leisure without literature.

Otium sine literis mors est et viri hominis sepultura. SENECA.

In every thing that relates to rural life, much information is to be found in the classics; Theocritus and Virgil have painted the scenes of rustic simplicity in the fairest colours, and have interwoven their subjects with the most beautiful episodes. What pleasure must arise to a lettered mind when the strains of Homer arrest attention, or when the pathetic elegiac verses of Bion come under consideration. In almost all the poets and historians moral virtues are particularly inculcated, and in very few works is licentiousness countenanced; even Petronius and Aristophanes, notwithstanding their shameful obscenity, are not destitute of shrewd remarks on the follies of human nature.

The study of the classics, since they abound in exalted sentiments and beautiful descriptions, necessarily elevate and refine the mind of the individual who studies them with attention; his mental vision will be strengthened, and his intellectual horizon extended. In perusing the works of others he will be better able to discern their beauties and defects, and in the composition of his own will more easily perceive what to chuse and what to reject. In matters of taste, as antiquities, sculptures, &c. classical knowledge is of evident utility. A coin or a statue may be contemplated with pleasure by the illiterate, but certainly the scholar receives a higher degree of

satisfaction, when he considers a gem, and recognizes the works of Pyrgoteles; or in contemplating a coin of Cæsar, reflects that it might have been in possession of Cicero. In considering a statue the uninformed man may admire its beauty, but the scholar, while he beholds its symmetry, will find a thousand agreeable circumstances intrude themselves on his imagination. In every public sphere of life, classical attainments are undoubtedly of high importance, and, in every private station, a source of innocent and elegant enjoyments. They assist the candidate for public favours, and render the manners of private life amiable and urbane. The statesman and the lawyer may derive from them political and legal information: from them they may gain distinct ideas of policy and the distribution of justice.

In the study of the law the Latin language is indispensable, as many of the terms are in that language, and the law itself is of Roman origin. As nothing is more necessary for the lawyer and the patriot than a correct, clear, and forcible manner of expression, and a perspicuous arrangement of their ideas, it will be certainly unnecessary to insist on the propriety of reading with attention the orators of Greece and Rome. It need only be observed, that the force of Demosthenes, and the elegance of Cicero, merit, in an eminent degree, the consideration of the patriot in the senate, and the pleader at the bar.

Classical attainments, perhaps, if not absolutely necessary in producing genius, must, certainly, be allowed of considerable consequence in promoting its exertions. Good sense and strength of mind may exist without any learned acquisitions, and excellent compositions may be produced: but the small number of men of genius who have obtained merit and fame without the benefits of a liberal education is surely an argument that classical learning is an incentive to merit, and that it has been the cause of the production of many excellent works in the sciences and in literature.

Few writers, indeed, there have been who have added much to science, and who have appeared conspicuous in the paths of taste without possessing some acquaintance with the ancients.

To men of great and sublime genius, the light of classic knowledge is at least of some service. Shakespeare, it is evident, had read them in translations, and was not entirely ignorant of the Latin language *. But, however, as all writers are not men of Shakespearean genius, it is very fortunate that some remains of ancient learning have descended to modern times to direct the fancy and form the taste. A few partial applauders of the ancients would never have rendered them the subjects of general praise, and have caused their works to be the basis of education. Our own, and other modern tongues, possess, it is true, all the knowledge of the ancients, and a considerable deal more. Why, then (say some), need we trouble ourselves in learning with difficulty the languages of Greece and Rome? Those who adopt this mode of reasoning ought to reflect, that it is to the study

* Dr. Farmer's Essay on the Learning of Shakespeare.

of the ancients that we owe the promulgation of their beauties, and that any one who has obtained a knowledge of the classics has it in his power not only to acquire the literature and arts of the moderns, but to trace their origin and observe their progress, by reading writers from whom that knowledge was in a great measure derived.

Many more advantages, equally obvious and forcible, might be adduced in favour of classic literature; the time taken up in attainment could not be better employed, as the age when its principles are instilled is not suitable to the arduous task of acquiring metaphysical or geometrical knowledge. Surely, then, languages and grammar are best adapted to the capacity of the mind at an early period. The benefits which flow from the streams of ancient learning are of a salubrious nature, and resemble the inundation of the Nile, which, though it may for a short time retard the culture of the soil, always leaves its richness behind, and promotes the growth and increase of the approaching harvest.

To society and to individuals classical knowledge is then of high value, and claims the attention of all those who wish to appear in any public station with credit; or in any private one to gain the character of gentlemen and scholars.

Fenchurch-ſtreet, July 5, 1794. T.

EXTRAORDINARY HISTORY OF

JACQUELINE,

COUNTESS OF HAINAULT.

JACQUELINE, only child of William Count of Hainault, was heiress of the provinces of Hainault, Holland, Zealand, and Friesland. Nature had bestowed on this her favourite child her choicest gifts: exquisite beauty, elegance of person, an insinuating address, a lively imagination, and a firmness and intrepidity above her sex. In the sixteenth year of her age she espoused John eldest son of Charles the sixth, king of France; and by this marriage was flattered with the prospect of sharing the throne of France with a husband whom she adored. But all these hopes of love and grandeur were annihilated by the premature death of the Dauphin in the second year of their marriage, not without suspicion of being poisoned by his unnatural mother, Isabella of Bavaria.

Afflicted with this grievous loss she repaired to Hainault, and found her father on the verge of the grave, anxiously intent on securing to his beloved Jacqueline the succession of his dominions, and in providing her with a husband who might be able to repress the civil commotions which had long agitated the county of Hainault, and repel the encroachments of the neighbouring powers. With this view, he recommended to her choice her cousin John the fourth,

Duke of Brabant, who was also sprung from the house of Burgundy, and whose dominions, bordering on Hainault, would form a compact and well-united sovereignty.

Deference to the request of her dying father, supported with all the influence of her mother, Margaret of Burgundy, desirous of an alliance with a prince of her own house, extorted from her a reluctant promise in favour of the Duke of Brabant. A few days after this promise her father died. Jacqueline succeeded to all his dominions, and although the Duke of Brabant was a prince of weak intellects and deformed person, and, therefore, ill calculated to gain the affections of so accomplished a princess, yet the solemn promise which she had made to her dying father, prevailed over her repugnance, and at the expiration of the year of her widowhood the nuptials were solemnized.

Soon after her marriage, her uncle, John of Bavaria, who had quitted the bishopric of Liege with the hopes of espousing his niece, laid claims to Hainault and Holland, as fiefs not descendible to females, obtained from the emperor Sigismond the investiture of these provinces, treated Jacqueline as an usurper, penetrated into Holland at the head of a formidable army, and, seconded by a disaffected party, made the most alarming progress.

In opposition to this invasion, Jacqueline herself took the field at the head of the troops of Hainault and Brabant; inspiring the soldiers with a martial valour, she obtained the most signal success, and seemed likely to quell the rebellion, till her husband, the Duke of Brabant, spread dejection among his army by his dastardly conduct, and, perhaps, ashamed of his consort's superior valour, withdrew his forces from the scene of war, and commanded Jacqueline to follow him into Brabant. An inglorious peace, concluded under the mediation of the duke of Burgundy, was the consequence of this infatuated conduct. Jacqueline acknowledged John of Bavaria her heir, should she die without issue, and ceded to him a considerable part of Holland.

If Jacqueline had reason to be irritated against her husband for his cowardly behaviour, his conduct afterward tended still more to increase her resentment. During their residence at Antwerp, he estranged himself from her company, pursued mean pleasures, devoted himself to low and unworthy favourites, and loaded her with repeated marks of contempt and ill usage. Meanwhile her hereditary dominions became a prey to confusion and anarchy. John of Bavaria continued his usurpations, and the citizens of Holland, disgusted with his despotic administration, rose in arms, and earnestly called for the presence of their sovereign. Jacqueline having in vain solicited the assistance of her husband, or his permission to return, her high spirit became irritated by repeated neglect and ill usage; fearful of losing her paternal inheritance, she withdrew from the palace, attended only by a single page, and under the sanction of her mother, who had in vain remonstrated against his unfeeling conduct.

It cannot be a wonder that so amiable a princess, only in the twentieth year of her age, and in the full lustre of her beauty, formed

by her amiable disposition to impart felicity in the married state, and deserving a reciprocal attachment, should become anxious to dissolve a marriage which had been the source of so much unhappiness. Her affinity with the Duke of Brabant afforded a plausible pretext, because this very objection had been urged by Pope Martin the fifth, and it was not without difficulty that he had been induced to grant the dispensation. But while she was soliciting the pope an incident happened which, by interesting her passions, rendered her still more eager for the success of her application.

Henry the fifth of England was at that time in the Low Countries, and had recently obtained the splendid victory of Agincourt. Among the princes who attended him on this occasion, Jacqueline had distinguished Humphry Duke of Gloucester, the youngest brother of the king; a prince in the flower of his age, handsome, sensible, brave, and endowed with all those qualities which are most likely to gain the heart of an amiable princess. By an union with this accomplished prince, Jacqueline hoped to obtain that happiness which she had sought in vain with the Duke of Brabant; and to find at the same time a warrior who could defend her territories against the usurpations of John of Bavaria, and the resentment of her former husband.

The Duke of Gloucester was not insensible to the charms of Jacqueline, nor unmoved by the prospect of becoming the sovereign of so many states. Thus, mutually attracted, Jacqueline and the Duke of Gloucester flattered themselves that they might prevail upon the Pope to annul the former marriage.

But while they indulged this hope, a powerful obstacle to their union arose in the family of Jacqueline. Philip, surnamed the Good, Duke of Burgundy, possessed eminent talents and boundless ambition. Master of ample domains in the Netherlands, the fair inheritance of his kinswoman, the princess of Hainault presented an object which the ambition of this prince could not resist. Aspiring to the succession of Hainault, Holland, and Zealand, if Jacqueline should die without issue, satisfied that no progeny would be derived from her ill-assorted marriage with the Duke of Brabant, he was alarmed at her new engagement with the Duke of Gloucester; and to prevent this intended union, employed all the influence which he derived from his recent alliance with England against France, and his affinity with the Duke of Bedford, who had espoused his sister.

But all his opposition was unsuccessful; Jacqueline passed over to England, espoused the Duke of Gloucester, and, as Philip had prevailed on Pope Martin to refuse a dispensation, she procured a sentence from the anti-pope Benedict the thirteenth, by which her marriage with the Duke of Brabant was annulled, and that with the Duke of Gloucester established. Fortune now seemed to smile upon Jacqueline; she returned to Hainault, accompanied by her husband, and a body of English forces, and put him in possession of the greatest part of her hereditary dominions.

But the felicity of Jacqueline was of no long duration; the Duke of Burgundy, fired with resentment at so precipitate a mar-

riage, and affecting a lively sense of the injury done to his relation the Duke of Brabant, joined his troops to those of Brabant, advanced into Hainault at the head of a formidable army, and defeated, with great slaughter, the English forces at the battle of Bray. Humphry, confounded by that defeat, concluded a suspension of arms; returned to England that he might collect a fresh supply; and Jacqueline threw herself into Mons, invited by the citizens, who solemnly promised to defend their ramparts to the last extremity.

Receiving no succours from the Duke of Gloucester, to whom Jacqueline conveyed her griefs in a letter from 'her false and traiterous city of Mons,' she was compelled by the perfidy of the inhabitants to surrender herself to the Duke of Burgundy, and was by him imprisoned in the city of Ghent. After a confinement of three months she contrived to escape from prison: disguising herself in man's apparel, she passed through the streets of Ghent at midnight, and escaping into Holland, was gladly received by that party which remained faithful to their sovereign.

Notwithstanding the desperate efforts of herself and partisans, she was unable to resist the powerful armies of the Dukes of Burgundy and Brabant. Philip besieged and took all the principal towns of Holland; the death of John of Bavaria intervening, the Duke of Brabant was acknowledged Count of Hainault and Holland; and Philip was declared presumptive heir of those countries. Her marriage with the Duke of Gloucester was annulled by Martin the fifth, that with the Duke of Brabant was confirmed, and the princess was restrained from marrying the Duke of Gloucester, even if she should become a widow by the death of the Duke of Brabant; an event which soon after took place.

But the blow which imprinted the deepest wound on the mind of Jacqueline, was the inconstancy of the Duke of Gloucester; that prince, from a compliance, as he pretended, with the advice of his brother the Duke of Bedford, regent of England, but more induced by his passion for Eleanor, daughter of Lord Cobham, whom he afterward married, declared his final resolution of separating himself from the Princess of Hainault, and of yielding entire obedience to the mandate of the Pope. Deserted by her subjects, forsaken by the Duke of Gloucester, overpowered by her enemies, the unfortunate Jacqueline, after many exertions of an undaunted spirit, was compelled to accept the cruel terms prescribed by her implacable enemy. She ceded to the Duke of Burgundy the government of all her dominions, with the title of her lieutenant, retaining only the appellation of sovereign, and consented never to marry without his consent and the approbation of the states.

Jacqueline was only in the twenty-eighth year of her age when she made this forced abdication; she passed her retirement principally in the islands of Zealand, formed in the mouth of the Scheld, or at the Hague in the province of Holland. There she passed two years, her beauty as yet little impaired by time or by the calamities of her life, when love again surprized her in her retirement, and prepared for her new misfortunes. The slender pension which she re-

ceived from the Duke of Burgundy not being always sufficient to support her expences, she was compelled to have recourse to the assistance of her partisans; but, at length, when most of them excused themselves under frivolous pretences, she wept and complained of the ingratitude of those whom she had formerly obliged. In this distress one of her attendants proposed applying to Francis Van Borselen, stadtholder of Holland. 'What!' said Jacqueline, 'shall I apply to him who owes me no favour, who has proved himself my enemy by joining the Duke of Burgundy? He will certainly refuse me, and I shall be more humbled than ever.' Persuaded, however, to apply, Borselen remitted the sum in so handsome and liberal a manner, that Jacqueline, who had long been disused to so generous a mode of proceeding, was charmed with his behaviour: her beauty and accomplishments won the heart of Borselen; and, as he joined to a graceful person a courtly address and engaging manner, she became prepossessed in his favour. Her growing inclination, fostered by her retired way of life, and deriving strength from opposition, she overlooked her promise to the Duke of Burgundy, and privately married the object of her affection. Philip, roused with indignation at the solemnization of this marriage, concluded in opposition to her solemn promise, arrested Borselen, conveyed him to the castle of Rupelmonde on the banks of the Scheld, and spread a report that his death would soon expiate the crime of which he had been guilty.

Alarmed with this report, and consulting her love and her apprehension more than her force, she assembled the few troops whom she could suddenly collect, and ascended the Scheld, with a firm resolution to deliver her husband or perish in the attempt. On approaching the castle, she found her implacable enemy, the Duke of Burgundy, already there at the head of a numerous army.

The unfortunate princess, disappointed in her hopes, requested and obtained a conference with the duke, and eagerly enquired if her husband was yet alive. Philip instantly commanded Borselen to be brought in chains on the platform of the castle which overlooked the river, when Jacqueline, transported with joy at the sight of an object who was most dear to her, sprung from the vessel on shore, and precipitated herself into the arms of her husband. Being now in Philip's power, she was compelled to accept his terms, and purchased her own liberty and the life of her husband by ceding the sovereignty of all her dominions, and renouncing the title of countess. In return for these concessions, she was permitted to enjoy during her life the lordships of Boorne, Zuidbeveland, and Tholen, and to receive the revenues of the customs of Holland and Zealand. Borselen, in lieu of the stadtholdership of Holland, was nominated Count of Voservant, and decorated with the order of the Golden Fleece.

Jacqueline and her husband, to whom she willingly sacrificed all the remains of her former grandeur, passed the remainder of her days in the castle of Teylingen in the Rhineland. History records that she instituted games of archery and horsemanship, in which she greatly excelled, and was pleased to win the prize, and to be declared queen

of the fraternity by the acclamations of the peasants. She also occasionally amused herself in framing vases of earthen-ware, several of which being found in the gardens of the castle of Teylingen, were retained as relics by the people, devoted to the memory of their charming mistress; and are still preserved in the cabinets of the curious, under the name of the vases of the Lady Jacqueline.

In this manner the sovereign of Hainault, Holland, and Zealand, with a husband whom she adored, and by whom she was adored, passed the remainder of her days, and was repeatedly heard to say, that she enjoyed more solid satisfaction in this retreat than she had ever experienced in the height of her grandeur. But the misfortunes of her life had already too sensibly affected a princess of her high spirit. Her constitution had been gradually impaired, and a lingering consumption carried her to the grave on the 8th of October 1436, in the thirty-seventh year of her age. The body was interred with royal pomp among the sepulchres of the Counts of Holland; and those honours were paid to her last remains which had been refused to her when alive.

SOME PARTICULARS OF

THE LIFE AND CHARACTER OF *KOSCIUSKO.*

THIS celebrated chief of the Poles is about the age of forty-two; he is of the Nobles, but, his family being poor, he was educated at the School of the Cadets. The rulers of this establishment give the king the power of sending annually four cadets into foreign countries to perfect themselves. Kosciusko was of the number of these selected youths sent into France, where he resided four years, and returned with the reputation of a very skilful engineer. The king gave him a company in the regiment of the Artillery of the Crown. Though rich in the gifts of mind, the person of this officer is, it seems, mean and pitiful; but even with this disadvantage he had the address to captivate the affections of a young lady of the first quality, and finding it impossible to gain the consent of her parents, he persuaded her to elope from them. The father enraged pursued the ravisher, in company with some other of his relations. The lovers were overtaken and overpowered, and Kosciusko had not only the mortification of losing his bride, but of receiving in the fray manual chastisement. Dishonoured, he quitted Poland in despair. Some time after this, he appeared in America in the rank of adjutant of Washington. At the peace he returned to France, where the French officers who had served in America, and Dr. Franklin, always spoke of him as a man to whom America was much indebted.

Kosciusko having acquired reputation abroad, ventured to shew himself in his native country, and he was in three battles which Prince Poniatowski fought with the Russians at the time of the Diet of Targowitz. It had been said, that if the councils of Kosciusko had been followed in that short war, affairs would have taken a better turn. When Stanislaus found himself obliged to cease hostilities, Kosciusko again disappeared. He was seen at Pisa in the month of December, when he professed himself going to Geneva, but in fact he went to Paris. There he took instructions from the Committee of Insurrection, and received from them ten millions, which he distributed in Poland, and in a few months afterwards found himself at the head of the insurgents.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

THERE is a species of wit called a pun, which most men think themselves qualified to make, but very few really are so. It is of such a nature, that it must be superlatively excellent or it ceases to be striking; like good liquor, it should always leave a grateful smack behind, or you may conclude it wants the necessary requisite to make it relishing. I am led into a reflection upon this subject, from associating with a set of persons who are always punning upon every word that is said; and I assure you, Mr. Editor, though I have a very great respect for my companions, yet their conduct in this particular is so exceedingly disgustful, that I have little or no pleasure in their company. It has often astonished me that persons of understanding have not seen the impropriety of this sort of behaviour. To be perpetually quibbling upon words, and putting forced constructions upon them, either argues a want of judgment in themselves, or a very mean opinion of their friends' understanding. Besides, these kind of people, to supply the want of true wit, and to conceal their own ignorance, constantly burst into a loud horse-laugh, that stuns two-thirds of the company; and this is what they call spending a cheerful evening. Though I may be thought an enemy to wit by these refined good people, yet, I assure you, I have great pleasure in the company of men of genius; and whenever it has been my lot to meet with persons of that stamp, I consider myself possessed of an opportunity of improving my understanding, and enlarging my ideas, by attending to the conversation; but I am deprived of this pleasure if a punster happens to make part of the company; for his boisterous behaviour, and forced jokes, are a perfect check upon all topics of rational conversation; they preclude a man from speaking upon any subject which may improve the mind; and though the other part of the company

may be desirous to promote the real ends of society, by communicating their sentiments upon the occurrences of the day, and taking the sense of the several persons then present, yet men of modesty will decline delivering their sentiments, if they are the least apprehensive their expressions will be carped at. A mere punster is the most disagreeable fellow you can meet with in company, as he endeavours to use an instrument he is not master of; like a fiddle in the claws of a cat, it produces only discordant sounds. I have known one of these facetious gentry begin his fun at five, and continue it till twelve at night; and whilst he has been laughing and roaring at his own jokes, the rest of the company have been at a loss to know whether they should pity or despise his conduct. I sometimes think, Mr. Editor, that these gentry make use of this roaring kind of punning as others do of a hot bath, to keep up and encourage perspiration.

Yours, &c. J. S.

DESCRIPTION OF YPRES.

YPRES, which has so unfortunately fallen into the hands of the enemy, is a handsome, large, and considerable town, with a bishop's see. Its fortifications were suffered to go very much to decay; but the vast importance of the place during the present war, has caused the Austrians not only thoroughly to repair the old works, but to add many new ones, so that it is now a post of considerable strength. It had a large manufactory for cloth and serges, and during Lent a well-frequented fair was held there. Until the year 1781 it was a barrier town belonging to the Dutch, but at that time the Emperor Joseph II. obliged them to withdraw their garrison. It is 12 miles W. of Courtray, 15 N. W. of Lisle, and 130 N. of Paris. It is situated on the river Yperlee, from whence it takes its name. Before the year 800 it was only a chateau, which was sacked and ruined by the Normans. Baldwin III. Comte of Flanders, repaired the chateau, and built a town about the year 960, which was afterwards enlarged by Thierry Comte of Flanders, and Ferrand, the son of Sanchez, King of Portugal, who had espoused Jane the daughter of Baldwin IX. eighteenth Comte of Flanders. In the year 1128 it was taken by Louis VI. King of France, and more than half of it pillaged and burned. Philip Augustus King of France took it in the year 1213. In the year 1240, great part of it was burned by accident. In the year 1297, the Fauxbourgs were taken by the troops of Philip the Fair, King of France. In the year 1325, the inhabitants revolted, with most part of the neighbouring towns, against Louis Nevers Comte of Flanders, and pulled down the old wall to build a new one, in which they inclosed the Fauxbourgs, which had become so extremely populous, from weavers and other trades-people, that in the year

1242, the number of persons amounted to two hundred thousand. In the 14th century the inhabitants of Ypres, for the most part weavers, were exceedingly troublesome to their neighbours, being unwilling that any people should carry on trade besides themselves. In the year 1383, the people of Ghent, assisted by the English, under the command of the Bishop of Norwich, besieged this town with great vigour for six weeks, but were compelled to retire; and the English, being obliged to quit Flanders, Philip the Hardy, Duke of Burgundy, having become master by a marriage with the heiress of the late Comte Louis, enlarged it, and surrounded it with walls. It was erected into a bishoprick under the archbishop of Mechlin, by Pope Paul IV. in the year 1559. The Prince of Isenghein is lord of the town, and it is governed by an advocate, twelve echevins, four or five council, and a greffier, whose jurisdiction extends over the city and precincts, which are of no great extent. The town-house is a very large building, forming a square, and is said to have been built by the English, six hundred feet in front; it has a very handsome tower, in which are kept their public archives from the year 1342. Besides the cathedral it has several other churches, and some religious houses. The inhabitants carried on formerly a great trade in woollen-cloth, but, by the severity of the Duke of Alva, the principal manufacturers were driven to England, from which time that branch of trade declined. At this time they carry on a considerable manufacture of linen of excellent fabric. Ypres has sustained several remarkable sieges. In 1577 it declared with the rest of the country against the Spaniards. In 1648 the Prince of Condé took it for the French king, but it was retaken the next year by the Archduke Leopold, Governor of the Low Countries. In 1658 it was taken by Marechal Turenne, and restored to Spain by the treaty of the Pyrenees. In 1678 Louis XIV. took it in person, and added it to his dominions. By the treaty of Utrecht it was ceded to the house of Austria, as one of the Dutch barriers, in whose possession it remained till 1744, when the French laid siege to it and took it in a few days; but they restored it at the peace of Aix la Chapelle. The chateteny of Ypres contains about thirty villages, and sends deputies to the States of Flanders.

DESCRIPTION OF

CHARLES-SUR-SAMBRE, OR *CHARLEROI*.

IT is a city of Namur, situated on the confines of Hainault, and built on the north side of the river Sambre, in a place formerly called Charnoy, which was a village and signiory belonging to the Prince of Isenghein. The Marquis de Castel Rodrigo, Governor of the Netherlands, fortified it, and made it a city in the year 1666, changing its name to Charleroi, in honour of Charles II. King of Spain.

In the year 1792 it again changed its name to Charles-sur-Sambre. It was given to France at the peace of Aix-la-Chapelle in 1668. In the year 1672 it was besieged by the Prince of Orange, who invested the place the 13th of December, with a design to draw the French from Holland; but the bravery of Comte de Montal the governor, and a report of the King of France advancing in person with an army to succour the place, obliged the prince to retire before he had opened the trenches. In the year 1677 the same prince invested it again with an army of 60,000 men, but was soon obliged to retire.

By the treaty of Nimeguen it was ceded to Spain; in 1693 it was taken by the French after the battle of Landen. In 1697 it was restored to Spain; by the peace of Utrecht it was ceded to the States General. In the year 1716 it was given to the Emperor by the barrier treaty, and again in 1746 surrendered to France. It carries on considerable trade in iron-works and foundery; and is 18 miles W. of Namur.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

THE following letter from a person of great prudence, to his son who succeeds him in business, being accidentally dropt, open, in a coffee-house, has fallen into my hands. As the extreme good advice contained in it may be useful to many, I send it you for publication. Only I would have you conceal the true names, and then, I hope, no offence can be taken by the parties concerned.

I am, Yours, &c. A. B.

DEAR SON, ——— *Street, June* 9, 1794.

THE weakness of my feet since the last fit still remaining, so that I cannot visit you, I continue writing, not only as it is an amusement to myself, but may be of more lasting service to you than verbal advice occasionally given.

In my three last I gave you all the precepts that occurred to me relative to *getting*; I shall now proceed to the topic of *saving*. And, as the mad extravagance of the present age is *charity*, and you must meet with frequent temptations, and earnest solicitations, to squander your money in that way, I shall, in the first place, give you some instructions in the *art of parrying a charitable subscription*.

The want of this necessary art has been a great misfortune to many people I could name to you. For, besides parting with their money against their will, they got the *character* of being *charitable*, which drew upon them fresh applications from other quarters, multiplying by success, and creating endless vexation. And here I cannot help

remarking the wisdom of that precept of our holy religion which requires, that *if we do give alms*, we should do it *secretly;* so secretly that even *the left hand may not know what is done by the right;* that no one may be encouraged to ask for more. And this is so agreeable to sound human prudence, that even the unenlightened heathens could say, *bis dat qui cito dat;* the English of which, as I am informed, is, *he gives twice that gives readily;* meaning, as I suppose, that if you are known to give readily, you will soon be asked to give again.

Not that I would have you thought quite uncharitable neither, no more than I would have you thought poor and unable to give. The avoiding of these imputations, while at the same time you save your money, is the aim of the art I am about to instruct you in.

The first rule of this art, is, *to like the charity, but dislike the mode of it.* Suppose now, for instance, that you are asked to subscribe towards erecting an infirmary or new hospital, you are not immediately to refuse your contribution, nor is it necessary, for you may say, 'The design seems a good one, but it is new to you, and you 'would willingly take a little time to consider of it; because, if you 'do any thing this way, you would like to do something handsome. This puts by the demand for the present; and before the solicitors call again, inform yourself of all circumstances of the intended situation, constitution, government, qualification of patients, and the like; then, when all is fixed, if you learn that it is to be placed in the fields, 'You think it would have been much better in the city, or 'nearer to the poor, and more at hand to relieve them in case of 'accidents and other distresses; and, besides, we have already hos-'pitals enow in the fields.' If in the city, 'You can only approve 'of the fields, on account of the purer air, so necessary for the sick.' If they propose to take in all poor patients from whatever quarter they come, 'You think it too general, and that every county, at 'least, ought to take care of its own.' If it is limited to the poor of the city or county, 'You disapprove of its narrowness, for charity 'and benevolence, like rain and sun-shine, should be extended to all 'the human race.' While the collectors are endeavouring to remove these prejudices, you ply them with other objections of the like kind, relating to the constitution and management; and it is odds but some of your arguments appear strong and unanswerable even to the advocates for the project themselves; they will be sorry that things are now settled in a different way, and leave you with a high opinion of your understanding, though they get none of your money.

The second rule is, *to like some other charity better.* Thus, if they come to you for a contribution to the *Magdalen*, 'You approve 'rather of the *Asylum*, it being much easier, in your opinion, to 'prevent vice than to cure it.' If they apply for the *Asylum*, then, 'What money you can spare for such purposes, you intend for the '*Magdalen;* the very name reminding you that the conversion of 'prostitutes is a good and practicable work; but the necessity or 'utility of the *Asylum* does not appear so clear to you.' Again, suppose your subscription asked to the *Lying-in-hospital;* then, 'You

'should like one that would be on a more extensive plan, and take in 'single as well as married women; for very worthy young persons 'may unfortunately need the convenience of such an hospital, and 'the saving of a character you look upon to be almost as meritorious 'as the saving of a life:' but if such a general hospital be proposed, then, 'You approve highly of the *Married Women's Hospital*, and 'doubt whether a general one would not rather be an encouragement 'to lewdness and debauchery.'—One instance more will be sufficient on this head. Suppose they urge you for a subscription to feed and clothe the poor *French emigrants*, you are then to say, that 'Charity, 'to be sure, is a good thing, but *charity begins at home;* we have, 'besides, our own common poor, who are crying for bread in the 'streets, many modest housekeepers and families pining for want, 'who, you think, should *first* be provided for, before we give our 'substance to those that would cut our throats. Or, you are of 'opinion, the brave fellows that fight for us, and are now exposed to 'the hardships of a campaign, should be *first* comforted; or the 'widows and children of those who have died in our service, be taken 'care of.' But should a subscription be proposed to you for these purposes, 'You are then of opinion, that the care of our own 'people is the business and duty of the government, which is enabled 'by the taxes we pay to do all that is necessary; but the poor French 'emigrants, proscribed by their country, have only our charity to 'rely on; common humanity points them out as proper objects of 'our beneficence; and, besides, to visit the prisoner, to clothe the 'naked, be kind to the stranger, and do good to our enemies, are 'duties among the strongest required by christianity.'

The third rule is, *to insinuate* (but without saying it in plain terms) *that you either will contribute, or have already contributed handsomely, though you do not subscribe.* This is done by intimating 'that you 'highly approve of the thing, but have made a resolution that your 'name shall never appear in a list of subscribers on such occasions; 'for that the world, you find, is apt to be very censorious, and if they 'see that a man has not given according to their ideas of his ability and 'the importance of the occasion, they say he is mean and niggardly; 'or if by giving liberally he seems to have set them an example they 'do not care to follow, then they charge him with vanity and osten-'tation, and hint, that from motives of that kind he does much more 'than is suitable to his circumstances.' And then you add, that 'your *subscribing* or openly giving, is not at all necessary, for that, 'as bankers are nominated to receive contributions, and many have 'already sent in their mites, and any one may send in what they 'please, you suppose a few guineas from a person unknown, will do 'as much good as if his name was in the list.' This will entitle you to the credit of any one of the sums *by an unknown hand*, or *by N. N.* or *X. Y. Z.* whichsoever they may think fit to ascribe to you.

The reason why I would not have you say in plain terms, that you *have given*, or *will give*, when you really *have not* or *do not intend it*, is, that I would have you incur trespasses no more than debts

unnecessarily, and be as frugal of your sins as of your money; for you may have occasion for a lie in some other affair, at some other time, when you cannot serve your turn by an evasion.

Thus, my son, would I have you exercise the great privilege you are endowed with, that of being a *reasonable creature;* to wit, a creature capable of finding or making a reason for doing or not doing any thing, as may best suit its interest or its inclination.

And so, referring other instructions to future letters, I recommend the rules contained in this as worthy your closest attention. For they are not the airy speculations of a theorist; but solid advices, drawn from the practice of wise and able men. *Rules, by the help of which,* I myself, though I lived many years in great business, and with some reputation as a man of wealth, have ever decently avoided parting with a farthing to these modish plunderers; nor can I recollect that, during my whole life, I have ever given any thing in charity, except once (God forgive me) a halfpenny to a blind man—for doing me an errand. *I am, my dear son, your affectionate father,* &c. &c.

FOR THE FREEMASONS' MAGAZINE.

ON THE
DIVISION OF OUR TIME.

[In a Letter from * * * to J. S.]

A LETTER to my friend on the most advantageous disposition of his time, I know will be acceptable. Schemes and systems we must acknowledge to be vain, but a general order in the management of our most valuable possessions is conducive to their highest improvement. By method we not only secure the profits of regularity, but gain a habit of attention which collects all the powers of the mind in one united effort, and renders it inimical to dissipation, even in its least important pursuits.

As I take it for granted you retire to rest at eleven, and are satisfied with six hours sleep, I consider you as commencing the day at five o'clock, with all the ablutions necessary to your own health and comfort, and equipping yourself for such kind of exercise as suits your judgment and inclination, whether it be bathing, skaiting, riding, or fencing. You will not require more than two hours for this species of employment, and the next cannot surely be more agreeably passed than in such kind of light reading as tends rather to relieve than fatigue the spirits. Poetical essays, and prosaic works of humour, should be your choice; as being best calculated to promote that pleasing serenity of mind so suitably adapted to prepare us for the events of the remaining day. Eight o'clock is now arrived, and moderate refreshment is become necessary, but a devotee to Arm-

strong can need no directions in the choice of it. Your attention to his remarks will enable you to pursue your business with absolute pleasure until two o'clock; and even here you will experience the happy effects of methodical arrangement, and undissipated attention. At this period of the day you dress yourself, with an attention that will proclaim you well-bred, if not, indeed, elegant, extremely clean, and something more. The stern brow of philosophy relaxes its muscles, the man of business yields to the solicitations of the voluptuary; that voluptuary whose enjoyment is moderation, and who is gratified by the refinements not the extent of this indulgence; whose most sensual luxury is corrected by the dictate of true taste. Pleasures allure him only as they are elegant, only as they are rational. Two hours thus spent in the friendly communications of the table, exalt the soul into the highest altitude of friendship, and elicit from the heart the most latent seeds of benignity. By this repast we are rendered capable of the superintendance of trade for two hours more with satisfaction. It is now six o'clock, and the polished elegances of life demand their apportioned time, and invite us with the blandished appearance of relaxation. You may now use the delicate refreshment of tea, in the company of some accomplished friend, or the more engaging society of a polite and affectionate mistress. The clock strikes eight, fortune, fame, and dignity, assail thee, and sound a retreat. Youthful vigour must not be consumed in the enervating lap of luxury: the language of manhood must not be corrupted by the effeminacies of refinement; you may, indeed, correct its asperities but anxiously preserve its solidity. Retire to your study and be satisfied with those days only which are characterised by the promotion of virtue; those days in which something has been contributed to the general weal, in which not a single moment has been idly spent, or frivolously frittered away. If you have effected this with an innocent increase of health and of fortune, your evening will be full of pleasure, and all your anticipations will become sources of delight. With conscious satisfaction you may now address yourself to your studies. You will begin well by composing an abstract of the day's transactions, and writing a short piece on some chosen subject for the sake of acquiring the utmost facility of elegant composition: indeed, the whole three hours should be engaged in the pursuit of some art, literal or mechanical; some science, human or divine; in a word, in the acquisition of ancient and modern literature.

The uncircumscribed limit of knowledge requires this allotment at least, whether we employ it in reflection or composition; in silent perusal or audible rehearsal. The French and Italian languages I depend on your attaining in this period, as their utility will reward your attention. I surely need not declare the necessity of a plan in the pursuit of learning, when the pens of Locke, of Milton, of Chesterfield, and of Knox, have been employed to ascertain that which deserves to be considered as the most eligible. Accustom yourself to abstract the essence of the most considerable authors, and subjoin your critique on their performances. By carefully exa-

mining the opinions which appear novel, your judgement will acquire penetration and accuracy, and you will soon discover how many authors owe their present existence to the new dress of their sentiments, rather than the sentiments themselves. I cannot forbear cautioning you against the absurd vanity of extensive reading; a meagre man might plume himself on an excessive appetite with as much propriety as an unintelligent mind can boast the indigested load of books he has consumed; rather be ambitious of the compliment Montesquieu pays to a wise predecessor, who, he says, perused many authors, not that he might ostentatiously display his learning, but that he might cultivate his mind, and improve his manners.

I am aware that pleasure, business, and curiosity will successively allure you from home, and I am happy in reflecting on the certainty of your losing no time even in t' is situation; you will be too happy in the blessings of virtue and wisdom not to promote their dominion in your rural excursions, and your distant travels. Of Sunday I say nothing; for it is impossible you should pass six days in a manner so suitable to your own dignity, and sacrifice that one to trifles, which the rest of mankind, by common consent, have devoted to the most sacred purposes.

I have an interest in reminding you of the necessity and advantage of maintaining the strictest credit in your literary correspondence; and if those hours allotted to business, which are surely enough, are not, however, more than sufficient for its own purposes, you should constitute this a portion of your evening's employment.

In this general arrangement you will observe my views directed to the advancement of your virtue, health, wisdom, and fortune, as well as the happiness of your connexions. You will find the 24 hours thus distributed,

6 assigned to sleep,
2 ——— to exercise,
8 ——— to business,
4 ——— to study,
2 ——— to meals, and
2 ——— to the pleasures of society.

As I began so I must conclude, with observing, that to schemes we can never scrupulously adhere, some irregular bias will be derived from circumstances not in the power of humanity to predict, and determine our utmost latitude to the observance of a general order in the allotment of our time, and our means of preservation and felicity.

If you read this letter daily for a while to come I trust it will not injure you; and it will serve as a kind of catechism to hint the variety of your duties. You will receive it as a proof of my kindness for you, and if it evince not my judgment uncommonly mature, I hope it will testify the sincerity of my attachment. Go on to excel me in all that is excellent, but I defy you to love me more than you are beloved by your obliged friend, MENTOR.

P. S. When I have next the pleasure to see you, I hope to see Cleanthes rivalled, or Hume's perfect character realised.

ACCOUNT OF
NORFOLK ISLAND.

[In a Letter from an Officer, dated Norfolk Island, November 19, 1793.]

THE Britannia is chartered to bring provisions, &c. for this colony from Bengal. Captain Raven sailed from Port Jackson in October last, for Dusky Bay, in New Zealand, where he had left twelve men about ten months ago, to kill seals. On his return he found them all well, and they had about 4590 seal skins, although they were very deficient of tackle to kill them with. During their stay at this bay, they built a small vessel of 150 tons burthen, entirely out of the wood of the country, which they say is equal to the English oak, and grows in great abundance. The bay is large, commodious, and well sheltered from the winds. During their stay at the bay they caught such abundance of fine fish, and a kind of wood-hen which cannot fly, having no long feathers in its wings, that they had scarce any occasion for their salt meat all the time they remained there. They saw no natives; but, in one of their excursions into the country, they found a fire in a small hut; they left some axes, &c. on a tree which lay in front of the hut, but the natives had not removed them when they left the island. They speak so highly of the country, for the goodness of the soil, and the fine timber with which it abounds, that it may be an object to government in course of time.

I should have mentioned in my former letter, had time permitted, the Dedalus having brought two of the natives of New Zealand to instruct the people to manufacture the flax plant. The process proves to be a very simple one—they divide the fibre, or haum, across the leaf, about half through, with the point of a knife (in New Zealand they do this with a cockle-shell); then they draw it three or four times under the back of a knife, so that the outer part strips off. It is then taken to the water, and beat with a round stick; after this it is hung out to bleach; when sufficiently bleached it is then hackled, and spun into yarn. The two last parts of the process are an improvement made on the New Zealand mode of preparing it. By this method there has been some excellent canvas made out of it at this island, a sample of which is sent home. All that is now wanting is a machine that will dress it in a more expeditious manner, which might be easily invented by an artist; the New Zealand method being rather tedious, and requiring a number of hands.

The New Zealanders are pleasant and good-natured beyond any thing we could expect to meet with amongst so barbarous a people as they have always been considered. One of them is called Odoo, the other Togee; the former is son to one of the princes of that country, the other is son to one of their priests. They live constantly at the lieutenant-governor's, and eat at his table: they seem very well

content with their present situation; at times they express a wish to return to their native country, which will be complied with by the first favourable opportunity that offers.

Various are the accounts respecting this colony (and not more so than the causes which have produced them); some of them, I am convinced, from a want of competent knowledge, or sufficient information, on the subject they spoke of. This has been the case with some, in my opinion, as I believe them to be men of the greatest veracity, and incapable of misrepresenting things. But that there have been misrepresentations is beyond a doubt, and many of them so unfavourable to the colony, that nothing but time and facts can obliterate them. However, most people allow the climate to be very fine, and that there are considerable tracts of fine ground; and the general opinion is, that, were a sufficient number of black cattle imported, the colony would soon amply supply itself.

As to this island, all agree that the soil is excellent; all that it wants is a good harbour, and much could be done to remove this inconvenience, should the place prove to be an object worth that attention.

To conclude this part of my letter, I am of opinion that New South Wales is not sufficiently known to authorize any one to give a decisive account of the country, as there is not above thirty miles known one way, and not more than twenty the other; which is but a speck, speaking of such an immense tract of country as New Holland is.

The two New Zealanders, Tugee and Odoo, having expressed the greatest anxiety to return to their native country, and the governor being desirous that they should return impressed with those favourable ideas which they had hitherto imbibed, of the friendship and kind treatment they had received at this island, was equally anxious that their wishes should be complied with; and on the afternoon of Friday, the 8th of March, Lieutenant-governor King, the Rev. Mr. Bain, myself, Mr. Chapman, the two natives, two non-commissioned officers, and seventeen privates belonging to the New South Wales corps, embarked on board the Britannia; the wind being fair, made sail about four o'clock P. M. The weather continued fine and the wind favourable, nothing particular occurring until Tuesday morning, when we made the Three Kings, a small island which lies off the north-end of New Zealand; about eleven o'clock we were abreast of North Cape; as soon as the bay opened, the natives came off in their canoes, and came along-side of the ship with the greatest confidence, unprovided with any warlike instruments, except a few which they brought to dispose of. By evening there were no less than seven of these canoes along-side, containing, upon an average, 20 men each; they exchanged their cloth, flax, fishing-hooks, lines, &c. &c. with the people on board, for knives, axes, pieces of iron, hoops, &c. &c. This traffic was carried on with the strictest honesty with both parties until the evening put an end to it, when the canoes returned to the shore.

It was almost calm during the night, and in the morning there were only light airs, with some appearance (by the clouds) of a contrary wind, the ship being about 15 leagues distant from the place where the two natives lived: as this might have detained the ship longer than the governor wished for, he asked Tugee and Odoo, if it should so happen, if they would go in one of the native's canoes; to which they seemed very much averse. Some time after one of the principal chiefs came on board, who informed them that their chief had been on a visit there about three days before the ship arrived; that the two tribes were on the strongest terms of amity with each other. They informed the governor of this, and seemed perfectly convinced of the truth of it, and were satisfied to go with him in his canoe. The governor told them it might be a deception, and that if they had any doubt they had better return to Norfolk, and wait for another opportunity; to which Tugee replied, that chiefs never told lies, and that they were quite satisfied to go in the canoe.

The governor finding that the ship was not likely to get round to the bay, and being also convinced of the truth of what the chief had told them, as one of the natives who had staid on board all night had related the same story, he now consented to their going in the canoe, and sent for the chief, and told him that he should be back in four months, and should he find Tugee and Odoo well, he would make him and his tribe a very handsome present; to which he replied by saluting with the nose, that is, he applied his nose to the governor's, in which position he continued for some minutes. This done, the stock, India corn, wheat, and garden seeds, &c. &c. were put into the canoe: poor Tugee and Odoo now came to take their leave of us with very full hearts indeed, and seemed gratefully impressed with a sense of the obligations they were under to Governor King, whom they were very much attached to. Every thing now being in the canoe, they put off for the shore. The next day we had a fair wind for Norfolk, where we arrived on Tuesday the 18th, about four o'clock, being just ten days on our passage to New Zealand and back again to Norfolk.

HUMOROUS ANECDOTE
OF A BAKER.

ONE of this business was charged by a person, in a different line, with purloining from the articles sent by the neighbours to his oven. He admitted the accusation to be well-founded, and challenged his accuser to guard against his impositions. For this purpose he proposed a bet of one shilling's worth of punch, that out of three he would take one rib of beef without discovery. The proposal was readily accepted, and the meat brought to the baker's shop; he took off a rib,

and with it the principal part of the flesh belonging to the adjoining one. In this state it was returned to the owner. A meeting was held to decide the wager. The baker asked if he had not performed his engagement. His opponent answered in the negative, for that the theft was evident. "Why then," replied Burnt-crust, "I must pay my shilling." Thus did he artfully turn the tables on his antagonist, and for twelve-pennyworth of punch entitle himself to seven pounds of prime English roasting-beef.

ON
FEMALE EDUCATION.

IT is not *Beauty*'s transient grace,
That captivates my wary heart;
A graceful shape and beauteous face
Love's flame to me can ne'er impart.

Indeed, when these at first assail,
They may impose their magic chains;
But, if *a vicious heart* they veil,
Their feeble pow'r not long retains.

With *all the wealth of India's shore*,
With *beauty in its fairest hue*;
A termagant I would abhor—
No curse is equal to a shrew!

Give me the maid whose sweetest charms
Are *sense, good-nature, mirth and health*;
With these, I'll fold her in my arms—
These please me more than *form* or *wealth*.

ANONYMOUS.

MATRIMONY, among savages, (having no object but the propagation of the species, and the domestic drudgeries connected with that condition) is a very humbling state for the female sex: but delicate organization, great sensibility, a lively imagination, with sweetness of temper above all, qualify women for a more dignified society with men; namely, to be their bosom friends and companions.

In the common course of European education, young women are trained to make an agreeable figure, and to behave with decency and propriety: but *very little culture is bestowed on the head, and still less on the heart*, if it be not *the art of hiding passion*.

Education, so slight and superficial, is far from seconding the purpose of nature, that of making women fit companions for men of sense. Due cultivation of the female mind would add greatly to the happiness of the males, and still more to that of the females. Time runs on; and when youth and beauty vanish, a fine lady, who never entertained a thought into which an admirer did not enter, finds in herself a lamentable void, occasioning discontent and peevishness. But a woman who

has merit, improved by a virtuous and refined education, retains in her decline an influence over the men, more flattering than even that of beauty; she is the delight of her friends, as formerly of her admirers.

Admirable would be the effects of such refined education, contributing no less to public good than private happiness. A man, who at present must degrade himself into a fop or coxcomb, in order to please the women, would soon discover, that their favour is not to be gained but by exerting every manly talent in public and in private life: and the two sexes, instead of *corrupting each other*, would be *rivals in the race of virtue*. Mutual esteem would be to each a school of urbanity; and mutual desire of pleasing would give smoothness to their behaviour, delicacy to their sentiments, and tenderness to their passions. By such refined education, LOVE would take on a new form *(and fidelity would more frequently be found in those affairs)*, that which nature inspires for making us happy, and for softening the distresses of chance: it would fill deliciously the whole soul with tender amity and mutual confidence; then, and not till then, shall we *in reality* behold the beautiful scene of domestic happiness, as described by *the inimitable* BARD of EDNAM *, SPRING, l. 1110, *ad pen.*

I am Sir, your much obliged Correspondent,
FRAT. AQUIL. ROM.

Edinburgh, July 3, 1794.

HUMOROUS ACCOUNT
OF THE
TIPPLERS IN GERMANY.

As related by Baron POLNITZ, in his Letters to his Friend.

IN his letter dated *Wurtzbourg*, September 22, 1729, he says, the Prince Abbot of *Fulde* has a grand marshal, a master of the horse, a marshal of the court, several privy and aulic counsellors, a number of gentlemen, a company of horse-guards, well clothed and well mounted, a regiment of foot-guards, eight pages, a number of footmen, and several sets of horses. He gives a rich livery, and, in a word, his household is spruce and magnificent. There are very few sovereigns in *Germany* whose table is better served; for there is great plenty of every thing, particularly delicious wines, of which they tipple to such excess, that in a very little time they are not capable of distinguishing their liquor. These are, I am certain, the hardest

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* Mr. JAMES THOMSON, Author of the Seasons, &c. &c. &c.

drinkers in *Europe;* and I, on the other hand, being but a milksop, thought that *Fulde* was not a place for me to pitch my tent in. I dined with the prince, went home quite drunk to my quarters, slept sound for ten hours, and next day set out for *Wurtzbourg*, where I am happily arrived, after having gone through such horrible bad ways, and met with such dismal lodging, that I wish my enemies no greater curse than to be obliged to travel this road four times a year. Speaking of the castle of *Wurtzbourg* he says, there are two things well worth seeing here, the arsenal and the vault; the first full of all the stores invented by *Mars* and *Bellona* for the destruction of mankind; and the second furnished with every species of wine to satiate the thirst of an army of drunkards. If ever you come hither, and should have the curiosity to visit these magazines of *Mars* and *Bacchus*, I advise you to begin with the arsenal, especially if you can get some courtier or other to go with you; for these very civil gentlemen think that the least thing which a stranger ought to do for them is to forfeit his reason to them in the vault. I am sure I speak from dear-bought experience. Three days ago I told the bishop, without thinking any harm, that I should be glad to see the castle; the prince was so complaisant as to order one of his gentlemen to go with me. My honest companion, fearing that a *tête-à-tête* conversation would be too melancholy, chose two topers to bear us company, whom *Silenus* would not have disowned for his children. Being a stranger to the virtues for which those gentlemen were eminent, I put myself entirely under their direction, without the least apprehension of any harm. When they had shewed me the apartments, arsenal, fortifications, and every thing worth seeing, they, to conclude, carried me into the vault, which I found illuminated like a chapel wherein I was to lie in state; and, indeed, my funeral obsequies were performed in pomp, for the glasses served instead of bells, and torrents of wine gushed out instead of tears. At length, after the service was over, two of the prince's *Heydukes* carried me to a coach, and from thence to bed; that was my tomb.—Yesterday I rose again, but scarce know at this moment whether I am really alive or not. It is true, I am not much concerned about it, for, ever since I have been here I have followed the laudable custom of getting drunk twice a day. You see I am improved by my travels, and fancy you will find me very much altered for the better. There is nothing that accomplishes a man so much as travelling; you shall judge——

I generally rise at eleven o'clock, my lungs very much inflamed with the wine I drank the night before; I take a large dose of tea, dress myself, and then go to make my compliments to the bishop. The Baron de *Pechtelsheim*, the marshal of the court, invites me to dine with the prince: he promises, nay, and swears too, that I shall not drink more than I please. At noon we sit down to table; the bishop does me the honour to propose two or three healths to me; the Baron de *Pechtelsheim* toasts the same number, and I am under a necessity of drinking to no less than fourteen persons at the table, so that I am drowned in liquor before I have eat three mouthfuls. When

the company rises, I wait on the prince to his chamber-door, where he retires, and I am endeavouring to do the same; but I find myself stopt in the antichamber by the master of the horse and the marshal of the court, who, with large bumpers in their hands, drink the prince's health to me, and *prosperity for ever to the most laudable chapter of Wurtzbourg*. I protest to them that I am the bishop's most humble servant, and that I have a very great veneration for the most laudable chapter, but that to drink their healths would destroy mine, and therefore I beg they would excuse my pledging them; but I may just as well talk to the winds, these two healths must be drank or I shall be reckoned no friend to the prince and chapter. Were this all I should come off very well; but then comes M. *de Zobel*, one of the most intrepid carousers of the age, who squeezes me by the hand, and with an air and tone of perfect cordiality, says to me, *You love our prince so well that you cannot refuse drinking to the prosperity of the illustrious family of Houtten*. And when he has made this moving speech, he takes off a monstrous glass to witness his zeal for the life of his master; after which an officious *Heyduke* brings me a glass, and being infected with the *goût* that prevails at this court, assures me that the wine cannot possibly do me any harm, because it is the very same that the prince drinks. By a persuasion founded on so just an inference, I have the courage to venture on another glass, which I have no sooner drank than I stagger and can drink no more, when, in order completely to finish me, Mr. de *Peltesheim*, a kind civil gentleman, but the best wine-bibber that I know, accosts me with a smile, and says, Come, dear Baron, one glass more to our better acquaintance. I conjure him to give me quarter, but he embraces me, and calls me *Heir bruder* (his dear brother.) How can a man withstand such tender compliments? At last I put myself in a fit posture to run away; I sneak off, steal down stairs as well as I can, and squeeze myself into a sedan, which carries me home, where my servants drag me out like a dead corpse, and fling me on a bed, as if the next thing was to lay me out. I sleep seven or eight hours, awake in a perfect maze, put myself to rights again, and prepare to make fresh visits or to receive them; but, whichsoever I do, I presently find myself in such a pickle again that I cannot walk alone.

There is no such thing as conversation here betwixt one friend and another without the bottle; so that I am tempted to think the inhabitants of this city are descended from *Silenus*, and that the old sot left them the gift of hard-drinking for a legacy, as St. *Hubert* bequeathed to his family the power of curing a frenzy. From *Bamberg* he writes, There are a good number of the nobility settled in this town. The chapter consists of persons of quality: it has a right of chusing the bishop, and it is he who governs in the absence of the prince. Such a resort as here is of the nobility makes the time pass away very agreeably, but they drink as hard as at *Fulde* and *Wurtzbourg, so that it looks as if drinking was an insuperable function of* the ecclesiastical courts. Having some near relations in this town I stayed a whole week, during which time I had the pleasure of

drinking every day with one of my cousins, out of a monstrous goblet of solid gold, weighing to the value of a thousand ducats *. You cannot imagine how well the wine went down out of a cup of that value. I heartily wished that my cousin would have dealt by me as *Joseph* did by *Benjamin*, by putting the cup in my portmanteau, provided he would not have sent to fetch me back again, as the governor of Egypt did his brother; but this was what my dear cousin did not think fit to do. He made me drink my skinful of wine, and only wished me my pockets full of gold. From *Heidelberg* he says, I shall not detain you with a particular description of the famous tun †, *Misson* having given a more exact description of that than of many towns which he passed through. The Elector *John William*, the predecessor of the present elector, gave a companion to this tun, which, indeed, is not so large, but much more adorned. They are both full of wine. When I was at the *Palatine* court the elector asked me at table, whether I had seen the great tun; on my saying that I had not, the prince, the most gracious sovereign in the world, told me I should go along with him to see it. He made a proposal to the princess his daughter, who was lately married to the hereditary Prince of *Sultzbach*, to go thither after dinner, which she accepted. The trumpets led the way, and the court followed in great ceremony; when we had mounted the platform on the top of the tun, and which is railed round, sufficient to contain forty people and more, the elector did me the honour to drink to me out of the *Wilkom*, a silver gilt cup of a large dimension. He took it off clean at one draught, and having caused it to be filled again, sent it to me by a page. Good manners, and the respect I owed to the elector's commands, not permitting me to refuse the cup, I begged earnestly that he would suffer me to drink it off at several draughts, which was indulged me; and the elector turning round to speak to the ladies, I took the opportunity and made no scruple to deceive him, for I threw three-fourths of the wine over the rail, and made shift to sip off the rest. I was happy to think that I had so cunningly deceived him. Then several other glasses went round, and the ladies wet their lips, which was the thing that effectually contributed to demolish me. I was one of the first that was overpowered: I felt the beginnings of those convulsive motions that threatened me if I drank any more, therefore I sneak'd off, and made the best of my way down from the platform. I was endeavouring to get out of the vault, but was stopped at the door by two of the elector's body-guard, who, with their carbines crossing each other, cried, Stand, there's no coming this way. I conjured them to let me pass, and told them I had very important reasons for my departure; but I might as well have talked to the wind. I found myself in a dreadful situation; to go again up to the head of the tun was death; what would become of me I could

* About 500 guineas.

† It is said to contain 300 hogsheads.

not tell: in short, I crept under the tun *, and there hoped to hide myself; but it was a fruitless precaution; there's no avoiding a man's destiny. It was my fate at last to be carried out of the vault and to know nothing of the matter; for the elector perceiving I was gone, I heard him say, *Where is he? What's become of him? Let him be looked after, and brought up to me, dead or alive.* The guards at the vault door being examined, said, that I came that way in order to go out, but that they had sent me back again. All these enquiries, which I very well heard, made me burrow the closer. I crept under the covert of a few boards I met with, where nothing but a cat, devil, or page, could possibly find me out; but a little page, who was, indeed, both devil and page too, ferreted me out, and bawled out as if he was mad, Here he is! here he is! and then I was dragged from my concealment. Imagine to yourself what a silly figure I made. I was carried before my judge, who was the elector himself, but I took the liberty to challenge both him and all the gentlemen of his retinue as being parties in the cause. *Very well, my little gentleman,* said the prince to me, *you refuse us for your judges; I will appoint you others, then, and we shall see whether you will come off any better.* He then nominated his daughter and her ladies to try me, the elector being my accuser. After pleading my own cause they put it to the vote, and I was condemned to drink as long as I could swallow. The elector said, that, as he was the sovereign, he would mitigate my sentence; that I should only that day drink four pint glasses of wine, and that for a fortnight to come I should drink the like number every day after dinner to such healths as he should propose. Every body admired the elector's clemency, and whether I did or not I was forced to return him thanks. Then I underwent the heaviest part of my sentence; I did not lose my life, indeed, but for some hours I lost both my speech and my reason. I was carried to a bed where, when I came to myself, I was told that my accusers were in the same condition I was, and that not one of them went out of the vault in the manner they entered it. Next day the elector was so good as to mitigate the remaining part of my sentence, and excused me from the penance to which I was condemned, upon my promise of making one at his table for a month to come.

I am, &c. &c.

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* The tun is raised about two feet and a half on stone pedestals all round.

PARLIAMENTARY PROCEEDINGS.

HOUSE OF LORDS.

June 3. ON the Statute Labour Bill being read a third time, Earl Stanhope objected to the power which it gave to Justices of the Peace; which power he called an arbitrary one, inasmuch as it allowed the magistrate to shew that lenity to one man which he might deny to another; and therefore he should move an amendment to alter that part of the bill.

A short conversation ensued, in which the truth of Earl Stanhope's assertion was denied by Earl Spencer, Lord Auckland, and the Lord Chancellor.

Earl Stanhope, notwithstanding, insisted on his motion being put, which, with several other amendments by the same noble Lord, were all negatived without a division, and the bill passed, and was ordered to the Commons.

11. Fifteen public and nine private bills received the Royal Assent by Commission.

12. Read a third time, and passed, the French Property and the Slave-Trade Carrying Bills.

13. Lord Grenville moved the thanks of the House to Earl Howe, to the Admirals, by name, serving under him, to the Captains, and the rest of the Officers and Seamen of the Fleet, for their conduct in the late signal victory obtained over the French on the 1st of June.

The Dukes of Grafton, Bedford, and Clarence, and several other Peers, expressed their hearty concurrence in the motion, which was carried *nem. con.* with an additional motion, That the thanks be transmitted by the Lord Chancellor to Earl Howe.

On the Report of the Secret Committee being read, Lord Grenville read several motions, which went to requesting the concurrence of the House of Commons in a joint Address to his Majesty, expressive of the most inviolable attachment, &c.

17. The Earl of Lauderdale moved, "That a Committee be appointed to examine the Buildings, &c. contiguous to the House, for the purpose of giving directions to render the House more commodious to its members." Ordered.

Lord Grenville moved, that the thanks of the House be given to Lord Hood and the Officers and Men under his command, at Corsica.

Lord Lauderdale objected to any vote of thanks to Lord Hood, either for his conduct in Corsica, or that at Toulon, the advantages gained there being very trivial.

The Duke of Bedford was of the same opinion, and moved the previous question.

Lord Hawkesbury and the Lord Chancellor spoke in favour of Lord Grenville's motion; the Earl of Derby against it; when the previous question was put, and negatived by a majority of 26; the numbers being, for it 5, against it 31.

Lord Lauderdale moved, as an amendment to Lord Grenville's motion, that the name of Colonel Villettes be introduced, which was negatived, and the original question carried.

The following noblemen entered a protest on the Journals, against the thanks of the House being voted to Lord Hood, &c.

BEDFORD,	DERBY,
ALBEMARLE,	THANET,
LAUDERDALE,	

18. The House met and adjourned; after which the Lord Chancellor, with several Peers, attended with the Address to his Majesty, at St. James's.

20. The Lord Chancellor, after reporting his Majesty's answer to the Address, read the following

LETTER FROM EARL HOWE:

"My Lord, Acknowledging my obligations in respect of the very flattering terms in which your Lordship has been pleased to make known to me the highly esteemed honour conferred upon me by the unanimous Resolution of Thanks of the House of Lords, signified in your letter of the 14th instant, I am to intreat that you will have the further goodness to assure their Lordships of the deep impression I shall ever retain of their condescending notice.

"The merit I would assume on this occasion, consists in my good fortune: inasmuch as I held the chief command, when so many resolute principal and subordinate officers, as well as brave men, serving under their orders, were employed at that time in the fleet. And I must add, that if there is cause for triumph in the late defeat of the enemy at sea, it is truly the triumph of the British Sailors, whose animated and persevering courage, I believe, has in no instance ever been exceeded: I shall therefore have a great increase of happiness in obeying the commands of the House of Lords, by communicating to those several descriptions of persons, the sense their Lordships have deigned to express of their good conduct. I have the honour to remain, with the greatest respect, my Lord, your Lordship's most obedient humble servant,

The Queen Charlotte at Spithead, HOWE."
the 18th day of June, 1794.

30. The House met pursuant to adjournment from Monday last. The City Militia Bill was read a third time, and passed; and the House adjourned to Monday next.

July 7. *The House met, and after a long debate on the question of adjournment,* adjourned to Friday, on the motion of the Duke of Norfolk, who promised on that day to bring forward an important motion on the State of Continental Affairs.

11. The House met pursuant to adjournment from Monday last.

The Chancellor did not come down until a short time before his Majesty arrived; and until his Lordship entered, the House was not formed; previous to which

Lord Lauderdale had remarked on the non-attendance of the Speaker; that it was a trick beneath a person holding so high a situation, practised for the purpose of preventing his noble friend (the Duke of Norfolk) bringing forward the motion of which he had on Monday given notice. The learned Lord (Chancellor) had then intimated that the motion would be fairly met and discussed; for when it was moved that the House should be summoned for this day, he had said that a summons was unnecessary, for he would assure their Lordships of a full attendance; and he now shunned the debate. The only means, therefore, that was left him, in order to bring forward the motion of his noble friend, he should adopt, which was to move that their Lordships do proceed to elect a Speaker.

No reply was made to his Lordship; and the House not having been formed, the motion was not put.

The Duke of Norfolk said that he had intended to bring forward a motion this day, but that, as his Majesty was coming to the House, he could not think of going on with it.

Lord Lauderdale was again proceeding to animadvert on the conduct of Ministers, in shrinking from the motion which his noble friend had intended to bring forward, when his Majesty entered.

PROROGATION OF PARLIAMENT.

His Majesty being seated on the throne, Sir Francis Molyneaux, Gentleman Usher of the Black Rod, was ordered to command the attendance of the Commons; and the Speaker of that House, followed by several of the Members, appearing at the bar, his Majesty was pleased to make the following most gracious Speech:

"MY LORDS, AND GENTLEMEN,

"The state of public business enables me now to close this Session of Parliament; in doing which, I have again to acknowledge that assiduity and zeal for the interests of My People, of which you had before given me so many proofs, and which have been so particularly manifested in the present year.

"I am persuaded that you entertain too just a sense of the nature and importance of the contest in which we are engaged, to suffer your zeal to be abated, or your perseverance shaken, by the recent successes of the enemy in the Netherlands.

"In a moment which so strongly calls for energy and vigour, it is peculiarly gratifying to me to reflect on the uniform skill and bravery of my fleets and armies, the undaunted spirit and unwearied exertions of my officers and troops in every situation, and the general public spirit of My People, which have never at any period been more conspicuous.

"I have observed, with the highest satisfaction, the rapid and valuable acquisitions made in the East and West Indies; the successful operations which have been carried on in the Mediterranean; and the brilliant and decisive victory obtained by My Fleet under the command of Earl Howe, an event which must ever be remembered as one of the most glorious in the Naval History of this country.

"GENTLEMEN OF THE HOUSE OF COMMONS,

"I return you my warmest thanks for the chearfulness and liberality with which you have granted the large supplies which were necessary for the service of the year, and for the maintenance of a cause equally important to the security and happiness of every class of My Subjects.

"MY LORDS AND GENTLEMEN,

"I feel it incumbent on Me particularly to acknowledge your diligence in the investigation of the designs which had been formed against the Government and Constitution of these kingdoms, and to thank you for the confidence you have reposed in Me on this occasion. It will be a principal object of My attention to make a vigorous and prudent use of the additional powers vested in Me for the protection and security of My People; and, relying as I do with the utmost confidence on the uniform loyalty and public spirit of the great body of My Subjects, I have no doubt of speedily and effectually repressing every attempt to disturb the public peace, and of defeating the wicked designs which have been in agitation. It must not, however, be forgotten, that these designs against against Our domestic happiness are essentially connected with the system now prevailing in France, of which the principles and spirit are irreconcilably hostile to all regular and established Government; and that We are therefore called upon by every consideration of Our own internal safety, to continue our efforts, in conjunction with My Allies, and to persevere with increased vigour and exertion in a contest, from the successful termination of which We can alone expect to establish, on a solid and permanent foundation, the future security and tranquillity either of this Country or the other Nations of Europe."

Then the Lord Chancellor, by his Majesty's command, said:

"My Lords and Gentlemen,

"It is his Majesty's Royal Will and Pleasure, that this Parliament be prorogued to Tuesday, the nineteenth day of August next, to be then here holden; and this Parliament is accordingly prorogued to Tuesday, the nineteenth day of August next."

HOUSE OF COMMONS.

June 6. Mr. Pitt brought up the Second Report of the Secret Committee, which was ordered to be printed for the use of the Members.

16. A message was received from the Lords with an Address to his Majesty, in consequence of their Lordships consideration of the Second Report of the Committee of Secresy, and desiring the concurrence of the House to the same; which, on the motion of the Chancellor of the Exchequer, was ordered to be taken into consideration after the Order of the Day was disposed of.

The Chancellor of the Exchequer presented the Supplement to the Second Report of the Committee of Secresy, which was read by the Clerk, and consisted principally of letters, and extracts of letters, circulated between the different Political Societies; which, after a long conversation, was ordered to lie on the table.

Mr. Secretary Dundas moved, "That the thanks of the House be given to Admiral Earl Howe, for his very able and gallant conduct in the late brilliant and decisive victory gained over the French by the fleet under his command;" which was agreed to.

A similar Address of Thanks was ordered to be transmitted to the subordinate Officers, and to the Seamen of the fleet.

It was also ordered, that a Monument should be erected to the memory of Captain Montague, in Westminster-Abbey, and that the House would make good the expences of the same.

After the order being read for taking into consideration the Report of the Secret Committee, and the Address to his Majesty on the occasion, transmitted to the House by the Lords, being also read, the Chancellor of the Exchequer commented on the different topics set forth in the Report, and urged the propriety of joining the other branch of the Legislature in an Address to his Majesty, expressive of their common sentiments on so momentous an occasion, and their firm determination to support our present happy and excellent Constitution. He concluded by moving, that the House do agree in the Address communicated by their Lordships.

On this occasion many gentlemen delivered their sentiments: among whom were Messrs. Lambton, Watson, Robinson, and Sir W. Lewes, Alderman Newnham, &c. After which the question for agreeing to the Address was put and carried.

17. Agreed to the amendments made by the Lords in the Slave-Trade Bill, and in the Penitentiary Houses Bill.

Sir Watkin Lewes moved for leave to bring in a bill to explain and amend so much of an Act of the 13th of Charles II. as related to the Militia of the City of London. He took occasion to observe, that the object of the proposed Bill was to assimilate the Militia of London to that of the other parts of the kingdom. Leave being given, Sir Watkin Lewes presented the Bill, which was read a first time, and ordered to be read a second time.

On the question being put for printing the Bill, a conversation arose between Messrs. Sheridan, Alderman Newnham, and Sir Watkin Lewes; the former observed, that it was improper that a measure of such importance should be proposed at such a late period of the session, neither did he think that the least colour for such a measure existed in the present circumstances of the nation.

Sir Watkin Lewes and Alderman Newnham in reply observed, that it being understood that the session was not likely so soon to terminate as had lately been intended, there would be ample time to discuss and go through with the Bill, which was then ordered to be printed.

18. The Lord Viscount Hinchinbroke took the oaths and his seat for Huntingdonshire.

The London Militia Bill was read a second time.

The House then proceeded to St. James's, accompanied by the Lords, with the Address to the King.

20. The City of London Militia Bill went through a Committee, and was ordered to be engrossed. The intent of this Bill is to destroy the 900 Trained Bands of the City, and to form two regiments of 600 men each; the officers to be nominated by his Majesty. Mr. Sheridan very strongly opposed the Bill, and moved to adjourn the debate on it. The House divided; for Mr. Sheridan's motion 12; against it, 70.

Mr. Pitt moved the thanks of the House to the Managers for the Commons, on the Trial of Mr. Hastings. Mr. Sumner and others of the East-India party, friends to Mr. Hastings, opposed it, directing much of their arguments and observations against Mr. Burke, for the severity of his language towards Mr. Hastings on the trial. The previous question being moved, it was negatived, 55 against 21.

The motion for thanks was carried, 50 against 21.

The Speaker then said to the Managers:

"GENTLEMEN,

"It is my duty to communicate to you the Thanks of this House, for the manner in which you have discharged a most arduous trust, on an occasion highly interesting to the honour and justice of the nation.

"The subject to which your attention has been directed, was intricate and extensive beyond example: you have proved, that it was well suited to your industry and eloquence, the exertions of which have conferred honour, not on yourselves only, but on this House, whose credit is intimately connected with your own. A forcible admonition has been given, on this occasion, to all persons in situations of high and important national trust, that they can neither be removed by distance, or sheltered by power, from the vigilance and authority of this House, which is possessed of no privilege more important than that by which it is enabled to bring public delinquents to the bar of public justice, and thus to preserve, or rescue from dishonour, the British name and character.

"But in addressing you on this occasion, and in considering the beneficial consequences to be expected from this proceeding, it is impossible not to advert to the increased security which the Constitution has derived in the course of it, from the recognition and full confirmation of the principle, that an impeachment is not discontinued by a dissolution of Parliament; a principle essential to the privileges of this House, and to the independent and effectual administration of public justice.

"Under these impressions, suggested by the nature and importance of your trust, and by the manner in which you have discharged it, I obey, with the utmost satisfaction, the commands of this House, by stating to you their resolution.

"That the Thanks of this House be given to the Members who were appointed the Managers of the Impeachment against Warren Hastings, Esq. for their management in their discharge of the trust reposed in them."

Mr. Burke, on the part of the Managers, made a suitable answer.

Mr. Dundas moved the thanks of the House to Lord Hood, &c. as in the House of Lords, which, after a debate of considerable length, was agreed to. The House adjourned to Monday se'nnight.

30. The papers laid before the Committee of Secresy were ordered to be returned to the Secretary of State's Office. Mr. Pitt stated, that several addresses had been presented to his Majesty, and directions were given accordingly. Adjourned to Monday next.

July 7. The House met, and after a debate of a similar nature to that in the Lords, of the same day, adjourned (on the motion of Mr. Sheridan) to Thursday.

10. New writs were moved for, in the room of Sir George Yonge, who was made Master of the Mint, and of the Rt. Hon. Edm. Burke, who had accepted the Chiltern Hundreds.

Mr. Sheridan after a very long speech, which called forth as long a reply from the Minister, moved, That there be laid before the House an account of the money paid to and received by the King of Prussia, and also, of the number of troops employed by him, in conformity to the last Treaty. The motion, however, was negatived without a division.

It was agreed to erect monuments in Westminster-Abbey to the memory of Captains Harvey and Hutt, who served so ably with Lord Howe.

11. Parliament was prorogued.

STRICTURES
ON
PUBLIC AMUSEMENTS.

TOWARDS the end of the season of the Winter Theatres, both of which are now closed*, much of novelty is not to be expected. One performance only in the course of the past month will require our notice.

On Wednesday July 2, at Drury-Lane Theatre, a new piece, called "THE GLORIOUS FIRST OF JUNE," was brought out in commemoration of the very brilliant victory obtained by the British Fleet under Lord Howe, on the first of June; and the whole receipt of the night, which amounted to near Thirteen Hundred Pounds, was, without any deduction, appropriated to the relief of the widows and orphans of the brave seamen who so gloriously fell in defence of their country's honour.

This entertainment, well calculated for the celebration of an event of which Britons are justly so proud, in point of splendour far surpassed any thing hitherto seen on the English stage; and the vast expence at which it was got up, reflects the highest honour on the liberality, spirit, and taste, of the proprietor and manager.

The following are the characters:

DRAMATIS PERSONÆ.

MEN.

Commodore Broadside,	Mr. PALMER.
Tom Oakum,	Mr. BANNISTER.
Robin,	Mr. BARRYMORE.
William,	Mr. C. KEMBLE.
Ben,	Mr. SEDGWICK.
Bowling,	Mr. KELLY.
Old Cottager,	Mr. COOK.
Labourer,	Mr. DIGNUM.
Endless,	Mr. SUETT.
Dick,	Mr. HOLLINGSWORTH.
Cottager's Son,	Master WELSH.

* Covent-Garden closed the 17th of June, and Drury-Lane the 7th of July.

WOMEN.

Cottager's Wife, - - - -	Mrs. Booth.
Mary, - - - - -	Miss De Camp.
Susan, - - - - - -	Miss Leake.
Margaretta, - - - -	Miss Storace.
Cottager's youngest Daughter,	Miss Menage.

THE FABLE.

A family have been reduced to the extremity of want by the death of their son, whose labours as a tar contributed to their maintenance, and who had been killed in an action with the enemy some time before the opening of the piece. His comrade William, by the double inducement of friendship and love, determines to maintain the family; and he assumes the habit of a labourer, that he may be near to watch over, defend, and sustain them. In this situation he is found by another companion, Robin, who upbraids him with skulking from his duty as a tar, at a time when his country calls for his arm. William tells him the cause of his withdrawing himself, and adds, that this family have not only need of his services to protect them from want, but from the persecutions of a wretched attorney, Endless, who is anxious to forward his amorous views on the daughter by aggravating their distress in every way. Robin owns the reasons to be good, but says that every thing must give way to the call of their country: roused by these remonstrances, William resolves to go on board of a ship in Lord Howe's fleet. Robin leaves his purse with the unfortunate family, and commissions Susan, the sweetheart of William, to deliver a keepsake to his Margaretta; she, jealous of Robin, follows him to the cottage. From this incident arise some situations which tend to strengthen the interest of the plot.

We then come to *The Glorious First of June.* The immense stage of Drury is turned into a sea, and the two fleets are seen manœuvring. Nothing can surpass the enchantment of this prospect. It is not the usual trifle of pasteboard ships; the vessels are large, perfect models of the real ships they represent, and made with such minute beauty, as to be worthy of a place in the most curious collection. All the manœuvres of the day are executed with nautical skill; the lines are formed; they bear down on each other on the different tacks, and the action is fought; the firing is tremendous; ships are dismasted, boarded, taken, sunk, as on the real occasion; and the expanse of sea affords a variety which it is not easy for the mind to conceive possible for mere scenic representation.

The victory is obtained by the English, and the scene returns to the little interesting story with which it was introduced. Robin enters with his arm in a sling—he finds that William has had his share in the action, and the family having gone to the commodore find that he is determined to have a general rejoicing in the village, on account of the triumph of the British Flag. The thought strikes him at the same time, that he will heighten the joy by making it contributory to benevolence, and he resolves to open a subscription for the benefit of the widows and orphans of the brave men who fell in the action; and this is recommended by four beautiful lines from Johnson:

"Yet then shall calm reflection bless the night,
"When liberal Pity dignified delight;
"When Pleasure fir'd her torch at Virtue's flame,
"And mirth was bounty with an humbler name."

The scene of the rejoicing is rapturous. There are all kinds of frolics, and mirth delights itself in a thousand whimsical ways, truly characteristic of the buxom humour of Englishmen. The opera dancers here unite their talents with those of the regular company of Drury-Lane. D'Egville made a ballet, and with the two Hilligsbergs, Gentili, and Madame Del Caro, combined their graceful and sprightly powers to enrich the feast, which concluded with a fire-work.

The dialogue is from the pen of Mr. Cobb (who is said to have been assisted by Mr. Sheridan).—The piece has been written and brought forth in so short a time, and on such an occasion, that we should deem it unfair to be severe in our criticism, had we found grounds for severity; but it would be want of candour in

us did we not declare, that it fully merited that applause with which it was received. There is much point and great neatness in the writing, and "The *Glorious First of June*" must add to Mr. Cobb's fame, as it has done to the fame of Old England.

The following Prologue (from the pen of Mr. Richardson) was admirably delivered by Mr. Kemble.

OF all the virtues which enamour'd Fame
Connects for ever with a Briton's name,
None sounds more sweetly from her trump than thee,
Thou first best excellence, Humanity.
Say, shall a light, which, from its beaming sphere,
Dispels the mist of sad Misfortune's tear,
Pierces the worst abodes where mis'ries haunt,
And cheers the languid eye of drooping want;
Shall it to-night with feebler lustre shine,
When Justice joins her rites at Pity's shrine;
No:—ev'ry eye, in gen'rous drops bedew'd,
Shall own that bounty here is gratitude.
Ye hapless orphans, doom'd no more to share
The fond protection of a father's care!
Ye widow'd mourners doom'd no more to know,
The shelt'ring kindness which the brave bestow!
Your sacred griefs you do not bear alone,
For in each British heart your sorrows are their own.
Ye gallant spirits who to Heav'n are fled,
Now rank'd, now honour'd with the glorious dead,
If of your former being aught survive,
And Mem'ry holds her dear prerogative,
How will your heighten'd natures joy to see
Old England safe—Old England safe and free!
Sav'd by that valour which, dismiss'd from earth,
Claims from above the meed of patriot worth:
These the grac'd ornaments that deck your bier,
The brave man's sigh, and gentle beauty's tear.
Glory itself at such a shrine may bow,
And what is glory but a name for HOWE?
Touch'd by her hand, the victor's wreaths assume
A fresher verdure and a richer bloom.
As when the sun impetuous pours his ray,
And dazzles nature with redundant day,
If on some lonely spot his beams he throws,
Where, dress'd in sweets, retires the bashful rose,
We feel his soften'd beauty in the flow'r,
And love his mildness while we own his pow'r.—
Divided eulogy this night imparts
To British spirit, and to British hearts;
Those who assert their sov'reign country's cause,
Those who crown valour with its best applause:
Alike in cherish'd memory shall live,
They who have won the laurel! you who give.

We add, also, the following lines, which were written by Mr. Pye, the Poet Laureat, and sent to Drury-Lane Theatre, with the intention of having them spoken on the above occasion.

WHILE Britain raises, with triumphant hand,
The naval trophy to her warlike band;
Who from old Ocean's wave her rivals sweep,
Or whelm their hostile squadrons in the deep—

Tho' high in air her floating streamers fly,
Fann'd by the prosperous breath of victory,
Still must the sigh that warm affection pays,
Mix with the echoing shouts of joy and praise;
For Conquest ne'er her banners yet could rear,
Unstain'd by blood, unsullied with a tear;
Yet thro' the tear that grateful sorrow draws
For warriors bleeding in their country's cause,
A ray of glory gilds the fatal gloom,
While Fame, exulting o'er the hero's tomb,
Bids her loud clarion, with eternal breath,
Snatch his immortal name from transient death.
But, ah! to those who with their kindred lost,
Mourn ev'ry hope of future prospects cross'd;
To the sad virgin from a father torn,
Left to the world unfriended and forlorn;
To her whose widow'd sorrows streaming flow,
O'er orphans doom'd to penury and woe;
What joys, alas! can glory's voice impart,
Or how can triumphs charm a breaking heart?
Illustrious circles of the good and fair,
Who soothe the weeping daughters of despair,
Who stop with lenient hand the heartfelt sigh,
And wipe the tear from pale Affliction's eye;
Your generous minds the wounds of fate assuage,
Disarm the battle of its fiercest rage;
And the bold seaman, who in Britain's right
Braves the loud tempest and the louder fight,
Trusting the objects of his fondest care
To your protection—sure of shelter there,
Shall with redoubled ardour meet the foe,
And gratitude by future conquests shew.

We have subjoined two of the Songs, one written by the Duke of Leeds, the other by Lord Mulgrave.

SONG. Mr. BANNISTER.

BY THE DUKE OF LEEDS.

O'ER the vast surface of the deep,
Britain shall still her empire keep;
Her Heav'n-descended charter, long
The fav'rite theme of Glory's song,
Shall still proclaim the blest decree,
That "Britons ever shall be free."

Tho' hostile bands, in fierce array,
Dare to dispute her sov'reign sway,
Tho' savage Fury, nurs'd in gore,
Boast to despoil her silver shore,
Heav'n still supports its blest decree,
That "Britons ever shall be free."

'Twas thus with Howe, illustrious name!
Still adding to a life of fame,
Thro' Gallia's proud Armada broke,
And Albion's wrath in thunder spoke,
While Vict'ry sanction'd the decree,
That "Britons ever shall be free."

Hail, happy Britain, favour'd isle!
Where Freedom, Arts, and Commerce smile,
Long may thy George in glory prove
The transports of a nation's love!
Long reign to guard the blest decree,
That "Britons ever shall be free."

SONG. Mr. SEDGWICK.

BY THE EARL OF MULGRAVE.

Our line was form'd, the French lay to,
One sigh I gave to Poll on shore,
Too cold I thought our last adieu—
Our parting kisses seem'd too few,
If we should meet no more.
But love, avast! my heart is oak,
Howe's daring signal floats on high;
I see through roaring cannons' smoke
Their awful line subdu'd and broke,
They strike! they sink! they fly!

CHORUS.

Now (danger past) we'll drink and joke—
Sing, "Rule Britannia; Hearts of Oak;"
And toast before each martial tune—
"Howe, and the Glorious First of June."

My limb struck off, let soothing art
The chance of war to Poll explain;
Proud of the loss, I feel no smart,
But as it wrings my Polly's heart
With sympathetic pain.
Yet she will think (with love so tried)
Each scar a beauty in my face,
And as I strut with martial pride,
On timber toe by Polly's side,
Will call my limp a grace.

CHORUS.

At dangers past we'll laugh, &c.

Farewell to ev'ry sea delight,
The cruize with eager watchful days,
The skilful chace by glimm'ring night,
The well-work'd ship, the gallant fight,
The lov'd commander praise;
Yet Polly's love and constancy,
With prattling babes more joy shall bring,
Proud when my boys shall first at sea
Follow great Howe to victory,
And serve our noble King.

CHORUS.

Then (danger past) we'll drink and joke—
Sing, "Rule Britannia; Hearts of Oak;"
And toast before each martial tune—
"Howe, and the Glorious First of June."

POETRY.

FOR THE FREEMASONS' MAGAZINE.

TO THE GRAND CREATOR *AND ARCHITECT OF THE UNIVERSE.*

BY DR. PERFECT.

TO thee, my God, in grateful strains I'll sing,
And with submission this poor off'ring bring.
Thy wisdom infinite by all's confest,
In all thy works the MASTER'S manifest;
In ev'ry season of the *varied* year,
Thou dost, O Lord, the *varied* God appear:
When jocund *Spring* bedecks each festive hour,
We see and own thy all-creative pow'r;
When *Summer* reigns array'd in living gold,
Thy glowing glories ev'ry ray unfold;
In *Autumn's* wealth we thy own wealth receive,
And see the hand by which we breathe and live;
In *Winter's* storms and tempests thou art found,
While humbled Nature bows submissive round.
Thro' thee the planets move both night and day,
And never from their stated bound'ries stray;
Each keeps its course, nor varies it one hour,
In just compliance to thy leading power.
Twas thou, great Lord, that form'd the heav'ly plan,
And in compassion died for sinful man;
Then let creation give its Maker praise,
And Io Pæans for his goodness raise,
Whose universal love smiles all around,
And is in the minutest insect found.
O let the earth with grateful praises ring,
And to his altar bounden incense bring,
Who's Lord *o'er all, in all,* by all ador'd
That sprung to life at his inspiring word;
Great Universal Good, that reigns above,
Possessing kingdoms of immortal love!
To him give praise ye *hills* and *vocal gales,*
Ye *clouds,* ye *tempests, forests,* and ye *vales!*
O give him praise ye *floods,* ye *streams,* and *rills,*
Ye *brooks,* ye *torrents,* and *aspiring hills!*
Let every *creature* that on earth does dwell,
And every meteor his *Creator* tell;
Let all in one loud Hallelujah join,
And prostrate own the hand that's all divine;
While to the *Architect of Worlds most free,*
A pray'r shall issue from a worm like me;
Of his probation that I feel the SQUARE,
Is all I wish for—all to ask I dare.

5th July, 1794.

A SONG

Written for the Commemoration of the Birth-day of his Royal Highness George Prince of Wales, M. W. Grand Master of Masons.

BY BR. BISSET—*Birmingham.*

WHEN first Britannia George had plac'd
With glory on the throne,
And Charlotte Britain's court had grac'd,
One wish remain'd alone;
Great Jove Britannia then address'd,
And fervent was her pray'r,
" O, grant to Wales a royal prince,
" To Britain's throne an heir."

CHORUS.—To Britain's throne, &c.

Immortals view'd the pious maid,
And wish'd her pray'r success,
The god comply'd, and, smiling, said,
" My fav'rite isle I'll bless;
" The boon you crave I freely grant,
" With pleasure hear your pray'r,
" I'll give to Wales a royal prince,
" To Britain's throne an heir."

To Britain's throne, &c.

Olympus shook at Jove's decree;
His fiat Fame's loud trump proclaim'd—
A prince to Britons bold and free
Was giv'n, and George was nam'd.
The Twelfth of August (happy day!)
Fulfil'd Britannia's pray'r,
It gave to Wales a royal prince,
To Britain's throne an heir.

To Britain's throne, &c.

Those virtues that the *Sire* adorn
In George conspicuous shine,
Whose princely actions prove him born
Of Brunswick's royal line.
Great Jove, enthron'd in realms on high,
Then hear a Briton's pray'r;
Preserve the Sire, and bless the Prince,
Great George's son and heir.

CH. Great George's son and heir.

EPITAPH ON A SCOLD.

HERE lies a woman, no one can deny it,
That rests in peace, although she liv'd unquiet:
Her husband begs, if by her grave you walk,
You'll gently tread; for, if she wake, she'll talk.

M.

A PARAPHRASE

ON THE

Lætatus sum in his. PSALM CXXII.

[* Sung at SUNDERLAND, on occasion of laying the first Stone of the WEAR-BRIDGE.]

ON *wings of harmony up-borne*
Wide flew th' exulting sound;
Auspicious beam'd the festal morn,
That call'd the nations round.

To SALEM's favour'd tow'rs and plains
The bands fraternal move:
Her temples catch the solemn strains,
That swell to PEACE AND LOVE.

O'er SALEM's plains new structures rise;
Her busy sons spread wide,
Heave mighty turrets to the skies,
O'er-arch the fluent tide.

Sweet science beams upon their toil,
Descending Powers approve;
And sounding round the sculptur'd pile,
The strains are PEACE AND LOVE.

Now swells the choir in solemn tone,
And hovering angels join;
Religion looks delighted down,
When vot'ries press the shrine.

To SALEM bliss—and 'midst her tow'rs,
May guards celestial move,
To join the grateful hymn that pours
Its strains to PEACE AND LOVE.

ON A BEAUTIFUL YOUNG LADY,

OF LOW SIZE,

WHO DIED AT THE AGE OF FIFTEEN.

NATURE, in this small volume, was about
To perfect what in women was left out;
But, fearing lest a piece so well begun
Might want preservatives when she had done,
Ere she could finish what she undertook,
Threw dust upon it, and shut up the book. M.

---

* Vide page 407 of our Second Volume.

PETHERTON BRIDGE,

AN ELEGY.

INSCRIBED TO THE REV. MR. BEAN.

BY MR. GERRARD.

O BEAN, whose fond connubial days
A beauteous infant race attend,
Say, wilt thou once more aid my lays,
And join the patron to the friend.

But not o'er bright Aonian plains,
Enraptur'd as we us'd to roam;
The Muse each joyous thought restrains,
And calls her wing'd ideas home.

The wedded pair for children pray,
They come, fair blessings, from the skies;
What raptures gild the halcyon day!
What joys in distant propect lies!

But, ah! enamour'd as they view
The smiling, hopeful, infant train,
Unseen Misfortune marks his due,
Unheard he threats the heart with pain.

Had sad disaster ne'er ensnar'd
The soft, the innocent, and young,
The tender Muse had gladly spar'd
The little heroes of her song.

Seest thou the limpid current glide
Beneath that bridge, my hapless theme,
Where brambles fringe its verdant side,
And willows tremble o'er the stream?

From Petherton it takes its name,
From whence two smiling infants stray'd,
Led by the stream they hither came,
And on the flow'ry margin play'd.

Sweet victims! must your short-liv'd day
So soon extinguish in the wave?
And point the setting sun its way,
That glimmers o'er your watry grave.

As each, by childish fancy led,
Cropt the broad daisies as they sprung;
Lay stretch'd along the verdant bed,
And sweetly ply'd the lisping tongue;

Lo! from the spray-deserted steep,
Where either way the twigs divide,
The one roll'd headlong to the deep,
And plung'd beneath the closing tide.

The other saw, and from the land
(While Nature imag'd strange distress)
Stretch'd o'er the brink his little hand,
The fruitless signal of redress.

The offer'd pledge, without delay,
The struggling victim rose and caught;
But, ah! in vain, their fatal way
They both descended, swift as thought.

Short was the wave-oppressing space,
Convuls'd with pains too sharp to bear,
Their lives dissolv'd in one embrace,
Their mingled souls flew up in air.

Lo! there yon time-worn sculpture shows
The sad, the melancholy truth;
What pangs the tortur'd parent knows,
What snares await defenceless youth.

Here, not to sympathy unknown,
Full oft the sad Muse wand'ring near,
Bends silent o'er the mossy stone,
And wets it with a willing tear.

ON THE DEATH OF A FLY.

WHEN this fly liv'd he us'd to play
In the bright sunshine of the day,
Till coming near my Celia's sight
He felt a new and unknown light;
So full of glory that it made
The noon-day sun a gloomy shade;
Then this am'rous fly became
My rival, and did court my flame;
From hand to bosom he did skip,
And from her breath, her cheek, and lip,
He suck'd the incense and the spice,
And grew a bird of paradise.
At last into her eye he flew,
Where scorch'd in flame, and drench'd in dew,
Like Phaeton from the sun's sphere,
He fell, and with him dropt a tear,
Of which an urn was straight compos'd,
Wherein his ashes were inclos'd.
So he receiv'd from Celia's eye,
Flame, funeral, tomb, and obsequy. M.

LINES ON A WELCHMAN.

A WELCHMAN coming late into an inn,
Did ask the maid what meat there was within.
Two cowheels, quoth she, and a breast of mutton.
But, said the Welchman, troth hur is no glutton;
Either of both shall serve---to-night the breast,
The heels i' th' morning; for light meats are best.
At night he took the breast; but did not pay:
I' th' morn, he took his heels and ran away. M.

ODE TO A BEAUTIFUL YOUNG LADY,

AND A FINE SINGER.

ASK me no more, whither do stray
The golden atoms of the day;
For in pure love Heav'n did prepare
This powder to enrich the air.
Ask me no more, whither doth haste
The nightingale when May is past;
For in *your sweet melodious throat*
She winters, and keeps warm her note.
Ask me no more, where Jove bestows,
When June is gone, the fading rose;
For in your beauties, lovely deep,
All flow'rs do in their cases sleep.
Ask me no more, where those stars light
That downward fall in dead of night;
For in your eyes they sit, and there
They fix'd become, as in their sphere.
Nor ask me more, if East or West
The Phenix builds her spicey nest;
For unto you at length she hies,
And in your fragrant bosom dies. M.

A CAUTION TO VIRGINS.

WHEN you the sunburnt pilgrim see,
Fainting with thirst, haste to the springs,
Mark how, at first, with bended knee,
He courts the crystal nymph, and flings
His body to the earth, where he
Prostrate courts the flowing deity:

But when his dusty face is drench'd
In her cool stream, when from her sweet
Bosom his burning thirst is quench'd,
Then mark how with disdainful feet
He spurns the green banks, and from the place
That thus refresh'd him moves in sullen pace.

Thus shalt thou be despis'd, fair maid,
When by thy sated lover tasted;
What first he did with tears invade
Hereafter will with scorn be wasted:
When all thy virgin springs grow dry,
No streams are left but in thine eye. M.

ON SIR FRANCIS DRAKE.

HIS body's buried under some great wave,
The sea, that was his glory, is his grave:
Of him no one true Epitaph can make,
For who can say, Here lies Sir Francis Drake? M.

MASONIC INTELLIGENCE.

July 7. AT a Lodge of Emergency of the Free and Accepted Masons of KENT, held at the Bear Inn, Maidstone, for nominating a P. G. M. on the resignation of Jacob Sawbridge, Esq. Brother Matthews, S. P. G. W. in the chair, DR. WILLIAM PERFECT was elected to succeed to that high office; and the afternoon was spent in that fraternal harmony which so eminently characterizes the Royal Craft.

July 17. The Patrons, Rulers, Council, and Companions of the GRAND CHAPTER of the Antient and Venerable ORDER OF HARODIM held their Annual Feast at the Grove House, Camberwell; and, agreeable to the genuine principles of Masonry, gave the true zest to conviviality by the liberal exercise of Benevolence and Charity.

WILLIAM BIRCH, Esq. one of the Vice Patrons of the Order, and a worthy Trustee of the CUMBERLAND FREEMASONS' SCHOOL, introduced as a Toast, "The Cumberland School, success to all the Undertakings of its Supporters, and Immortality to the Memory of its benevolent Institutor." Every eye was turned on the CHEVALIER RUSPINI, who is a Companion of the Harodim Grand Chapter, and who was then present. The modesty with which the worthy Chevalier received this compliment was very honourable to him.

Mr. Birch then delivered some extremely pertinent remarks on the nature and present state of the Charity, expressed in very elegant language, and was ably supported by Mr. Preston, Mr. Fausteen, Mr. De Haes, and many other zealous Governors of the School; and we are happy in announcing, that *Five* Brethren present immediately became Life-Governors by a subscription of *Ten Guineas each*, and others Annual Contributors. These surely are acts pleasing to God, and beneficial to Humanity: These are thy Triumphs, O MASONRY!

The Provincial Grand Lodge for the County of Durham will be held in the Granby Lodge-Room, Durham, on Tuesday the 12th day of August next, the *Birth-day* of his Royal Highness the PRINCE OF WALES, our Most Worshipful Grand Master.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

French Account of the late Naval Engagement.

INTELLIGENCE of the action between the French and English fleets was communicated to the Convention in the Sitting of the 16th instant by Barrere. He prefaced his report by announcing the safe arrival of the homeward-bound French American fleet, with provisions of every kind, consisting of 116 vessels. He then proceeded to give an account of the action. The object of the French fleet, he said, was to protect the American convoy, and for that purpose they got between the convoy and the English fleet, which consisted of all the forces the British could get together, and exceeded the French fleet in point of number by *fourteen ships of the line*. Notwithstanding this great inferiority, the French fleet attacked the English, and after a desperate and bloody action obliged them to *abandon the empire of the sea with ten of their ships dismasted*, and one, it was supposed, sunk; and had it not been for *treachery and cowardice* those ten dismasted ships must have been taken. The French fleet had seven ships dismasted, and it was feared, from their not being arrived, they were lost.

"Let Pitt (said Barrere) then boast of this victory to his nation of shopkeepers," *(nation boutiquiere)*. He concluded his report by declaring an intention on the part of the Republic to *invade England*.

Barrere then read a letter from Jean Bon St. Andre and Prieur de la Marne, the two National Representatives, in corroboration of what he had announced. Jean Bon St. Andre, who was in La Montagne, was wounded by the falling of a block, and Bazil, the captain of the same ship, killed, and 300 of her men killed or wounded. The Montagne had six ships on her at one time, and received about 130 shot.

Naples, June 17. On the 13th ultimo, at ten o'clock at night, all Naples was sensible of the shock of an earthquake, with an horizontal motion, which lasted about thirty seconds. On Sunday last, the 15th, about the same hour, the earthquake was repeated, which was followed by a violent eruption of Mount Vesuvius; the mountain opened in two places, towards the centre of its line, when columns of black smoke, mixed with liquid inflamed matter, issued from each mouth; soon after other mouths were opened, and in a line towards the sea. The explosions from all these mouths were louder than thunder, mixed with sharp reports, as from the heaviest pieces of artillery, accompanied by a hollow subterraneous rumour, like that of the sea in a storm, which caused all the houses to shake to their very foundations. The lava gushing from these mouths, after having run four miles in a few hours, destroyed the greatest part of the town of Torre del Greco, about a mile from Portici, and made a considerable progress into the sea, where it formed a promontory about ten feet above its surface, and near a quarter of a mile broad, having heated the water to such a degree that a hand could not be borne in it at the distance of 100 yards from the lava.

It cannot yet be ascertained how many lives have been lost in that city. Many families are missing, but whether they have escaped, or are buried under the ruins of their houses, is not known. Naples is covered with ashes, and every object is obscured as in a thick fog; but Vesuvius, though not visible, continues very turbulent, and more mischief may be expected, although the lavas are all stopped at this moment. The head of St. Januarius was carried in procession yesterday, and opposed to the mountain by the cardinal archbishop of Naples, attended by many thousands of the inhabitants of this city.

HOME NEWS.

The embargo on shipping in America was taken off on the 27th of May, by a majority of 73 against 13.

The Duke of York in general orders, dated Tournay June 7, notified to the forces under his command the decree of the National Convention, forbidding any quarter to be given to the English and Hanoverian troops. At the same time he presumed the French army would not so far lose sight of the honour and generosity of soldiers as to put it in force, and of course that the British and Hanoverians would scorn to be guilty of such barbarous treatment to any of the enemy that may fall into their hands, unless they should find the French so lost to every feeling becoming men and soldiers, as to follow the barbarous dictates of the Convention, and then the French army must alone be answerable for the vengeance which such unprincipled conduct must bring down upon them.

June 24. Being Midsummer-day, a Common-hall was held at Guildhall, for the election of sheriffs and other city officers for the year ensuing, when John Eamer, Esq. salter, and Robert Burnett, Esq. brewer, were chosen sheriffs.

The Officers of the London Militia, according to the bill lately passed, are to be qualified according to the Act of the 26th of George III. chap. 107. sect. 8.

Field Officers	300l. per ann. real, or	5000l. personal.
Captains	150l.	2500l.
Lieutenants	30l.	750l.
Ensigns	20l.	400l.

One moiety in the city, the other in any part of the kingdom.

Seised of an estate either in law or equity, the claim or grant whereof was originally made for 20 years, of the same annual amount, to be a qualification.

ROYAL VISIT TO PORTSMOUTH.

25. Prince Ernest and Princesses Elizabeth and Augusta, arrived at Portsmouth, and next day, a little before ten o'clock, their Majesties and the three younger princesses arrived at the commissioner's house in the dock-yard, where they were received by the Lords of the Admiralty, Sir Peter Parker, Port Admiral, and a number of officers.

About eleven o'clock the Royal party embarked in barges at the Hulk-stairs in the dock-yard. The Admiralty barge, with the flag of that Board, preceded the Royal barge, which carried the Royal standard in its bow. Admiral Sir Peter Parker, and Admiral Sir Alexander Hood, with their flags in their respective barges, followed by all the captains of the fleet, with their pennants likewise displayed in their barges: in this form of procession, their Majesties, Prince Ernest, and the Princesses, proceeded to Spithead. Upon their embarking at the stairs, a Royal salute was fired from the battery on the platform, which was answered by an equal salute from all the ships at Spithead. In about an hour they reached the Queen Charlotte, on board of which the Royal standard was hoisted upon his Majesty's arrival, and a Royal salute immediately commenced from that ship, followed by all the other ships of war, and which was answered by the salute battery on shore.

The King, on his coming on the quarter deck of the Queen Charlotte, presented Earl Howe with a sword, richly set with diamonds, and likewise with a gold chain to be worn about the neck; and he also presented Admiral Alexander Hood, Rear Admiral Gardner, and Sir Roger Curtis, first captain of the fleet, with similar chains; to each of which is to be suspended a medal now preparing for that purpose.

The Royal Standard was hoisted at the main-top-gallant-mast of the Charlotte, the Admiralty flag at the fore, and Lord Howe's flag at the mizen.

His Majesty held a Naval Levee on board the Charlotte, after which the Royal party did Lord Howe the honour of dining with him.

The Lords of the Admiralty dined on board the Queen, at the main-top-gallant-mast of which ship the Admiralty flag was hoisted.

At six o'clock their Majesties and the Princesses left the Charlotte, and returned back to the dock-yard in the same procession in which they went. A Royal salute was again fired by all the ships upon their leaving the fleet, and by the salute battery as they entered the harbour. The day was remarkably beautiful.

27. His Majesty walked in the dock-yard, and inspected every thing going forward there, and was present at the forging a first-rate's anchor. At half past twelve, their Majesties, with Prince Ernest and five of the Princesses, went from the dock-yard to the Government-house, where a Military Levee or Drawing-room was held, and which was attended by the corporation, all the admirals and captains of the fleet, and the field-officers of the garrison, marines, &c. At three o'clock the Royal party returned to the commissioner's house in the dock-yard. At four his Majesty sat down to dinner with Prince Ernest, the Duke of Richmond, Earl Howe, Admirals Sir A. Hood, Gardner, Sir Roger Curtis, Mr. Dundas, Earl Chatham, &c. &c. &c.

At six o'clock his Majesty and the Royal family, attended by the admirals and captains, went on board his barge at the dock-yard, and proceeded up the harbour to view the French prizes. The two first ships they went on board of were L'AMERIQUE and LA JUSTE, which were lashed close together. On board these his Majesty staid a long while: he afterwards proceeded to the SANS PAREILLE and L'ACHILLE. The PUISSANT, one of the Toulonese ships, hoisted the *white flag* to salute his Majesty. The POMPEE, at Spithead, did the same, At ten o'clock at night his Majesty and the Royal party returned to the dock-yard.

28. At ten o'clock, his Majesty, with the Royal family, reviewed the troops in garrison. He then proceeded to the dock-yard, where a pavilion was prepared for his reception, in order to see the launch of the Prince of Wales, a very fine new ship of 98 guns. At half past eleven precisely the launch took place, and was completed without any kind of accident whatever: three cheers were given by about 1500 persons on board the ship, which were returned by 20,000 people by land and water.

His Majesty then embarked on board his barge with the Royal family, and proceeded to Spithead with the admirals and captains of the fleet in the order as before.

Their Majesties and the Royal Family, on their arival at Spithead, went on board the Aquilon frigate of 32 guns, commanded by the Honourable Captain Stopford; and the Board of Admiralty, &c. &c. repaired on board the Niger frigate of 32 guns, commanded by the Honourable Captain Legge: shortly afterwards both frigates got under sail, and stood with a fine breeze towards the Needles, and on their arrival off Cowes, their Majesties were saluted by the Monarch of 74 guns, and by the frigates and sloop of war lying there. The tide being nearly spent, and the wind not favourable for going back in the frigates to Spithead, their Majesties and the Royal Family, the Board of Admiralty, and Earl Howe, returned in their respective barges to the dock-yard, where they arrived about ten o'clock in the evening.

29. Their Majesties and the Royal Family went this morning to the chapel in the dock-yard, attended by Mr. Secretary Dundas, the Board of Admiralty, Earl Howe, &c. &c. &c. where prayers were read by the Rev. Mr. Howell, and a sermon preached by the Rev. Mr. Scott, Chaplain to the Ordinary. Their Majesties and the Royal Family then went to see the ship (launched the day before) which had been taken into dock to be coppered; an operation then in hand, and which was completely performed in eight hours and ten minutes. His Majesty, after inspecting very minutely every part of the ship, and going to the bottom of the dock to see the copper sheathing put on, returned with the Queen and Royal Family to the Commissioner's house, where the Lords of the Admiralty, Earl Howe, the Admirals Hood and Gardner, and the Post Captains of the fleet, had the honour of dining at his Majesty's table.

30. His Majesty this morning went to see the Prince of Wales, which (having been completely coppered) was put off dock and afloat in the harbour. Their Majesties and the Royal Family went afterwards, about nine o'clock, to the King's Stairs, and embarked on board the King's barge for Spithead.

On their arrival at Spithead, their Majesties and the Royal Family went on board the Aquilon frigate, which soon afterwards made sail with a fair wind to Southampton (attended by the Niger frigate), where the Royal family landed about two o'clock, and immediately proceeded to Windsor, and arrived there in perfect health at ten the same evening.

His Majesty, before he left Portsmouth, was graciously pleased to give orders for donations to be made out of his privy purse, to the artificers, workmen, and labourers of the dock-yard, &c. &c. and to the crews of the Queen Charlotte and Aquilon, and the Chatham Yacht, similar in proportion to their numbers to those which were made when his Majesty was at Portsmouth in 1773. And his Majesty was also graciously pleased to order one hundred pounds to be distributed to the poor of each of the parishes of Portsmouth and Portsea, fifty pounds to the poor of Gosport, and fifty pounds to the debtors in Portsmouth gaol, amounting, with other donations, to upwards of three thousand pounds.

July 16. Intelligence was received by Government, and announced in an Extraordinary Gazette, that Port au Prince, in the island of St. Domingo, had been taken by the army under the command of General Whyte, together with near 50 vessels, and stores almost innumerable. Of the former the much greater part were laden with sugar, coffee, and indigo.

22. The London Gazette announced the important news of the voluntary union of Corsica to the Crown of Great Britain, through the medium of Lord Hood and Sir Gilbert Elliot.

23. A most dreadful fire broke out at Mr. Cloves's, a barge-builder adjoining to the East India Company's saltpetre warehouse, at Stone-stairs, Ratcliffe Highway, which burnt down all the buildings on both sides of the way from thence to Ratcliffe Cross, as well as several courts and alleys. 20,000 bags of saltpetre are said to have been consumed in the warehouse of the East India Company; whose loss, on the whole, is estimated at 200,000l. The number of houses consumed has been accurately ascertained to be 630.

[Promotions, &c. are unavoidably postponed for want of room.]

THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY.

For AUGUST 1794.

EMBELLISHED WITH

AN ELEGANT PORTRAIT OF HIS ROYAL HIGHNESS PRINCE EDWARD.

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

From an unexpected accident at our Engraver's, we are prevented giving an *Emblematical Accompaniment* to the Essay on *Fortitude*, as intended, in this Number; but it shall appear in our next.

Memoirs of His Royal Highness Prince Edward will be given in a future Number.

Our Thanks are due to the Correspondent who furnished the most important part of the Masonic Intelligence in the present Number.

We have also to return our Thanks for an Oration and Charge sent us from a Brother in Boston.

Our Brother *J. M.* from whom we received the Detail of the Ceremony at *Alcester*, has very much obliged us, and we return him our Thanks. We wish he would add to his Favour "An Account of the Present State of Masonry in his County," as a Contribution towards the Completion of a Plan, set on foot by Brother Stanfield of Sunderland, of a General History of the Present State of Masonry in Great Britain.

Several other Favours are under consideration.

Any of the PORTRAITS contained in this Work may be had in Frames, handsomely gilt and glazed, at 3 s. each, by applying at the BRITISH LETTER-FOUNDRY, BREAM'S BUILDINGS, CHANCERY-LANE, where Communications for the PROPRIETOR will be thankfully received.

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THE

FREEMASONS' MAGAZINE,

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FOR AUGUST 1794.

A LETTER FROM THE LEARNED

MR. JOHN LOCKE

TO THE RIGHT HONOURABLE

THOMAS EARL OF PEMBROKE,

WITH AN OLD MANUSCRIPT ON THE SUBJECT OF

*FREEMASONRY**.

MY LORD, *6th May*, 1696.

I HAVE at length, by the help of Mr. *Collins*, procured a copy of that MS. in the *Bodleian* Library, which you were so curious to see: and, in obedience to your Lordship's commands, I herewith send it to you. Most of the Notes annexed to it are what I made yesterday for the reading of my Lady MASHAM; who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the Fraternity.

The MS. of which this is a copy, appears to be about 160 years old: yet (as your Lordship will observe by the title) it is itself a copy of one yet more antient by about 100 years; for the original is said to have been the hand-writing of K. *Henry* VI. Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the Brotherhood of MASONS; among whom he entered himself, as it

* This is the article to which the *Past Master of the Lodge of Antiquity* referred, *p. 6. of the present Volume. It first appeared in the Gentleman's Magazine*, Vol. xxiii. p. 417.

is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: but I must not detain your Lordship longer by my preface from the thing itself.

CERTAYNE QUESTYONS, *with* AWNSWERES *to the same, concernynge the Mystery of* MACONRYE:

Wryttene by the hande of Kynge HENRYE *the Sixthe of the name, and faithfullye copyed by me* * *Johan Leylande Antiquarius, by the commaunde of his* † *Highnesse.*

They be as followethe:

Quest. What mote ytt be‡?

Answ. Ytt beeth the *skylle* of nature, the understondynge of the *myghte* that ys *hereynne*, and its sondrye *werckynges*; *sonderlyche*, the skylle of *rectenyngs*, of waightes, and *metyngs*, and the treu manere of *façonnynge* all thynges for mannes use, *beadlye*, dwellynges, and buyldynges of alle kindes, and al oder thynges that *make gudde* to manne.

Quest. Where dyd ytt begynne?

Answ. Ytt dyd begynne with the || fyrste menne yn the este, which were before the || ffyrste manne of the weste, and comynge westlye, ytt hathe broughte *herwyth* alle comfortes to the *wylde* and comfortlesse.

Quest. Who dyd brynge ytt westlye?

Answ. The § Venetians, whoo beynge grate merchaundes comed ffyrste ffromme the este *ynn* Venetia, ffor the *commodyte* of merchaundysynge beithe easte and weste, by the redde and *Myddle-londe* sees.

---

* *John Leylande* was appointed by King Henry VIII. at the dissolution of monasteries, to search for and save such books and records as were valuable among them. He was a man of great labour and industry.

† *His Highnesse*, meaning the said King Henry VIII. Our kings had not then the title of majesty.

‡ *Whatt mote ytt be?* That is, what may this mystery of masonry be? The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which, as appears by what follows, the masons pretend to have taught the rest of mankind, and some part they still conceal.

|| *Fyrste menne in the este*, &c. It should seem by this, that masons believe there were men in the east before Adam, who is called the ffyrste manne of the weste; and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

§ *The Venetians*, &c. In the times of monkish ignorance it is no wonder that the Phœnicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phœnicians were the greatest voyagers among the antients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

Quest. Howe commede ytt yn Engelonde?

Answ. Peter Gower *, a Grecian, journeyedde ffor *kunnynge* yn Egypte, and yn Syria, and yn everyche lond *whereas* the Venetians hadde plauntede maçonrye; and *wynnynge* entraunce yn all lodges of maçonnes, he lerned muche, and retournedde, and *wooned* yn Grecia Magna †, *wacksynge* and becommynge a myghtye *wyseacre* ‡, and gratelyche renowned; and *her* he framed a grate lodge at Groton ||, and maked many maçonnes; some whereoffe dyd journeye yn Fraunce, and maked many maçonnes; wherefromme, yn processe of tyme, the arte passed yn Engelonde.

Quest. Dothe maçonnes descouer here artes unto odhers?

Answ. Peter Gower, whenne he journeyedde to lernne, was ffyrste made §, and anonne techedde; evenne soe shulde all odhers be yn *recht.* Natheless ¶ maçonnes hauethe *alweys* yn everyche tyme, from tyme to tyme, communycatedde to mannkynde soche of *her* secrettes as generallyche myghte be usefulle; they haueth keped backe soch *allein* as shulde be harmefulle yff they comed yn euylle haundes, *oder* soche as ne myghte be *holpynge* wythouten the techynges to be so joynedde herwythe in the lodge, oder soche as do

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* *Peter Gower.* This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English, or how a Greek should come by such a name: but as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name Pythagore, that is, *Petagore,* to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said, he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by Dion. Hal.

† *Grecia Magna,* a part of Italy formerly so called, in which the Greeks had settled a large colony.

‡ *Wyseacre.* This word at present signifies simpleton, but formerly had a quite contrary meaning. Weisager, in the old Saxon, is philosopher, wiseman, or wizard; and, having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

|| *Groton.* Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

§ *Fyrste made.* The word *made,* I suppose, has a particular meaning among the masons; perhaps it signifies *initiated.*

¶ *Maconnes haueth communycatedde,* &c. This parapraph hath something remarkable in it. It contains a justification of the secresy so much boasted of by masons, and so much blamed by others; asserting, that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

bynde the *freres* more strongelyche togeder, bey the proffytte and commodytye comynge to the *confrerie* herfromme.

Quest. Whatte artes haueth the maçonnes techedde mankynde?

Answ. The artes * *agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente,* and *relygyonne.*

Quest. Howe commethe maçonnes more teachers than odher menne?

Answ. The *hemselfe* haueth allein the † arte of fyndynge neue artes, whyche arte the ffyrste maçonnes receaued from Godde: by the whyche they fyndethe whatte artes *hem plesethe,* and the treu way of techynge the same. Whatt odher menne dothe ffynde out, ys *onelyche* bey chaunce, and herfore but lytel I tro.

Quest. Whatt dothe the maçonnes concele and hyde?

Answ. They concelethe the arte of ffyndynge neue artes, and thattys for here own proffytte, and *preise* ‡. They concelethe the arte of kepynge secrettes ||, thatt soe the worlde mayeth nothinge concele from them. Thay concelethe the arte of *wunderwerckynge,* and of *foresayinge thynges to comme,* thatt so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the § arte of chaunges, the *wey* of wynnynge the facultye of ¶ *Abrac,* the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle ** longage of maçonnes.

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* *The Artes. Agricultura, &c.* It seems a bold pretence this of the masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

† *Arte of ffyndynge neue artes.* The art of inventing arts must certainly be a most useful art. My Lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences generally, as algebra is in numbers, by the help of which new rules of arithmetic are and may be found.

‡ *Preise.* It seems the masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

|| *Arte of kepynge secrettes.* What kind of an art this is I can by no means imagine: but certainly such an art the masons must have; for though, as some people suppose, they should have no secret at all, even that must be a secret, which, being discovered, would expose them to the higbest ridicule; and therefore it requires the utmost caution to conceal it.

§ *Arte of chaunges.* I know not what this means, unless it be the transmutation of metals.

¶ *Facultye of Abrac.* Here I am utterly in the dark.

** *Universelle longage of maconnes.* An universal language has been much desired by the learned of many ages: it is a thing rather to be wished than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the pantomimes among the antient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man

Quest. Wyll he teche me thay same artes?

Answ. Ye shalle be techedde yff ye be werthye, and able to lerne.

Quest. Dothe all maçonnes *kunne* more than odher menne?

Answ. Not so. Thay onlyche haueth *recht* and *occasyonne* more then odher menne to kunne; but manye doeth fale yn capacity, and manye more doth want industrye, thatt is *pernecessarye* for the gaynynge all kunnynge.

Quest. Are maçonnes gudder men then odhers?

Answ. Some maçonnes are not so vertuous as some odher menne; but, yn the moste part, thay be more gude than they woulde be yf thay war not maçonnes.

Quest. Doth maçonnes love eidther odher myghtylye, as beeth sayde?

Answ. Yea verylyche, and yt may not odherwise be: for gude menne and treu, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

Here endethe the Questyonnes and Awnsweres.

I know not what effect the sight of this old paper may have upon your Lordship; but, for my own part, I cannot deny that it has so much raised my curiosity, as to induce me to enter myself into the fraternity; which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am,

MY LORD, &c.

JOHN LOCKE.

A GLOSSARY *to explain the* WORDS *in* ITALIC CHARACTERS *in the foregoing.*

Allein, only.
Alweys, always.
Beithe, both.
Commodytye, conveniency.
Confrerie, fraternity.
Facconnynge, forming.
Foresayinge, prophesying.
Freres, brethren.
Headlye, chiefly.
Hem plesethe, they please.
Hemselfe, themselves.
Her, there, their.
Hereynne, therein.
Herwyth, with it.
Holpynge, beneficial.
Kunne, know.
Kunnynge, knowledge.
Make gude, are beneficial.
Metynges, measures.
Mote, may.
Myddlelonde, Mediterranean.
Myghte, power.
Occasyonne, opportunity.
Oder, or.
Onelyche, only.
Pernecessarye, absolutely necessary.
Preise, honour.
Recht, right.
Reckenynges, numbers.
Sonderlyche, particularly.
Skylle, knowledge.
Wacksynge, growing.
Werck, operation.
Wey, way.
Whereas, where.
Woned, dwelt.
Wunderwerckynge, working miracles.
Wyle, savage.
Wymynge, gaining.
Ynn, into.

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who has all these arts and advantages, is certainly in a condition to be envied: but we are told that this is not the case with all masons; for though these arts are among them, and all have a right and opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I most desire to know is, 'the skylle of becommynge gude and parfyghte;' and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, that 'the better men are, the more they love one another.' Virtue having in itself something so amiable as to charm the hearts of all that behold it.

BRIEF OBSERVATIONS ON MASONRY,

AS DIVIDED INTO

OPERATIVE AND SPECULATIVE.

[*From* PRESTON'S "ILLUSTRATIONS OF MASONRY."]

BY *Operative Masonry,* we allude to the useful rules of architecture, whence a structure derives figure, strength, and beauty, and whence result a due proportion, and a just correspondence in all its parts. By *Speculative Masonry,* we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

Speculative Masonry is so much interwoven with religion, as to lay us under the strongest obligations to pay to the Deity that rational homage which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the divine Creator.

Operative Masonry furnishes us with dwellings and convenient shelters from the vicissitudes and the inclemencies of seasons; and, while it displays the influence of human wisdom, not only in the choice, but in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the wisest, most salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, did not escape the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. The tools and implements of architecture, symbols the most expressive! imprint on the memory wise and serious truths, and transmit unimpaired, through the succession of ages, the excellent tenets of the institution.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

THAT excellent moralist, Dr. *Johnson*, has somewhere in his "Rambler" an observation to this effect, "That no man should suffer his heart to be inflamed with malice but by injuries, nor busy himself in contesting the pretensions of others, but when some right of his own is involved in the question."

I received great pleasure from the perusal of the Letter signed "*A Past Master of the Lodge of Antiquity*," printed in p. 5. of your last Number, in answer to a slanderous essay on the subject of Masonry, which had appeared in another periodical publication of the preceding month.

The "Past Master," however, has taken it up in that general manner which seems not to preclude some farther remarks on particular parts of the essay alluded to; and if the few thoughts which may occur to me on the subject shall appear to you worthy of insertion, they are very much at your service.

"*The mysteries of Freemasonry* (says the essay-writer) *have in a great measure contributed to those changes in sentiment and morality, no less than in government, amongst a neighbouring people, which the surrounding nations view with such surprise.*"

The *morality* inculcated in the disciples of our Institution I never remember to have heard disputed before: and those to whom the Mysteries of our First Degree are familiar well know, that the Lectures peculiar to that Degree constitute one of the most perfect and most beautiful systems of morality that ever was inspired by God or conceived by man.

That the Institution of Masonry is of all others the most ill-calculated to effect any change of political opinion, much less to promote a revolution in any government under which it may be permitted to operate, is a truth; for one of the most positive injunctions imposed on a candidate for our order, and the admonition most frequently repeated in our general assemblies, is, cheerfully to conform ourselves to the government under which we live, and to pay implicit obedience to those laws which afford us protection; this admonition accompanies our progress through all countries of the universe, as well as at home; but it is strengthened with this further impression, that in whatever quarter of the world we may travel, we should never forget the allegiance due to our native sovereign, nor suffer to subside that warm and natural attachment which we owe to the soil whereon we first drew breath. These, Sir, you well know, are among our most positive and binding regulations; yet it seems as if our ancestors, fearful of not sufficiently guarding the Fraternity against the possibility of being suspected of disloyalty, had judged it necessary, in their general

laws, positively to prohibit the utterance of a single sentence in our meetings on any *political* subject whatever *.

I shall here remark, once for all, that if J. M. had been actuated by a pure zeal for the cause he pretends to espouse, that of the security and stability of government, he would not have contented himself with the vague information which a foreign pamphlet could afford him (a pamphlet too on a subject of which, I am bold to say, never man wrote with truth or integrity, or even without a set purpose to mislead or to defame); but would, as the "Past Master" justly observes, have applied, on the credit of his character for probity and honour, for a regular admission to our mysteries, and then, after a fair and full use of his external senses, have exercised his judgment in a candid deduction from the whole †: such a conduct would have been laudable; such is the only conduct that would have suggested itself to a man desirous of discovering truth; and any other conduct gives room to suspect him of a diabolical inclination to defame an Order of Men who in every age and nation have preserved an unsullied name, and been honoured with the most distinguished patronage.

It is the most absurd thing in nature, and the reason will be obvious to every Mason, to believe, that one word on the real arcana of Masonry ever was, or ever could be, committed to writing. Needy men have, we know, levied contributions pretty successfully on the public credulity, by professing to betray the Secret of Masonry; and I am prepared to hear many persons say, that the reason why no secret has been published, or can be written, is, that none exists among us. I am satisfied that they should say so; inasmuch as I prefer hearing men laugh to hearing them lye.

The assertion (which is J. M's) "*that this French book is in much esteem among the* HONEST *part of that nation,*" betrays the cloven foot; to say the least, it proves that a strong prejudice exists in his mind, under the influence of which it is impossible for J. M. to argue with candour.

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* No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy: being of all nations, tongues, kindreds, and languages, we are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed. *See* NOORTHOUCK's *Edition of the* CONSTITUTIONS *of the Antient Fraternity of Free and Accepted Masons, published under the immediate Superintendance of the Grand Lodge,* (*a*) *p.* 356.

† The records of Masonry inform us, that Queen Elizabeth hearing that the Masons had certain secrets that could not be revealed to her, and being jealous of all secret assemblies, sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December 1561; but Sir Thomas Sackville, Grand Master, to justify the Institution, took care to make some of the chief men sent on that errand Free Masons, who then, joining in that communication, made an honourable report to the queen, and she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, who cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

(*a*) The parts from which we now extract are the "*Antient Charges, collected from Old Records.*"

Either Mr. Le Franc, the alleged author of the French book, must have been a Free and Accepted Mason, or not; if he were, and had entered into solemn obligations of secrecy, does the violation of those obligations give him a title to that implicit credit which J. M. seems willing to allow him; or, is the man who fearlessly violates an oath most awfully administered and accepted in the face of God and man, likely to have many scruples of conscience when he is about to publish a pamphlet *ad captandum vulgus?* If he never was initiated, it follows of course that his work must be a fabrication without sense or meaning. As to the stale pretext of his having derived his knowledge of Masonry from a collection of papers put into his hands by a Master-mason on a death-bed, it is too palpably fictitious to deserve a moment's consideration.

I am sorry to perceive that the abominable impostures of Cagliostro should have brought scandal on an Institution with which they have no more connection than have the most opposite things in nature; and am very willing to believe, that *his* mysteries may have been derived from the "*famous irreligious meeting at Vicenza in* 1546." But on the subject of Mr. Le Franc's next charge, that Freemasonry is "*a hidden and emblematical system of Equality and Deism,*" I must request permission to remark a little more at length.

The *Equality* established among Masons, is a temporary and voluntary condescension of superiors to inferiors during the meeting of a Lodge (no longer), for the laudable purpose of promoting one of the grand principles of the Order, Brotherly Love. When they depart the Lodge, however, each man resumes his proper rank and station, and honour is paid to whom honour is due. Nor even while the Lodge is open does this condescension of superiors subject them to that kind of familiarity which breeds contempt; if that were the case, disgust would operate to detach them from our fellowship; instead of which, a cordial union in works calculated to promote the happiness of society by the exercise of the most benevolent principles, is the influence under which they meet, and for which generous purpose we happily find, that rank, while it gives power, never deprives of inclination *.

Whoever first conceived the idea on which the Masonic fabric has been reared, must have been endued with wisdom almost super-human. Brotherly Love and Relief are its grand objects; and how could these be effectually pursued, if the jarring tenets, and inessential and ceremonial peculiarities, of different religious sects and persuasions, were suffered to stand as a bar between those who were inclined to adopt

* You are to salute each other in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction, as shall be thought expedient, without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason: for though all Masons are (as brethren) upon a level, yet Masonry takes no honour from a man that he had before; nay, rather adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners. NOORTHOUCK'S CONSTITUTIONS, p. 356, 357.

and co-operate in an *universal system**? Let us, the better to illustrate this point, take a familiar example.

A Turk, a Jew, and a Christian, we shall suppose shipwrecked, and thrown almost lifeless on a foreign shore; perhaps, too, an inhospitable one. Far from being relieved by the inhabitants (who probably may be either Pagans, or, if Christians, Christians of a different church from the miserable sufferer), they will probably be stripped of any valuables that may have attached to their persons, or at least be left unassisted or disregarded. If they beseech succour to preserve life, it is a great chance but religious prejudices step in, to prevent or abridge that succour, and in despair the *men* may die.

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* That the principles of Masonry are calculated for universal reception, without offending any particular species of religion, will be plain from the testimony of the following letter, received by the Grand Lodge Feb. 2, 1780 (being a faithful translation from the Persian original), written by his Highness OMDIT UL OMRAH BAHAUDAR, son of the Nabob of Arcot (of course a *Mahometan*).

" To the Right Worshipful his Grace the Duke of MANCHESTER, Grand Master
" of the illustrious and benevolent Society of Free and Accepted Masons,
" under the Constitution of England, and the Grand Lodge thereof.

" *Much honoured Sir and Brethren,*

" An early knowledge and participation of the benefits arising to our House
" from its intimate union of councils and interests with the British nation,
" and a deep veneration for the laws, constitution, and manners of the latter,
" have for many years of my life led me to seize every opportunity of draw-
" ing the ties subsisting between us still closer and closer.

" By the accounts which have reached me of the principles and practices of
" your fraternity, *nothing can be more pleasing to the Sovereign Ruler of the Universe,*
" *whom we all, though in different ways, adore,* or more honourable to his crea-
" tures; for they stand upon the broad basis of indiscriminate and universal
" benevolence.

" Under this conviction I had long wished to be admitted of your fraternity;
" and now that I am initiated, I consider the title of an English Mason as one
" of the most honourable that I possess; for it is at once a cement to the
" friendship between your nation and me, and confirms me the friend of man-
" kind.

" I have received from the advocate-general of Bengal, Sir John Day, the
" very acceptable mark of attention and esteem with which you have favoured
" me: it has been presented with every circumstance of deference and respect,
" that the situation of things here, and the temper of the times, would admit
" of; and I do assure Your Grace, and the Brethren at large, that he has done
" ample justice to the commission you have confided to him, and has executed
" it in such a manner as to do honour to himself and me.

" I shall avail myself of a proper opportunity to convince Your Grace, and the
" rest of the Brethren, that Omdit ul Omrah is not an unfeeling Brother, or
" heedless of the precepts he has imbibed; and that while he testifies his love
" and esteem for his Brethren, by strengthening the bands of humanity, he
" means to minister to the wants of the distressed.

" May the common Father of all, the one omnipotent and merciful God, take
" you into his holy keeping, and give you health, peace, and length of years;

" Prays your highly honoured and affectionate Brother,
" OMDIT UL OMRAH BAHAUDAR."

The first testimony Omdit ul Omrah gave of his regard to the Institution, was by the initiation of his brother Omur ul Omrah, who seems equally attached with himself to promote the welfare of the Society.

We now, for the sake of argument, will suppose that each of the three is a Mason; the first thought that occurs to him in his distress is, to enquire if any Lodge of Masons, or any individual members of that Order, are settled in the country (and what country can be mentioned, where civilization or even where commercial intercourse has penetrated, and Freemasonry is not known?); to this Lodge then, or to those individuals, each applies himself as a brother, and having by significant signs and tokens known only to the initiated, proved the truth of his assertions, the ineffable influence of our principles will not fail to be happily experienced *.

See them, then, placed with Brethren in a Lodge met for the express purpose of enforcing by principles and practice the benign doctrine of universal good-will. The Lodge we may suppose consisting of men of the most opposite religious persuasions that can possibly be grouped together. Now it is plain, that if religious subjects were suffered to be discussed in such an assembly, discord, not harmony, must prevail, inveterate hatred, not brotherly love. Wisely, therefore, was it calculated to conciliate true friendship among persons of all religions, by adopting the broad and natural principle of viewing all men as brethren, created by one Almighty parent, and placed in this sublunary world for the mutual aid and protection of each other. The solemnity of our rites, however, which, embracing the whole system of morality, cannot fail to include the first principles of religion, from which morality is best derived, necessarily calls our attention to the Great Architect of the Universe, the Creator of us all. In contemplation of his wisdom, goodness, and power, the Turk under one name, the Jew and Christian under another, can join in adoration, all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity, in whose hands are the issues of life and death, though differing in some more minute tenets peculiar to each †; and is it necessary that this admirable

* In the Minutes of the Proceedings of the Grand Lodge of May 5, 1757, appears the following article: "A letter to the Grand Master elect, dated the 22d of April, from Brother N. De Court, late commander of the French merchant-ship St. James, captured the 29th of October last by his Majesty's ship the Windsor, and now a prisoner of war on his parole at Launceston in Cornwall; wishing his Lordship could procure his liberty to return to Bourdeaux, and promising all good offices to Brethren prisoners in France, and praying relief; was read, and spoke to: when it being observed, that as no cartel was as yet settled with the French king, it might not be possible to relieve our Brother otherwise than by money:

"Ordered, That the treasurer do pay 20 guineas to the order of Brother William Pye, Esq. Provincial Grand Master for Cornwall, to be applied for the relief of Brother De Court, in case, on enquiry, he shall find him worthy of assistance."

† A Mason is obliged, by his tenure, to obey the moral law; and, if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves: that is, to be good men and true, or men of honour and honesty, by whatever denominations or persua-

system of union for the best of purposes should be destroyed, by the introduction in a Christian Lodge of the doctrine of redemption, which must offend the Turk; or of the holy name of the Messiah, which offends the prejudices of the Jew; or in a Turkish Lodge of the name of Mahomet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent Institution? No; we *are* brethren; the Godhead has taught us so to call each other; the innate principle persuades us we are so. Shall, then, this temporary and happy accommodation of sentiment to good purposes stamp us Deists? Very far from it: when the Lodge is closed, each departs untainted by the other, the Jew to his synagogue, the Turk to his mosque, the Christian to his church, as fully impressed as ever with the divine origin and rectitude of his own faith, from the principles of which he has never for one moment swerved in thought or deed. Away, then, with such injurious suspicions!—No more would the first dignitaries of the church sanction by their presence and patronage a system of *Deism*, or any institution destructive of Religion, than the Heir Apparent, and other princes of the blood royal, would assume the direction and support of a Fraternity, whose principles were hostile to the Government over which, in the course of nature, they may be called, as sovereigns, to preside *.

J. M. remarks, with apparent exultation, "*that the monster Egalité was Grand Master of Masons in France;* it is, indeed, to be lamented, if it was so, that so bad a man should have had a power of dissimulation so to have concealed his principles, as to have imposed on good men, who certainly meant only to avail themselves of his importance in the State to give the greater sanction to their laudable pursuits; but,

> "What place so pure, that into it foul things
> "Sometimes intrude not?"———

The misconduct of one member (however distinguished) in a society, can surely be no impeachment of its general tendency.

What follows in the essay, about the *scarfs* of Apprentice Masons, and the *hat of a venerable* Master, must allude (if it means any thing) to modes and customs peculiar to the country, as they are assuredly not known in our assemblies.

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sions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must otherwise have remained at perpetual distance.

NOORTHOUCK'S CONSTITUTIONS, p. 351.

* A Mason is a peaceable subject to the civil powers wherever he resides, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates: for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honour of the fraternity, who ever flourished in times of peace. CONSTITUTIONS, p. 352.

With respect also to the obligation J. M. mentions, of "laying aside all marks of distinction, such as stars, garters, ribbands, crosses, &c." before a Brother is permitted to enter a Lodge (whence he sagely deduces the source of the French levelling system), we know nothing of them.

He then goes on to say, "*I must not forget the marked protection which the new Legislature* [of France] *has afforded Freemasonry;* this certainly is but a weak argument *against* our Order; a candid man, or one not predetermined to envenom the dart he meant to throw at an object, would rather have supposed, that as the Members of our Fraternity are in every part of the world so numerous, the greater number of the leading persons who had usurped a power of governing in France, being Masons, and well acquainted with the salutary influence of a plan which excluded all political discussion, and only tended to succour distress and enforce the moral duties, might very naturally be led to countenance so numerous a body of the community, who by their indispensable tenets were prevented (as a body) from meddling with the springs of any government. But J. M. was, it is very manifest, predetermined to view every object through a perverted medium.

His detail of "horrible ceremonies," "imaginary combats," "Rabbinical tales," &c. &c. I cannot speak to, as I have no knowledge of any thing to which they can allude; to contend with him on this subject, were a sciomachy for which I have no appetite; nor is it necessary, as his introduction, just afterwards, of the *Knights of the Sun*, sufficiently proves that he is stumbling among the tracks of imposture, among fanciful establishments, which have no analogy to, and which derive neither support nor countenance from Genuine Masonry.

The forced and affected compliment J. M. then pays to "*many Masons of this country of approved morality and sentiment,*" but ill comports with the jaundiced aspect of the foregoing part of the essay; and we give little credit to, and derive small satisfaction from, the lukewarm praises of a man, who has just before been loading with obloquy an Institution to which we are, from principle, most worthily, warmly, and inviolably, attached.

J. M. closes his remarks with three queries. The first has been spoken to in the present essay, but most fully answered by the "*Past Master;*" as to the second, it is difficult for us to say what irregularities some Lodges (*if* Lodges) in France may have been guilty of; as to the third, wherein he is pleased to give us Socinus for the founder of our Order*, and England as the place of its origin, and to

* Faustus Socinus, it is to be observed, was born 1539, and died 1604. Now a record in the reign of Edward IV. (about 1460) in the Bodleian Library, says, "The charges and laws of the Freemasons have been seen and perused by our late Soveraign King Henry VI. and by the Lords of his most honourable Council, who have allowed them, and declared that they be right, good, and reasonable to be holden, as they have been drawn out and collected from the *records of auntient tymes*, &c. &c.

compliment the Brethren of this nation as the exporters of its supposed irreligious and republican principles into France, I shall leave the task of reply to some other of your correspondents. For me, I am heartily tired of the subject, ashamed of having troubled you so much at length upon it, and by no means convinced, that either the book in question is not supposititious, or that J. M. is not himself the author of it. I am, Sir,

Your faithful Brother, and occasional Correspondent,

July 1794. S. J.

A Companion of the Grand Chapter of HARODIM.

[*Some further Observations of our Correspondent* S. J. *on the Masonic Institution, will be found in* Vol. I. p. 137—139; *and* 185—187.]

A

CHRONOLOGICAL TABLE

OF THE

PATRONS AND GRAND MASTERS IN ENGLAND,

FROM THE TIME OF THE ANGLO-SAXONS.

A. D.

597. AUSTIN the Monk.
680. Bennet, abbot of Wirral.
857. St. Swithin.
872. King Alfred the Great.
900. Ethred king of Mercia.
Prince Ethelward.
924. King Athelstan.
926. Prince Edwin, brother of Athelstan.
957. St. Dunstan, archbishop of Canterbury.
1041. King Edward the Confessor, and Leofric Earl of Coventry.
1066. Roger de Montgomery, earl of Arundel.
Gundulph bishop of Rochester.
1100. King Henry I.
1135. Gilbert de Clare, marquis of Pembroke.
1154. The grand masters of the Knights Templars.
1176. Peter de Colechurch.
1212. William Almaine.
1216. Peter de Rupibus, bishop of Winchester.
Geoffrey Fitz-Peter.
1272. Walter Giffard, archbp of York.
Gilbert de Clare, earl of Gloucester.
Ralph lord of Mount Hermer.

A. D.

1307. Walter Stapleton, bishop of Exeter.
1327. King Edward III.
1350. John de Spoulee, master of the Ghiblim.
1357. William of Wykeham, bishop of Winchester.
1375. Robert of Barnham.
Henry Yevele, called the King's Freemason.
Simon Langham, abbot of Westminster.
1399. Thomas Fitz-Allen, earl of Surrey.
1413. Henry Chicheley, archbishop of Canterbury.
1443. William Wainfleet, bishop of Winchester.
1471. Richard Beauchamp, bishop of Salibury.
1485. King Henry VII.
1493. John Islip, abbot of Westminster.
1502. Sir Reginald Bray.
1515. Cardinal Thomas Wolsey.
1539. Thomas Cromwell, earl of Essex.
1540. John Touchet, lord Audley.
1549. Edward Seymour, duke of Somerset.
1551. John Poynet, bp of Winchester.
1561. Sir Thomas Sackville,

A. D.
1567. Francis Russel, earl of Bedford.
Sir Thomas Gresham.
1579. Charles Howard, earl of Effingham.
1588. George Hastings, earl of Huntingdon.
1603. King James I.
1607. Inigo Jones.
1618. William Herbert, earl of Pembroke.
1625. King Charles I.
1630. Henry Danvers, earl of Danby.
1635. Thomas Howard, earl of Arundel.
Francis Russel, earl of Bedford.
Inigo Jones.
1660. King Charles II.
Henry Jermyn, earl of St. Albans.
1666. Thomas Savage, earl of Rivers.
1674. George Villars, duke of Buckingham.
Henry Bennet, earl of Arlington.
1685. Sir Christopher Wren.
1695. Charles Lenox, duke of Richmond.
1698. Sir Christopher Wren.
1717. Anthony Sayer, gent.
1718. George Payne, esq.
1719. J. T. Desaguliers, L. L. D F. R. S.
1721. John duke of Montagu.
1722. Philip duke of Wharton.
1723. Francis Scott, earl of Dalkeith.
1724. Charles Lenox, duke of Richmond.
1725. James Hamilton, lord Paisley.
1726. William Obrien, earl of Inchiquin.
1727. Henry Hare, lord Coleraine.
1728. James King, lord Kingston.
1729-30. Tho. Howard, duke of Norfolk.
1731. T. Coke, lord Lovel.
1732. Ant. Brown, lord viscount Montacute.

A. D.
1733. James Lyon, earl of Strathmore.
1734. John Lindsay, earl of Crauford.
1735. T. Thynne, lord viscount Weymouth.
1736. John Campbell, earl of Loudon.
1737. Edw. Bligh, earl of Darnley.
1738. H. Brydges, marquis of Caernarvon.
1739. Robert, lord Raymond.
1740. John Keith, earl of Kintore.
1741. James Douglas, earl of Morton.
1742. John, lord viscount Dudley and Ward.
1744. Tho. Lyon, earl of Strathmore.
1745. James, lord Cranstoun.
1747. William, lord Byron.
1752. John, lord Carysfort.
1754. Ja. Brydges, marquis of Caernarvon.
1757. Sholto, lord Aberdour.
1762. Washington Shirley, earl Ferrers.
1764. Cadwallader, lord Blaney.
1767. Henry duke of Beaufort.
1772. Robert Edward lord Petre.
1777. George duke of Manchester.
1782. Henry Frederick duke of Cumberland.
Duke of Clarence, initiated at the Lodge No. 86, held at the Prince George Inn, Plymouth, March 9, 1786.
Prince of Wales, initiated at the Star and Garter, Pall-Mall, Feb. 6, 1787.
Duke of York, initiated at the same place, Nov. 21, 1787.
Prince Edward, initiated in the Union Lodge at Geneva, at the beginning of the year 1790.
1790. George Augustus Frederick Prince of Wales.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

PERCEIVING an Extract from a French book, imputing the present French Revolution to the principles inculcated by Free Masonry, I hope some gentleman of abilities and leisure will undertake the refutation of so false an assertion; but should that not be the case, your insertion of the following Vindication of our honourable Order will, I trust, meet the approbation of my Brethren, and much oblige, Sir, your obedient Servant,

CHAPMAN IVES.

Coltisball, July 26, 1794.

ON the subject of Freemasonry I might begin with its high antiquity, and easily refute Mr. Le Franc's ideas to the contrary: but it is not necessary to enter upon that point, as it would take up too much time; I shall therefore content myself with a few observations on the influence this writer supposes Freemasonry to have had on the French Revolution, and then explain the precepts which Masonry REALLY inculcates.

Mr. Le Franc remarks that the monster Egalité, Condorcet, Rochefoucault, and other chief Officers of the Masonic Order, were the chief architects of the new constitution: I do not deny the fact; but I think it by no means fair to impute their conduct to Freemasonry. Our Order directs us "to be peaceable subjects, to give no umbrage "to the civil powers, and never to be concerned in plots and con-"spiracies against the well-being of the nation;" and as political matters have sown the seeds of discord amongst the nearest relations and most intimate friends, we are wisely enjoined in our assemblies "never to speak of them."

That these men belonged to our Order can be no imputation upon it: the Christian religion is certainly the most excellent institution upon earth; but so fallible is human nature, that we daily see many of its professors disgracing both it and themselves; and will any man venture to say, Religion is the cause of it? The author's comparison of the municipal scarf, the president's hat, the stars, garters, crosses, ribbands, &c. are some of them false, and others too insignificant to take notice of; and if it is true, that the new Legislature permits Freemasons to assemble in lodges, it certainly proves they think such meetings at least harmless.

With repect to Freemasonry steeling the heart, I positively deny the assertion. Our Order "instructs us in our duty to the great "Artificer of the Universe; directs us to behave as becomes crea-"tures to their Creator, to be satisfied with his dispensations, and "always to rely upon HIM whose wisdom cannot mistake our hap-"piness—whose goodness cannot contradict it." It instructs us in

" our duty to our neighbours—teaches us to injure him in none " of his connections, and in all our dealings with him to act with " justice and impartiality:—it discourages defamation; it bids us " not to circulate any whisper of infamy, approve any hint of sus- " picion, or publish any failure of conduct:—it orders us to be " faithful to our trusts; to deceive not him who relieth upon us; " to be above the meanness of dissimulation; to let the words of our " mouths be the thoughts of our hearts, and whatsoever we promise " religiously to perform." If these precepts steel the heart, then is Freemasonry to be condemned.

With regard to our secrets, they are the cautionary guards and innocent distinctions by which we can discover a brother from an impostor; and as knowledge must ever be communicated and acquired gradually, to each class amongst us we wisely affix its distinguishing mark.

No greater proof need be adduced that States have nothing to fear from us, than that " Kings and Rulers of Nations" are Members of this Society, and are its warmest patrons and protectors. The late Emperor of Germany was initiated into our Order in the White Swan Lodge now held in Norwich, which was convened at Houghton for that purpose. The late King of Prussia was also a Brother, and our Royal and munificent Heir Apparent does not think it derogatory to his exalted situation to preside over us, and most graciously did us the honour last year to present the Address of the Grand Lodge of England to the Throne; in which, after professing our loyalty and fervent attachment to our present Constitution and Government, we declare that " we fraternize for the purpose of " social intercourse, of mutual assistance, of charity to the distressed, " and good-will to all; and fidelity to a trust, reverence to the ma- " gistrate, and obedience to the laws," are sculptured in capitals upon the pediment of our institution.

CHAPMAN IVES,
Master of the Lodge of Unanimity, No. 136.

Coltishall, July 28, 1794.

THE MASTER AND SLAVE.

AN EASTERN APOLOGUE.

AMIDST the intoxication of his anger, Usbeck swore he would put an innocent Slave to death. Already his murdering hand, waving over the victim a menacing scymetar, was going to besprinkle the dust with his blood: 'Strike, inhuman Master! gratify thy fury,' said the Slave, bending under the destructive steel: 'Thou mayest deprive me of life, use thy power; but think that, by making me a sacrifice, avenging remorse will rob thee of the two greatest sweets of thy existence, esteem of thyself, and peace of mind.'—Usbeck, at length, acknowledged the horror of the intended deed: 'Live,' replied he; 'I am now sensible that happiness ends where crime begins.'

A BRIEF HISTORY OF THE
RELIGIOUS AND MILITARY ORDER OF
THE KNIGHTS TEMPLARS
OF ST. JOHN OF JERUSALEM.

BY J. WATKINS, LL. D.

(Continued from Page 20.)

THE religious zeal which animated the Christians of those days was not to be damped by the numerous and dreadful obstacles which lay in their way to Jerusalem: neither the dangers of the sea, and the still greater perils of their passage from the sea-shore, by the bands of ferocious robbers who were perpetually infesting the passes, nor the heavy tributes nd ill-usage which they knew must necessarily compose their lot after their arrival at the holy city, could deter them from undertaking the hazardous pilgrimage. One sight of the cave where the Redeemer of the world had been laid, one prostration on the spot where he shed his blood for the redemption of man, one kiss of the venerable relics there deposited, made them forget their fatigues, their dangers, their wounds, their oppressions, and the evils that still surrounded and lay before them.

The enlightened of the present day may despise their ardour of devotion as superstitious, the trifling sceptic may laugh at their groveiling and irrational notions; but the Christian of modern times unwarped by fanaticism, and untainted with infidelity, cannot bring himself to condemn the motives by which those pious men were actuated. The manner in which they expressed their love to him under whose banner they were enlisted, may not, indeed, give us respectable ideas of their understandings, but surely he can have but little genuine sensibility who can withhold his admiration of their fortitude and their piety.

Great numbers of these religious men perished at the very gates of Jerusalem, from the barbarous treatment which they received at the hands of the infidels: and so general and dreadful were the hardships they underwent as to excite universal pity and indignation throughout the whole Christian world.

As it was accounted a high and even necessary act of devotion for a Christian in those days to visit Palestine, the utmost reverence was paid to such as had undergone the perilous adventure, and the greatest indignation was kindled in the bosoms of Christians in every country against those who rendered the journey thither a measure of so dangerous a nature.

It is not then at all to be wondered at, that the smallest means should produce so extraordinary and stupendous a step as the rising

of the Christian world in a united body for the extirpation of the infidels from the holy land, and the recovery of it once more to the dominion of the cross. The manners and inclination of all Europe were exactly in that state as to render such a measure easy, by whomsoever recommended.

He who had the honour of first preaching up the necessity of this expedition was a poor hermit of Amiens, who having visited the holy land under all the difficulties attending such a journey, and having experienced the calamities which were common to those who undertook it, could emphatically, and powerfully too, call for the attention of his fellow-christians to so interesting a subject. Peter, for such was his name, burning with the most ardent zeal for the cause of his *fellow-sojourners*, applied first to Simeon the Greek Patriarch, a prelate of considerable piety, munificence, and interest.—Simeon expressed his approbation of the hermit's design, and his wishes for its success; but convinced him, that from the declining state of the Eastern empire no assistance could thence be expected towards it. He urged that the holy land could not be delivered from the rapacious and oppressive hands of the infidels any other way than by a league of the Christian princes of the West.

Though damped in the outset of his views, the hermit was not disheartened; but, agreeable to the opinion, and consonant to the advice of the patriarch, he determined to apply to the Pope, and also to the principal European potentates, and endeavour to stimulate them all to concur in this glorious design.

The soul of Peter was involved in this mighty scheme, and, therefore, taking shipping at Joppa, he proceeded to Italy, where he presented letters of recommendation from the Patriarch of Jerusalem, and depicted the condition of the Christians in Palestine in so moving a manner as greatly to affect both the pontiff and his council. That pope was Urban the Second, a Frenchman by birth, a man of considerable discernment, and animated by a just proportion of religious zeal.

The Pope gave the Hermit his permission to travel over Europe, and to preach up the necessity of the crusade; promising, at the same time, that if his mission should be attended with success, he would strengthen it by every means in his power.

Thus empowered and encouraged, Peter departed with the blessing of his holiness, and visited every part of Europe, representing, wherever he came, in his public harangues, the deplorable condition of the Eastern Christians, and the miseries sustained by the Pilgrims to the holy land.

The warmth of his address, the glowing picture which his experience and zeal so thoroughly qualified him to draw; the striking figure which he exhibited, being barefoot and bareheaded, with a beard reaching to his girdle; his great abstinence and charity; all conspired, in an age of superstition, ignorance, and valour, to ensure him the completest success.

Enthusiasm pervaded the multitude like an electrical shock. The prince and the peasant, the nobles and their vassals, young and old, rich and poor, of either sex, burned with indignation against those who profaned the spot where their Lord was crucified, and that where his precious body had been deposited during the short space of his death.

All were on fire to set out instantly on this great expedition, which appeared to be no other than the cause of heaven; and all other considerations were now buried in that grand one of recovering the holy land from the infidels.

In less than a year the Hermit had passed over Europe, and returned to the Pope with the most satisfactory account of his mission.

In consequence of the favourable disposition which was universally exhibited to the views of the missionary, Urban called two councils in the year 1095; the first at Placentia in Italy, and the other at Clermont in France.

The same spirit prevailed through each of these assemblies; even private feuds were now lost, and all the difference seemed to be who should approve himself the most zealous in a cause of so much importance to the Christian interests.

One voice burst from all parts of the meeting, and nothing was heard for a time but *Dieu le veut, God will have it so!* These words became the device, and also the signal for an onset to the Christian soldiers.

By the last of these councils it was ordered, that every soldier engaged in this enterprise should wear a red cross on his right shoulder.

The ecclesiastics who composed this council, as soon as it was ended, preached up the necessity of the crusade with such zeal, that a prodigious army was soon raised. This mighty mass, which seemed to hang portentous over the fate of Asia, was a motley mixture of priests and laics, old and young, men and women, prompted by various motives to engage in the expedition. Such an ill-selected army must have been soon destroyed, had not some noble soldiers supported them by bands of regular and disciplined troops. The principal of these was *Godfrey of Bouillon*, who headed a body of ten thousand horse, and seventy thousand foot. All the parties composing the crusade took the route to Constantinople. This was in the year 1096, when, upon the plains before that illustrious capital of the East, the Christian princes mustered a hundred thousand horse, and six hundred thousand foot. The Greek emperor Alexis beheld with equal surprize and concern this formidable assemblage in the heart of his empire; and though he knew the nature of their design, and had received strong letters from the Pope, recommending the pious adventurers to his protection, yet, being a prince of the most perfidious disposition, he determined to ruin the enterprize under the mask of friendship. Blinded by his professions, and sensible of his power, the Latin princes engaged to take the city of Nice for him, which the infidels had seized. To this place they laid siege in the spring fol-

lowing, and in about a month delivered it up to the emperor. No sooner had they atchieved for him this signal advantage, than he rewarded it by entering into a secret league with the sultan Soliman, by which he engaged to injure the crusaders as much as possible.

While this Christian prince thus formed an alliance with the infidels on the one hand, the caliph of Egypt, dreading the power of the Turcomans, entered into a treaty with the heads of the crusade on the other.

The army of the cross pushed on into Asia, and took Antioch, Tarsus, and Edessa; but while they were thus engaged the caliph of Egypt, separating from them, seized upon Jerusalem, with a determination to reserve it to himself. The Christian princes, though surprised at this treachery, yet did not relinquish their design of recovering the capital of Palestine. They arrived before it on the 7th of June 1099, but the number of their troops was now reduced to twenty thousand foot, and fifteen hundred horse. The Egyptian commander had garrisoned the place with forty thousand regular troops, besides twenty thousand inhabitants whom he had compelled to military service.

After a close siege of five weeks it was taken by assault, and the whole Christian army entered therein on July 15, 1099, putting above ten thousand of the vanquished to the sword. The streets of the holy city ran down with blood; and the feeling heart cannot help lamenting that men who professed to be actuated by motives of religion, should disgrace that religion by murders of the most cruel kind.

The utmost joy was diffused over the Christian world at this conquest, which was still further enhanced by a glorious victory obtained by Godfrey over the caliph of Egypt, who was marching with a large army to raise the siege.

On his return to Jerusalem Godfrey visited the hospital of St. John, where he was received by the administrator named Gerard, a very pious man. Here the prince found numbers of the wounded soldiers lodged and treated in the most affectionate manner; and he was so captivated with the excellent nature of the institution, as not only to take it under his protection, but settled upon it some valuable estates which belonged to his lordship in Brabant.

Several young cavaliers who had experienced the benefits of the hospital, or rather Lodge, entered themselves of the Order, and settled upon it their property. In consequence of this the Society flourished to such a degree that Gerard was appointed rector of it, and a regular habit was adopted by the fraternity, consisting of a black robe with a white cross of eight points on the side near the heart.

The city of Jerusalem being now in the hands of the Christians, the swarms of pilgrims which resorted thither were innumerable, and as they were mostly entertained in the hospital of St. John, they returned with such accounts of the benevolence exercised in it, as to draw to it large benefactions from all parts of Christendom. Gerard was soon enabled to erect a magnificent church to the memory of St. John the Baptist, and additional buildings to advance the cha-

ritable design of the institution. Nor was it long before the Hospitallers of St. John had houses for the accommodation of the distressed in France, Spain, Italy, and other countries; all, however, dependent upon the Hospital of St. John of Jerusalem as their head.

These were all taken under the protection of the Holy See, by Paschal II. who granted them various privileges, which were strengthened and extended by his successors.

(To be continued.)

PRESENT STATE
OF FREE MASONRY.

No. IV.
STOCKTON UPON TEES.

THE constitution under which this Lodge is formed is dated so far back as the year 1725. It was originally held at the Swan and Rummer, Finch-lane, London. Lord PAISLEY was then Grand Master; and the Lodge was solemnly consecrated on the 2d day of February 1725, by Dr. DESAGULIERS, Deputy G. M. The first officers were MARTIN O'CONNOR, M. RICHARD SHERGOLD and SAMUEL BERRINGTON, S. and J. Wardens.

The Lodge continued in a flourishing state for many years. Lord Kinsale was initiated, and other names of title and respectability are to be found on the list of members and visitors. Frequent official visitations were made by the Grand Lodge, particularly by the Earl of Inchiquin and Lord Kingston when Grand Masters; and so soon after their constitution as the year 1727 we find the number of members amounting to thirty-five.

SAMUEL BERRINGTON was the second Master, and in 1728 Mr. O'Connor was appointed Junior Grand Warden by Lord Kingston; which office Mr. Berrington also filled some time after; and members of this Lodge were frequently found in the list of Grand Stewards.

On February the 24th, 1730—1. Captain PETER CHESLUP being Master, the Lodge was removed to the Swan Tavern in Exchange-alley, where it was well attended, but returned to Finch-lane in the November following. During this time, and down to the latter end of the year 1734, the Lodge appears to have been much beholden to the services and constant attendance of SAMUEL BERRINGTON, Esq. who was Grand Warden in the year 1742.

From this period we have little account of proceedings till the latter end of 1756, when the Constitution and Lodge were transferred to Stockton in the County of Durham—and the Lodge was accordingly

opened in due form at the Queen's Head Tavern on the 2d of December. THOMAS BURDON, M. THOMAS RUDD and THOMAS WHORLTON, S. and J. Wardens.

The Lodge appears to have flourished.—Several exemplary charities were distributed both to distressed Masons and to the poor at large; the operations of Masonry were duly carried on, and the old charges and regulations were enforced with dignity and decorum. Among those of the original members who by their exertions and perseverance contributed to the stability of the institution, we find a pleasure in recording the names of Brothers BURDON, RUDD, and HUNT.

On Thursday, August 23, 1764, after a solemn procession from the Lodge-room, the foundation-stone of a bridge then intended to be built over the river Tees, was laid by Brother NELSON, one of the undertakers of the building, assisted by Brother HENRY DIXON, W. M. and the Brethren of the Lodge, then No. 23, amidst an infinite number of spectators, who unanimously wished success to an undertaking which, when completed, must prove of the greatest utility to the neighbouring counties.

From that time down to the present day this Lodge has preserved its character of decorum, benevolence, and respectability. The principal gentlemen of the town and neighbourhood have honoured themselves and the Lodge by appearing on the list of Members: the business of the Craft is carried on with attention and intelligence, and the hours of refreshment are enlivened by conviviality tempered with decorum. It is now the LODGE OF PHILANTHROPY, No. 19, meets every first and third Friday, at the Black Lion. Present officers are, R. CHRISTOPHER, W. M.—JAMES CROWE, P. M.—M. CROW, S. W.—M. WADESON. J. W.—J. PEACOCK, Treasurer.—RICHARDSON FARRON, Secretary.

SWALWELL.

In some ancient records we find that Masonry was carried on in this town in the year 1725; but the first regular nomination of officers which is preserved is in 1733. JOSEPH CLARK, M.—JOHN ROBINSON, S. W.—EDWARD ALPOST, J. W.

March 21, 1735.—JOSEPH LAYCOCK, Esq. a member of this Lodge, was appointed by the Earl of CRAUFORD, G. M. Provincial Grand Master for the County of Durham; and the Provincial Grand Lodge was held in this town for many years after. Officers at that time were, K. JONES, M.—W. HAWDON, S. W.—J. ARMSTRONG, J. W.

The Constitution being lost or mislaid, a new one was granted by the Duke of BEAUFORT, G. M. October 1, 1771, the Lodge being then No. 61, and the officers T. CHAMBERS, M.—W. DAGLISH, S. W.—W. HALL, J. W.

This ancient Lodge has flourished very much both in the principles and practice of Royal Science. The mysteries of the HARODIM were exercised and carried on at Winleton, the residence of P. G. M.

LAYCOCK; and numbers of Brethren from the surrounding country repaired to this Lodge for intelligence and instruction.

LODGE OF INDUSTRY, No. 44, meets first Monday. JOHN TAYLOR, W. M. (and P. G. J. W. for the county).—MICHAEL SHIELD, S. W. —HENRY MARSHAL, J. W.—ARRAHAM SHIELD, S. D.—ROBERT WILSON, J. D.—THOMAS CARR, Treasurer.—WILLIAM NEWTON, Secretary. And the internal rites conducted by RALPH ARTHER, D. M.

GATESHEAD.

The first constitution was granted by the Earl of CRAUFORD, March 8, 1735, and was consecrated by the P. G. Master from Swalwell, attended by the P. G. Lodge, the Lodge of Swalwell, and several Brethren from the neighbourhood, who formed themselves into a grand procession, preceded by a band of music, and clothed in the different jewels and badges of their respective orders.

The code of bye-laws which was adopted was founded in judgment, and seemed admirably calculated to promote harmony and secure the principles of the institution. The first officers on record are, T. Jackson, M.—T. LEADBETTER, S. W.—J. BULMAN, J. W. and the place of meeting, the Fountain in Pipewell Gate.

It is supposed that the unsettled state of that part of the country during the disturbances of 1745 broke up the regularity of the meetings, till the Lodge fell into decay, and at last crumbled to pieces.

On the petition of ALEXANDER STEWART a new Constitution (then No. 456.) was granted by Lord PETRE, G. M. bearing date 16th October 1773. The secret operations of the Craft were carried on by SAMUEL WILSON—as they are now by Brothers DAVISON and CROWE.

The Lodge has been much beholden to the Rev. Mr. FALCON, who for two years held the chair with attention and dignity. There is a Royal Arch Chapter held here—there are many Knights Templars, and most of the Brethren are initiated into the secrets of the Harodim.

LODGE OF UNION, No. 295, meets at the Blue Bell every second Monday. Br. LITTLEFEAR, W. M.—HILL, S. W.—ARTHUR, J. W. —REAY, S. D.—JACKSON, J. D.—DONCAN, Treasurer.—BYERS, Secretary.

STAINDROP.

RABY LODGE, 372, second Tuesday.

This Constitution was granted by the Duke of CUMBERLAND, G. M. and was solemnly consecrated by the Master, Past Master, Wardens, and Brethren of the Restoration Lodge, Darlington. The Master, Officers, and others of the Stockton Lodge; the Master, Officers, and Brethren of the Lodge of Concord, Barnard Castle; and several

other Brethren assisting at the solemn ceremony. The Brethren then moved in grand procession to the church; each Lodge distinct, with their colours flying, insignia and jewels, and a full band of music. An excellent sermon was delivered by Br. LAWSON of West Witton in Yorkshire. The procession returned in due order to the Lodge, where two able orations were given; the one by Brother CLOUDSLY of Darlington, and the other by our learned Brother HUTCHINSON, *the Master of the new Lodge;* both of which gave high satisfaction to the fraternal circle. The Brethren, to the amount of fifty-seven, dined together in the Lodge-room at the Raby Castle Inn, and the day was concluded in festivity and decorum.

The Officers at that time were, WILLIAM HUTCHINSON, Esq. M.—DAVID BELL, S. W.—WILLIAM ALDERSON, J. W.—STEPHEN ALDERSON, S. D.—JOHN LUCK, J. D.—THOMAS WALLER, Treasurer.—THOMAS WOOD, Secretary.

The Lodge has continued with but little variation to the present *period.*

SOUTH SHIELDS.

Though the date of Masonry in this place be not very ancient, yet has the Institution been received with warmth and carried on with spirit and attachment.

The Constitution was granted on the 15th of March 1780. A hall was built, and the Lodge constituted by FRANCIS PEACOCK, Master of St. *John's Lodge, Newcastle—the Number being then 521.* RICHARD FORREST, W. M.—JAMES PLETTS and WILLIAM BOLAM, Wardens. The meetings and business were carried on with regularity for a few years; but declined gradually till the month of March 1785, when the Brethren ceased to meet.

Since the 1st of June the Lodge has been held at the house of Brother RICHARD RAIN; and from the exertions, guidance, and knowledge of JOSEPH BULMER, Esq. at that time elected Master, has advanced in numbers, science, and respectability.

Brother BULMER has held the chair from that time to the present, excepting the intervention of one year, when Brother PAUL LEE presided. To the abilities and Masonic acquirements of Brother Bulmer, the Lodge owes much, very much of its present consequence and prosperity. The meetings are carried on with regularity and decorum; conviviality is encouraged, order is enforced, and the *real* operations of Masonry conducted and carried on by the R. W. Master, in a stile that do honour to his genius, understanding, and application.

ST. HILD'S LODGE, No. 343.

Meets at the Golden Lion in the Market-place. The present Officers are, JOSEPH BULMER, W. M.—THOMAS WILSON, S. W.—JOHN SIDDAL, J. W.—PAUL LEE, Treasurer.—CHRISTOPHER BAMBRIDGE, Secretary.

MR. TASKER'S LETTERS

CONTINUED.

LETTER THE THIRD.

SIR,

I CONTINUE to write to you without any regular order, concerning the Homeric wounds; and you are now referred to that of Agamemnon in the 11th book; which, in my humble opinion, is a strong proof of my assertions in a former letter, in more points than one. Homer, as you may remember, found it absolutely necessary in this book, to describe the Grecians flying from the Trojans; and to save the honour of his countrymen, he contrived to wound some of his first-rate heroes in such a manner as might oblige them to retire from the fight, but not endanger their lives. Accordingly he narrates, that Coön, a Trojan warrior, darted (ἀκόντισε) unperceived at Agamemnon, and hit him, κατὰ χεῖρα μέσην, on the middle of the hand, under the ancon, or elbow; and that the point of the shining dart came out at the opposite side.

> The thrilling steel transpierc'd the *brawny* part,
> And thro' the *arm* stood forth the barbed dart. POPE.

Read a few lines further, and you will perceive how the original is a picture of nature, and how the translation is otherwise. Homer says, that Agamemnon continued fighting while the warm blood flowed from the wound; but when the wound was dry, and the blood stopped, as Pope in that place beautifully translates,

> Then grinding tortures his strong bosom rend,
> Less keen the darts the fierce Ilythiæ send.

The Ilythiæ, you well know, were the goddesses that presided over child-birth. In plain English, therefore, when from the lacerated tendons of the hand irritation took place, he felt pains equal to a woman in travail. Whereas, from Pope's description, the generallissimo of the Grecian army would have been effectually maimed in his arm, but no violent or painful symptoms would have followed from the division of a muscular part. In proof of the irritation that must ensue from the wound described, you may recollect that that horrible symptom, the lock-jaw, does very often follow from wounds in the hands and feet in hot climates, and sometimes even in ours.

You, who are such a master of the Greek language, need not be told that χεῖρ, derived from the old Greek verb χῶ, to hold, is very unequivocal, and the appropriated word for 'hand,' in all Greek writers. I am therefore surprised to find, that in the Latin prose-translation affixed to Clarke's most judicious and accurate edition of Homer, it should be rendered 'brachium;' the Greek word for arm is βραχίων, from which the Latins formed their 'brachium.'

Clarke, in his preface, tells us, that some part of the Latin prose-translation was his own, and that some parts underwent his corrections, I do him the honour to suppose that this part was neither the one nor the other. In all probability the error in the translators proceeded from their not considering that the hand was capable of being turned in all directions, so that the point of the dart might naturally come out in the direction of the elbow, but at any rate, as it appears beyond all dispute, that it must have gone through the hand, I think the difficulty, if any, may easily be removed in another way; for one of the bones of the arm (*ulna*), was by some Greek writers called ancon; and as the conjunction of this and the radius form the carpus, we may suppose that by the dart's coming out under the ancon, may be meant under the wrist. But of those two opinions

Utrum horum mavis, accipe.

P. S. Since the above letter was written, I find, on a perusal of Lord Monboddo's volumes, that his Lordship thinks that Clarke sometimes mistakes the sense of Homer.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

PERMIT me to send you for the amusement of your readers a Grecian story, full as extraordinary as any that the Persian annals can produce. *Herodotus assures us that he had it from the Egyptian* priests; but even Herodotus thinks some part of it incredible. Other people, perhaps, will think the whole so. I have not translated it with servility; but I have omitted no one fact, nor have varied from any essential point of the original. Where a little circumstance could give a greater resemblance of truth, I have inserted it, but always with a strict view to probable veracity.

Proteus, King of Egypt, was succeeded by Rhamsinitus, *the richest* and most magnificent prince that ever sat on the Egyptian throne. He took great delight in looking at his treasure; and that he might indulge himself in seeing it all together, and at one view, he built, adjoining to his palace, a large apartment, on purpose to contain the immense quantity of silver which he had amassed. The building was square, and entirely of stone. Three of its walls were inclosed by *the palace; the fourth was next the street.* In that wall the architect, unknown to the king, had left one of the stones in so loose a manner, that whoever knew the exact place could take the stone out, and make his entrance through the cavity which it had filled. To all other persons except those who were let into the secret, the build-

ing appeared perfect and impenetrable. The royal repository was completed much to the king's satisfaction, who immediately placed all his treasures there, and scarce failed a single day to delight his eyes with the choicest objects of his heart. The subtle architect of this edifice did not live to enjoy the fruits of his skill and craftiness. Not long after he had finished the regal storehouse he was taken ill, and, growing worse and worse, soon found himself beyond all hopes of recovery. Perceiving the inevitable approaches of death, he hastened to send for his two sons, without any other witnesses to see him die; and in his last expiring moments he divulged to them the great secret of the disjointed stone in the treasury: he explained to them in what manner to remove and to replace it; and he omitted no instructions that were necessary for them to observe. This done he breathed his last, leaving his sons, as he hoped, opulent as the king himself.

The father's body was scarce cold, when his sons, by the help of a very dark night, made their first essay in putting their father's directions into practice. They succeeded without difficulty; and from time to time they repeated their practice, and enjoyed their success. Rhamsinitus, whose head and heart were constantly fixed upon his riches, observed in a few days great diminutions in his several heaps of silver. His surprise was inexpressible. He was robbed, but by whom was impossible to guess. Surmise itself was at a loss how to imagine either the persons or the manner. The apartment was whole; every part of the treasury perfectly secured to all appearance; yet when the king, in the greatest anxiety, repeated his visits, he still perceived a continued deprivation of his treasures. The avaricious are generally politic. Policy seldom fails to nourish the roots of avarice. Rhamsinitus smothered his uneasiness, and appeared blind to his loss; but secretly ordered nets to be prepared, and spread over the money-vessels in such a manner as to entrap the thief, and keep him prisoner till the king returned. This was done with the greatest secresy. The two brothers came back to their source of plenty. One of them entered the treasury, while the other staid without. He who entered was presently taken in the snare. When he perceived his doom inevitable, with a magnanimity that in a good cause must have been highly applauded, he called to his brother, and spoke to him to this purpose: "I am taken. Cut off my head that my person may "not be discovered. By this means one of us will escape with life. "In any other case we must both suffer a painful ignominious "death." Necessity obliged the unwilling brother to obey. He cut off the head, took it away with him, and replaced the stone.

Rhamsinitus, at the sight of a dead body in his treasury without a head, was not more astonished than disappointed. He examined the edifice over and over. All was entire; not the least aperture to be perceived, where any person had come in or gone out. The king's perplexity was as excessive as the cause of it was extraordinary. He went away; but first gave orders that the headless trunk should be hanged upon the outward wall, and guards placed there, who should seize, and immediately bring before him, any person appearing sor-

rowful at the spectacle, or showing the least signs of pity towards the corpse.

The body was no sooner exposed and hung upon the wall, than the mother, who was in possession of the head, positively enjoined her surviving son to take down his brother's body, and bring it to her. In vain he endeavoured to persuade her from such a thought; in vain he represented to her the danger of the attempt. The more he seemed to refuse, the more she persisted in her demand. Her passion even carried her so far, as to threaten, in case of his disobedience, to throw herself at the feet of Rhamsinitus, and to discover to him the remaining thief that had robbed his treasury.

The son, finding every expostulation and every reasonable argument fruitless, resolved to undertake the hazardous enterprize. To this purpose he loaded several asses with skins filled with wine, and driving them towards the place where the guards were posted, he privately broke some of the skins, and let the wine flow about as it might. The guards, who were near enough to perceive the disaster, immediately run with pots to catch the wine and drink it. The owner, with the utmost vehemence, implored them to desist. They were as deaf as he wished them to all his intreaties. Instead of assisting him they only helped to consume his store. By this means they presently became intoxicated; which he perceiving resolved to pursue his conquest; and pretending in a sudden fit of good-humour to be contented with his loss, and to be pleased with their company, sat down amongst them, and generously opened a fresh skin of wine for their drinking. This had the desired effect; they all fell into the depth of drunkenness, and lay dead asleep upon the pavement. Finding each of them sufficiently dosed, he took down his brother's dead body, and by way of triumphal derision shaved every soldier upon the right cheek; then carrying away the corpse upon one of his asses, he brought it to his mother, in filial obedience to her unreasonable request.

So far Herodotus seems to believe the story true; nor, indeed, is it quite beyond the bounds of probability. Herodotus doubts the sequel, but continues the narration to this purpose.

Rhamsinitus, more and more disappointed and enraged at this new and insolent artifice, resolved at any rate, even at the dearest, to purchase the discovery of so dextrous, so bold, and so successful an offender. He ordered his daughter to prostitute herself in the regal palace to all comers indifferently, on those conditions, that every person should first swear to discover to her the most iniquitous actions of his life. The thief, who well knew to what purpose such a strange prostitution, accompanied by such extraordinary injunctions, had been made, resolved once more to elude the deep designs of the Egyptian monarch. He cut off the arm from the body of a man newly expired, and put it under his cloak, carrying it with him in that concealment to the daughter of Rhamsinitus. At his arrival he was sworn and questioned in the manner he expected, that the most iniquitous action he had ever done was cutting off his brother's head in

the treasury; and that his most subtle, was his method of intoxicating the guards, and conveying away his brother's corpse while they were asleep. The princess immediately endeavoured to seize him. The chamber was dark, and being favoured by that obscurity, he left the dead hand in hers; and while she thought she held him fast, he withdrew himself from her, and fortunately made his escape out of the palace.

This new event had a new effect upon the king. He was resolved to pardon him; and caused a proclamation to be published, that if he would discover himself, he should not only receive pardon, but a very great reward from Rhamsinitus. In reliance upon the royal promise, the thief came to the palace, and made an ample discovery of himself and of his transactions; and Rhamsinitus, according to his declaration, not only pardoned him, but gave to him in marriage the princess his only daughter.

Allowing the truth of those last circumstances, I mean the pardon and the marriage, I must own I think the behaviour of Rhamsinitus much more honourable and prince-like than the behaviour of Pope Sextus Quintus, in consequence of a declaration he had published, to forgive and reward the author of a pasquinade. The story, as I remember to have read it in *Gregoria Leti*, is this:

Pasquin appeared one day in a dirty shirt. Marforio asked him why his linen was so dirty. His answer was, "Because the Pope has made my laundress a princess." Sextus Quintus was of extreme low birth; he had even been a hog-driver. His sister to get her bread had been a laundress. On the brother's promotion to the papal chair, the sister was exalted to the high degree hinted at by Pasquin. So galling a reproach stimulated the pride and anger of Sextus. However, he repressed his inward sensations, and published a proclamation, by which he promised life, and the reward of a thousand pistoles to the author, if he would reveal himself, and confess the fact to the pope. In confidence of so gracious an edict, the author came to the Vatican, owned what he had done, and demanded the performance of the pontifical promise. The treasurer paid the sum of money in presence of the Pope. "I have paid you the sum promised," said Sextus, "and now I grant you your life; but I have still kept your "proper punishment in reserve; and therefore I order that your "tongue shall be cut out, and your hands cut off, to prevent you "from either speaking or writing any more such satires." His Holiness's decree was immediately executed.

When I consider this story, and recollect the great qualities and high situation of Sextus Quintus, I confess I am driven to a reflection which has often occurred to me, that excessive goodness and excessive greatness seem almost incompatible, as they seldom or ever meet in the same person. I am, Sir,

Dean's Yard, Your constant reader,

July 25, 1794. J. D.

ON
IMPRUDENT FRIENDSHIPS.

Hoc primum sentio, nisi in bonis amicitiam esse non posse. CICERO.

THE difficulties which foreigners frequently complain of, in acquiring a knowledge of the English language, are many. In particular, they tell us, that they are puzzled in their studies, and perplexed in their attempts to speak, from the circumstance of many words having the same meaning. They also object, that the same word often possesses five or six different meanings. But these difficulties are not confined to foreigners only; they often lie in our own way; and it is not unfrequent to hear a company of literary gentlemen disputing about the meaning of a word that ought to have been fixed long before they were born. Every person who attempts a new dictionary of our language, provided he is not a mere copyist, will soon find that the fixing of the meanings of certain very common words is his greatest difficulty.

The difficulty will also be heightened when we consider that it is often in vain to trace a word back to its first appearance in the language, with a view to give its original meaning. That original meaning, if it can be acquired, is of little use. If I were to call a man a *knave*, or a *villain*, I question much whether his resentment would abate, on my convincing him that these words originally meant nothing reproachful to the moral character.

To critics and lexicographers, however, I shall leave the definition of mere words, and only observe, that in conversation we much oftener hear *common* words used in an improper sense, than those which are less common and more erudite. The words *paradox*, *problem*, &c. are never misrepresented; whereas others, such as *honour*, *reputation*, *friendship*, &c. are scarcely ever quoted, unless to be misapplied.

The words *friendship* and *friend* are used, indeed, in such a variety of senses, all different, that it is almost impossible to recognise the genuine features of that old-fashioned thing called friendship among such a group of unaccountables. A spendthrift, after various attempts to borrow money, complains with a sigh, that he has not a *friend* left in the world; and another, who has not quite reached this period, talks, with some pleasure, of meeting a *dozen* or two of *friends* to dinner at a tavern.—Benjamin Bribewell, esq. invites his *friends* to meet at a public hall, and proceed from thence *in a body!* and Captain Swagger, of the Guards, who has accepted a challenge, requests a brother-officer to go out with him as his *friend*, and see that he be *fairly* run through the body. Ladies who prefer keepers to husbands, usually call them their *friends*; and a highwayman who quarrels with his accomplices concerning the distribution of the booty, wonders that there should be any bickerings among *friends*. Nor is it very uncommon to read in the papers, that two coal-heavers or butchers,

after cutting and bruising one another until they can scarcely stand, are separated by their *friends*—nay, what is more remarkable, they sometimes shake hands, and agree to part *friends!*

Such are the common ideas of friendship; and if such is the only friendship men expect to contract, surely they have little reason to complain if they should be disappointed. After having prostituted the *name*, how can they expect the substance? After having dreamt only of the *sign*, how can they expect the thing signified? If we consider how those connexions which are called friendships are formed, we shall the less wonder that they are unstable with most men: it is sufficient to have been twice or thrice in each other's company, they become thereafter *friends*, and we are not to be surprised, if what is formed so hastily, should be as hastily dissolved. Houses that are thrown up quickly, and while the materials are green and unseasoned, cannot be expected to last long.

There are, on the other hand, some persons who entertain a notion of friendship, so very celestial and romantic, as is not to be expected from the frailty of human nature. They mistake the nature of a *friend*, just as much as the others of whom I have been speaking. They expect *every* thing from a friend, and in this are as much in fault as the others who expected *any* thing. Romantic notions of friendship are much cherished in novels and sentimental writings, but their tendency is often fatal, and at all times pernicious. A very short intercourse with the world of men, convinces them that they have been reading of ideal beings, and their tempers are apt to be soured; in consequence of which they entertain worse notions of men than they deserve.

There are two kinds of men from whom it is impossible to expect real friendship; and if we are sufficiently guarded against them, we shall be furnished with every necessary precaution against a world abounding in a mixture of characters. The one of these is, the low-minded ignorant man; the other is the bad or immoral man. With either of these I aver that it is impossible to form that connexion to which we give the name of friendship, or, if in appearance formed, it will be utterly impossible to retain it, so as to reap the advantages of friendship when they are wanted. My reasons are these:

With regard to the ignorant and low-minded, friendship is not a passion, but an operation of the intellect. The understanding must ever be employed in perfecting it, and in preventing those sallies of momentary regard, which savour more of whim and caprice than of friendship. Of all this an ignorant man knows nothing, and a low-minded man will practise nothing. In such minds self-interest usually has a strong hold; for I would wish it to be understood that mere ignorance, without this poverty of sentiment and generosity, is a misfortune that may be remedied, and never can be the object of censure. There is a wide difference between the ignorance of a man in whom the natural feelings have not been adulterated by vice, nor civilized and refined by education, and that of an illiterate mechanic, who, while he can scarcely spell his name, or comprehend a rational argument, can yet take pride in grasping more money than he who is

capable of instructing a nation.—It is one of the few good advices which Lord Chesterfield gives, never to keep company with those who are at once 'low in birth, low in mind, and low in manners.'

The second class of men with whom it is impossible to hold friendship, consists of the *bad*. From much reading, and from no small horizon of observation, I think I may challenge the world to produce an instance of real friendship subsisting for any length of time between two bad men, or between a good man and a bad one. The thing is, indeed, in its own nature impossible. The very essence, the life's blood, if I may use the expression, of friendship, is mutual benevolence; and how that can be expected to exist in minds habituated to profligacy, it is impossible to conceive. It is likewise of the nature of friendship to be disinterested; but no bad man can be expected to entertain a sentiment so pure. If he did he could not practise it, for bad men are ever necessitous, ever covetous, ever desirous of something which they want to supply their pleasures, or, as they probably will term it, to make them happy.—If the whole of friendship consisted in giving pecuniary assistance, they would be the last persons to practise even that, from the urgency of their own demands. But, this, though something, is not the *all* of friendship. How many consolations, how much kindness, what important relief, may a friend afford, of which the loose and profligate can have no idea? No: their skill lies not in averting the calamities of life, or in consoling the troubled sufferer. They cannot

> ——'Administer to a *mind* diseased—
> Nor 'pluck from the memory a rooted sorrow.'

Should any be yet disposed to doubt the truth of the proposition which I have laid down, namely, that it is morally impossible to hold friendship with the ignorant and low-minded, and with the profligate, I will add, that my argument derives considerable strength from another consideration. In the various circumstances and situations of human life, innumerable cases occur, in which wisdom only can advise and extricate, and in which piety only can console and assist. And having stated this, I will beg leave to ask, whether, in every possible situation of life, wisdom and goodness be not preferable to their opposites?—I entertain no fears for the issue of this question: I am not afraid of the wisdom of a blockhead, nor am likely to be charmed by the benevolence of a profligate.

Ill-judged friendships are the bane of human happiness. A rational creature becomes a mere dupe by them, an useless character to himself, and only serviceable to those who impose upon him. *Tom Fickle* partakes much of such a character. His *friends* are innumerable, and he seems to think it necessary to keep up an increase; they no sooner drop off, which they do the moment that their ends are served, than he supplies their place with others. New faces are to him new friends. The man in whose house he dines, or who dines in his house, is his *friend*. An interchange of civilities and *treats* is all he expects. Yet he is not without some idea, a confused one, indeed, of friendship, and bitterly laments that Jack or Dick Such-a-one has played him a scurvy-trick; he did not expect to be treated so by a friend! In truth,

Tom makes no distinction of characters; his superiors are his best friends, and next to them are his equals in *fortune;* but as his ideas of friendship extend no farther than to an interchange of dinners and wine, his inferiors are as much below par with him as he will be when he comes to discover, what cannot be long concealed, that he *never had* a friend. To such a man Buckingham's advice might be of service:

> 'When you are liberal of your loves and counsels,
> Be sure you be not loose; for those you make friends,
> And give your hearts to, when they once perceive
> The least rub in your fortunes, fall away
> Like water from you, never found again
> But where they mean to sink ye.'

Friendship, among people who have not been corrupted by those artificial vices which fatally wait upon civilized life, exists in the greatest possible purity and constancy. The Abbé Fortis gives some curious particulars relative to the friendships of the Morlacchi, a people who inhabit the mountainous part of inland Dalmatia. Friendship is lasting among the Morlacchi. They have even made it a kind of religious point, and tie the sacred bond at the foot of the altar. The Sclavonian ritual contains a particular benediction, for the solemn union of two male or two female friends, in the presence of the congregation. The Abbé says, that he was present at the union of two young women, who were made *Posestre* in the church of Perussich. The satisfaction that sparkled in their eyes when the ceremony was performed, gave a convincing proof, that delicacy of sentiments can lodge in minds not formed, or rather not corrupted by society, which we call civilized. The male friends thus united are called *Pobratimi,* and the females *Posestreme,* which mean half-brothers and half-sisters. Friendships between those of different sexes are not bound with so much solemnity, though perhaps in more ancient and innocent ages it was also the custom. From these consecrated friendships among the Morlacchi, and other nations of the same origin, it should seem that the *sworn brothers* arose, a denomination frequent enough among the common people in many parts of Europe. If discord happens to arise between two friends among the Morlacchi, it is talked of all over the country as a scandalous novelty; and there have been some examples of it of late years, to the great affliction of the old Morlacchi, who attribute the depravity of their countrymen to their intercourse with the Italians. Wine and strong liquors, of which the nation is beginning to make daily abuse, after our example, will, of course, produce the same bad effects as among us.

Nor is the Abbé mistaken. When these simple people become more men of the world, the romantic part of their friendships will degenerate into that motley unintelligible thing which many people call friendship. Whoever, therefore, wishes to enjoy real friendship, must in the first place expect no more from man than the frailty of his nature will admit; and, in the second place, he must not expect friendship from those, who from their ignorance are not enabled, or from their wicknedness are not disposed, to perform acts of mutual benevolence in trying situations.

CAIUS.

FEMALE MERIT AND VANITY CONTRASTED.

Ah! friend! to dazzle let the vain design;
To raise the thought, and touch the heart be thine!
That charm shall grow, while what fatigues the ring,
Flaunts and goes down, an unregarded thing:
So when the sun's broad beam has tir'd the sight,
All mild ascends the moon's more sober light,
Serene in virgin modesty she shines,
And unobserv'd the glaring orb declines. POPE.

AN accomplished woman can never become an object of neglect; she must always remain an object of distinction amongst her acquaintance. When she was young she might please more, but as even then she pleased chiefly by her mind, she will, therefore, continue to please still. The discerning few, at least, will discover in her beauties, which neither the inroads of age nor the ravages of sickness can deface. When "declined into the vale of years," she will still, from the superiority of her character, stand forth an exalted figure. Sense and capacity, joined to worth and sweetness, are exempted from the condition of all things else, which lose their influence when they lose their novelty. "The ornament of grace which wisdom shall give to thy head," will not appear with less real lustre, when infirmity shall cause that head to shake. "The crown of glory which she shall deliver to thee," will, in reason's eye, receive new dignity from grey hairs; or, rather, according to our inspired author, Solomon, those "grey hairs are," themselves, "a crown of glory, being found in the way of righteousness."

Do ye know a woman far advanced in life, but yet farther in virtue and understanding, who, with mild insinuation, employs them to render wise and happy those about her, especially the young; who for such in particular makes every kind allowance, not forgetting those early days when she too stood in need of indulgence; who, when her health will permit, takes pleasure in seeing herself surrounded by a circle of youth innocently gay, condescending even to mix in their little sports, and by a graceful complacency of look, and pleasing remainder of ancient humour, to encourage and promote their harmless amusement.—Do you know such a woman? Then speak your opinion freely. Will this youthful circle be in any danger of despising her because she is old? On the contrary, will they not contend with one another who shall pay her most veneration, who shall stand highest in her affection? Can you conceive a character *more respectable*, and, at the same time, *more amiable? What is there good or excellent to which she will not have it in her power to win them?*

And now think of *a decayed beauty*, who, in the height of her bloom and the career of her conquests, trusted solely to that bloom, and never dreamed of securing those conquests, such as they were, by any thing more solid and abiding. Inexpressibly mortified that both are at an end, she would fain, if possible, keep up the appearance of them still. How? By a constrained vivacity, by a juvenile dress, by that affectation of allurement and importance which we so readily pardon to the prime of life, but which in its decline is universally condemned as aukward and unnatural. Place her in the young assembly we have just supposed; there let her endeavour to sparkle as in the days of old; there let her lay traps for admiration amidst the wrinkles of age. How ludicrous, and how melancholy at the same moment! What boy or what girl of them all will not be struck with the impropriety? Every mark of decay, every symptom of change, will be traced and examined with acuteness. No part of her figure will be overlooked, not a single slip in her behaviour forgiven: whereas if, warned by the effects of time, she prudently gave up to her juniors all competition of looks and show, and studied only to make herself agreeable by her conversation and manners, there is scarcely one of those little critics that would ever reflect upon her years, or that would not be delighted with her good sense and obliging deportment. No, my friends, nothing can save you from contempt at that period, if during this you be not at pains to improve your minds. She who is, shall in one sense, and that the best, be always young.

If she should continue single, and her situation or her choice should lead her to cultivate but few acquaintance, amongst them she must ever be loved and valued. If she should be married, and to a man of tolerable judgment, with agreeable temper, he will count himself happy in such an associate; he will even be proud of those talents in her which do honour to his election. I have always remarked, that women of capacity and elegance have possessed the hearts of their husbands in a degree which is not common; I mean where those husbands had any worth or discernment. You will easily imagine that I suppose the woman in question too wise and too excellent to affect superiority; or not to give their partners all the credit and consequence possible on every occasion. Between men and women there is seldom any rivalship in what relates merely to intellects; nor are the former ever much hurt by any conscious inferiority in that respect, where the latter do not show themselves, especially before company, arrogant or pretending.

I must not forget to subjoin how much the mental improvements now enforced will contribute to adorn and animate the companion, to direct and dignify the mistress, to accomplish the mother and the friend; to spread a charm over the whole matrimonial state, and to relieve those duller hours that are apt to steal on *the most delightful condition of humanity*.

Edinburgh, FRAT. AQUIL. ROM.
Nov. 11, 1793.

FOR THE FREEMASONS' MAGAZINE.

THOUGHTS
ON CONJUGAL HAPPINESS.

"THE Goddess Discord (says La Fontaine) having set all Heaven together by the ears about a golden apple, was, by universal consent, banished from the celestial mansions; in this distressful circumstance she immediately made the best of her way down to earth, and was received with open arms by a certain animal called man; at this time it was that she first did us the honour to grace our little hemisphere with her presence, in preference to our opposite neighbours the Antipodes, who, being a barbarous and uncultivated people, married without either priest or notary, and consequently could have little to do with Discord; for a while she rambled about the world without any fixed abode, so that Fame, who was frequently sent out in search of her, was often at a loss to find out her habitation; it was thought necessary, therefore, that some constant seat of residence should be appointed, where she might always be ready, and within call upon proper occasions; this scheme was attended with some difficulty (says the Fabulist, with his usual archness) as nunneries were not yet established, however,

L'Auberge enfin de l'Hymenée
Lui fut pour maison assignée.

An apartment for Discord was at last pitched upon, and where, after all, should it be, but in the temple of Hymen."

Though I cannot help looking on this fable as rather too severe a reflection on the honourable state of matrimony, I am still of opinion, that it may convey no unprofitable lesson of instruction to the candidates for connubial felicity. As our matrimonial sherbet is made at present, most drinkers of it are apt to complain with Lady Townly, that "there is a little too much acid squeezed into it," which utterly spoils what would otherwise be a cooling and pleasant beverage. I heartily wish, therefore, that a method could be found out to render it sweet and palatable; in the mean time let me recommend to both sexes an ingredient or two which must by no means be omitted, and which at the same time are very cheap and easy to be come at, and these are, mutual good-nature and complacency, which will give the liquor quite another taste than that which generally prevails, and perhaps make it the most agreeable draught which they ever met with in their lives.

The antients, whose notions of marriage, as well as other things, differed widely from our own, considered it in a sober and religious light, and had a way of entering into it with great solemnity and devotion. Sacrifices were constantly made on the occasion, and when the victim was slain, care was taken to throw aside the gall; a pretty

emblematical piece of advice to the parties to avoid all future bickerings and animosity, and promote mutual harmony and peace.

In modern marriages I do not remember to have heard of any other sacrifices than those which are usually made to Bacchus and Venus on the wedding-night: certain I am, that the most interesting part of the antient ceremony is omitted, having observed a little tincture of the gall diffusing itself over the human mind, even after matrimony, by which I am inclined to think this necessary precaution has been but too frequently neglected.

Scarce any of my readers who have ever voyaged up the Thames as far as Battersea, but must have met with some of those young skiff-adventurers, who, having never learned to row, afford matter of much mirth and entertainment to the passers-by: it is not undiverting to observe how aukwardly two of these gentlemen-watermen handle their oars, to mark the force which is alternately made use of to hurt and retard each other, the quarrels that arise, and the dangers they encounter, before they perceive the necessity of pulling together, and pursuing their course by that equality of strength and skill which should be mutually exerted on the occasion.

I have often thought this no bad emblem of matrimony, where we may frequently perceive man and wife shifting the labouring oar from hand to hand, dragging one another round with great vehemence to shew their several forces, rowing direct contrary ways, with twenty other ingenious methods of exposing their want of skill; till experience at last teaches them, that all the art lies in pulling together, and that half the pains which they take only to make themselves ridiculous, would, if rightly applied, be more than sufficient to steer them safe into the harbour of peace and happiness.

It hath been remarked, that travellers in a stage-coach shew very little inclination to be sociable for the first ten or twenty miles, and seldom begin to grow good company till towards the end of the journey; in like manner many of those whimsical travellers whom Hymen drives in his nuptial car, will look very sour upon one another at first, but when time has jumbled them a little together, and reason told them that they may as well be good company as not, have agreed to jog on with cheerfulness, and, in spite of bad fare and dirty roads, be as happy as society could make them.

I have known many an absurd couple, who, after scolding and scratching for twenty or thirty years, have at last parted the best friends in the world, and expired in each others arms with all the impassioned fondness of a bride and bridegroom.

According to the received maxim of Better late than never, this is certainly a prudent resolution; as life, however, is short, or, to carry on the allusion, rather more like the Turnham-green than the York stage, I see no reason why any gentleman and lady who have taken places in the matrimonial vis-à-vis, should not set out with good-humour and complacency, and endeavour to preserve their social disposition with a desire of being mutually pleased and satisfied throughout the whole journey.

June 24, 1794. HOMO.

LETTERS FROM T. DUNCKERLEY, ESQ. TO THE LATE *EARL OF CHESTERFIELD.*

LETTER II.

Port Mahon, on the Island of Minorca, June 1, 1748.

I HAD the honour of sending to your Lordship some account of St. George's Cave at Gibraltar, and now proceed to give you a description of that garrison.

Gibraltar is a very high and steep hill, of an oblong figure, arising out of a plain almost perpendicular, which adds greatly to its loftiness. This place is the key to the Mediterranean, by reason that no fleet can pass to or from it unobserved or unlicensed by the masters of this important spot, which were formerly the Spaniards, but at present the English. Though the fortifications of this place are universally allowed to be the most regular and strong imaginable, yet is all that art has effected but a poor superstructure upon the most wonderful production of nature, who seems to have played the engineer here with utmost skill. The Eastern, or back part of the hill, is one continued horrid precipice; the North side, which arises out of a low marshy plain, is extremely rugged and steep; and the South part, or Europa Point, is also very steep, and runs out into the sea. On the North side, towards the Spanish lines (the advanced posts of which are not above a pistol-shot from ours), on the declivity of the hill, is a very strong battery of several brass pieces, called Willis's Battery, which has communication under ground with the lines which run up the side of the hill, and are, as I am informed by connoisseurs, of incredible strength; all along the side, and up to the top of the hill, appear the vestiges of the old Moorish lines, cast up by them when they were in possession of this place; there are, also, the ruins of an old Moorish castle. At the top of the hill is the Signal-house, which has a most extensive prospect, and from whence, by signals, the garrison is informed of whatever ships are either coming into or going out of the Streights. Towards Europa Point, on the South side of the hill, is the New Mole, capable of containing ships of the greatest burthen, where our men of war commonly heave down and refit: a little above this, upon the side of the hill, is the hospital for sick and wounded seamen. This is a very good building on the inside; the wards are very neat and clean; there is a large spacious court-yard in the middle, surrounded by several apartments, which are built upon piazzas, and form an open kind

of gallery or balcony all along, much like those we have in some of our stage-inns in London, which is extremely agreeable, as by this means the least breath of air that stirs in the warm season of the year in this hot climate, is brought into the apartments for the benefit of the sick. This hospital is served by a physician, surgeon, and two mates, with proper assistants. Near to this are the barracks for the soldiers, a neat and regular piece of building of free-stone; it is in form a long square with two wings; the apartments are neat and commodious. A little further lies a great plain of sand, called, from its colour, the Red Sand, which is the common burying-place of the garrison; at the North end of this sand is the place where ships send their boats for water, called the Ragged Staff, a very convenient place for watering the largest fleet, and affords abundance of most excellent water. About a quarter of a mile from this place is the South-port gate, by which you enter the town, which consists of a small number of houses, very low and ill-built, and, upon the whole, cuts a very mean figure. The governor has, indeed, a very handsome house and gardens, which were formerly a convent, and still retains that name. There are a great number of Jews here, who seemed to me to be used chiefly as luggage-porters, for you will see three or four of these circumcised gentlemen with a great chest or bale hanging by the middle on a long pole, which they carry across their shoulders, and so trudge along with it at a surprising rate. Their usual dress is a little short black cassock, bound round their middle with a piece of blue or other coloured linen, and falling down, in a kind of close drawers, as low as their knees. They always go barefoot through choice, by reason of the heat of the climate, and partly through poverty. Gibraltar is a place of very great trade for cloths, silk, &c. and contains upwards of 4000 inhabitants, exclusive of a garrison of 3000 always kept here. From the town we go out by the Landiport gate into the lines, which run and meet those of the Spaniards upon the little neck of land or marsh which joins Gibraltar to the Spanish main. This gate is about a mile distant from the South-port gate, being the length of the garrison. Near it is the Waterport, or Old Mole, formerly the place for careening ships, but since the building of the new by the English, it only serves as a kind of haven for market-boats, xebeques, &c. There is a very handsome parade for the troops, about half the bigness of that at Whitehall. Opposite to this hill lies the town of Old Gibraltar, in the possession of the Spaniards, who are frequently spectators of their own ships made prizes, and brought in by us under their inspection. I have the honour to be, &c.

THOMAS DUNCKERLEY.

The Earl of CHESTERFIELD, LONDON.

BRIEF CHRONOLOGICAL SKETCH

OF THE ORDER OF

KNIGHTS TEMPLARS.

[BY THOMAS DUNCKERLEY, ESQ.]

AFTER the temple rebuilt by Zerubbabel had remained 575 years it was pillaged by the Emperor Antiochus, 170 years before Christ; afterwards by Cræsus and Pompey, and, at last, totally destroyed by Titus Vespasian, who took Jerusalem by storm, A. D. 74. In 138 the Emperor Adrian rebuilt that city, but had not time to lay the foundation of the temple, for the Persians took it from him, and the Saracens became masters of it A. D. 640. During all this time the *Nethenimes* (a posterity of Gibeonites, condemned by Joshua to be hewers of wood and drawers of water for the temple) distinguished themselves by their virtue; in time they became Knights of the East, and Royal Arch Masons. They were esteemed for their retired life and simplicity of manners, their sobriety and charity, and took the name of Essenes. They elected a Grand Master for life, and engaged to worship the true God; to do justice; to be loyal to their sovereign, and obey their Grand Master. These Brethren embraced the *new* law, and became Christians; they retired to Sicily and other places, and in 1020 they were created Knights of the Eastern Star. In 1083 Godfrey of Bouillon, and Peter the Hermit, laid a plan for the conquest of Jerusalem.

A. D. 1100 the Christians associated by a solemn vow to establish the Temple in the Holy Land; and the Masonic Knights agreed to retain their ancient signs, to know each other from the Saracens at a distance, in order to avoid surprize. They communicated their signs and words to those only who promised with the greatest solemnity, at the foot of the altar, never to reveal them. That obligation was a sacred band to keep the individuals of several kingdoms in the same society.

Six millions of people, of different nations, united, and vowed to conquer Jerusalem; they wore the Calvary Cross on the shoulder, and as the Emperor Constantine the Great had in 1083 seen the red cross in the air, with "*In hoc vinces*," they took that motto; and the *word* for charging the enemy was "*Dieu le veut.*" There was also a cross of distinction for the different countries: the English (at that time) wore white; the French, red; the Flemings, green; the Germans, black; the Italians, yellow, &c. Many Royal Arch Masons, and Knights of the Eastern Star, who were Christ's faithful soldiers and servants, had built a Church on the scite where the temple of Solomon had been erected; which they dedicated to St. John of *Jerusalem*; and when that city was taken by Godfrey of Bouillon, A. D. 1103, he gave the care of the Holy Sepulchre to the Knights

of the Eastern Star, with the additional title of Knights Rosæ Crucis. Their duty was to guard the sepulchre, and escort the pilgrims on the road to Jerusalem. A. D. 1118, King Baldwin the Second instituted the order of Knights Templars of St. John of *Jerusalem*, in which he incorporated *seven* Knights Rosæ Crucis. After nine years were expired, this military order was consecrated by the Pope, and to their vow of obedience to the Grand Master, and charity to the poor, they added celibacy. The Knights Hospitalers, who originated from the order of St. Lazarus, attended the sick and wounded; they afterwards became Knights of Rhodes, and are at this time Knights of Malta.

After the ninth crusade, A. D. 1272, the institution of Knights of the *East* and *West* was established. Those Knights had taken a solemn oath to shed their blood to establish the worship of the God of the Christians in his Temple at Jerusalem, which when they found it impossible to accomplish, they returned to their respective countries; and, in order to establish in their hearts what they could not realise by action, they solemnly engaged not to admit a brother to the sixth degree until he had given proof of his friendship, zeal, and discretion; and they were created Knights of the East and West by King *Edward* the First of England (who at that time was informed of the death of his father King Henry the Third). His Majesty also dubbed them Knights of the Temple of Palestine; for, the infidels having changed or altered the church of St. John to a Mosque, our Brethren denominated the church of the Holy Sepulchre the Temple of Palestine, from its being situated on Mount Calvary, which is without the walls.

Immediately after King Edward returned to England with his subjects, and became Grand Patron of the Knights Templars, &c. in Britain *. The origin and history of the seventh degree, or Knights Kadosh, may not be written.

THOMAS DUNCKERLEY.

N. B. In 1295, the Pope, as Grand Patriarch of those military and religious orders, directed that the Knights who had served in the crusades should wear a gold cross in future.

ANECDOTE OF
KAMHI,
EMPEROR OF CHINA.

HIS ruling passions were, an unbounded curiosity, and a strong thirst after knowledge. Among other instances of this, there happened one which was whimsical enough: he had a mind to know what it was to be drunk, and for that reason ordered a nobleman (a Mandarin) who had a very strong head, to sit down and drink with

* His Royal Highness Prince Edward is at present Grand Patron of this Order.

him. The liquor they chose was *Canary*, and in the space of a couple of hours the emperor was quite intoxicated, and fell fast asleep. When the *Mandarin*, who was perfectly sober, saw this, he retired from the apartment, and sending for some of the chiefs of the eunuchs, he addressed them in the following manner: "My friends, whatever a "monarch does is no light matter. Our master seems but too well "pleased with the juice of the grape; he commended it at every "glass, and expressed himself in raptures when he had well nigh got "his dose. Consider, my friends, that if he is already capricious, "and somewhat addicted to cruelty, how insupportable he will grow "if once he becomes a drunkard. Take my advice, therefore; load "me instantly with chains, and put me into a dungeon; when the "emperor wakes and enquires for me, tell him it was done by his "order, and leave the rest to me." The eunuchs approved of the scheme, and instantly put it in execution.

As soon as the emperor came to himself, and perceived he was alone, he enquired for the mandarin; and being told that he was in a dungeon loaded with irons, and that they had sent for an executioner to put him to death by his majesty's orders, he was amazed and began to reflect within himself what it was that had thus provoked him. Not being able to recollect any thing, he gave orders that the Mandarin should be sent for, who came into his presence with irons on his hands and legs, and with a dejected countenance, throwing himself at the emperor's feet, requested that he might at least know his offence; upon this his irons were taken off and the eunuchs withdrawn; the emperor told him plainly, he could not remember how this affair had happened, but this he knew, that his head ached prodigiously, and that he was determined for the future never to drink above three glasses a day of a liquor prejudicial alike to the mind and to the body: which resolution he faithfully kept, and may, therefore, boast of having once been happily deceived. M.

In compliance with the request of a Correspondent, from whom we have received, and still hope to derive more important *articles, we insert the following*

WHIMSICAL ANECDOTE.

IN a town in the West of England, and at an inn where several people were sitting round the fire in a large kitchen, through which there was a passage to other apartments in the house, among the company there was a travelling woman and a taylor. In this inn there was a Lodge of Free and Accepted Masons held, and, it being Lodge night, several of the members passed through in their way to the Lodge; this introduced observations on the principles of Ma-

sonry, and the occult signs by which Masons could be known to each other. The woman said that there was not so much mystery as people imagined, for that she could shew any person the Mason's sign: "What," said the taylor, "that of the Free and Accepted?" "Yes," she replied, "and will hold you a half-crown bowl of punch, to be confirmed by any of the members whom you please to nominate." "Why," said he, "a woman was never admitted, and how is it possible you could procure it?" "No matter for that," added she, "I will readily forfeit if I do not establish the fact." The company urged the taylor to accept the challenge, to which he consented, and the bet deposited. The woman got up, took hold of the taylor by the collar, "Come," says she, "follow me;" which he did, tremblingly alive, fearing he was to undergo some part of the discipline in the making a Mason, of which he had heard such a dreadful report. She led him into the street, and pointing to the Lion and Lamb, asked him whose sign it was: he answered, "Mr. Loder's," the name of the innkeeper. "*Is he a Freemason?*" "*Yes.*" "*Then* I have shewn you the sign of a Free and Accepted Mason."——The laugh was so much against the poor taylor for being *taken in*, that it was with some difficulty he could be prevailed on to partake of the liquor.

KENTISH EPITAPHS.

VILLAGE poets mix the grave and the gay in such equal proportions that your mind is equipoised between grief and joy.—In a late excursion in the county of Kent, I was very much *amused* in my visits to the church-yard; and I really think, that if the *force of humour* continues to be exerted, a church-yard will deserve to be ranked among our places of public amusement. I copied a few odd ones, with which you may fill half a page when it suits your leisure, if agreeable.

LINSTED IN KENT.

ON JAMES HUGESSON, ESQ. MERCHANT ADVENTURER.

Infancy, youth, and age, are from the womb
Man's short, but dangerous, passage to the tomb.
Here *landed* (the *proceed* of that we *ventur'd*
In Nature's *Custom-house* this dust is *enter'd*);
Alms-deeds are surest *bills at sight* (the rest
On Heav'n's *exchange* are subject to *protest*).
This uncorrupted manna of the just
Is lasting store, exempt from worms and dust.

TONG IN KENT.

There is a matter-of-fact neatness in the last line of the following, which I wish your Anna Marias and Della Cruscas would imitate.—Nothing they write is half so intelligible.

Dear soul! she suddenly was snatch'd away,
And turn'd into cold and lifeless clay;
She was a loving mother, and a virtuous wife;
Faithful and just in every part of life:
We here on earth do fade, as do the flowers——

Now, mark what follows——

She was alive, and well, and *dead, within three hours!*

ELTHAM.

The following is such a *strain* at a rhyme as we seldom meet with even in our modern poets, who are plaguily *costive.*

I am only gone a little while before;
Prepare, prepare to follow me, *therefore!*

FOOTS CRAY.

A better apology for an epitaph I never met with than the following:

The 18th August I was at Foots Cray,
To see for an epitaph I can truly say;
But as I found none I went merrily on,
And to St. Mary Cray I am certainly gone.

ST. PETER'S, CANTERBURY.

In the following a bargain was struck between the deceased and posterity, upon certain conditions, from which the latter has not yet departed.

Touch not the grave, my bones, nor yet the dust;
But let this stone which stands be rotten first!

THE MEDICAL APPLICATION OF *MONEY.*

THE humorous Rabelais, who was domestic physician to Cardinal de Billay, held a consultation one day with several other physicians, concerning a hypochondriac disorder which the cardinal was then troubled with, and an opening decoction was unanimously prescribed for his eminence. Disagreeing, however, about the composition of this decoction, Rabelais strongly recommended a key, as one of the most opening things in the universe.

I perfectly agree with that celebrated French writer, that "a key is one of the most opening things in the world," but I think I can mention another of at least equal efficacy with his potion: money, for example, in the cases alluded to, generally operates very forcibly upon many patients who are costive, and require medical aid. It will open a lawyer's mouth, and keep it wide extended for several hours, if you administer it in sufficient quantities; but if you deal it out in scruples and penny-weights, very little benefit will be derived from it. Money, applied with prudence and judgment, will open prison-doors, and give instantaneous relief to a confined patient, who,

without it, would absolutely be given over as incurable: it has often made an opening to peerages, archbishopricks, and bishopricks, and seldom fails to procure a laxative habit among those who have the good things of this world at their disposal.

As to the mode of administering this medicine, it must be observed, that it operates with peculiar energy when judiciously applied to the palm of the hand. J. S.

ANECDOTE OF *THEOPHILUS CIBBER.*

THIS strange eccentric wag, in company with three other *bon vivants*, made an excursion to France. One had a false set of teeth, a second a glass eye, a third a cork leg, but the fourth had nothing particular except a remarkable way of shaking his head. They travelled in a post coach; and while they were going the first stage, after each had made merry with his neighbour's infirmity, they agreed, that at every baiting-place they should all affect the same singularity. When they came to breakfast they were all to squint; and, as the countrymen stood gaping round when they first alighted, "Ad rot it," cried one, "how that man squints!" "Why, d——n thee," says the second, "here is another squinting fellow." The third was thought to be a better squinter than the other two, and the fourth better than all the rest. In short, language cannot express how admirably they squinted, for they went on a degree beyond the superlative. At dinner they all appeared to have cork legs, and their stumping about made more diversion than they had at breakfast. At tea they were all deaf; but at supper, which was at the ship at Dover, each man resumed his character, the better to play his part in a farce they had concerted among them. When they were ready to go to bed, Cibber called out to the waiter, "Here, you fellow, take out my teeth!"—"Teeth, sir?" "Ay, teeth, sir. Unscrew that wire, and you'll find they'll all come out together." After some hesitation, the man did as he was ordered.—This was no sooner performed, than a second cried out, "Here, you, take out my eye." "How, sir," said the waiter, "your eye!" "Yes, my eye; come here, you stupid dog, pull up that eyelid, and it will come out as easy as possible!" This done, a third cried out, "Here, you rascal, take off my leg!" This he did with less reluctance, being before apprized that it was cork, and also perceived that it would be his last job. He was, however, mistaken. The fourth watched his opportunity, and, while the poor affrighted fellow was surveying with a rueful countenance the teeth, the eye, and leg, lying upon the table—cried out, in a frightful hollow voice, "Come here, sir, take off my head!" Turning round, and seeing the man's head shaking like that of a mandarin upon a chimney-piece, he darted out of the room; and, after tumbling headlong down stairs, he ran about the house, swearing that the gentlemen up stairs were certainly all devils.

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ON FORTITUDE.

[BY MISS BOWDLER.]

WITH AN ENGRAVING.

TRUE fortitude is a strength of mind which cannot be overcome by any trials or any sufferings. It consists not in being insensible of them, for there is no real fortitude in bearing what we do not feel; but it renders us superior to them, and enables us to act as we ought to do in every different situation in life, in every change that can affect our outward circumstances or our inward feelings.

There is a kind of fortitude which proceeds from natural constitution; some are less affected by trials than others; and some, from strong health and spirits, are able to go through a great deal without sinking under it. But this can only extend to a certain degree. Afflictions may come to such a height that the most insensible must feel them; and then their apparent fortitude is overcome, and the strongest health and spirits can only resist a little longer than the weakest; they must give way to a sufficient force, and therefore can never be the source of true and constant fortitude. There is also a kind of fortitude which is called forth into action on particular occasions, and for a time appears superior to the trial; and this may sometimes be inspired even by motives which are in themselves highly blameable. A point in view which is eagerly pursued, will enable a person to go through what at other times might appear insupportable; but this can only last while the motive remains in force; and those who by this have been rendered equal to what appear to be the greatest trials, have often at other times sunk under the smallest. True fortitude must spring from some principle which is constant and unchangeable, and can support it at all times, and against every attack.

It cannot, therefore, be derived from any thing in this world. Natural strength must yield to pain and sorrow; earthly considerations can support us no farther than their immediate influence extends; pride cannot enable us to bear humiliations, or even those little mortifications which daily occur, when there is no credit to be gained by doing so; and philosophy must at last be reduced to nothing more than suppressing complaints, and making the best of what it cannot cure. These may inspire a strength which will last for a time—a strength which may serve for certain occasions, but will fail on others; or an appearance of strength to conceal our weakness. But none of these can inspire that fortitude which is a constant invariable disposition of mind, prepared for every trial, and superior to them all. This can only be derived from a confidence in that assistance which can never fail; from a motive for action which is sufficient to carry us through every trial; and from hopes which nothing in this world can take away.

The effect of this fortitude is, that it makes us steadily and constantly pursue the great aim we have in view; it is drawn aside by *no pleasure; it shrinks at no difficulty; it sinks under no affliction;* but resolutely goes on, whatever may be the path assigned, and though it may suffer, it never yields.

This virtue is exercised, not only in the greatest afflictions, but in the daily occurrences of life; and if in these its trials are not so painful, yet they may, perhaps, often be more difficult. It enables us to bear the faults and weaknesses of others, the disappointments and humiliations which all must meet with, and the numberless little vexations and inconveniences, which though when considered separately they may appear trifling, yet often affect the temper much more than we are generally aware of.

It is also exercised by our own weaknesses and imperfections; for there is no person living who can always preserve the same equal state of mind and spirits; and it is no inconsiderable part of true fortitude to avoid giving way to what none can avoid feeling; and to persevere in acting as we ought in every different disposition of mind.

This then is the great and distinguishing character of true fortitude: that it is constant and invariable, the same at all times, in all trials, and in all dispositions; it depends not on the circumstances in which we may be placed, nor on the strength either of body or spirits which we may enjoy; but it enables us to exert all the strength we possess (*which is often much more than we are apt to imagine*); it is seated in the will, and never gives way in any instance.

Without this virtue there can be no dependence on any other. Those who have the best inclinations in the world must find a time of difficulty; a time when, from the opposition they may meet with, or from their own weakness, the performance of their duty must require no small degree of exertion; and if they have not fortitude to go on, in spite of all such difficulties, their former good dispositions and good actions will be of little use.

The practice of virtue is indeed often attended with applause sufficient to animate vanity to assume the appearance of it; and even where it is pure and genuine, the esteem and affection engaged by it cannot but be highly pleasing to all, and must afford some degree of assistance and support. But there are many instances in which all *these supports are entirely wanting; and true fortitude will enable* us to act as we ought to do without any such assistance, and even when we are sure that the consequence of doing so will be directly contrary to all this.

It can bear not only the want of approbation, but the mortification of being slighted or blamed, and persevere, whatever may be the consequence in regard to this world; not from a contempt for the opinions of others, for it does not hinder such humiliations from being felt, but it supports them with courage and resolution, and will never endeavour to avoid them by the slightest deviation from the right path, or to return them by a display of its superiority, or by giving any degree of pain or humiliation to those from whom they came.

Far from being of a stern or rugged quality, it is indispensably necessary to support that gentleness and sweetness of disposition which form the charm of social life, and which can never be long preserved by those who have not fortitude to bear the vexations they must often meet with from the weaknesses and inadvertencies, and even from the pride and ill temper of those with whom they converse. That *spirit* (as it is commonly called) which immediately resents every trifling injury, and endeavours to return it, is in fact a weakness—a proof of not being able to bear them. True fortitude can conquer it; and without this no apparent gentleness of character can ever be depended on, since it will only last till there is sufficient provocation to get the better of it.

To the want of this kind of fortitude much of the unhappiness of society is owing. A trifle gives offence and is resented; we cannot bear a little mortification or humiliation; or, perhaps, we cannot bear to appear to want spirit to resent such things, and do ourselves justice. True fortitude can bear it all, whenever it is our duty to do so; and few consider the importance of exerting it on such occasions.

It enables us to acknowledge our errors and our faults, instead of having recourse to any artifice or misrepresentation to disguise or justify what the heart in secret disapproves, or must disapprove on a fair and impartial consideration; to which, want of fortitude to bear the mortifying view of our own imperfections, is often one of the greatest hindrances.

In great afflictions fortitude is exerted not only in suppressing complaints and murmurs, but in rendering us superior to them, by enabling us to take an enlarged view of things; to consider the hand from which they come, and the advantages which may be derived from them; and it inspires not merely a tame submission, but an active resolution, which in every trial exerts its utmost powers and excites us to do the best we can, whatever that may be, and whatever struggle such exertion may cost us.

In short, it enables us to make the best of every thing, to pursue steadily and constantly the path of duty, unmoved by all the attacks of pleasure or of pain, and unwearied by the most tedious and apparently unsuccessful exertions.

In order to obtain this fortitude we cannot but be sensible that a strength superior to our own is necessary: the experience of every day must shew us our weakness, and the insufficiency of those supports which any thing in this world can afford us. But the word of eternal truth has promised us a help which shall never fail those who sincerely seek for it; for this, then, we must apply by constant prayer, not only in general, but in every particular instance. But we must not suppose that this help can be obtained without exerting our own endeavours; we must do our best that we may hope to be assisted; and in so doing we may securely depend upon it in every trial that can come upon us.

Too great a confidence in our own strength is, indeed, directly contrary to true fortitude, and generally leads to a defeat; but we

should also be cautious that we do not run into another extreme, and give way to such a degree of diffidence as may hinder us from exerting ourselves, or give the name of diffidence to real indolence.

The consciousness of our own weakness should, indeed, induce us to seek a more powerful assistance, but our endeavours are necessary in order to obtain it, and neither the presumptuous nor the indolent have any right to hope for it.

Let us, then, exert ourselves on every occasion, and never give way in the smallest instance if we mean to be steady in the greatest. Let us endeavour to impress upon our minds the importance of the objects we have in view—the favour of GOD, and our own eternal happiness; we shall then have a motive for action continually before us, sufficient to support us in the greatest difficulties, to arm us against the severest shocks of affliction, and enable us to endure the longest course of sufferings to which human life is liable.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

ON THE SYMPATHY BETWEEN THE

BREECHES-POCKET AND THE ANIMAL SPIRITS.

SIR,

THE following important discovery is recommended to the *literati* in general, but more particularly to the *College of Physicians;* as it may be of the greatest consequence to them in their future practice.

You must know, then, that a wonderful connection and sympathy has lately been observed between the breeches-pocket and the animal spirits, which continually rise or fall as the contents of the former ebb or flow; insomuch that, from constant observation, I could venture to guess at a man's current cash by the degree of vivacity he has discovered in his conversation. When this cutaneous reservoir is flush, the spirits too are elate: when that is sunk and drained, how flat, dull, and insipid, is every word and action! The very muscles and features of the face are influenced by this obscure fund of life and vigour. The heart proves to be only the inert receptacle of the blood, and those grosser spirits which serve for the animal function: but the pocket is fraught with those finer and more sublime spirits which constitute the *wit*, and many other distinguishing characters.

I can tell how a poet's finances stand by the very subject of his muse: gloomy elegies, biting satires, grave soliloquys, and dull translations, are certain indications of the *res angusta;* as pindaric odes and pointed epigrams intimate a fresh recruit.—So a grave *politician,* who frequented a noted coffee-house, when these pocket-

qualms were on him, used to give the most melancholy and deplorable account of the state of the nation; the increase of taxes, abuse of the public revenue, the national debt, the decay of trade, and the excess of luxury, were the continual topics of his discourse: but when the cold fit of this intermitting disorder left him, the scene was quite altered, and then he was eternally haranguing on the power, grandeur, and wealth, of the *British* nation. In short, this barometer of state always rose or fell, not as the *quick*, but *current* silver, contracted or expanded itself within its secret cell.

Under the influence of the same powerful charm, I have remarked a *physician* in the chamber of a wealthy patient, clear up his countenance and write his recipe with infinite vivacity and good humour; but in the abode of poverty what a clouded brow, hopeless vibration of the head, and languor of the nerves? Like the sensitive plant he shrunk from the cold hand of necessity. Not that the doctor wanted humanity, but when a patient becomes a mere *caput mortuum*, and the *anima sacculi* expires, what sympathizing heart but must be sensible of so dire a change!

It is impossible to record a tenth part of the wonderful effects this latent source of life and spirits has produced on the animal œconomy. What smiles of complacency and cringing adulation to my Lord *Bloodrich*, who no sooner turns his back than contempt and derision overtakes him! What can this be owing to but the secret influence of the divinity which threw a sort of awe and veneration about him? What but this magic power could have transformed *Ned Traffic* into a gentleman, Justice *Allpaunch* into a *wit*, or Squire *Jolter* into a man of taste? What but this could have given poignancy to the most insipid jokes, and weight to the most superficial arguments of Alderman *Heavyside?* It is this that with more than tutelary power protects its votaries from insults and oppressions; that silences the enraged accuser, and snatches the sword from the very hand of *justice*. Towns and cities, like *Jericho*, without any miracle have fallen flat before it; it has stopped the mouths of cannons, and, more surprising still, of faction and slander.

It has thrown a sort of glory about the globose and opaque sculls of quorum justices; it has imparted a dread and reverence to the ensigns of authority: and strange, and passing strange to say, it has made youth and beauty fly into the arms of old age and impotence; given charms to deformity and detestation; transformed *Hymen* into *Mammon*, and the *God of Love* into a *Satyr*. It has built bridges without foundations, libraries without books, hospitals without endowments, and churches without benefices. It has turned conscience into a deist, honour into a pimp, courage into a modern officer, and honesty into a stock-jobber. In short, there is nothing wonderful it has not effected, except making us wise, virtuous, and happy.

I could spin this ductile golden thread *ad infinitum*, but I fear here is already as much as the patience of the candid reader will allow him to wind up: so, cutting it short, and kissing your hand,

I am yours, &c. SARCASTICUS.

BIOGRAPHIC SKETCH OF THE LATE *GEORGE COLMAN, ESQ.*

AMONG the innumerable tribes who attempt to pass as authors in this literary age, there are few really entitled to the notice of mankind by force of original genius and scholastic attainments; but among that few the late Mr. COLMAN may deservedly rank, for to him the province of the Belles Lettres, and more particularly the stage, are indebted for many spirited, entertaining, and instructive works.

It has often been asserted that this gentleman was a natural son of the celebrated PULTENEY, who was afterwards Earl of Bath; but he was in reality the son of THOMAS COLMAN, Esq. British resident at the court of the Grand Duke of TUSCANY at *Pisa*. The wife of this gentleman was a sister of the Countess of BATH. The subject of our present notice was born at *Florence*, about the year 1733. At a very early age he was placed in Westminster-school, where he soon distinguished himself by the rapidity of his acquisitions, and the dawning splendour of his talents. In the year 1758 he removed to Christ Church College, Oxford, and there took the degree of M. A. During his progress at Westminster-school, and while he was at college, he formed those literary connexions with which he remained in friendship till they severally dropped off the stage of life. LLOYD, CHURCHILL, BONNEL THORNTON, and other celebrated wits of a former day, were among the intimate associates of Mr. COLMAN, and gave *eclat* to his name by noticing him in several of their compositions. Even so early as the publication of the *Rosciad*, CHURCHILL proposed Mr. COLMAN as a proper judge to decide on the pretensions of the several candidates for the Chair of *Roscius*, and only complains that he might be thought too juvenile for so important an award: speaking of the proposed judges who were supported by the suffrages of the public, he says—

> "For COLMAN many; but the peevish tongue
> "Of prudent age found out that he was *young*."

When he came to London, in order to study the law, he was received with great kindness by Lord BATH, who seemed to mark him for intended patronage; and this circumstance gave rise to the suspicion that his Lordship had a natural bias in favour of young COLMAN. Mr. COLMAN was admitted into the Society of Lincoln's Inn, and was called to the bar, where he practised a very short time. At this period LLOYD addressed to him a very pleasant poem on the importance of his profession, and on the seducements to which he was liable on account of his attachment to the Muses. It was not probable that a genius like that of Mr. COLMAN could have remained devoted to the dry study of the law, and therefore, when he renounced the bar and attached himself to literary pursuits, and more particularly to the Drama, he did no more than what the public had long expected. Lord BATH left him a very comfortable annuity, but less than was expected, owing, it is said, to some little difference that prevailed between them just before the death of that nobleman.

About the year 1768, Mr. BEARD being incapable of bearing any longer the fatigues of a theatrical life, and wishing to retire from the

management of Covent-Garden Theatre, disposed of his property in that house to Messrs. COLMAN, HARRIS, POWELL, and RUTHERFORD. These gentlemen carried on the management together; but in a short time Mr. COLMAN appearing to aspire to a greater authority than the other patentees, excepting Mr. POWELL, were disposed to grant, a severe literary contest ensued, Mess. HARRIS and RUTHERFORD on one side, and Mr. COLMAN on the other. POWELL silently acquiesced in the measures of COLMAN. At length in disgust Mr. COLMAN sold his share and retired. Soon after some shocking aspersions were cast upon the reputation of Mr. FOOTE, then proprietor of the Hay-market Theatre, which, whether deserved or not, induced him to withdraw from the stage. He disposed of his theatre to Mr. COLMAN for a very handsome annuity, and soon after died.—Mr. COLMAN made immediate application for the licence, and succeeded. From that period he conducted the Theatre with great judgment and assiduity, occasionally supplying many dramas from his own fancy, as well as many pleasant translations from the French. A few years ago he was struck with a palsy, which nearly deprived him of the use of one side of his body, and in a short time thereafter he gave evident signs of mental derangement; in consequence of which he was placed under proper management at Paddington, and the conduct of the theatre was vested in his son, who, besides many proofs of dramatic genius in deserved esteem with the public, has deported himself as a manager, with judgment, liberality, and a spirit of industry, which is rarely to be found in men of his lively powers. This gentleman, we understand, has obtained the patent since the death of his father; and we doubt not that he will continue to deserve the respect of the public by a proper discharge of his duties as a manager.

The late Mr. COLMAN was one of the chief writers in a very elegant and entertaining periodical paper, called *The Connoisseur*, and has produced a variety of miscellaneous poems and papers, which he collected in three volumes, a year or two before what may be termed his intellectual demise. As a scholar he holds a very respectable rank, as may be seen in his translation of HORACE's *Art of Poetry*, as well as his translation of the comedies of TERENCE. The following is a list of the several works for which the British Drama is indebted to this gentleman, with the dates of the times when they respectively appeared:

1 Polly Honeycomb - - - 1760
2 The Jealous Wife - - - 1761
3 The Musical Lady - - - 1762
4 Philaster, altered - - - 1763
5 The Deuce is in Him - - 1763
6 A Midsummer Night's Dream, altered - - - 1763
7 A Fairy Tale - - - 1764
8 The Clandestine Marriage 1766
9 The English Merchant - 1767
10 King Lear, altered - - 1768
11 The Oxonian in Town - 1769
12 Man and Wife - - 1769
13 The Portrait - - - 1770
14 The Fairy Prince - - - 1771
15 Comus, altered - - 1772
16 Achilles in Petticoats, altered 1774
17 The Man of Business - - 1774
18 Epicene, or the Silent Woman, altered - - - 1776
19 The Spleen, or Islington Spa 1776
20 Occasional Prelude - - 1776
21 New Brooms - - - 1776
22 The Spanish Barber - - 1777
23 The Female Chevalier, altered 1778
24 Bonduca, altered - - - 1778
25 The Suicide - - - 1778
26 The Separate Maintenance 1779
27 The Manager in Distress—— Prelude - - - 1780

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

AMONG my acquaintance I know several who are, according to the common definition, very *good-natured men*, but *rather passionate*. This description has often induced me to reflect on the effects of choler, even in the best tempered people.

We are told by one of the sages of antiquity, that though passion is but a short rage, its fatal effects are frequently of long duration. It is certain, that a violent heat of temper is one of the principal obstacles to the tranquillity of life and bodily health. Reason and judgment fly before it; nothing can check its impetuosity. Choler, with the assistance of a very few words, has often made men unhappy for the remainder of their days; and in a few minutes deprived them of the most valuable friends, dearly purchased by the assiduity of many years. It frequently reveals the most precious secrets of the heart, and renders the bilious man ridiculous by the extravagance of his menaces. How many have passed the remainder of their days in indigence and obscurity, for having been under the dominion of rage for a few moments!

Choler deprives a man of the use of his knowledge, sense, and judgment: it casts such a cloud before him, that he does not perceive the perils and danger to which it has exposed him. It makes him deaf to the voice of reason, and utter expressions which may embitter all his future days.

A passionate man is constantly giving advantage to those who are inclined to injure him; and his foes will not fail to make use of such advantages when they present themselves. The serene unruffled man, coolly avails himself of the heat of one who is choleric: instances of which we behold daily in our commerce with the world. Choler is thus defined by a celebrated writer: "It is a factious turn of mind, which destroys the health, divests us of friends and fortune, gratifies the malignancy of our enemies, and reduces us to a level with the brute creation." It must be acknowledged, however, that a brave man does not fear the fury of a passionate antagonist; and a coward is terrified without it.

I hope my good-natured acquaintance, who are rather intemperately warm, will have indulgence enough to forgive my drawing their picture so much at length, as I certainly do not mean them any harm. I should, indeed, be highly gratified if, upon discovering their own features in this mirror, they would for the future resolve to curb a propensity, which, if suffered to have its way, would equally tend to destroy their prosperity and peace.

Yours, &c.

DELIBERATION.

CEREMONY OF LAYING THE FOUNDATION-STONE OF *ST. PAUL'S CHURCH, BRISTOL.*

AUGUST 17, 1789.

ON Monday, August 17, 1789, being the birth-day of his Royal Highness the Duke of York, the Most Ancient and Honourable Society of Free and Accepted Masons resident in Bristol, with a great number of visiting brethren, met Thomas Dunckerley, Esq. their P. G. Master, at the Merchant Taylors' Hall; from whence they went in procession (preceded by a band of music) to Portland-square, in order to lay the North-east corner-stone of St. Paul's Church. The stone being raised up by means of an engine for that purpose, the P. G. Master placed under it a plate with a suitable inscription, and various sorts of coins and medals; the stone was then let down into its place and properly fixed, and the P. G. Master gave three strokes with his Hiram; upon which the G. Chaplain implored a blessing upon such a pious and laudable undertaking. The P. G. Master then delivered over to the architect the various implements of architecture, with instructions and directions how to proceed in the work with which he is entrusted. After which the following lines were sung to the tune of "Rule Britannia:"

To Heaven's high ARCHITECT all praise,
All praise and gratitude be giv'n,
Who deign'd the human soul to raise,
By mystic secrets sprung from Heav'n:
Sound! sound aloud! the Great JEHOVAH'S praise,
To him the dome, the temple raise.

The innumerable spectators testified their approbation by loud and repeated joyful acclamations.

This sacred and solemn ceremony ended with a blessing from the G. Chaplain. The Brethren then proceeded to St. James's Church, where the service was read by the Rev. D. Horndon, A. M. and a sermon from the 13th Chap. of 1 Cor. 2 and 3 ver. was preached by the G. Chaplain, the Rev. Brother Joseph Atwell Small, D. D. minister of the church. During the service a Masonic hymn and an hymn upon his Majesty's happy recovery (written by the P. G. Master) were sung by the choir. The Fraternity then returned to the Merchant Taylors' Hall, where a sumptuous and elegant dinner was provided by Brother Weeks of the Bush Tavern *.—The greatest harmony, good-humour, and brotherly love prevailed, and the Brethren departed at an early hour, not without uniting in the grand design of being happy themselves, and of communicating happiness to others.

* From which place a donation of 20 Guineas was sent to a widow in great distress.

TO THE

PROPRIETOR OF THE FREEMASONS' MAGAZINE.

DEAR BROTHER,

THE following composition was given to me at the Hague some years ago by a Dutch merchant who had resided at Canton; and it is at your service if you think it worth insertion.

Hampton Court Palace, I am, &c. &c.
August 8, 1794. THOMAS DUNCKERLEY.

THE

HERMIT'S PRAYER.

O FIRST Mover! O Cause of Causes! O thou Omnipotent, Omniscient, Incomprehensible Being, whom men call God. If Thou regardest the thoughts, the words, or the actions of men; if it be not criminal in so wretched an animal even to prostrate himself before thee, and if the most ardent prayer that my heart can form or my tongue can utter be not an affront to thee, hear me, O Almighty Being! and have mercy, have mercy, have mercy upon me. I find myself placed by thy providence on a speck of the universe, where I daily see many of my own species who value themselves upon what they call reason, paying such a sort of worship to thee as, in my humble opinion, is altogether unworthy of thee; and I am told by some of these that I ought to believe such things concerning thee, which I cannot, I dare not, give my assent to. If Thou regardest the thoughts of men's hearts, Thou seest, Thou knowest, O Almighty Being, that the reason why I neither dare nor can believe such things as men report of thee is, because most of these things appear to me nothing else but the invention of human pride, and to be utterly unworthy of thy goodness, thy wisdom, and infinite perfection. If I durst I would thus make my most humble petition to Thee, that if any of my actions can either please or displease Thee, Thou wouldst vouchsafe to show me clearly what is really and truly thy will. But what am I that I should presume to make such a request to Thee? How dare I either hope or ask to be thus highly favoured above the rest of mankind? I will endeavour to rest contented in that state of doubts, of darkness, and of ignorance, wherein it hath pleased Thee to place that species to which I belong. Since I cannot distinguish real good from evil, and am even ignorant of what things are most proper for me, I dare not presume to make any particular request to Thee. All I have the confidence to do, is thus to prostrate myself before Thee; to acknowledge thy power, admire thy wisdom, and most cheerfully submit myself to thy Almighty will, whatever it be, O Great Jehovah!

STRICTURES
ON
PUBLIC AMUSEMENTS.

July 26. AT the Haymarket Theatre a new Pastoral Piece, called "AULD ROBIN GRAY," was presented for the first time.

DRAMATIS PERSONÆ.

Auld Robin Gray,	Mr. SUETT.
Jemmy,	Mr. C. KEMBLE.
Donald,	Mr. DAVIES.
Duncan,	Mr. SEDGWICK.
Sandy,	Mr. BLAND.
Jerry,	Mr. FAWCETT.
Moggy,	Mrs. BLAND.
Susan,	Miss DE CAMP.
Mother,	Mrs. BOOTH.
Jenny,	Miss LEAK.

This operatical after-piece is the maiden production of Mr. Arnold, jun. whose father has so often contributed to the stock of public amusement. As genius and good-nature generally go hand in hand, we trust that the Doctor will not be angry when we assert, that the son, if we may judge from his first essay, is a *Chip of the old Block.*

It has lately been the fashion to dramatise old ballads, and probably the success of the *Children in the Wood* was the means of introducing *Auld Robin Gray* into the atrical life. Were the ballad simply adhered to, the interest of course must be anticipated, and the effect destroyed; in order, therefore, to divert the attention, the author has, with much ingenuity, contrived to deviate from the story, by introducing new characters, and giving a happy termination, as well as a novel turn, to the catastrophe. Jenny, after having paid every attention to her parents, when "her father broke his arm, and the cow was stole away," is prevented, by a lucky fainting fit, from being wedded to "Auld Robin Gray," and Jemmy, loaded with wealth, arrives just in time to give his hand and the "crown and the pound" to the lass of his heart.

Such is the outline of a piece which, aided by some sweet original music of Dr. Arnold's, and the most popular of the Scottish melodies, will, no doubt, have a considerable run.

Aug. 9. At the same theatre was performed for the first time a new Comedy, under the title of "HOW TO BE HAPPY," the characters of which were as follow, and were thus represented:

Sedgegrove,	Mr. PALMER.
Sir Charles Manley,	Mr. AICKIN.
Young Manley,	Mr BARRYMORE.
Sir John Marlow,	Mr. SUETT.
Young Marlow,	Mr. C. KEMBLE.
Jack Scamper,	Mr. FAWCETT.
Fitzgerald,	Mr. JOHNSTONE.
Simon,	Mr. PARSONS.
Miss Harcourt,	Mrs. KEMBLE.
Julia,	Mrs. GIBBS.
Mrs. Scamper,	Mrs. HARLOWE.
Mrs. Furnish,	Mrs. HOPKINS.
Miss Furnish,	Miss DE CAMP.

The scene opens with Sedgegrove contemplating the miseries and pending destruction which he has brought on himself by the generosity of his disposition,

and his propensity to gambling. His fortune is exhausted, and a suit in Chancery, on the issue of which depends his whole estate, is likely to be decided against him. While he is ruminating on his misfortunes, and repenting of his folly, Jack Scamper, who is a swindler, and with whom he became acquainted at the gambling-table, enters, and on Sedgegrove's making known to him the distressed circumstances in which he is involved, suggests to him the expediency of depriving Miss Harcourt of her fortune, by opposing her union with Young Marlow, to whom she is engaged, which, by the will of her father, becomes forfeited to Sedgegrove in case she marries without his consent. His conscience at first revolts at the idea, but Scamper's advice prevails in the end. The swindler now lays a plan for getting a few hundreds (as he terms it) from the deluded Sedgegrove; for this purpose he takes a splendid lodging, and imposes his wife, whose fortune he has already expended, on him as a foreign countess, and advises him to enter into an intrigue with her. Sedgegrove is admitted into her apartments, and while he is there Scamper comes home drunk from a gambling-house. Supposing that Sedgegrove is gone, who is concealed behind the door, he laughs at his folly, observing, that he is a greater fool than he could have thought. Sedgegrove finding how he had been deceived and imposed upon, repents of his unfortunate connection with Scamper, and determines on repairing the injury he has done Miss Harcourt, by restoring her the property of which he had so unjustly deprived her, and consents to her giving her hand to Mr. Marlow. At this crisis word is brought him of the suit in Chancery having been determined in his favour, which makes him happy at the same time that he has rendered his niece perfectly so.

The other part of the fable is as follows: Young Manley, by his extravagance, has incurred the displeasure of his uncle Sir Charles, by whom he is discarded. Thus abandoned he knows not what to do; but his faithful Irish servant, Fitzgerald, lays a scheme for getting into the old gentleman's house, under the assumed name of Marlow, to whom he is informed Julia, his uncle's ward, is engaged. The deception is carried on with success for some time; at length Sir Charles Marlow and his nephew Young Marlow arrive. Young Manley even now persists in being the nephew of Sir John Marlow, and is so persuasive as to convince the old gentleman, notwithstanding his real nephew is present, that he is the person. Young Marlow takes very little pains to undeceive his uncle on the occasion; for being deeply in love with Miss Harcourt, and Sir John wishing him to marry Julia, he is made happy by his uncle giving the hand of the latter to his supposed nephew, on which the mystery is developed. Sir Charles Manley becomes reconciled to his nephew, the lovers are each united agreeable to their desires, and the piece concludes with ALL BEING HAPPY.

This piece was the first dramatic production of Mr. GEORGE BREWER, an Attorney, and wanted certainly the aid of scenic experience to entitle it to unqualified praise. Candour, however, forces us to declare, that though it was withdrawn after the third night of performance, a few judicious retrenchments seemed all that was necessary to place the comedy on a level with many plays of better known authors, which by the art of management are frequently exhibited as stock plays. The Prologue, by the Author of the Comedy, had many good points, and received great approbation. The Epilogue was written by Mr. Colman, and well delivered by Mrs. Gibbs.

Young Bannister has, by permission of the Haymarket Manager, been playing a few nights at the theatre at Liverpool with great success. Mr. HOARE, to whom the public are indebted for NO SONG NO SUPPER, THE PRIZE, MY GRANDMOTHER, and other popular dramas, and whose heart is as ready as his abilities whenever an opportunity of rendering a kind office occurs, furnished Young Bannister with the following Prologue to grace his *debut* at Liverpool, where it was well received:

OCCASIONAL ADDRESS

SPOKEN BY MR. BANNISTER, JUN.

On his First Appearance at the Theatre at Liverpool.

IS it a dream! or do I still appear
Before a London audience glitt'ring here?
What gay, what splendid capital is this?
Does Britain boast a new metropolis?
Of old, while Europe, pow'rful, rich, and great,
Reap'd the full honours of superior fate,
Her daring sons beyond th' Atlantic tide
Imagin'd first new worlds and then descried;
New splendors rous'd her from supine repose;
New scenes of rivalry and glory rose:
London, itself a world, in later days
Thus wakes from dreams of uncontested praise,
And views in Liverpool's ascending name,
A rival sphere of science, wealth, and fame;
Sees lib'ral commerce thither waft her stores,
Sees sudden navies rise upon her shores,
Sees on the decks her gallant crews appear,
In valour nurtur'd, and to Freedom dear,
Who shall to England's brows new wreaths supply,
And lift some future Howe to victory,
With various aim advent'rers leave the shore
Who seas unknown and realms unseen explore,
For honour some, perhaps for profit more.
Our thoughtless race, enamour'd of a name,
Its native home forsakes in quest of fame;
Myself, the humblest of the sportive crew,
Wheree'er the phantom flies her track pursue,
And seek her *here*, because she rests with *you*.
With various parts prepar'd your smiles to court,
Say, shall I hope to gain her good report?
Should you from spleen uneasy pains endure,
May *Lenitive* pretend those pains to cure?
If melting pity swell the aching breast,
Shall *Walter* give you sympathetic rest?
Or, if to virtuous charity inclin'd,
Say, shall *the Jew* a Christian welcome find?
When *for a Wife* I shift my changeful name,
Or when *My Grandmother* inspires a flame,
In *Robin* fearless of the beating wave,
In *Trudge* sincere, in *Scout* a cunning knave,
Vulgar in *Jacob*, or in *Philpot* easy,
In none I *feign well* if I fail to please ye *.
To-night, in hopes of favour tho' I roam,
Proud if I bear one distant laurel home,
Tho', spite of gout, whatever pangs it bode,
I've set the best foot foremost on the road,
Aw'd by your sight, once more I learn to fear,
And dread once more a new tribunal here.
But as in arts you equal London's boast,
As equal commerce brightens all your coast,
Your gen'rous hearts shall equal aid extend,
The anxious trembling stranger to befriend;
With fav'ring plaudits strengthen his endeavour,
And claim his gratitude and zeal for ever.

* The character he was to play that night was *Feignwell* in the "*Bold Stroke for a Wife.*"

POETRY.

ODE TO THE KING

ON HIS ARRIVAL AT WEYMOUTH.

BY THE REV. MR. TASKER.

I.

THE nation's loyal vows shall not be vain!
Goddess of Health, Hygeia! from the main
Wafted by healing breezes rise;
Aid the mild influence of the skies:
Expand thy Zephyr's gentle gales
O'er Dorset hills, and Melcombe's vales:
Pure air from strength'ning ocean bring
Fragrant and fresh for Britain's king:
Pure air instinct with native power,
Unsoil'd by noxious herb or flower.

II.

God of the Sea! (whose torrents cease to roar,
And in slow tide,
Delighted glide
On Royal Melcombe's * circling shore)
From hidden treasures of thy wealth,
Give that most precious jewel—health:
And yield it as a tribute free,
Great ruler of the deep from thee:
Establish'd health—most brilliant gem
That can adorn a monarch's diadem.

III.

God of the Sea! since George hath deign'd to lave
In thy salt stream, and vigour-giving wave:
Brace to new strength his scepter'd hand,
Strongly to grasp the ensign of command,
And raise it high! 'till distant realms obey
And court the umpire of its righteous sway:
Second to thee, let him controul the main,
But, o'er his subjects' hearts without a rival reign.

IV.

Great God of healing, heat, and light!
O Sol! elate in beaming car,
In radiant course conspicuous far,
Dispel invidious shades of night,
Resume thy wonted splendors bright,
Bid the ripe corn-fields laugh and sing,
In joyful sympathy with Britain's King;
Diffuse o'er Charlotte's cheek the lasting smile,
Thence let the cheering beam illumine Albion's Isle!

* The ancient name of Weymouth was Melcombe Regis, or King's Melcombe.

V.

Ye maids on Pindus' flowery top who dwell,
Attune to dulcet notes the sounding shell:
Exert your magic power, and charms divine,
With rosy-finger'd Morn, harmonious Nine!
Round George's patriot brow the wreath of health to twine.

VI.

While nobler bards may strike the lyre,
Impregnate with extatic fire!
Permit thy humble votary to bring
His mite of song to thee, O King!
E'en as the gentle rivulet of Wey
Rolls his small current to the monarch sea.

A SONG

FOR THE KNIGHTS TEMPLARS.

WRITTEN BY THOMAS DUNCKERLEY, ESQ. GRAND MASTER.

AT the bright Temple's awful dome,
Where Christian Knights in arms are drest;
To that most sacred place we come,
With Cross and Star upon the breast;
Pilgrims inspir'd with zealous flame,
Through rugged ways and dangers past;
Our sandals torn, our feet were lame,
But Faith and Hope o'ercame at last.

Remember, Knights, the noble cause,
Let Simon's fate prevent your fall;
Be firm and true, obey the laws,
Nor let the cock unheeded call.
Let none the sacred word profane,
Nor e'er, like Peter, Christ deny;
Your conduct still preserve from blame,
Nor let the urn be plac'd on high.

Unite your hearts, unite each hand,
In friendship, harmony, and love;
Connected thus Knights Templars stand,
Our love and charity to prove.
Until that awful final day,
When fire shall melt this earthly ball,
Your courage and your faith display,
Attend to Freedom's sacred call.

True to our God, our Laws, and King
Devout, obedient, loyal, free,
The praise of Royal Edward sing,
The Patron of our mystery.
In uniform each Knight is drest,
Distinguish'd all by *black, red, blue,*
The Cross and Star upon the breast,
Adorn the heart that's just and true,

MASONIC SONG.

BY BROTHER SAMUEL PORTER,

P. M. OF ST. JOHN'S LODGE,

HENLEY IN ARDEN, WARWICKSHIRE, No. 492.

Tune, "*A Rose Tree in full bearing.*"

YE free-born sons of Britain's isle
Attend while I the truth impart,
And shew that you are in exile
Till science guides you by our art;
Uncultivated paths you tread,
Unlevelled, barren, blindfold be,
Till by a myst'ry you are led
Into the Light of Masonry.

From chaos this round globe was form'd,
A *Pedestal* for us to be,
A mighty *Column* it adorn'd,
In just *proportion rais'd* were we;
When our *Grand Architect* above
An Arch soon rais'd by his decree,
And plac'd the *Sun* the arch key-stone,
The whole was form'd by *Masonry*.

It pleas'd our Sov'reign Master then
This glorious fabric to erect.
Upon the square let us, as men,
Never the noble work neglect,
But still in friendship's bonds unite
Unbounded as infinity,
'Tis a sure corner-stone fix'd right,
And worthy of *Freemasonry*.

In antient times, before the flood,
And since, in friendship we've adher'd,
From pole to pole have firmly stood,
And by all nations been rever'd.
When rolling years shall cease to move
We from oblivion rais'd shall be;
Then, since we're met in peace and love,
Let's sing *All hail to Masonry*.

ON MY SHADOW.

LINES COMPOSED IN THE LAST CENTURY.

COME, my shadow, constant, true,
Stay, and do not fly me,
When I court thee or would sue,
Thou wilt not deny me:
Female loves I find unkind,
And all devoid of pity,
I have, therefore, chang'd my mind,
And fram'd to thee this ditty.

Child of my body, and that flame
From whence our light we borrow,
Thou continu'st still the same
In my joy or sorrow.
Though thou lov'st the sun-shine best,
Or enlighten'd places,
Yet thou dost not fly, but rest
'Midst my black disgraces.
Thou would'st have joyous happy days
When thou art approaching,
No cloud nor night to dim thy rays
By their sad encroaching.
Let but glimmering lights appear,
To banish night's obscuring,
Thou wilt shew thou harbour'st near,
And by my side enduring.
And when thou art forc'd away,
Whene'er the sun's declining,
Thy length is doubled, to repay
Thy absence whilst he's hiding.
As I do not call thee fair,
So sure thou art not fading;
Age nor sickness can impair
Thy hue by fierce invading.
Let the purest varnish'd clay
That art can shew, or nature,
View the shades they cast and they
Grow duskish like thy feature.
'Tis thy truth I most commend,
That thou art not fleeting,
For, as I embrace my friend,
So thou giv'st him greeting.
If I strike or keep the peace,
Just so thou seem'st to threaten;
And single blows by thy increase
Leave my foe doubly beaten.
As thou find'st me walk or sit,
Or standing or down lying,
Thou dost all my postures hit,
Most apish in thy prying.
When our actions thus consent,
Expressions dumb but local,
Words are needless compliment,
Else I could wish thee vocal.
Hadst thou but a soul with sense
And reason sympathising,
Earth could not match nor Heav'n dispense
A mate so much inciting,
Nay, when bedded in the dust.
'Mongst shades I have my biding,
Tapers see thy posthume trust
Within my vault residing,
Had Heav'n so pliant women made,
Or thou their souls couldst marry,
I'd soon resolve to wed my shade;
This love could ne'er miscarry.
But they thy lightness only share,
If shunn'd the more they follow,
And to pursuers peevish are
As Daphne to Apollo. M.

THE DEBTOR.

CHILDREN of affluence hear a poor man's pray'r!
O haste, and free me from this dungeon's gloom;
Let not the hand of comfortless despair
Sink my grey hairs with sorrow to the tomb!

Unus'd compassion's tribute to demand,
With clamorous din wake Charity's dull ear,
Wring the slow aid from Pity's loitering hand,
Weave the feign'd tale, or drop the ready tear.

Far different thoughts employ'd my early hours,
To views of bliss, to scenes of affluence born;
The hand of pleasure strew'd my path with flow'rs,
And ev'ry blessing hail'd my youthful morn.

But ah, how quick the change! the morning gleam,
That cheer'd my fancy with her magic ray,
Fled like the garish pageant of a dream,
And sorrow clos'd the ev'ning of my day.

Such is the lot of human bliss below;
Fond hope awhile the trembling flow'ret rears;
Till unforeseen descends the blight of woe,
And withers in an hour the pride of years.

In evil hour, to specious wiles a prey,
I trusted:—(who from faults is always free?)
And the short progress of one fatal day
Was all the space 'twixt wealth and poverty.

Where could I seek for comfort, or for aid?
To whom the ruins of my state commend?
Left to myself, abandon'd, and betray'd,
Too late I found the wretched have no friend.

E'en he amid the rest, the favour'd youth,
Whose vows had met the tend'rest warm return,
Forgot his oaths of constancy and truth,
And left my child in solitude to mourn.

Pity in vain stretch'd forth her feeble hand
To guard the sacred wreaths by Hymen wove;
While pale-ey'd Av'rice, from his sordid stand,
Scowl'd o'er the ruins of neglected love.

Though deeply hurt, yet sway'd by decent pride,
She hush'd her sorrows with becoming art,
And faintly strove with sickly smiles to hide
The canker-worm that prey'd upon her heart.

Nor blam'd his cruelty—nor wish'd to hate
Whom once she lov'd—but pitied and forgave:
Then unrepining yielded to her fate,
And sunk in silent anguish to the grave.

Children of affluence, hear a poor man's pray'r!
O haste, and free me from this dungeon's gloom;
Let not the hand of comfortless despair
Sink my grey hairs with sorrow to the tomb.

MASONIC INTELLIGENCE.

ALCESTER, *July* 31.

YESTERDAY the LODGE OF APOLLO was constituted here, and afforded one of the most grand spectacles ever seen in this quarter.

The different Lodges that attended the procession were formed at the Angel Inn, and then crossed to the Town Hall, where the Lodge of Apollo was held. At ten o'clock the procession began to move in the following order to the church.

Band of Music,
Tyler, with a drawn sword,
Shakespeare Lodge, Stratford, No. 516,
Junior Brethren, two and two,
Secretary and Treasurer,
Senior and Junior Wardens,
The Bible, Square, and Compass, on a crimson velvet cushion, carried by a Past Master, and supported by two Stewards with white rods,
The Master.
Lodge of St. John, Henley, in the same order.
New Lodge of APOLLO,
Tyler,
Junior Brethren with Ashlers,
Secretary, with the Warrant of Constitution,
Treasurer with Purse,
Senior and Junior Wardens,
Book of Constitution carried by a Master,
Bible, Square, and Compass, &c. carried by a Master supported by two Stewards,
The Master,
Visiting Brethren, two and two.
Lodge of St. Alban's, of Birmingham, in the same order.
Lodge of St. Paul's, Birmingham, ditto.
Royal Arch Chapter of Fortitude in all their Ensigns and different Orders according to their degrees, followed by the W. Br. Toy, Principal.
Provincial Grand Lodge.
Grand Sword Bearer,
Rev. Br. Green, as Grand Chaplain,
Br. Sketchley, G. S.
Br. Parker, G. T.
Br. B. S. Heaton, Esq. G. S. W.
Br. C. Downs, G. J. W.
Bible, supported by Br. J. Timmins, Esq. D. P. G M.
Supported by Br. J. Zouch, Esq. and Br. J. Bisset,
Grand Stewards, with gold rods.

The number of Masons in the procession was 121.

To gratify the curiosity of an amazing concourse of people the procession went round the town to church, the distance of half a mile. When they arrived at the porch the junior Lodges fell to right and left, leaving a space in the midst for the Provincial and Senior Lodges to pass between them, the youngest Brethren entering last. The service at church was opened by appropriate music, composed by Br. J. Clark of Birmingham, and sung by Br. Moore, Clark, &c. Hymns adapted for the occasion were sung by the Charity-children; and after a most pathetic and excellent sermon, preached by the Rev. Br. Green, the company returned in the same order to the hall, when the dedication and consecration took place, which was conducted in such a solemn manner as to give infinite pleasure to every Mason. The W. D. P. G. M. in a well-delivered oration, laid down the duty of every man, both as a Mason, and as a member of society. During the ceremony sacred music was performed, and I never witnessed any thing more grand or solemn, nor heard any music that so enraptured the senses, as when we sung in full chorus, "Glory to God," &c."

Every thing was conducted with such propriety as to do great credit to the respective officers; and the thanks of the Fraternity are justly due to Br. Bisset, G. S. for the order and regularity in which he kept the procession, as under his management the whole was conducted.

After an elegant entertainment the company adjourned to the Bowling-green, where many loyal, constitutional, and Masonic toasts and sentiments were given, and the day was spent with great harmony, mirth, and conviviality. Peace,

unity, and brotherly love, reigned solely there. Some favourite Masonic songs were given by Brs. Clark, Moore, Bisset, Toy, James, Porter, Morrel, Cox, Barber, &c. &c. and in the evening a free Ball was given for the Ladies, which was numerously attended; and it was not till Phœbus had made his appearance that the company thought of parting. Every countenance exhibited marks of satisfaction, and I am happy to observe that Freemasonry seems to be held in universal estimation in this county; and I make no doubt but it will extend its cheerful rays through every county in the kingdom: which that it may is the sincere wish of your Brother, J. M.

P. S. All the Provincial Grand Officers were clothed in aprons ornamented with purple and gold, with elegant gold enamelled jewels, presented to each by the Worshipful Br. Timmins, D. P. G. M. who, much to his honour, has done every thing at his own cost, without putting the Provincial Lodges to any expence.

CONSTITUTION OF THE ROYAL BRUNSWICK LODGE, SHEFFIELD, No. 527.

Form of the Procession to ST. JAMES'S CHURCH, *on Monday July* 28, 1794, *at the constituting of the* ROYAL BRUNSWICK LODGE, SHEFFIELD, No. 527. *On which day a Collection was made for the Benefit of the Charity School for Poor Girls.*

Trustees of the School, two and two,
Master of the School,
Two Matrons,
The Girls, two and two,
The Tyler, with a drawn sword,
Band of martial music *,
Two Stewards with rods, Brothers Croft and Cundell,
Master and Junior Warden of the St. George's Lodge 348, Doncaster, Brothers Dr. Miller and Robinson,
The military visiting Brothers, two and two,
Two Stewards with rods, Brothers Kay and Nicholson,
The flag of the Royal Brunswick Lodge, carried by Brother Max,
Brethren of the Britannia and Royal Brunswick Lodges out of office, two and two,
Royal Arch Masons,
Knights Templars,
Officers of the Britannia and Royal Brunswick Lodges as follows:
Two Treasurers with rods, Brothers Richardson and Atkin,
Two Secretaries, Brothers Crowder and Wilcockson,
Two Junior Wardens with pillars, Brothers Jessop and Snidall,
Two Senior Wardens with pillars, Brothers Hudson and Cadman,
The Holy Bible, Square, and Compass, carried by Brother Foley, on a blue silk cushion,
The Rev. Brother Chadwick.
Brother Beldon, Master of the Britannia Lodge, 189,
The Swordbearer, Brother John Richardson,
The Book of Constitutions, carried by Brother Hunter, and supported by two Stewards, Brothers Hancock and Silvester,
Brother Woollen, Master of the Royal Brunswick Lodge, 527,
Two Stewards, Brothers Stubbs and Sanderson.

When the procession arrived at St. James's Church, the Brethren opened to the right and left, and admitted the Tyler in first, followed by the Master of the Royal Brunswick Lodge and the others in regular order.

The return of the procession was reversed, Brother Woollen taking the lead preceded by the Tyler, band of music, Swordbearer, and Book of Constitutions.

An excellent discourse was delivered by the Rev. Brother Chadwick, from the cxixth Psalm, part of the 34th verse, "Give me understanding and I shall keep thy law." After which the Brethren made a personal collection for the Charity School for Poor Girls.

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* *Belonging* to the Loyal Independent Sheffield Volunteers in their uniform.

The procession returned to the Royal Oak, and partook of a handsome entertainment; after which many excellent toasts and songs were given, and the pleasures of the evening were extended to a late hour.

The following prayer was introduced by Brother Woollen, Master of the Royal Brunswick Lodge, in the Ceremony of Dedication, and as a composition does him much credit:

"Supreme and most adorable Lord God, thou Great Architect of Heaven and earth, who out of thy infinite goodness and mercy to mortal men, hast graciously promised that when they assemble together in thy name thou wilt hear and grant their requests, we beseech thee, O Lord, to hearken unto the prayers that we with grateful hearts now offer up to thee, for having so long preserved us in health and prosperity, desiring thee still to extend these manifold blessings to us and to all men, till it shall please thee to call us from this transitory life to eternal bliss.

"Grant, O God, that the Society which we have formed, and which we offer to thy immediate protection this day, under the name of "The Royal Brunswick Lodge" (in commemoration of the amiable family now on the throne), may flourish like the green bay by the water-side: may they in their journey through life always bear in mind the precepts of thy most holy religion, and may they always be in constant preparation for the great change that will unavoidably happen to all men, so as to die on a level with all mankind, and be ready at a moment's notice to answer the summons to join the Grand Lodge above, whose Supreme Master is the Great Jehovah, and his Officers the holy angels.

"And we beseech thee, Almighty God, to take into thy protection all our Brethren, of whatever nation, religion, or degree, desiring thee to grant them that peace which the world cannot give, that they may always put *faith* in thee, have *hope* in salvation, and be in *charity* with all mankind: and, finally, we recommend to thy aid and protection all our distressed Brethren wheresoever dispersed over the face of the earth; grant that they may always experience that relief which in thy infinite wisdom thou mayst think suitable for their several calamities. These and all other blessings we beg in the name and for the sake of him who gave his life to save a guilty world from sin and death; to whom be all honour, glory, and power, now and for ever: Amen."

The following anthem and psalm, with appropriate music, were also performed on the occasion:

ANTHEM,

From the First Book of Kings, chap. viii. ver. 13.

SOLO—I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. But will God indeed dwell on the Earth!

VERSE—Behold the Heaven and Heaven of Heavens cannot contain Thee, how much less the house that I have builded.

RECIT.—Yet have thou respect unto the prayer of thy servant, O Lord my God.

AIR—That thine eyes may be open towards this house night and day, even towards the place of which thou hast said,

VERSE and CHORUS—My Name shall be there.

VERSE—And hearken Thou unto the supplication of thy servant, and to thy people Israel, when they shall pray towards this house, and hear Thou in Heaven thy dwelling place, and when thou hearest forgive.

RECIT.—If there be in the land famine, if there be pestilence, whatsoever plague, whatsoever sickness there be, what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spreads forth his hands towards this house,

VERSE—Then hear thou in Heav'n thy dwelling-place, hear and forgive.

SOLO—And the Lord said to Solomon, I have heard thy prayer, I have hallowed this house which thou hast built, to put my name there for ever, and mine eyes and mine heart shall be there perpetually.

CHORUS—Amen, Hallelujah.

PSALM CXXXIII.

O what a happy thing it is,
And joyful for to see
Brethren to dwell together in
Friendship and unity!

'Tis like the precious ointment that
Was pour'd on Aaron's head,
Which from his beard down to the skirts
Of his rich garments spread.

And as the lower ground doth drink
The dew of Hermon hill,
And Sion with his silver drops
The fields with fruit doth fill,

Even so the Lord doth pour on them
His blessings manifold,
Whose hearts and minds sincerely do
This knot fast keep and hold.

A MASONIC HYMN, *sung July 28, 1794, by the* CHARITY GIRLS, *at the Consecration and Installation of the Royal Brunswick Lodge.*

UNTO Thee, great God, belong
Mystic rites and sacred song!
Lowly bending at thy shrine,
We hail thy Majesty divine!
Glorious ARCHITECT above,
Source of *Light*, and Source of *Love*,
Here thy light and love prevail—
Hail! Almighty *Master*, hail;

Whilst in yonder regions bright,
The SUN by DAY, the MOON by NIGHT,
And the STARS that gild the sky,
Blazon forth thy praise on high;
Join, O EARTH, and (as you roll)
From East to West, from pole to pole,
Lift to Heav'n your grateful lays,
Join the universal praise.

Warm'd by thy benignant grace,
Sweet *Friendship* link'd the human race;
Pity lodg'd within her breast,
CHARITY became her guest,
There the naked raiment found,
Sickness balsam for its wound,
Sorrow comfort, hunger bread,
Strangers there a welcome shed.

Still to us, O God, dispense
Thy divine benevolence!
Teach the tender tear to flow,
Melting at a Brother's woe!
Like Samaria's son, that we
Blest with boundless *Charity*,
To th' admiring world may prove
They dwell in GOD who dwell in LOVE.

	£.	s.	d.
Collected in St. James's Church	8	4	6
——— of the Brethren at dinner,	6	8	6
——— Royal Brunswick Lodge	1	1	0
——— Britannia Lodge	1	1	0
Paid to the Charity	16	15	0

DURHAM.

On Tuesday the 12th of August, a Provincial Grand Communication and Feast was held here. The Provincial Grand Master and his Officers, with the Masters and Wardens of the several Lodges in the county, assembled in the Granby Lodge-room. The general business of the Society was transacted with the usual regularity, and the splendid abilities of our R. W. Grand Master LAMBTON, were brought into display by a Charge that did honour to his own talents, as well as to the Community which has the happiness to see at its head such a brilliant character. From the Lodge the Brethren adjourned to the Town-hall, where a sumptuous entertainment was provided by Brother FAIREST of the City Tavern. Brother MILBANKE, member for the county, and many other respectable Brethren, shared in the harmony and enjoyment of a meeting, made doubly endearing by the occasion of the meeting, and by its being the birth-day of our loved and worshipful GRAND MASTER.

Aug. 16. Being the birth-day of his Royal Highness the Duke of York, it was celebrated with all the honours of Masonry by the Order of *Knights Templars* resident at London, united with the Society of *Antient Masons* of the *Diluvian* Order, or *Royal Ark* and *Mark Mariners*, assembled at the Surry Tavern in the Strand, by summons from Thomas Dunckerley, Esq. Grand Master and Grand Commander of those United Orders.

An elegant supper was provided, and the Grand Master gave the following toasts: The King and the Craft—The Prince of Wales, Grand Master of Symbolic Masonry—His Royal Highness the Duke of York, with a *thrice hearty* wish that his Royal Highness may be blest with health and happiness, and long remain a *terror* to the enemies of Great Britain—The Duke of Clarence, Grand Patron of Royal Arch Masons—Prince Edward, Grand Patron of Knights Templars—The Queen, Princesses, and all the Royal Family—The Duchess of York—*Earl Moira* and Sir Peter-Parker—*Lord Howe*, and *the wooden walls of* Old England—Thomas Dunckerley, Esq. Grand Master of the United Orders.

The United Orders unanimously resolved that they would provide themselves with arms and accoutrements, in order to defend our country against the enemies of our happy constitution. The day was passed with that harmony and conviviality peculiar to Masons, and the Grand Chapter closed at eleven in the evening.

Copy of a Letter from Prince EDWARD *to* THOMAS DUNCKERLEY, *Esq. Grand Master of the Knights Templars, of which Order his Royal Highness is Grand Patron.*

"DEAR SIR, *Quebec, Nov.* 20, 1793.

"I had the pleasure of being favoured with your kind letter of the 4th of July "about three weeks since. Accept my thanks for your communication of the "proceedings of the Grand Chapter. I regret much that from the nature of my "situation there is no likelihood of my removing from hence till June or July "next year; and even then it is out of my power to say whether my lot will "carry me back to England or to another foreign station. I shall think myself "particularly fortunate when circumstances will permit my meeting the Knights "in Grand Chapter in London: of this I request you will assure them the "first time that you assemble, begging them to accept of my most hearty and "best wishes for their welfare and prosperity. I shall be flattered with hearing "from you from time to time, and particularly so when you are able to inform "me of the good state of your health; having nothing further to add, I beg, "with the sincerest esteem, to subscribe myself,

"Your most devoted and obedient servant,

THOMAS DUNCKERLEY, *Esq.* "EDWARD."
Hampton Court Palace. Colonel of the Royal Fuziliers.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

PARIS, *August* 1.

ON the 27th ult. Robespierre was openly declared a Tyrant. The storm had been gathering for some time: he appears to have filled all the municipal offices of Paris with his own creatures, and to have secured a great majority in the Jacobine Club. He had also tampered with the armed force of Paris. On the 25th he made a long speech in the Convention on public affairs, and in defence of himself. He attempted to speak on the 27th, but was obliged to desist, in consequence of loud vociferous exclamations, "*Down with the Tyrant! Down with the Tyrant!*"

Tallien, a leading and now prevailing member of the Convention, charged him with having formed a list of proscriptions, in order to further his ambitious views, and with aiming at the office of Dictator. After several members had spoken, the Convention unanimously decreed the arrest of Robespierre the elder, Robespierre junior, St. Just, Couthon, and Le Bas. During these proceedings in the Convention, an insurrection was stirring up in Paris by Henriot, Commandant of the National Guard, and other partizans of Robespierre.

One time it became a doubtful point which party would prevail; for whilst Henriot was at the head of 4000 men in the Place de Carousal, Robespierre, St. Just, and Couthon, with the Commune, formed themselves into a National Convention, declared the other Representatives of the people traitors to their country, and outlawed them. The Jacobine Club also declared for Robespierre's party. In a word, all Paris was in motion, and a civil war on the point of breaking out. The scale was however turned by the Convention getting possession of and surrounding the Hall of the Commune. In the confusion Robespierre was wounded on the chin; his brother jumped out of a window, and broke his leg and arm; Couthon stabbed himself twice; and one Coffintal, a member of the Commune, enraged that Henriot (who had declared, upon forfeiture of his head, that all Paris was in their favour) had deceived them, absolutely threw Henriot out of a window, who, thus bruised and wounded, found means to hide himself in a sewer, from whence he was dragged all over blood and mud.

After Robespierre's party, in the Hall of the Commune, had been subdued, he was brought on a litter to the Convention. The President asked, "Is it your pleasure he should be brought in?" *No! no!* resounded from all parts, and it was decreed that he should, with the others, be executed in the Square of the Revolution. Le Bas killed himself. Barrere, Billaud, Collot d'Herbois, and some others, foreseeing the downfall of Robespierre, had the address to join the ruling faction, and save their necks.

On the 28th, at night, were guillotined here the following persons:—Maximillian Robespierre, 35 years old, a native of Arras; George Couthon, 38 years old, born at Orsay; A. St. Just, 26 years of age, a native of Lisere; A. Robespierre, a younger brother of the above Maximilian; F. Henriot, Commander in chief of the armed force at Paris; L. Lavalette, ex-noble, born at Paris, commander of a battalion of National Guards, late a Brigadier-General in the Northern army; R. Dumas, 37 years old, born at Lussy, formerly a lawyer at Lyon-le-Saumier, and late president of the Revolutionary Tribunal; J. R. Lescot Fleuriot, 39 years old, mayor of Paris; C. F. Payan, 27 years of age, a juryman of the Revolutionary Tribunal, and National Guard of Paris; N. Viviers, 50 years old, Judge of the Criminal Tribunal of the department, and president of the Society called Jacobins in the night of the 27th and 28th of July; C. Bernard, 34 years old, an ex-priest; Geney, aged 33 years, a vintner; Gobeau, 26 years old, a substitute at the Criminal Tribunal; A. Simon,

a shoemaker, and *Governor or Preceptor of Louis XVII.*; C. Laurent, 33 years of age; Warnée, 29 years of age; J. Forestier, 47 years old, a cannon-founder; *P. Guerin*, a rent receiver; Lezard, a hair-dresser; Lochefer, an upholsterer; *Bongon and Quenet*, being all 12 members of the municipality at Paris, outlawed by a decree of the Convention, and their persons being duly recognized, surrendered to the executioner to be put to death within 24 hours.

We have never witnessed a crowd equal to that which attended the execution of Robespierre and his colleagues, and it is impossible to express the joy which was pictured on every countenance. All the streets through which the conspirators passed resounded with the following exclamations:----"Oh, the scoundrels! *Long live the Republic*----*Long live the Convention.*" All eyes were especially fixed on Maximilian Robespierre, Couthon, and Henriot, who were covered with blood from the wounds they had given themselves before they were taken. The heads of Robespierre, Henriot, Dumas, and some others, were held up and shown to the people.

Thus on the 27th in the morning Robespierre was an unimpeached member, speaking in the Convention; before ten o'clock the next night, himself and twenty-five others were "*shorter by the head,*" on the Place de la Revolution. Seventy-two members of the Commune of Paris suffered two days after.

Among the number of persons set at liberty since the execution of Robespierre, is General Santerre, who has publicly thanked the Convention for his enlargement.

HOME NEWS.

FIRE AT RATCLIFFE.

THE dreadful fire at Ratcliffe (which we slightly mentioned in our last for want of room) has consumed more houses than any one conflagration since the memorable Fire of London. It began about three o'clock on Tuesday afternoon, at Mr. Cloves's, barge-builder, at Cock-hill, Stone-stairs, near Ratcliffe Highway, and was occasioned by the boiling over of a pitch kettle that stood under his warehouse, which was consumed in a very short time. It then communicated to a barge, *it being low water*, lying adjoining the premises, laden with salt-petre and other stores. This occasioned the conflagration to spread widely in a very short time. Several other vessels and small crafts lying near to the barge, soon after took fire without any possibility of getting them off. Amongst these were an East-India hoy, and the Hannah of Barbadoes. The blowing up of the salt-petre from the barge, occasioned large flakes of fire to fall on the warehouses belonging to the East India Company, from whence the salt-petre was removing to the Tower (*twenty tons of which had* been fortunately taken the preceding day). The flames soon caught the warehouses, and here the scene became dreadful; the whole of these buildings were consumed, *with all their contents, to a great amount.* The wind blowing strong from the south, and the High-street of Ratcliffe being narrow, both sides caught fire, which prevented the engines from being of any essential service; and in *the course of the evening*, it extended itself to the premises of Mr. Joseph Hanks, timber-merchant, in London-street, where it again raged most furiously, and communicated to Butcher-row, the whole of the west, and part of the east side of which was consumed. The fire then took its course up Brook-street, Stepney Causeway, caught the premises of Mr. Shakespeare, rope-maker, and burnt through to the fields on the one side, and the whole of the dwellings on the other; forming altogether a square of great extent.

[It is very remarkable, the dwelling-house of Mr. Bear, an extensive building, although surrounded by the flames, was fortunately preserved without the least injury.]

A survey was taken by the officers of the Hamlet, whose report was, that out of TWELVE HUNDRED HOUSES, *of which the Hamlet consisted, not more than* FIVE

HUNDRED AND SEVENTY were preserved from the general conflagration. The distress of the miserable inhabitants exceeded all description. In the surrounding fields were deposited the few goods, consisting chiefly of bedding, they were able to save. Stepney Church was opened for their reception, and above a thousand people were obliged to remain all night in the fields, watching the remnant of their property; children crying for their lost parents, and parents lamenting the fate of their children, added to the horrors of a scene not equalled during the present century. From the great distress the above fire occasioned to a great number of poor families, Government humanely ordered 120 tents to be immediately pitched for their accommodation in Stepney Fields, till they could be more comfortably provided for. They have since been provided with lodgings.

The loss sustained is immense; the warehouses of Mr. Whiting alone contained sugars to the amount of upwards of 40,000l. which were entirely destroyed.

The East India Company is said to have lost 20,000 bags of salt-petre. During the fire it ran towards the Thames, and had the appearance of cream-coloured lava; and when it had reached the water, flew up with a prodigious force, in the form of an immense column. Several particles of the salt-petre were carried by the explosion as far as Low Layton, a distance of near six miles. So powerful was the smoke and heat, that it was not possible to endure it within a mile to leeward. During the time of the salt-petre burning, the smoke presented a striking and awful spectacle, forming a vast arch as white as snow, and extending near five miles.

The sum collected for the sufferers by this fire, exceeded 15,000l. The quantity of copper collected at and near the ruins, from the poorer description of people, who flocked there to see the dreadful devastation which a few hours occasioned, was weighed out of curiosity, and at an early day amounted to more than a ton and a half. The collection made *on the ruins* in one day, the Sunday after the fire happened, was as follows: Gold, 56l. 14s. Silver, 301l. 3s. 7d. Copper, 479l. 16s. Total, 837l. 13s. 10d.

July 31. Between nine and ten in the evening, a remarkable meteor, or shooting star, was seen at Blackheath, near Greenwich. The body was round and of a red colour, carrying a tail behind it about a yard long, and tapering to the end, and moved nearly level at the altitude of 30 deg. from North-West to North by West in a quarter of a minute. From the size of a star of the second magnitude, it grew gradually to double the size of the planet Jupiter. It enlightened the sky around about it to some distance. The tail threw out sparks, which were left behind it and soon went out. At length the whole disappeared instantaneously.

August 7. A thunder storm, one of the most awful and tremendous that has happened within the recollection even of those who have had an opportunity of witnessing the rage of the elements in all climes, took place in London. The lightning attracted, as it is believed, by an iron weather-cock, struck the roof of the Examiner's-Office in the Rolls-yard, Chancery-lane, and made a hole large enough for a man to creep through, shattering a great many tiles, bricks, &c. and just afterwards a ball of fire fell near the lodge in the same yard, which felled two persons for a moment without hurting them, and rising again made its course through one of the windows, which was open, of the Crown-Office in Chancery, and it is apprehended must have passed out of one of the back windows of that office which was also open. From the clouds of smoke that immediately issued and continued for several minutes, it was feared the office was on fire; but opening the door, it was happily discovered to have received little or no injury. On examination it was found that the nails and iron work, which the lightning met with in its passage, had been melted, and partly vitrified by the intense heat.

In Falcon-street, Aldersgate-street, a razor in a barber's hand was literally melted, and dropped instantaneously from the handle. The man fell to the ground, but received no injury.

The Cock public-house at Temple-bar received some damage; fortunately, however, it did not catch fire. The flash which hurt this house was seen to come down in an immense body, a few yards East of Temple-bar, it wheeled about with great velocity, and struck the street with immense force. Fortunately the heavy rain had driven every person from the street, and no coach was passing. The first effect observed was similar to that produced by an explosion of gunpowder; every particle of straw, mud, and even the water, was completely swept from the street, and the doors and windows of the houses, particularly on the North side of the street, were shaken—some of them driven open.

In Wardour-street, Soho, and several others to the Westward, the same alarming scene presented itself to the affrighted inhabitants; and it is said that at Islington, and some other neighbouring places, some cattle were struck dead in the fields.

A watermam, crossing Lambeth Marsh, was knocked down by its force, and his recovery was for some time deemed doubtful.

A shoemaker near Aldgate was struck dead while standing at his door.

The centre beam at Lloyd's coffee room suddenly cracked during the storm, and a great part of the cieling fell down. The torrent of rain was so great that in a few minutes the floor was covered with water. No accident, however, happened in consequence.

The cause respecting the marriage of Prince Augustus Frederick, and Lady Augusta Murray, which had been solemnized at the parish church of St. George, Hanover-square, has been finally determined in the Arches Court, Doctors Commons. Sir William Wynne delivered the judgment of the Court, that the said marriage was utterly null and void; and also declared that a former marriage, pretended to have been solemnised at Rome, was also, by the law of this country, invalid and illegal.

12. The birth-day of the Prince of Wales was celebrated in great stile at Windsor. There has been more shew, parade, and rejoicing this year, than for several past upon the same occasion. The military at the several encampments have been particularly zealous in shewing their respect and loyalty; and many individuals, to evince a similar regard, have given very splendid entertainments in compliment to the day.

At a Court of Lieutenancy, held at Guildhall, the undermentioned appointments by ballots took place, for the two New Corps of City Militia:

Alderman Sir James Sanderson, Knt. Sir Watkin Lewes, Knt. colonels. Alderman Newnham, Alderman Combe, lieutenant-colonels. Alderman Macaulay, Boyce Combe, Esq. majors.

14. Dispatches received at the East-India House, over land from Bussorah, brought intelligence of the death of Madajee Scindia, the great warlike Mahratta chief, who has so frequently embroiled all India in hostilities.

In consequence of Tippoo Saib having fulfilled his engagements punctually with the government of Fort St. George, his two sons, who were kept as hostages, have been sent back to Seringapatam, highly satisfied with the treatment they have experienced during their stay at Madras.

15. About two o'clock, a very melancholy accident happened in Johnson's Court, Charing-Cross:—A genteel young man was taken to a recruiting-office there, belonging to the East-India Company, to be enlisted; and upon attempting to make his escape his hands were tied behind his back, and in that situation he was put into a garret, where he was not many minutes before he jumped from the window, and was instantly killed upon the spot. This circumstance very naturally attracted the attention of passengers, and presently a crowd was collected, who, fired by indignation, attacked the rendezvous of the crimp who had trepanned the unfortunate young man, and proceeded to pull down the house, which they completely effected. The crowd became so great and riotous that a detachment of the Horse Guards was called in, who paraded the streets the remainder of the night, and until the mob was dispersed.

The young man belonged to the Excise. The Coroner's Verdict was, "Accidental Death, in endeavouring to escape from illegal confinement in a house of ill fame." The deceased's name was George Howe.

A Mrs. Hanau, who kept the house, was examined at the Police Office, in Westminster, and from the depositions of several persons who attended she was discharged, nothing appearing to criminate her further, than that she kept what is called a *crimp house*, for the reception of recruits brought there by serjeants and others.

16. A fire broke out on the Surrey-side of Westminster Bridge. Astley's Amphitheatre was totally destroyed, together with several houses in front of the Westminster-road, a public-house, and some other small dwellings down Stangate.

18. The populace were exceedingly riotous at Charing-Cross, which occasioned the picquet guard to be called. The gunsmith the corner of Angel Court firing once or twice on the insurgents, they broke the windows before the military arrived, and afterwards pelted and maltreated the soldiers, who forbore extremities, and dispersed them with little mischief.

19. An immense body of people attacked the White Horse public-house in Whitcombe-street. After having nearly demolished the whole of the windows, they entered the house and destroyed the furniture. The arrival of a party of the guards, horse and foot, prevented their extending their mischievous views any farther.

20. About one o'clock a mob collected opposite a recruiting-house in Shoe-lane, and, after expressing every mark of indignation against the persons employed in that service, broke open the door, which had been locked and bolted on their first appearance, and destroyed the windows and part of the furniture. The city marshals and some constables soon came to the spot; but the principal object being accomplished the mob desisted, though they did not disperse for some hours after.

A house of the same description in Bride-lane was the next object of their resentment, which they attacked so furiously that in a very short time they left very little else than the skeleton remaining. The furniture was demolished. A party of the Temple Volunteer horse arrayed themselves on the occasion, and were stationed in different parts of the neighbourhood for the preservation of its peace the remainder of the day.

At night an immense body of the mob made their appearance in Holborn, and beset a recruiting-house opposite Fetter-lane with such violence, that had not a party of the guards arrived to its protection, it would inevitably have been levelled with the ground.

In the parish of Clerkenwell a similar disposition to riot manifested itself in the course of the day, but no injury was sustained.

A mob also broke all the windows of the Raven in Golden-lane, and the Sash in Moorfields, and very much damaged the Rum Puncheon in Old-street, and a private house in Long-lane. They were all recruiting-houses.

For the description of persons against whom the mob have directed their vengeance, namely, the *crimps* and *kidnappers*, scarcely any treatment can be too severe: two of these men have been committed to take their trials for having stripped and robbed a poor fellow of his clothes, watch, &c. whom they confined in Whitcombe-street, and afterwards sent as an attested recruit to Banbury, in Oxfordshire.

The Parliament, which stood prorogued to Tuesday the 19th of August, is further prorogued to Thursday the 2d of October next.

Intelligence has been received in the course of the month, of the French having made good a landing on Guadaloupe, and having repulsed the British forces in several actions with considerable advantage.

French principles have acquired such an ascendancy in Geneva, that a revolution has taken place in that republic, and some of its most respectable magistrates have been put to death.

PROMOTIONS.

HENRY Bosanquet, Esq. of Longford-court, Somersetshire, Recorder of Glastonbury, in the room of the late Judge Gould. On the Cambridge commencement-day, the following were created Doctors in Divinity: the Rev. J. Askew, Richard Frank, Robert Myddleton, and Thomas Rennell. Doctor of Physic, Christopher Pemberton. The Rev. William Marsh, the Rev. Thomas Benson, and the Rev. James Burford, elected Fellows of Wadham College, Oxford. Vice-Admirals of the White: Herbert Sawyer, Esq. Sir Richard King, Bart. Jonathan Faulknor, Esq. Philip Affleck, Esq. to be Vice-Admirals of the Red. Vice-Admirals of the Blue: Thomas Fitzherbert, Esq. Samuel Cornish, Esq. John Brisbane, Esq. Charles Wolseley, Esq. Samuel Cranston Goodall, Esq. Hon. Keith Stewart, his Royal Highness William Henry, Duke of Clarence; and Rear-Admirals of the Red, Richard Onslow, Esq. and Robert Kingsmill, Esq. to be Vice-Admirals of the White. Rear-Admirals of the Red, Sir George Collier, Knt. George Bowyer, Esq. Sir Hyde Parker, Knt. Rowland Cotton, Esq. Benjamin Caldwell, Esq. Hon. William Cornwallis, William Allen, Esq. John Macbride, Esq. George Vandeput, Esq. and Rear-Admirals of the White, Charles Buckner, Esq. John Gell, Esq. William Dickson, Esq. Alan Gardner, Esq. to be Vice-Admirals of the Blue. Rear-Admirals of the White, John Lewis Gidoin, Esq. George Gayton, Esq. George Murray, Esq. Robert Linzee, Esq. Sir James Wallace, Knt. William Peere Williams, Esq. Thomas Pasley, Esq. and Rear-Admirals of the Blue, John Symons, Esq. and Sir Thomas Rich, Bart. to be Rear-Admirals of the Red. Rear-Admirals of the Blue, Charles Thompson, Esq. James Cumming, Esq. John Ford, Esq. John Colpoys, Esq. Skeffington Lutwidge, Esq. Archibald Dickson, Esq. George Montague, Esq. Thomas Dumaresq, Esq. Hon. Sir Geo. Keith Elphinstone, K. B. to be Rear-Admirals of the White. The following Captains appointed Flag Officers: James Pigott, Esq. Hon. William Waldegrave, Thomas Mackenzie, Esq. Thomas Pringle, Esq. Hon. William Clement Finch, Sir Roger Curtis, Knt. Henry Hervey, Esq. Robert Man, Esq. and William Parker, Esq. to be Rear-Admirals of the Blue. William Young, Esq. James Gambier, Esq. and the Rt. Hon. Lord Hugh Seymour, to be Colonels in his Majesty's Marine Forces, in the room of the Hon. William Waldegrave, Thomas Pringle, Esq. and Sir Roger Curtis, Knt. appointed Flag Officers of his Majesty's fleet. The Right Rev. Father in God Dr. Wm. Bennet, bishop of Cork and Ross, to the bishopric of Cloyne, in the room of the Right Rev. Dr. Richard Woodward, deceased. The Hon. and Rev. Thomas Stopford, dean of Ferns, to the bishopric of Cork and Ross The Right Hon. General Cuninghame, commander in chief of his Majesty's forces in Ireland, or the commander in chief of his Majesty's said forces for the time being, together with the Right Hon. James Cuffe, the Hon. Ponsonby Moore, Robert Langrishe, Esq. the Hon. Geo. Jocelyn, the Hon. Henry Pomeroy, Frederick Trench, Esq. and the Hon. Wm. Cockayne, in the room of William Handcock, Esq. deceased, and Lieutenant-colonel John Francis Cradock, Quarter-master General of his Majesty' forces in that kingdom, to be Commissioners and Overseers of the Barracks. The Right Hon. William Earl Fitz-William, Lord President of the Council. His Grace William Henry Cavendish Duke of Portland to be his Majesty's principal Secretary of State for the Home Department. The Right Hon. William Wyndham to be his Majesty's Secretary at War. Alexander Duke of Gordon, Knight of the most ancient order of the Thistle, Keeper of his Majesty's Seal appointed by the Treaty of Union to be made use of in Scotland, in place of the Great Seal of Scotland. The Marquis Townshend, Governor of Hull. Sir. G. Yonge, Master of the Mint. The Right Hon. Robert Seymour member of parliament for the borough of Orford, in the room of the Earl of Yarmouth, now Marquis of Hertford. Lord Elibank Lord-Lieutenant of Peebles. The Rev. Mr. Haggett, chaplain to the bishop of Durham, to the 10th Prebendary stall in the cathedral of Durham, vacant by the death of the Rev. Sir Henry Vane, Bart. The Rev. George Davison (nephew to the late Sir Henry Vane) to the vicarage of Hartburn, in the same county. The Rev. Thomas Newman

the younger, of Brentwood, to the living of East-Horndon, on the presentation of Lady Sudley and Miss Tyrrell. The Right Hon. and Rev. Henry Fitzroy, M. A. of Trinity College, Cambridge, son of the Duke of Grafton, to the rectory of Euston with Pakenham parva, and Barnham St. Gregory, with St. Martin annexed, in Suffolk, on the presentation of his father. *Created Peers of England*, viz. the Earl of Upper Ossory, by the stile and title of Baron Ossory; Lord Mulgrave, Baron Mulgrave; Sir T. Dundas, Baron Dundas; Sir H. Bridgman, Baron Bradford; Sir J. Peachey, Baron Silsea; Mr. Welbore Ellis, Baron Mendip; Mr. Pelham, Baron Yerborough; and Mr. Curzon, Baron Curzon; —and Admiral Sir A. Hood, an *Irish* peer, by the title of Baron Bridport. To be Baronets of *Great Britain*, George Bowyer, of Radley, in the county of Berks, Esq. Vice-Admiral of the Blue. Alan Gardner, of Uttoxeter, in the county of Stafford, Esq. Vice-Admiral of the Blue. Thomas Pasley, Esq. Rear-Admiral of the Red, with remainders severally and successively to the first and every other son and sons of Maria Pasley, his eldest daughter, and of Magdalene Pasley, another of his daughters, and the heirs male of their respective bodies lawfully begotten. And Sir Roger Curtis, of Gatcombe, in the county of Southampton, Knight, Rear-Admiral of the Blue.

MARRIAGES.

At Bath, Edward Knipe, Esq. of Hookfield Grove, near Epsom, to Miss Caroline Western, fourth daughter of the late Thomas Western, Esq. of Abington Hall, Cambridgeshire. Charles Briggs, Esq. merchant, of Fenchurch-street, to Miss Bowness, of Houndsditch. John Weston, of Sutton-Place, Surrey, Esq. to Miss Constable, daughter of William Haggerston Constable, Esq. and the Right Hon. Lady Winifred Maxwell. The Rev. Dr. Smith, Prebendary in Peterborough cathedral, to Miss Pinkney, of Peterborough. Henry Gregg, Esq. of Lincoln's Inn, to Miss Gosling, of Lincoln's Inn Fields. Mr. Hay, surgeon, of Prince's-street, to Miss Mary Williamson, daughter of Timothy Williamson, Esq. of Great Russell-street, Bloomsbury. The Rev. Sir Thomas Broughton, of Doddington-Hall, Bart. to Mrs. Scott Jackson, widow of Thomas Scott Jackson, Esq. late one of the directors of the Bank of England. John Upton, Esq. to Miss D. Wilson, youngest daughter of the late bishop of Bristol. Lieut.-Colonel Gascoyne, of the Coldstream regiment of Guards, to Miss Williamson, eldest daughter and one of the coheiresses of John Williamson, Esq. late of Ruby-Hall in Lancashire. The Right Hon. LordViscount Conyngham, to Miss Denison, daughter of Joseph Denison, of Denbies in Surrey, Esq. Richard Smith Appleyard, of New Ormond-street, Esq. to Miss Hall, of Paternoster-row. At Bath House, Piccadilly, Sir James Murray, Bart. M. P. for Weymouth, to the Right Hon. Henrietta Laura Pulteney, Baroness of Bath, and only daughter of William Pulteney, Esq. M. P. for Weymouth. The Rev. William Provis Wickham, to Miss Anabella Totton, daughter of Stevens Totton, of Lincoln's Inn, Esq. At Stamford-hill, John Bois, Esq. to Miss Sophia Clementina Towsey, of Shacklewell. John Lewis, a country servant at Nantgwilt, Radnorshire, to his young mistress, Miss Lewis Lloyd, an amiable lady with a fortune of 20,000l. John Kingdom, Esq. of the Navy Office, to Miss Sparshott, only daughter of Henry Sparshott, Esq. of that place. George Lowther, Esq. M. P. for Ratoath, in Ireland, to Miss Julia Tahourdin Huntingford, niece to the warden of Winchester College. The Rev. William Hett, a senior vicar and prebendary of Lincoln, and rector of Mevis Enderby, Lincolnshire, to Miss Crowder, of Paternoster-row. Bamber Gascoigne, Esq. Member for Liverpool, to Miss Price, daughter of the late Charles Price, Esq. Henry Gunning, Esq. of Christ College, Cambridge, to Miss Fertram, of Frecondale-hill, daughter of the late Mr. Benjamin Fertram, of Norwich. Mr. Richard Holbrook, jun. surveyor to the crown, of Keppel-row, New-road, St. Pancras, to Miss Elizabeth Sharp, of Hampstead. Mr. Robert Withy, of Craven-street, stock-broker, to Miss Mary Lupson, of Epsom. Sir Archibald Grant, Bart. of Monymusk, to Miss Macleod, of Colbecks, in North Britain.

DEATHS.

At Plymouth, in the 12th year of his age, Master Clarges, next brother to Sir Thomas Clarges, Bart. midshipman of the Marlborough, in consequence of a wound he received in the action of the 1st of June. At Edinburgh, Lieut.-Colonel Donaldson of the 3d or West-Lowland regiment of Fencibles. At Chelsea, Morris Morris, Esq. surgeon, of Pall-Mall. At Totteridge, Herts, in the 68th year of his age, John Blackett, Esq. of Monk's House, Northumberland. At Edinburgh, the celebrated Doctor Graham, after a short illness. At Hammersmith, in an advanced age, Michael Impey, Esq. brother to Sir Elijah Impey. At an advanced age, the most noble Gertrude Dutchess of Bedford. At Portsmouth, Rear-admiral Balfour. Captain John Harvey, of the wounds he received on board the Brunswick, just six hours after he was informed his Majesty had promoted him. At the Leasowes, in Shropshire, Major Halliday, brother-in-law to the Earl of Dysart. The Earl of Waldegrave, a youth about ten years of age; he was unfortunately drowned as he was bathing in the Thames near Eton. Henry Drummond, Esq. (in the firm of Drummond and Co. bankers, at Charing-sross) son-in-law to Mr. Secretary Dundas. At Brayton-Hall, Cumberland, Sir Gilfred Lawson, Bart. in the 85th year of his age. Captain Hutt, of the Queen, of the wounds he received in the action with the French fleet on the 1st of June. At sea, on his return from the West Indies, Richard Henry Buckeridge, Esq. Lieut.-Colonel of the 64th regiment. At his house in Sloane-street, Sir Hew Crawford of Jordanhill, Bart. At her apartments at the House of Commons, Mrs. Betty, who was housekeeper of the Lower-rooms for fifty years. Mr. Cobley, farmer of Finchley: he was riding on horseback from his men, making a stack in the field, his horse tripped, and, being thrown, he pitched on his head, broke a blood vessel, and died on the spot; he has has left a widow and six children to lament his loss. At Naples, Mr. Billington, husband of the celebrated singer. At his house in Mortimer-street, Cavendish-square, Sir Archibald Murray, Bart. aged 68 years: his title devolves to his son, John Murray, of the 64th regiment, at Cork, in Ireland. At his house in Bridge-street, Alexander Brander, Esq. in his 66th year. At his seat at Lee, in Kent, the Right Hon. Trevor Charles, Lord Dacre. In the island of Martinique, Capt. Arthur Tyrrel, of the Royal Irish artillery. In the 73d year of his age, C. Clayton, Esq. high steward and senior alderman of the borough of Grimsby, in Lincolnshire. The Rev. John Waldron, A. M. chaplain to the Earl of Coventry, rector of Hampton Lovet, and Rushock, Worcestershire. At Mallon, Ireland, Anthony Jephson, Esq. formerly member of parliament for that borough, and brother of Denham Jephson, Esq. the present member. At Henley, William Skynner, Esq. brother of the Right Hon. Sir John Skynner, of Great Milton in Oxfordshire. At Vienna, the venerable minister the Prince of Kaunitz Richberg, in the 83d year of his age. At Richmond, Surrey, John Palmer, Esq. of Stratton-street, Piccadilly. In Salisbury square Mr. Robert Wells, merchant, formerly of Charlestoun, South Carolina, aged 66. At Limerick, in Ireland, the Right Hon. and Right Rev. Dr. William Cecil Pery, baron Glentworth, and bishop of Limerick. In Dublin, Sir Vesey Colclough, Bart. one of the representatives in parliament for the borough of Enniscorthy, county of Wexford. Mr. Walker, cyder merchant, of Piccadilly. At Pinkie House, Scotland, Sir Archibald Hope of Craig-hall, Bart. At Feltham, John Evans, Esq. Admiral of the Blue, in the 77th year of his age; 63 of which he passed with honour in the service of his country. At Sheffield, John Shuttleworth, Esq. of Hathersage, late senior captain in the 7th regiment of foot, or Royal Scots Fuzileers. Mr. William Stanes, bookseller, of Chelmsford. Mr. James Weatherby, an attorney, and keeper of the match-book at Newmarket. At Thetford, in Norfolk, aged 92, Mrs. Mary Cock, aunt to Mr. Thomas Paine, author of the Rights of Man. At Hampstead, John Kensington, Esq. banker, in Lombard-street. In St. Andrew's Court, Holborn, Dr. Hewitt. Major-General Dundas, of Sir Charles Grey's army. At Domingo, Patrick Sinclair, Esq. captain of his Majesty's ship Iphigenia. Philip Soley, Esq. late Clerk of the Cheque in his Majesty's Dock-yard at Woolwich.

BANKRUPTS.

William Marsh, of Lincoln, machine-maker. John Depeau, of Whaploud, Lincolnshire, linen-draper. Ann Meakin, of Whitchurch, in Salop, shoe-factor. Patrick Daly O'Shaugnessy, of Whitcomb-street, St. Ann, Westminster, boot-maker. Thomas Midford, of Shadwell, Middlesex, victualler. Charles Edwards, of Eyre-street Hill, Holborn, shoemaker. John Finch, of Cannon-street, London, pin-manufacturer. John Jenkins, of Rathbone Place, Middlesex, grocer. Robert Starling, of the Strand, auctioneer. Thomas Gill, of Cricklade, Wilts, money-scrivener. William Hall, of the Stones End, Southwark, dealer. Jacob Isaac, of Cox's-square, Spitalfields, silversmith. John Pitman, of Milborn Port, Somersetshire, linen-manufacturer. Christopher Hewartson, of Newbiggin, in Cumberland, dealer. Robert Tripp, of Bristol, salesman. Edward Mitchell, of Horsham, Sussex, higler. James Partington, of Basinghall-street, London, warehouseman. Charles Day, of Aldersgate-street, London, ribbon-manufacturer. Thomas Gubbins, otherwise Thomas Edmund Gubbins, of Newgate-street, London, haberdasher. William Hay, of Pershore, Worcester, shop-keeper. James Mendenal of Bathwick, Somersetshire, vintner. John Frost, of Bath, linen-draper. John Duken, of Lothbury, haberdasher. George Carlin, of Selston, Nottinghamshire, hosier. Edward Turner Meredith, of Tewkesbury, Gloucestershire, scrivener. James Doxon, of Manchester, merchant. Francis Chesham, of Walworth Terrace, Surry, printseller. John Greaves, of Worksop, Nottinghamshire, money-scrivener. Charles Lambert, of New Bond-street, haberdasher. William Norton, of Bristol, cordwainer. William M'Canlish, of Pigs Lee Bridge, Lancashire, dyer. John Leadley, of Bridlington, Yorkshire, linen-draper. Henry Hawke the younger, of Acle, in Norfolk, liquor-merchant. George Frith, of Tavistock-street, Covent Garden, haberdasher. Thomas Mower, of Bread-street, London, factor. John Last and Martin Prior, of Fitzroy-place, Pancras, carpenters. William Revee, of Grocer's-alley, Poultry, linen-draper. John Templeman, of Gainsford-street, Southwark, lighterman. Thomas Robinson, of Eton, Buckinghamshire, mattrass-maker. William Norton, of Bristol, cordwainer. Joseph Gregory, of Melksham, Wilts, shopkeeper. Thomas Eyre, of Gedling, Nottinghamshire, cornfactor. Josiah Greenwood, of Tiverton, Devonshire, linen-draper. James Daniel, of Manchester, innkeeper. Charles Tompkins the elder, of Great Kington, otherwise Kyneton, Warwickshire, baker. John Packer Frome, of Broad-street, London, broker. Thomas Squire, of Mortlake, Surrey, carpenter. Robert Perry and William Sedgewick, of Spitalfields, brewers. Matthew Wilkinson, of Bishopwearmouth, in Durham, dealer. Matthew Lattimore, of Liverpool, victualler. Thomas Hill, of Market Harborough, Leicestershire, innholder. Thomas Hattersley, of Halfmoon-alley, Bishopsgate-street Without, spermaceti refiner. John Daws, late of Camden-street, Islington, mariner. William Hedley, of Newcastle-upon-Tyne, sailcloth-manufacturer. Pillet Kirkham, of Bishopsgate-street Within, leather-seller. James Kilpatrick, of Piccadilly, linen-draper. Violet Fyfe and James Kilpatrick, both of Piccadilly, linen-drapers. Andrew Carter, late of Bishopsgate-street, London, butcher. John Brown, of the City of Norwich, linen-draper. William Line, of the parish of Aston, near Birmingham, cornfactor. Thomas Handley, of Thirsk, Yorkshire, common carrier. Frederick Bartholomew Foelsch and Joseph Merry, of Birmingham, porter-dealers and copartners. Philip Wright the younger, of Bristol, cornfactor. George Wright, of Birmingham, victualler. Jonathan Sherwood, of Birmingham, sadler. Samuel Taylor, of Droitwich, Worcestershire, tanner. Joseph Gales, late of Sheffield, Yorkshire, bookseller. Thomas Parker, late of Great Surrey-street, Christ Church, Surrey, ironmonger. William Robinson, of Leugley, in the county of Stafford, butcher. John Watkins, of Camberwell, in Surrey, plaisterer. John Taylor, of Eagle-street, Red-Lion-square, Middlesex, victualler. Thomas Baker, late of West Clandon, in the county of Surrey, shopkeeper. Cooke Richardson, of Horncastle, in the county of Lincoln, maltster. John Cox, of Perry Slough, Sydenham, Kent, dealer. William Hill, of Market Harborough, Leicestershire, grocer. James Shore, of Oxford-street, silversmith. John Harris, of Oxford-street, seedsman. William Towes, of Gracechurch-street, stationer. John Way, Robert Way, and Peter Whitaker, of Prendergast, Pembrokeshire, cotton-spinners. James Grainger, of Castle Mills, Herefordshire, mealman. Joyce Grainger, of Castle Mills, Herefordshire, miller. Js. Snape, of Cinder-Hill, Prestwick, Lancashire, shopkeeper.

THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY.

For SEPTEMBER 1794.

EMBELLISHED WITH

AN ELEGANT EMBLEMATIC ENGRAVING OF FORTITUDE.

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Our worthy Correspondent *J. S.* at Edinburgh, will accept our Thanks for his Zeal and Industry. We have maturely considered the *Plan* he submitted, and are of opinion that it would not be practicable to any beneficial Purpose. *J. S.* will perceive, by adverting to No. XV. that some of the Articles he sent us are there anticipated. The *Act of the Synod*, and the *Reply* thereto, for Reasons which *J. S.* will discover on revising them, we beg to decline re-publishing. His other Communications shall have place, and we request his future Favours. A Letter from the Proprietor for *J. S.* will be sent to Mr. Mudie's with the Magazines.

Our good Brother *A.* of the *Foundation Lodge* may be assured that his Communication shall appear in our next.

We hope Dr. *Watkins* will excuse the Omission for this Month of his History of the *Knights Templars*, which shall be resumed in our next.

Memoirs of his Royal Highness Prince Edward next Month.

Portraits of W. H. LAMBTON, Esq. M. P. Provincial Grand Master of the County of Durham; and of TIPPING BROWN, M. D. Master of the Phœnix Lodge, Sunderland, are in the Hands of our Engraver.

The next Number of this Magazine will be embellished with an elegant Portrait of the Rev. WILLIAM PETERS, Provincial Grand Master for the County of Lincoln, and Chaplain to his Royal Highness the Prince of Wales.

Any of the PORTRAITS contained in this Work may be had in Frames, handsomely gilt and glazed, at 3 s. each, by applying at the BRITISH LETTER-FOUNDRY, BREAM'S BUILDINGS, CHANCERY-LANE, where Communications for the PROPRIETOR will be thankfully received.

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FOR SEPTEMBER 1794.

A DISCOURSE

ON THE

ORIGIN, PROGRESS, AND DESIGN,

OF FREEMASONRY.

Delivered at the Meeting-House in CHARLESTOWN, *in the Commonwealth of* MASSACHUSETTS, *on the Anniversary of* ST. JOHN *the Baptist, June* 24, A. D. 1793.

BY JOSIAH BARTLETT, ESQ. M. B.

CHARITAS INSIGNE EST VIRTUTIS.

Look round the world, behold the chain of LOVE
Combining all below and all above.
In Faith and Hope the world will disagree,
But all mankind's concern is CHARITY:
All must be false that thwart this one great end;
And all of GOD that bless mankind or mend.

POPE's Essay, Ep. III.

FATHERS AND FRIENDS,

IT is not without the strongest conviction of my inability that I presume to appear in this great assembly on the present occasion: influenced, however, by the irresistible call of my *Brethren*, and firmly relying on a continued exercise of that candour which, in other instances, I have so repeatedly and undeservedly experienced from my respected *fellow citizens*, I shall endeavour briefly to delineate the *origin, progress*, and *design*, of *Freemasonry;* which, though *blamed by some*, and *wondered at by others*, is founded on the *broad basis* of UNIVERSAL PHILANTHROPY.

"The social affections in man," says an eminent philosopher *, "are the principal source of his happiness; and the operation of them, as directed by his wants and other circumstances, forms his connection in society." First in the scale of beings are our kindred and friends; next our neighbours and countrymen; then the nations with whom we are in political or commercial alliance; and, lastly, the great family of mankind. In proportion to the remoteness of these objects the affections are less powerful; but they are particularly directed to those who discover a likeness to ourselves in their dispositions and habits. Our connection with each other is formed by a similarity of sentiments and practices; and we are influenced by the operation of mutual benefits, to strengthen and enlarge it. Hence the various institutions for diffusing personal happiness, and alleviating the calamities of life.

In tracing the *Masonic* history it is usual to mention the general principles of *Geometry*, and to describe those ancient specimens of *Architecture* which have astonished the world. By Josephus we are told of the erection of two pillars † to preserve the earliest discoveries in science; and we read in the inspired writings of the spacious ark by which our pious and enterprising progenitors escaped the universal deluge; of the stupendous Tower of Babel; of the famous sepulchres of antiquity; and of that magnificent edifice spoken of on Mount Horeb, and executed at Jerusalem, by the King of Israel. Nor is our admiration lessened when, in the perusal of profane history, we discover the most surprising efforts of genius for an improvement of the liberal and mechanic arts ‡; and for the progress of that knowledge and philosophy which were so happily calculated to dispel "the gloom of ignorance and barbarism."

It has frequently been asked, how these things are connected with *Freemasonry*, and the want of rational information has occasioned many illiberal observations and uncandid criticisms; for it is sometimes easier to censure than to enquire.

That an active principle of invention is implanted in human nature, for the wisest and most benevolent purposes, is universally acknow-

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* Hon. J. Bowdoin. *Vide* Philosophical Discourse, 1780.

† "To the descendants of Seth we owe the science of astronomy; and to the end that their inventions might not wear out of the memories of men, or perish before they were perfectly known (inasmuch as Adam had foretold them of the general destruction of all things after two sorts, the one by *the force of fire*, and the other by the *violence and abundance of waters*), they made Two Pillars, the one of *brick*, and the other of *stone*, and engraved in each such things as they had invented; to the end, if that of *brick* should be abolished by the overflowings and rage of waters, that other of *stone* might remain, and declare unto men that which was imprinted thereon for their instruction. That of *brick* was destroyed by the Deluge, but the other of *stone* is to be seen in the country of *Syna* even to this present day." *Antiquities of the Jews*, book I. ch. 2.

† The *Pyramids* of *Egypt* are among the most astonishing specimens of ancient genius. One of them, situated on a rocky hill in the sandy desert of Lybia, is said to cover more than eleven acres of ground. Its perpendicular altitude is 481 feet, and we are informed that 37,000 men were constantly employed for 20 years in completing it.

ledged; and when we consider that different associations of mechanics were necessary for carrying on and completing those extensive structures; that *operative Masonry* was among the first specimens of human ingenuity; and that some means were necessary for rest, mental cultivation and amusement, we may readily conceive that the *tools* and *implements* of that important occupation, like other *metaphors* * of the ancients, or like "Navigation spiritualised †" in later times, might be allegorically ‡ applied to *level* unnecessary distinctions; to *square* the rude and uncultivated manners of men; and to confine their passions within the *compass* of morality and good fellowship.

Numerous are the traditions to shew that the principles of our institution are coeval with the wants of men; but the occurrences of the early ages are so involved in fable and obscurity, as to elude the most curious researches §; we therefore pass to that memorable era when the wise King Solomon, at the head of an hundred and eighty three thousand three hundred *Craftsmen* and labourers, was enabled by an admirable display of his sagacity and perseverance, not only to designate their respective merits and employments; but, by a judicious enaction of *Bye-Laws*, and an impartial appointment of Officers to administer them, to establish that undissembled *love* and *friendship*, by which this illustrious band of *Brothers* were, for a period of seven years, so happily united and distinguished. Here every member was taught, "to keep a tongue of *good report*, maintain *secrecy*, and practise *charity*."

It appears by the chronological tables, that the solemn dedication of the Temple was a thousand and four years previous to the birth of Christ; and if it be true that the *ceremonies* and *privileges* of the *Fraternity* were originally confined to *operative Masons*, and their associates in *practical Architecture* ||, it is equally certain that they were now communicated to the *free-born* and *accepted*; that they were patronized by the wise and learned; and were liberally extended to every *good man* and *true* ¶. "Confined to no climate, language, religion, or government," they have continued through the successive

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* "The arts, in their imitations and expressions, can borrow images, figures, and comparisons, from those things only that exist and are known." *Encyclopedia Britannica.*

† Vid. Flavel's Works, Vol. II.

‡ "Poetry has every where preceded prose; and in the fabulous ages it was the custom to dress instruction in the garb of allegory."

§ The early effusions of genius were epic poetry, or exaggerated history; dwelling on the marvellous, and often the incredible; and the sacred history (see Genesis) is so concise in regard to time, that the events of twenty centuries are comprised in eleven short chapters.

|| This is implied in all the *old Records* and *Traditions* which have come within the knowledge of the writer.

¶ Such were *Pythagoras*, the eminent philosopher—*Democrates*, architect to Alexander the Great—*Euclid*, the famous mathematician of Tyre—*Archimedes*, a learned geometrician, and Grand Master of Syracuse—the celebrated *Vitruvius*, who flourished about 20 years before Christ—*Appollodorus*, a renowned architect, A. D. 114, and many others.

revolutions of states and empires; and are preserved inviolate amid the innumerable vicissitudes of laws and customs which have varied the face of the world.

We might still turn over the historic page, and trace the progress of *Masonry*, in all the diversities of character and employment, from the monarch on his throne, with all the parade of royalty, to the shepherd in his field, with his companion and his flocks. But we shall only remark, that "it has flourished successively in Assyria, Judea, Persia, Egypt, Greece, Rome, and Italy; from thence it was diffused through the greater part of Europe and Asia, is not unknown in the more informed kingdoms of Africa*;" and, in the regular progress of civilization, was at length extended to these western regions.

With emotions of unfeigned gratitude we commemorate that eventful period when our renowned forefathers, influenced by the purest principles, and supported by a confidence in GOD, having bravely encountered the dangers of the faithless ocean, and resisted the most incredible hardships, were brought in safety to this, then inhospitable wilderness. Here, with unshaken magnanimity, they pursued their virtuous designs; and beneath the shade of some venenerable oak, not far distant from the sacred spot on which we are now assembled †, they perhaps anticipated, with enthusiastic delight, the freedom, the plenty, and the various refinements, which now distinguish our enlightened country.

It is from the beginning of the present century that we are able to trace the history of *Masonry* in Massachusetts. In the year of the Christian era 1733, in consequence of an application from several Brethren who were initiated in foreign countries, a commission was granted by the *Grand Lodge of England* to the Right Worshipful *Henry Price*, as Provincial *Grand Master*, upon which a regular assembly was formed at Boston, under the designation of *Saint* JOHN'S *Grand Lodge* ‡, and "thus was *Masonry* founded in North-America."

Though this commission was literally confined to New-England, yet the Grand Master thought himself warranted by his instructions, and by common custom, to erect *Lodges*, on proper application, in any of the colonies where no *Grand Lodge* was established; and these sentiments being embraced by his successors in office, the *jurisdiction* was extended to various parts of the continent, and to the West Indies.

The successors of Brother Price were, Robert Tomlinson, in the year 1737. Thomas Oxnard, in 1744. Jeremy Gridley, in 1755;

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* Atkins, 1786.

† Charlestown was inhabited by the English as early as the year 1628, and there is a tradition that the first settlers used to assemble under an *oak tree*, in the neighbourhood of Town Hill, where the Meeting-House now stands.

‡ A GRAND LODGE consists of all who have served as *Grand Masters*, *Deputy Grand Masters*, or *Grand Wardens*; of the *Grand Officers* for the time being, and the *Masters* and *Wardens* (or their representatives) of every *Lodge* commissioned by its authority, or within its jurisdiction.

and John Rowe, in 1768. And it is but a tribute justly due to their respective characters to remark, that the records of the *Grand Lodge* will demonstrate their fidelity, and their unwearied attention in the discharge of their important duties.

In the year 1755, several Brethren who had been connected with the *Grand Lodge* of Scotland, petitioned for a *Charter* of erection, and their request being granted, a regular *Lodge* * was formed in Boston on the following year; and from thence originated the late *Massachusetts Grand Lodge.*

In 1769 a commission was granted by the *Grand Master* of Scotland, to the Right Worshipful *Joseph Warren*, as *Provincial Grand Master;* and his authority was afterwards extended in certain cases throughout the continent; so that his *jurisdiction*, also, became important and extensive.

His successors in office were, Joseph Webb, in the year 1777; John Warren, in 1783; and Moses Hays, in 1788. And we must now observe, that their extensive knowledge in the principles of the *Craft*, and their honourable deportment in the discharge of their respective trusts, secured to them the approbation of the *Brethren.*

Here we find that in the space of thirty-six years, two Grand Lodges, equally respectable and flourishing, were commissioned by different authorities in the metropolis; each acknowledging the same *laws*, and practising upon the same general principles; and when we consider that the sole design of a *Grand Lodge* is to erect private *Lodges*, to prevent innovations, and promote a regular intercourse among the *Brethren*, we shall at once discover the tendency of this establishment, to interrupt that perfect harmony, and friendly attachment, which are the cement of our *Institution.*

A complete union of these two *Grand Lodges* was, therefore, considered as a most important object; and after repeated conferences, distinguished by liberality and candour, was happily effected on the 5th of March 1792, the commencement of a new era in the *Masonic* history.

To obliterate unnecessary distinctions, to confirm precept by example; and to bring under *one head* the different *Lodges*, were the most desirable occurrences; and from the unanimity and mutual condescension which accompanied the organization † of the present *Grand Lodge*, we may anticipate the most permanent benefits. "May its duration be commensurate with the pillars of the earth!"

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* St. *Andrew*'s Lodge, No. 82, Nov. 30, 1756.

† This was as follows: The two *late* Grand Lodges assembled for the last time at their respective places, March 5, 1792, and each nominated a *Grand Master, Wardens, Treasurer*, and *Secretary;* after which they each appointed seven *Electors*, who met in convention, and from the list of *candidates* elected those *Officers*. The *Deputy Grand Master* and other Officers are appointed by the *Grand Master*. The jurisdiction is considered as extending through the commonwealth of Massachusetts. All *Lodges* established before this time retain their original *Charters*, and take precedency according to seniority. Quarterly meetings of the *Grand Lodge* are held in Boston, the *Officers* are annually chosen in December; and no person is eligible for *Grand Master* or *Grand Warden* for more than three years successively.

It is with undissembled veneration that we turn our eyes to our beloved and *Most Worshipful* Brother* who, by our unanimous suffrages, is placed at the head of this ancient *Fraternity*. Respected for his native benevolence, endeared to us by an uniformity of conduct in his various *Offices*, and distinguished by the experience of *threescore years and ten*. May he still continue a burning and shining light around the *Masonic altar*. May each declining moment be illuminated by the rays of respectability and honour, and, finally, may he "be transmitted from the fading honours of an earthly *Lodge* to the mansions" of the blessed.

Having thus given a general sketch of the origin and progress of *Freemasonry*, and divested it of every useless disguise, we beg leave to remark, that *its* design is, to promote the "most diffusive benevolence, and universal virtue," by cherishing the grand principles of brotherly affection and sincerity. By a cheerful aid in support of the government under which we are protected; and by a disinterested display of that charity which consists in giving of our abundance to the relief of the necessitous, and wiping the tear of sorrow from the disconsolate eye.

But it may be asked, if the exercise of these amiable qualities are peculiar to the *Fraternity*; and if their practices and general deportment correspond with the precepts of their Institution. We readily answer in the negative, and we lament our lukewarmness and depravity. But if every extensive society is to be censured for a departure from the strict rules of propriety, or for the misconduct of some of its members, where would this principle lead us? And would it not even extend to the professors of those sacred doctrines and precepts instituted by that all-wise and beneficent Architect, who *knoweth our frame, and remembereth that we are dust?*

To counteract the tendency of illiberal and injurious suggestions, and to excite a laudable emulation in our own breasts, it has been common to mention the exertions of those *Brethren* who have shone conspicuous in the various departments of life. But we need not go back to the Mosaic history for instances of *patriotism, benevolence*, and *philanthropy;* nor will we on this auspicious occasion repair to the sepulchres of our illustrious fellow-citizens; for while a *Noah*, a *Solomon*†, a *Warren*‡,

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* JOHN CUTLER, Esq. who, with the *Officers* and *Members* of the *Grand Lodge*, were present on this occasion.

† *Noah* died 1998, and *Solomon* 975 years before Christ.

‡ As *Grand Master* WARREN was slain in this town on the memorable *17th of June* 1775, I should not on this occasion have neglected a particular tribute of respect to his memory; but his *social virtues*, "his accomplishments as a statesman, his integrity and services as a patriot," and his heroism, have repeatedly been delineated in language beyond my powers of description—Here

"*Freedom wept that* MERIT *could not save,*
"*But* WARREN's *manes must enrich the grave.*"

Enriched indeed! and the *heights of Charlestown* shall be more memorable for thy fall than the *Plains of Abraham* are for that of the hero of *Britain*; for while *he* died contending for a single country, *you* fell in the cause of virtue and mankind."

Morton, April 8, 1776.

and a *Franklin* *, are in the happy enjoyment of the celestial temple, we have for our imitation the pious and heroic example of a beloved WASHINGTON, who is not less distinguished for his *private virtues*, than for that wisdom, prudence, perseverance, and unwearied attention to the arduous duties of his exalted station, which has often been celebrated in strains of the most persuasive eloquence.

> "But who can count the stars of heaven?
> "Who speak their influence on this lower world?"

The objections commonly made to *Freemasonry* are, that the *Brethren* pretend to certain secrets which, if really useful, should be communicated to the world; that *their* acts of *beneficence* and *charity* are confined to their own members; and that females are denied the honours and privileges of the society.

Of the *secrets* of *Masonry* we can only remark that *they* relate to the particular ceremonies of the *Lodge*, and are the means by which the institution is rendered useful to travellers † in foreign countries; and that there are many other societies who possess secrets for their immediate benefit.

It is true that, by our *Masonic connection*, we are enjoined to assist each other in times of adversity; to keep the counsel of our *Brethren*, so far as the good of the community will allow; and to afford our *mutual aid* in periods of *impending danger*. But by the performance of these duties we are by no means discharged from the common obligations of *affection* and *charity* to our fellow-creatures; and we have often been told that "the *main pillar* of *Masonry* is the love of mankind."

With respect to the *fair sex* it may be observed, that as the *Institution* originated from one of the most laborious occupations, *its metaphors* and *ceremonies* are by no means adapted to *their* dispositions and habits. We not only disclaim the idea of *their* being unqualified to keep our *secrets*, but we are taught to protect and defend *them*, and we believe that their ingenuity and influence would increase the usefulness of many societies to which by universal custom they are not admitted.

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* The celebrated philosopher and statesman BENJAMIN FRANKLIN, LL. D. was the first Master of a *Lodge* established at *Philadelphia* in the year 1734. He died in 1790.

† "The *Masonic faculty* of knowing each other by *signs* and *tokens*, says a very ancient tradition, was settled upon the migration or dispersion of the descendants of Noah, in case any of them should meet in distant parts who had before been united in one society on the plains of Shinar." Vid. Constitutions.

The writer is of opinion that the usefulness and reputation of *our fraternal and charitable Institution* has been injured by the mysterious and unintelligible manner in which the *Brethren* frequently mention it; for, at this well-informed period, the considerate part of mankind will not credit the *wonderful things* which are sometimes *insinuated*. This hint is respectfully submitted to the consideration of *new initiated Masons*.

" To rear the tender thought,
" To teach the young idea how to shoot,
" To raise the virtues, animate the bliss,
" And sweeten all the toils of human life;
" This be the female dignity and praise *."

Some, for the want of more substantial objections, have mentioned the *Badges of Freemasons*, and the unintelligible *emblems* in which they appear; but this can scarcely demand a serious reply; for every *society*, and almost every *individual*, has *its* distinguishing characteristics. We find that even in the patriarchal ages, so famed for innocence and simplicity, various distinctions in dress were not unknown; and when we read in the sacred volume of changes of raiment, of a coat of divers colours, of purple ornaments, and *jewels* of several kinds, we may readily conclude that the *Badges of Freemasonry*, were well adapted to the times in which *it* was instituted.

It remains, my beloved Brethren, to congratulate you on the return of this joyous anniversary, and we should now particularise our respective *engagements;* but this will come with peculiar propriety from our learned and reverend *Brother* † who will next address you, and whose precepts and admonitions are always enforced by the most amiable example. May the accuracy of *our* deportment "convince gainsayers of the goodness of *our* institution."

Founded in WISDOM, supported by STRENGTH, adorned with BEAUTY, and cemented by *Cordiality* and *Truth*, may we erect a monument sacred to *Sincerity*, *Charity*, and *Virtue*.

And at that interesting period, when "the cloud-capt towers, the solemn temples, and the gorgeous palaces of this world shall be levelled with the dust;" *When the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up* ‡; may we all meet in those celestial mansions where every terrestrial distinction will be obliterated, and "scenes of LOVE and BLISS immortal reign."

A CHARGE

Delivered at CHARLESTOWN, *to the Worshipful Master, the Wardens, and Brethren of* KING SOLOMON'S LODGE, *on the Festival of St.* JOHN *the Baptist. A. M.* 5793.

BY THE R. W. WILLIAM WALTER, D. D.

WORSHIPFUL AND RESPECTED BROTHERS,

I RISE with the sensations and sentiments of a friend to your Society—not of a friend only, but of a Brother who is warmly desirous of promoting your honour and best interest.

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* Thomson. † W. WALTER, D. D. ‡ 2 Peter, ch. iii. ver. 10.

Our first obligation is to the supreme Architect of Heaven and earth; you have well done, therefore, in opening this solemnity by prayer to Him in whom we live and move and have our being.

You have had delivered before you an animated history of our benevolent Institution, stating its rise and progress, so far as the eye of inquisition is able to penetrate the dark ages of remote antiquity; together with its introduction and present state on the shores of this western world.

It now remains for me to remind you of the right object of this Society, and the best methods of attaining it.

His own happiness is the great object of every man. This is the leading principle of his constitution; it is the great law of his nature, established by him who made the world and the inhabitants thereof; for this he feeds and clothes his body—for this he studies and cultivates his mind—for this he gives his hand to some fair partner and rears a family—for this he unites in neighbourhoods and other societies—for this he acknowledges his dependence upon God, worships and adores the Great Father of Lights, from whom comes down every good and perfect gift.

For the full attainment of this object the Author of our nature has made us *social* beings; and daily teaches us by experience that our natural wants are better supplied in society than in solitary life—that our highest enjoyments are from a frequent exchange of kind offices—and our speech, which would be useless to man single and alone, demonstrates that he was made for society, where his best pleasures arise from the mutual communication of ideas, sensations, and desires. Thus do we realize that

"Self-love and social are the same."

For the whole species to unite and dwell together in one common society is impossible. Mountains and seas separate, and will for ever separate nation from nation, and one people from another. Convenience, similarity of dispositions, mutual regard, and sameness of object, lead into and originate smaller societies or associations of men, variously denominated as they differ in the object of pursuit, or rather in the means of attaining the one grand object. Hence we see societies *religious, scientific, commercial, military, political, humane*, &c. all of them useful, commendable, and meritorious. Among these *our's* boasts of its antiquity, its wide extent, and the worthiness of its object, which is *Relief* and *Aid;* for however operative Masonry might in the beginning have combined mechanic knowledge and charity in one, the former has long since merged in the latter, which is now confessedly the sole principle of our union.

Such are the changes and chances of this mortal life; so numerous are the calamities and misfortunes to which men are liable in the course of their pilgrimage; so closely are we pursued by pain and sickness from the cradle to the grave, that we may well look around us for all the consolations which human wisdom can devise, or hu-

man power effect. As these are accidents and calamities not confined to any quarter of the globe, to any nation or class of men, our fathers, by a noble and generous exertion of spirit, determined to originate a society which should contemplate the species, divested of all religious or political distinction, which should be *free* to the worthy and *accepted* of all nations and languages; which might comprehend a Jewish Solomon and a Tyrian Hiram, a Romish prelate and a Protestant reformer, a Frederick and a Washington at the head of their armies, and a humble quaker who holds in detestation the sword and the bayonet; all these though differing in some respects may agree in others, and be united in love. Love is therefore our principle, and happiness our aim. By every rational and prudent method to guard against the calamities which we cannot foresee; by mutual vigilance and mutual aid to lessen the quantity of wretchedness to which men are incident in this vain and transitory world; and to increase the quantity of good of which they are capable, is the intention of our various Lodges, and the purpose for which our community was formed. A purpose which is no sooner mentioned than approved; and wherever understood must command esteem.

That Masons are sometimes found departing from their principle, and that our associations do not always produce the avowed purpose of their formation, is readily acknowledged and sincerely lamented; but where is the society that does? *Humanum est errare.* Humanity is not perfect; neither is any of her institutions or works. But, my friends and brethren, if others have failed let us excel; and if you cannot by the best exertions of your powers arrive at perfection, at least aim to attain it. Where the object is *high*, the arrow intended to strike will, if it fails, probably ascend much farther than if supposed within the easy reach of every youth.

Love is certainly the noblest passion of our nature. Many are the principles of action within us, but the greatest of these is love. It has the full approbation of reason, and powerfully prompts to wish and to endeavour the welfare of mankind. The enemies of it are, *Ambition*, which aims to be highest—*Pride*, which owns no obligation—*Envy*, which can bear no superior—*Jealousy*, that apprehends affronts and injuries which were never intended—*Anger*, which refuses to deliberate—*Avarice*, which withholds the portion that misery claims—*Selfishness*, which knows no wants but its own—and *Sensual Pleasure*, which intoxicates the senses, and drowns the understanding. Against these, which are predominant features in our corrupted natures, let me *charge* you to be always on your guard. On the contrary, be persuaded with assiduity of mind to cultivate that meekness and lowliness of disposition, that sympathy and tenderness, that ardent and generous good-will, which makes every Brother's situation its own: and do unto all as ye would they should do unto you.

That you may have not only the inclination, but the ability to afford effectual relief, go to the *ant* and learn of her to be industrious —pass to yon colony of *bees*, and learn of them to be provident—

then turn to that *noble bird* *, see how she tears her breast and feeds her young with the blood which issues from the wounds which she has purposely made, and learn of her to be fondly affectionate, accounting nothing too dear to sacrifice for the good of your Brethren.

Ye who are *Officers*, remember that it is the love of your Brethren which has raised you to your present stations, and let all your orders and commands be the orders and commands of love returned. Let integrity direct your steps, and liberality open wide your hands. Be at all times circumspect; and to the propriety of your commands add the weight of your examples.

And ye who form the community of *Brethren*, let love be without dissimulation. Approve the things that are excellent. Be studious to please, and know that public prosperity can only result from public order. Cast your eyes, I beseech you, to that celestial region where you behold the planets rolling, without cessation or interference, round yon burning luminary, from whence they receive light and warmth, and learn of them that order and obedience which is essential to your highest comfort and enjoyment as men and Masons. Be vigilant, be sober. Remember that a watchful and hard-pleasing world is attentive to your conduct. Remember, especially, that the ever-wakeful eye of Omniscience is upon you; and may every desire of your hearts, and every thought of your mind, deserve his approbation and meet his reward.

In conclusion, let me remind you, sirs, that ye are *Christians;* and from the volume of nature let me lead you to the volume of revelation. There you will see the wonders upon wonders which God has done for an apostate world. With what solicitude he seeks to recover those who were lost, to bring back those who had wandered, that he might have mercy upon all. Let his love to us, so unmerited so unbounded, excite our utmost love to him; and let that love be manifested by every suitable method—in frequent addresses at the throne of grace—in fervent effusions of praise—in holy confidence—and universal obedience.

Particularly contemplate the adorable *Jesus*, the appointed Mediator, the great pattern of human perfection, and tread in his steps. Consider him under all the characters in which the sacred writings exhibit him to the faithful, and delight in his instructions; seek to be interested in the merits of his sacrifice, and be dutifully submissive to his laws; walking in all his precepts and his ordinances blameless. May the same mind be in you which was also in him, whose meat and whose drink it was to do the will of his Father, and who went about doing good.

To excite your utmost diligence, think, O think of those tremendous scenes which will open to our view when these earthly tabernacles shall be dissolved, and with what rapidity the hours are flying

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* The Pelican.

A representation of two Pelicans vulned, their young ones in their nests reaching their little bills to receive the blood as it distils for their support, forms the beautiful arms of the *Crawmond* family in England. *Guillim's Heraldry.*

away. Look round you, and behold the Masters, the Fellow-Crafts, and their Apprentices, the old and the young, your neighbours and your companions, are sinking in the stream of time; and though for the moment your little barks are floating on the surface, yet presently they also will disappear, and the places which now know you will know you no more. Add, therefore, to your faith, knowledge, temperance, patience; to these add godliness; and to godliness, universal charity. For if these things be in you and abound, they will evince that ye are not barren nor unfruitful in the knowledge of the Lord, our Saviour, and our GOD.

But hark! the voice of lamentation strikes my ear! it is the sound of mourning from the chambers of sorrow that surround us. Yes, my respected Brothers, while we contemplate with pleasure this fair town, among the first which our venerable ancestors planted on these transatlantic shores, rising, like the Phœnix from its ashes, with increased splendour, we are called to mourn with those who mourn. If the Divine Providence has been pleased, with peace and independence, to give back to some of its inhabitants a full portion of that wealth which for a season He saw proper to withdraw; others there are who still lament the loss of those means of subsisting which they formerly enjoyed, and are compelled to supplicate that charity which once they were able to bestow. These now solicit your friendly aid*, and I am sure they speak not to the deaf, nor will they solicit in vain. They are men, and are in want; this is sufficient for you to know, for ye are men, and ye are Christians.

To comfort the broken-hearted—to feed the hungry—and give clothing to the naked—these are among the works which your religion and your profession enjoin. These are the works which will bear reflection; they are the good works which will give you peace amid the storms of life—peace in the agonies of death—peace at that solemn hour when the earth and the sea shall give up their dead, and the appointed Judge shall sever the good and charitable, from the impious, the cruel, and profane, and shall throw the impassable gulph between, saying to *these*, depart—to *those*, ascend with me to the temple not made with hands, to that city whose Builder and Maker is GOD.

——————— "What ensues?
"The deed predominant, the deed of deeds!
"Which makes a hell of hell, a heav'n of heav'n.
——————— "*Eternity*,
"*The goddess with determin'd aspect turns*
"Her adamantine keys, enormous size,
"Through destiny's unextricable wards,
"Deep-driving ev'ry bolt, on both their fates,
"Then from the crystal battlements of heav'n
"Down, down she hurls it thro' the dark profound
"Ten thousand thousand fathom; there to rust,
"And ne'er unlock her resolution more.

YOUNG's Night Thoughts.

* After the Charge a collection was made for the poor of the town.

A SHORT SKETCH OF THE

HISTORY OF FREEMASONRY

IN SCOTLAND.

[*Transmitted by Mr.* JAMES SOMERVILLE, *of Edinburgh.*]

THE ancient part of the history of Scotland is mostly taken up with relations of the many different civil wars in which they were continually engaged. The Picts, we learn, were a mechanical and mercantile people, and founded many cities, and built several strong castles in their dominions; while the Scotch affected rather to be soldiers, and wholly given to the trade of war. In those days of ignorance and barbarism, we cannot expect to trace even the faintest dawnings of arts and sciences. The principle of self-defence was the greatest object of their study, which soon obliged them to have recourse to architecture, and to build houses and castles for their mutual preservation, and to repel the riotous insults of their lawless neighbours.—We can, however, still boast of many noble remains of the ancient Roman buildings, which plainly evince, that the Romans, when they entered this country, brought along with them some of their best designers and operative masons, whom they employed in rearing those noble fabrics of which we can so plainly at this day trace the remains. Nor is it to be doubted but they communicated to the natives and left behind them such a taste and knowledge for Masonry, as has descended from them to the present generation.

From this period, then, we may date the knowledge of Masonry, and first introduction of the arts and sciences into Scotland: but to deduce its gradual progress from that time, would require a complete recapitulation of the History of Scotland; nor is it easy at this distance of time, in a country so very deficient in the point of history, and who were ever engaged in civil wars, to point out all the different patrons of Masonry, or who were the principal designers of those many ancient buildings we see in almost every corner of the country. Certain it is, Masonry has been much cultivated and highly patronised all along by the great and noble of this country; hence those magnificent structures, hence those noble antique buildings, those remains of Gothic architecture, in almost every town in Scotland.

The Fraternity of Freemasons in Scotland always owned their king and sovereign as their Grand Master; to his authority they submitted all disputes that happened amongst the Brethren. When not a Mason himself, he appointed one of the Brethren to preside as his deputy at all their meetings, and to regulate all matters concerning the Craft. Accordingly we find James I. that patron of learning, countenancing the Lodges with his presence, 'as the royal Grand

'Master; till he settled a yearly revenne of four pounds Scotch, to 'be paid by every Master Mason in Scotland to a Grand Master 'chosen by the Brethren, and approved of by the crown; one nobly 'born, or an eminent clergyman, who had his deputies in cities and 'counties; and every new Brother at entrance paid him also a fee. 'His office empowered him to regulate in the fraternity what should 'not come under the cognizance of law courts; to him appealed 'both Mason and lord, or the builder and founder when at variance, 'in order to prevent law pleas; and in his absence they appealed to 'his deputy or Grand Wardens that resided next to the premises.'

William St. Clair, Prince of Orkney, Duke of Holdenbourg, Earl of Caithness and Strathern, Lord St. Clair, Lord Nithsdale, Lord Admiral of the Scots Seas, Lord Chief Justice of Scotland, Lord Warden of the three Marches betwixt Berwick and Whithorn, Baron of Roslin, Baron of Pentland and Pentland Moor in free Forrestrie, Baron of Cousland, Baron of Cardain St. Clair, Baron of Hertbertshire, Baron of Hectford, Baron of Graham Shaws, Baron of Kirktone, Baron of Cavers, Baron of Newborough, Baron of Roxburgh, &c. &c. Knight of the Cockle after the order of France, Knight of the Garter after the order of England, Great Chancellor, Chamberlain, and Lieutenant of Scotland; got a grant of this office from King James II. He countenanced the Lodges with his presence, propagated the Royal Art, and built the chapel of Roslin, that masterpiece of Gothic architecture. Masonry now began to spread its benign influence through the country, and many noble and stately buildings were reared by the prince and nobles during the time of Grand Master Roslin. By another deed of the said King James II. this office was made hereditary to the said William St. Clair, and his heirs and successors in the barony of Roslin; in which noble family it has continued without any interruption till of late years. The barons of Roslin have ever since continued to prove the patrons of Masonry, in countenancing the Lodges, determining all matters of difference amongst the Brethren, and supporting with becoming dignity the character of Grand Master Mason over all Scotland. They held their head court, or, in Mason style, assembled their Grand Lodge at Kilwinning in the West Country, where it is presumed Masons first began in Scotland to hold regular and stated Lodges. Nay, it is even alleged, that in this place the Royal Art first made its appearance, and the Brethren, meeting here with hospitality and protection, formed themselves into a Lodge; and their peaceable behaviour, their hospitable and generous dispositions, recommending them to the notice of the country, they were soon associated by the great and wealthy from all parts. In process of time the craft became more numerous, and Lodges more frequent throughout the country; the Lodge of Kilwinning, under authority of the noble Grand Masters, granting charters of erection and constitution to the Brethren to form themselves into regular Lodges, always under the proper provisions and restrictions for their adhering to the strict principles

of true old Masonry, and preserving among themselves that harmony and union which should and always has subsisted among the Fraternity.

Such continued to be the state of Masonry while the family of Roslin were in flourishing and prosperous circumstances; but that noble and once opulent family, through their too great generosity, falling back in the world, the late representative, William St. Clair of Roslin, Esq. (a real Mason, and a gentleman of the greatest candour and benevolence, inheriting his predecessors virtues without their fortune) was obliged to dispone the estate; and, having no children of his own, was loth that the office of Grand Master, now vested in his person, should become vacant at his death; more especially as there was but small prospect of the Brethren of this country receiving any countenance or protection from the crown (to whom the office naturally reverted at the failure of the Roslin family), as in ancient days our kings and princes continually resided in England.

Upon these considerations, having assembled the Brethren of the Lodges in and about Edinburgh, Grand Master St. Clair represented to them how beneficial it would be to the cause of Masonry in general to have a Grand Master, a gentleman or nobleman of their own country, one of their own electing, to patronize and protect the Craft; and that, as hereditary Grand Master over all Scotland, he had called this meeting, in order to condescend on a proper plan for electing of a Grand Master; and that in order to promote so laudable a design, he purposed to resign into the hands of the Brethren, or whomsoever they should be pleased to elect, all right, claim, or title whatever, which he or his successors have to reign as Grand Master over the Masons in Scotland, and recommended to the Brethren to look out for a nobleman or gentleman, one of the Craft, fit to succeed his noble predecessors, a man qualified to protect and patronize the Society, and support the character of Grand Master with the honour and dignity becoming that high station; and concluded with recommending to them unanimity, harmony, and brotherly love, in all their proceedings thereanent.

The Brethren taking into consideration what the Grand Master had above represented, resolved upon proper rules and regulations to be observed in the election of a Grand Master against St. Andrew's day next; and that they might not be said to take any step without the countenance and approbation of the more distant Lodges, they ordered the following letter to be wrote to all the Lodges throughout Scotland, inviting them to appear by themselves or proxies, in order to concur in promoting so laudable a scheme:

BRETHREN,

'THE four Lodges in and about Edinburgh having taken to their 'consideration the great loss that Masonry has sustained through the 'want of a Grand Master, authorised us to signify to you, our good 'and worthy Brethren, our hearty desire and firm intention to 'choose a Grand Master for Scotland; and, in order the same may 'be done with the greatest harmony, we hereby invite you (as we

'have done all the other regular lodges known by us) to concur in 'such a great and good work, whereby it is hoped Masonry may 'be restored to its ancient lustre in this kingdom; and for effectu- 'ating this laudable design, we humbly desire, that betwixt and 'Martinmas-day next, you will be pleased to give us a brotherly 'answer in relation to the election of a Grand Master, which we 'propose to be on St. Andrew's-day for *the first* time, and ever 'thereafter to be on St. John the Baptist's-day*, or as the Grand 'Lodge shall appoint by the majority of voices, which are to be 'collected from the Masters and Wardens of all the regular Lodges 'then present, or by Proxy to any Master-mason or Fellow-craft in 'any Lodge in Scotland: and the election is to be in Mary's Chapel. 'All that is hereby proposed is for the advancement and prosperity 'of Masonry, in its greatest and most charitable perfection. We 'hope and expect a suitable return; wherein if any Lodge are de- 'fective, they have themselves only to blame. We heartily wish 'you all manner of success and prosperity, and ever are, with great 'respect, your affectionate and loving brethren, &c.'

Nov. 24, 1736.

This day being appointed for the election of a Grand Master and other Officers to compose the Grand Lodge of Scotland, the following Lodges appeared by themselves or proxies: viz.

Mary's Chapel,
KILWINNING,
Canongate Kilwinning,
Kilwinning Scotch Arms,
Kilwinning Leith,
Kilwinning Glasgow,
Cupar of Fife,
Linlithgow,
Dumfermline,
Dundee,
Dalkeith,
Strathaven,
Hamilton,
Lanerk,
Dunse,
Kirkaldie,
Journeymen Masons Edinburgh,
Kirkintulloch,
Biggar,
Sanquhar,
Peebles,
Glasgow St. Mungo's,
Aitcheson's Haven,
Selkirk,
Inverness,
Lesmahago,
St. Bride's at Douglas,
Greenock,
Falkirk,
Aberdeen,
Canongate and Leith, Leith and Canongate,
Montrose.

When the Lodge was duly met, and the rolls called over, there was produced the following resignation of the office of Grand Master, by William St. Clair of Roslin, Esq. in favours of the Brethren, or whomsoever they should be pleased to elect to that high office.

'I WILLIAM ST. CLAIR of Roslin, Esq. taking to my considera- 'tion that the Masons in Scotland did, by several deeds, constitute

* This election has, however, by a later bye-law of the Grand Lodge, always been held on St. Andrew's-day, on which day all the processions in Edinburgh take place, unless it be at the foundation of some public building.

'and appoint William and Sir William St. Clairs of Roslin, my ancestors, and their heirs, to be their patrons, protectors, judges, or masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudicial to the craft and vocation of Masonry, whereof I am a member, and I being desirous to advance and promote the good and utility of the said craft of Masonry to the utmost of my power, Do therefore hereby, for me and my heirs, renounce, quit claim, overgive, and discharge, all right, claim, or pretence, that I, or my heirs, had, have, or any ways may have, pretend to, or claim, to be patron, protector, judge, or master, of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any of the kings of Scotland, to and in favours of the said William and Sir William St. Clairs of Roslin, my predecessors; or any other manner of way whatsomever, for now and ever: and I bind and oblige me, and my heirs, to warrand this present renunciation and discharge at all hands: and I consent to the registration hereof in the books of Council and Session, or any other judges books competent, therein to remain for preservation; and thereto I constitute

my procurators, &c. In witness whereof I have subscribed these presents (written by David Maul, writer to the Signet) at Edinburgh, the twenty-fourth day of November, one thousand seven hundred and thirty-six years, before these witnesses, George Frazer, deputy auditor of the Excise in Scotland, master of the Canongate Lodge, and William Montgomery, merchant in Leith, master of the Leith Lodge.

'W. ST. CLAIR.

'Geo. Frazer, Canongate Kilwinning, witness.

'Wm. Montgomery, Leith Kilwinning, witness.'

Which being read was ordered to be recorded in the books to be hereafter kept in the Grand Lodge of Scotland.

After this the brethren proceeded to the election of a Grand Master; and, in consideration of his noble and ancient family, for the zeal he himself had now shown for the good and prosperity of the craft, they thought they could not confer that high honour upon any brother better qualified or more properly entitled than William St. Clair of Roslin, Esq. whose ancestors had so long presided over the brethren, and had ever acquitted themselves with honour and with dignity.

Accordingly, *by an unanimous voice*, William St. Clair of Roslin, Esq. was proclaimed Grand Master Mason of all Scotland, and being placed in the chair, was installed, saluted, homaged, and acknowledged as such*.

* In a future Number will be given an account and description of the Chapel of Roslin, and the Charge delivered in a Funeral Lodge, held in honour of William St. Clair, Esq. by Sir William Forbes, Bart. G. M.

ANECDOTES
OF BENSERADE.

ISAAC BENSERADE was but six years old when the Bishop who confirmed him asked him, whether he would change his Jewish name for a Christian one:—Yes, replied the child, if they give me any thing to boot. The Bishop, surprised at the answer, said to those near him, Let him retain his name, he will render it famous.

The Cardinal Mazarine told the King one evening in what manner he had passed his youth at the court of Rome. That he was fond of the sciences; but that his principal occupation had been the study of the belles lettres and poetry, in which last he had succeeded tolerably well; and that he was then at the court of Rome what *Benserade* was now at the court of Paris. Some time after he withdrew from the king's closet and retired to his apartment; *Benserade* arrived an hour after. When his friends had acquainted him with what had passed he was overjoyed, and quitted them abruptly without saying a single word. He ran to the cardinal's, who was just gone to bed, but he made so much noise with knocking at the door that they were obliged to let him in. He threw himself on his knees at the bed's head of his eminence, and having asked him pardon a thousand times for his boldness, told him what he had just heard. He thanked him (with an ardour hardly to be described) for the great honour he had done him in mentioning his name in the manner he did. He added, that had his servants prevented him from coming in to express his gratitude, he would have expired at his door. His sensibility was very pleasing to the cardinal, who assured him of his protection. In short, six days after he gave him a pension of two thousand livres *, and granted him after that more considerable gratifications.

Benserade made profession of saying witty things, and in reality excelled in it. A few proofs will be sufficient. A courtier and a married man was greatly suspected of impotency, and much joked by *Benserade* and others on that account, which offended the gentleman very much, who had a quite different opinion of himself. Some months after, meeting with the poet, "Sir," says he, "notwithstanding your jokes my wife has been brought to bed some days ago." "Upon my word, sir," answered he, "I never suspected your wife in the least."

Benserade was one day in a large company where a young lady was entreated to sing. Her voice was exceeding fine, but her breath somewhat strong. *Benserade* was asked his opinion of her singing; he answered, the words were delightful, but the air good for nothing.

* About fourscore pounds.

AUTHENTIC AND INTERESTING NARRATIVE

OF THE

ADVENTURES OF THE MUTINEERS

Who piratically seized his Majesty's Ship BOUNTY, *under the Command of* CAPTAIN BLIGH, *and were pursued by order of Government, by the* PANDORA *Frigate, under the Command of* CAPTAIN EDWARDS.

Including a particular Detail of their singular Projects, and various Disagreements, Embarrassments, Escapes, Stratagems, &c. in the Island of Otaheite.

[NEVER BEFORE PUBLISHED.]

Collected from the oral Communications of some of the Parties who were acquitted on their Trial in this country.

To which is added, a circumstantial Account of the Characters of the Ringleaders; Escape of some, Detection and Surrender of others; their Trial, Conviction, Execution, &c. &c.

TO THE READER.

AS the public curiosity has never yet been gratified by a *satisfactory* account of the Adventures of the BOUNTY MUTINEERS, *after* the commission of their crime, and *before* the arrival of the PANDORA frigate, it is presumed that the transactions of those unfortunate people during that critical interim will not only be highly acceptable, but of infinite service to the public. What has been hitherto related is demonstrably the mere produce of *conjecture*, or, what is worse, of PARTIALITY; but the writer of these papers has no motive for deceiving, and flatters himself that the incidents herein detailed will testify a thorough knowledge of the affair, and carry within themselves conviction of their truth.

HIS Majesty's ship Bounty, of 215 tons, carrying four carriage guns, six-pounders, and four swivels, and manned with 46 men (officers included), was fitted up for the purpose of visiting the island of Otaheite, and taking on board and conveying the bread-fruit plants, and many other fruits of that country, to the British Islands in the West Indies. She was dispatched from England in December 1787, and on the 26th of October 1788, arrived at the Island of Otaheite, where she continued in the execution of her business.

Fletcher Christian, the master's mate, a man of respectable family and connections in the North of England, and who had been on two voyages before this with Captain Bligh, being accounted a most excellent seaman, became during their stay in Otaheite remarkably attached to the natives, who manifested, upon every occasion, the

highest respect for the captain and his people. Add to this, some female connections, which rendered the place still more agreeable, and made Christian believe that he could lead a much happier life here than in England.

Three others, who were midshipmen, Heywood, Young, and Stewart, were equally enamoured with the women at Otaheite, who being possessed of great sensibility and delicacy are exceedingly engaging, and withal remarkably handsome.

Captain Bligh had as great a regard for Heywood as for Christian, being a young man of wonderful abilities, and likewise of a respectable family of the North of England. Both Young and Stewart had been strongly recommended to the captain. Young was not, however, that good seaman which he appeared, but Stewart, who had always maintained a good character, was a most excellent one. His family, who resided in the Orkneys, were likewise respectable.

These four had privately imparted to each other their wish of abiding in the island, and accordingly projected the villanous plan of piratically seizing the Bounty whenever a favourable opportunity offered. Christian, to disguise his intention, still behaved to the captain with the greatest respect, but while the captain and his officers were attending a Hæva (or entertainment) which had been prepared by the chiefs of the island in compliment to the English, Christian artfully prevailed upon Charles Churchill, who was master at arms; John Mills, the gunner's mate; and James Morrison, the boatswain's mate, to join him in his intended projects. He represented to them the great happiness they would enjoy among the islanders, and how far preferable it was to be their own masters than continue any longer servants. With these and similar expressions he soon inflamed their minds, and they all united in the base resolution of deceiving and oppressing a worthy commander.

Such, however, was the secresy with which this mutiny was contrived, that not an item was dropped that might give room for the smallest suspicion, notwithstanding all those who were true friends to the captain were continually living forward among Christian and his associates.

After they had executed the object of their voyage, and procured on board 1015 of the bread-fruit plants and several other articles, in high preservation, the Bounty departed from Otaheite on the 4th of April 1789.

Christian and his gang had been sufficiently on their guard not to discover to any of the natives, even their greatest favourites among the females, their intention to return, for fear the captain might be apprized of it, and frustrate their design. On the contrary they took leave of those people with the same seeming regret as did the captain and officers.

Christian had been lately promoted by Captain Bligh, and frequently dined and supped with the captain by invitation. When they had completed their wooding and watering at Annamooka, one of the Friendly Islands, they continued their voyage with unin-

terrupted success till the 28th, on which day Christian and his party put their design into execution. The preceding night the captain invited Christian to sup with him, but, pretending illness, he excused himself, and Captain Bligh was exceedingly concerned for his supposed indisposition.

This day at sun-rise Christian had the morning-watch, and while the captain was asleep he entered his cabin, with Charles Churchill, master at arms, John Mills, gunner's mate, and Thomas Burkitt, a seaman. Having now seized the captain they tied his hands with a cord behind his back, and threatened him in the most dreadful manner with instant death if he made the least disturbance. The captain, notwithstanding their menaces, called out to his officers, but these had been already secured by Christian's accomplices.

The captain was now dragged out of his bed, and forced upon deck in his shirt, while, upon his enquiring the cause of such violence, they still repeated their menaces and blasphemy. Christian had appointed centinels to watch the fore-hatchway, while only the carpenter and boatswain were allowed to come on deck. Christian gave orders that the launch should be hoisted out, which done, he commanded two midshipmen, Hayward * and Hallet, to go into the boat, still threatening the captain to kill him on the spot if he made the least murmur. Christian made choice of those people whom he thought the most useless to him, and ordered them all into the boat, while he held the captain fast by the bandage with which his hands were secured, and others of his party surrounded him with their pistols cocked. Some of the mutineers were employed in compelling the officers into the boat, during which the whole party, even Christian their ringleader, betrayed great fear and agitation of mind.

The captain endeavoured to dissuade them by the most gentle means from their purpose; but they were too determined to be moved by all that he could utter. After the officers were in the boat Christian forced the captain over the side, and as soon as he was in, the boat was veered astern. The captain requested some arms to be given him, but they laughed at this; however they threw into the boat four cutlasses, some pieces of pork, and clothes.

The mutineers who kept possession of the Bounty were in all 25, being the most able men of the ship's company, viz.

Fletcher Christian, the chief ringleader and master's mate.
Peter Heywood, midshipman
Edward Young, ditto
George Stewart, ditto
Charles Churchill, master at arms
} ringleaders.
John Mills, gunner's mate
James Morrison, boatswain's ditto
Thomas Burkitt, seaman
Matthew Quintal, ditto

* This name has frequently been confounded with *Heywood*, one of the mutineers.

John Sumner, seaman,
John Milward, ditto,
William M'Koy, ditto,
Henry Kilbrant, ditto,
Alexander Smith, ditto,
William Muspret, ditto,
Michael Byrne, ditto,
Thomas Ellison, ditto,
John Williams, ditto,
Isaac Martin, ditto.

[This man being one of those who by compulsion guarded the captain, discovered an inclination to assist his commander, and even got into the boat to share his fate; but he was afterwards obliged to return to the vessel, being threatened with instant death in case of non-compliance.]

Matthew Thompson, seaman,
Richard Skinner, ditto,
William Brown, gardener,
Joseph Coleman, armourer,
Charles Norman, carpenter's mate,
Thomas M'Intosh, ditto.

These three last were detained contrary to their inclination. Christian was for some time considering within himself whether he had better detain William Purcell the carpenter, or the carpenter's mate; at last he determined upon the latter.

Captain Bligh was now turned adrift, with the master, surgeon, botanists, gunner, boatswain, carpenter, master's mate, two midshipmen, two quarter-masters, the sailmaker, two cooks, quarter-master's mate, butcher, clerk, and boy. While the boat was astern the unfortunate wretches that were in her were cruelly ridiculed by those vile usurpers who had thus taken violent possession of the Bounty.

Some of Christian's party upon their separation exclaimed, "Huzza for Otaheite!" which gave him much offence, as he dreaded the captain's following him there. In order, therefore, to deceive the boat, they steered W. N. W. and as soon as the launch was out of sight made for Otaheite.

There is no doubt that, if Christian had in the least suspected that the captain or any of the officers who were with him would ever have been able to have reached home, he would have added murder to ingratitude. His hopes were, that either they would have perished in the attempt, or become residents in one of the remote islands. It is not probable that he could have enjoyed even a moment's tranquillity at Otaheite, had he entertained a suspicion that his base conduct was reported in England.

At the time of their separation the captain reminded him of the several favours he had shewn him. This stung him to the heart, and he repeatedly exclaimed, "I know it, captain—hold your tongue—say no more—I am a villain—I am—but—it can't be helped." Afterwards, when his conscience pierced him, he cried out, "Oh, God—Oh, God—I am in hell—I am in hell." However,

for fear of disheartening his comrades, he endeavoured to conceal his emotions, and in order to keep up their spirits ordered each man a dram, this being the second they had taken since the mutiny commenced.

Christian became somewhat pensive while a few of the others began to laugh and joke about the dismal situation of the captain and his officers. This raillery augmented Christian's agitation, which became so great that he wanted power to conceal it. As for Coleman, Martin, Norman, and M'Intosh, they were silent; but their looks plainly testified that they were displeased with their present situation. Coleman once ventured to give his advice, when Christian proposed a dram apiece, observing the great danger they should be in if any of the men were intoxicated.

Christian remained on deck till the launch was out of sight, but he never looked at it without showing strong emotions. Afterwards he wished to retire to the cabin, but began to be afraid even of his own party, lest they might rebel against him, be tempted to follow the launch, and deliver him up to the captain. He therefore enjoined Heywood and Churchill to stay on deck, and be particularly vigilant. He then went down to the cabin, and began to examine the stores.

The thoughts of what was past prevented them from thinking upon what was to come. They were now returning to Otaheite, but never once consulted among themselves what they should say to the natives. Indeed Churchill hinted something of it to Christian, but he seemed quite indifferent about the matter, imagining that any story they thought proper to tell would be credited by the natives.

They were determined not to stop at any of the islands, but make the utmost expedition to reach Otaheite. The weather, however, becoming tempestuous, and the wind unfavourable, they were obliged to anchor at an island about seven leagues from their intended port. They tarried here three days, during which time they saw no inhabitants, and the land wore a dreary appearance. Having now a fresh breeze they weighed and proceeded for Otaheite.

While passing Annamooka they were visited by several canoes from the neighbouring islands. These natives (who knew them) expressed great astonishment at their return, while Christian pretended that some very urgent reasons required their longer stay at Otaheite. Nothing material occurred during the remainder of their passage.

All the mutineers agreed that Christian should take the command of the vessel, which at first he modestly declined, wishing to resign it to Stewart, who expressed great satisfaction at what they had done. Christian, however, reserved it, while Stewart acted under him.

On their approaching the island Christian ordered every man to remain under arms, for fear the captain might have contrived to have visited some of the neighbouring districts and communicated his misfortunes to the king, more particularly Tinah, a chief of Otaheite, who was exceedingly partial to him. Christian, of course, knew that the natives would be inclined to take his part, and perhaps unite

their force to recover the vessel. These apprehensions were soon removed by Churchill, who remarked the impossibility of Captain Bligh's reaching Otaheite, or any of the adjoining islands, without their observing the launch; notwithstanding, it was deemed advisable that they should all remain on their guard.

As soon as they were in sight of Otaheite several of the natives came off in canoes to learn the cause of their unexpected return. Christian told them that Captain Bligh had, to his great astonishment, discovered that Captain Cook was alive and at Whytutakee, and accordingly both he and his officers were determined to remain there with him. The news accordingly spread, but the story created much surprise.

Notwithstanding Christian displayed so much cunning and artifice in the execution of his plan, he was certainly deficient in this respect. The story he told had every appearance of a deception, and must certainly in the course of time be discovered. By affirming that Captain Cook was alive he naturally excited a curiosity among those people to see him; and as they had so often heard before that he was dead, undoubtedly he exposed himself to suspicion. Had Christian declared that Captain Bligh and his officers had gone in the launch to make some discovery, and being overset had perished, the story, being probable, would certainly have been believed, particularly by people inclined to credulity. But Christian was unwilling to insinuate that any thing had happened to the captain, knowing how well he was beloved by the chiefs of this island, for fear the misfortune might be attributed to him, and his supposed death resented. He was likewise unwilling to place too much confidence in the natives, for fear they might take any advantage and show an inclination to plunder.

Tinah and Poeeno, two chiefs remarkably attached to Captain Bligh, immediately hastened on board the Bounty. They were soon followed by others, who were equally surprised at meeting with their old friends; but Tinah and Poeeno alternately enquired the meaning that Captain Bligh sent them back; why, also, he did not come with them, and bring Captain Cook whom they maintained so great a regard for? To these questions Christian made but very sorry answers, and with lame equivocations evaded others.

The chiefs understanding that these were come to settle with them, immediately began, according to custom, to choose each his friend, which they call a *Tyo*. Their notions of friendship are, indeed, very extraordinary. When a person becomes a Tyo to any one, it is expected of that person that he will cherish his friend's wife, the neglect of which will otherwise occasion much coolness and indifference. They are, however, exceedingly faithful to their friends, for they would shudder at the thoughts of betraying them. They are likewise ready to supply their wants even to their own injury; and when those who have *Tyos* die without issue, their titles and estates, agreeable to the law of Tyoship, devolve to their chosen friends, with whom, according to custom, they change names at the time their friendships are contracted.

The mutineers now landed, while the best refreshments that the place afforded were immediately provided. It is impossible to describe the pleasure which some of the females felt upon seeing their former gallants; they were particularly assiduous in preparing the most agreeable food for their reception.

Captain Bligh while he was here had a tent erected for his use; Christian accordingly took possession of this, and told the chiefs that Captain Bligh had appointed him commander in his stead, and that he was now *Captain Christian* during Bligh's absence. To this all his accomplices agreed, and behaved to him with assumed respect.

Christian divided his company into two parties, one to remain on board the vessel and one on shore, and to take it by turns.

A short time after they had landed, Churchill, whom Christian had made his most constant companion, became the Tyo of a great chief in the upper districts, and received an invitation to his house. Christian, in order to court the favour of the chiefs, was remarkably profuse in his presents; he was likewise cunning enough to take the merit of all the donations, which created a degree of jealousy between him and his confederates.

A grand Hæva was now prepared for the entertainment of Christian and his party on shore. A great number of chiefs attended, and Christian, Churchill, Heywood, &c. were received in due form by the king and his levee. The performers consisted of two men and two women. A ring being formed, the entertainment commenced with the male performers, who began to wrestle, then throwing themselves into frightful and indecent positions: after they had displayed a number of abominable attitudes and distortions they retired, and the two ladies came forward. Their dress was fanciful. These began to display attitudes equally disagreeable and indecent. They performed for near half an hour, during which time they never ceased the exercise. Among the ladies wrestling and the like are great accomplishments; Iddeah, Tinah's wife, was a remarkably fine wrestler. In short girls will come from the remotest places to acquire these great accomplishments, and attain improvement from these Hæva-entertainments. The girl who can fight, tumble, wrestle, &c. the best, is always the most respected.

Some short time after this another Hæva was performed. The ladies now, instead of wrestling, danced; after which a present of cloth, which the dancers always came in with round their waists, was made to Christian.

There was a wrestling match between a woman and a man, wherein all difference of sex was lost sight of, for the woman was equally if not more violent than the man, and she almost broke his leg with a fall. As soon as he was down, some who were attending hastened to his relief, raised him from the ground, and while some held his body, others, with amazing agility, put his leg, which was sprained, to rights. The lady who had thrown him, received universal congratulations, and, indeed, she was not a little proud of her triumph.

Tinah regularly visited Christian every day both on shore and on board the vessel. This chief, however, could not conceal his dissatisfaction at the absence of Captain Bligh and the other officers, nor could he, indeed, reconcile it to himself why the captain would not return and abide in Otaheite in preference to any other island. Iddeah, Tinah's wife, who had been remarkably attached to Captain Bligh, became exceedingly melancholy at his seeming indifference. On this account she entertained an aversion to Christian and his accomplices, and seldom or ever accompanied her husband in his visits.

During the intervals of solitude Christian was frequently seized with remorse and horror at what he had done. Reflection almost set him mad, and he certainly felt more anguish at the commission of the mutiny than any of those who had been his first chosen confederates. Whenever Churchill or Stewart were in his company he endeavoured to resume his vivacity, and shake off those gloomy terrors which occasionally clouded his mind. Churchill was naturally possest of a sprightly disposition, his presence, therefore, in a great measure dispelled his uneasiness, and helped to keep up his companion's spirits.

Martin likewise expressed much unhappiness when alone, but none of the men dared to shew the least disapprobation of what was done, for fear of being immediately destroyed; for several suspected that Christian had given secret orders to some of his most particular friends, to put to instant death any who should complain or mutter at their present situation, lest the natives might discover what had happened, and of course revenge their ill-treatment to Captain Bligh. Whether or not Christian had issued such directions is not to be ascertained; but, considering his situation, it is by no means unlikely, villains being always jealous of each other.

Some of the natives who visited the Bounty committed several depredations. Christian complained to Tinah of his people's thefts and misbehaviour. This chief, when Captain Bligh was in the island, was very assiduous in recovering whatever was stolen, and testified great concern whenever such dishonesty was practised; but now affairs seemed to wear a different complexion. Tinah paid little or no attention to Christian's complaints, nor seemed to be the least concerned for whatever loss he sustained. The fact was, the natives thought they were at liberty to do whatever they liked, since the captain, whom they looked upon as the chief of those English, was absent; and Christian was afraid to assume too much authority, for fear he might incur their displeasure, and be consequently abandoned to ruin and misery.

Here Christian seemed again deficient in prudence; for as he pretended that the captain had appointed him chief in his stead, he should certainly have arrogated that consequence (which he no doubt would had he been *honestly* invested with the power), and by occasionally displaying his authority, he would certainly have com-

manded that respect which Captain Bligh and his predecessors had maintained.

It was observed that Christian had, previous to his departure from this island with the captain, entertained a *penchant* for some of the female natives; to one he was particularly attached. She was young, affectionate, genteel, and, setting aside the *disfigurements* which the customs of their country render general, she might well be accounted handsome. Their mutual affection was remarkable, and the sincerity of their loves indisputable. In short, they were married according to their fashion; which is no more than making a bargain for her with her parents, and exchanging mutual promises before all their friends, who are on this occasion invited. Among these natives polygamy is allowable; and what is not more wonderful than true, they enjoy domestic harmony even with a plurality of wives.

(To be continued.)

TO THE EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

A FEW gentlemen, united friends, have lately established a private periodical meeting at each other's houses, for the discussion of such subjects either of speculation or utility as may occur; and in turn each proposes and opens the topic for the evening, his remarks on which are read from notes; the discussion afterward is oral. Their confining these meetings to their own little circle is a strong symptom of modesty, and a proof that they rather hope to improve their minds by the observations of each other, than wish to obtrude them on the public. At times, however, I have thought it was to be regretted that useful remarks should be thus withheld from society at large, and shall endeavour to obtain, as I have in the present instance obtained, permission to send some of them for insertion in your elegant repository.

J.

SELECT PAPERS ON VARIOUS SUBJECTS,
READ BEFORE A LITERARY SOCIETY IN LONDON.
No. I.

OF THE INFLUENCE OF THE

FEMALE CHARACTER
ON THE MANNERS OF MEN.

BY MR. S. JONES.—READ JUNE 5, 1794.

TO a subject of so extensive a nature as the present, the discussion of which might be made to include a kind of history of the sex from the creation, it will be proper to fix some limits; at the same time it will be necessary that something like system should be preserved in our treatment of it, in order, not only to rivet

attention, but perhaps to facilitate the task to the writer, and render it palatable to the hearer or reader.

Briefly tracing, then, this amiable part of creation from the time when the *Almighty observing*, "*It is not meet that man should be alone*," proved that he intended some influence should be added to the natural state of our existence; as we cannot believe that a cause was made but with a view to an effect, and Omniscience could never (unprovoked too, as at that time was the Godhead) have conceived the idea of producing a beautiful and amiable cause, to operate other than a happy effect, we establish the belief that woman was intended by her Creator to work a benign influence on mankind.

Happy should I be if the nature of this little essay would admit of my introducing all the instances that occur to me in sacred and profane history in testimony that such has been the fact, speaking generally, with regard to the operation of women on the passions and tempers of men.

As it is, however, I shall confine my observations to a few heads, that is to say,

I. I shall briefly remark on the follies (must I say the vices?) usually considered as more peculiarly attaching to the female part of the creation.

II. Shall take a view of those to which men are supposed to be naturally most prone.

III. Will humbly attempt a comparison between the two sexes; with the view,

IV. Of proving, not a superiority in the grand scale of things of the female over the male sex, but of enforcing what it is the purpose of this essay to establish, the important and happy influence of the female character on the morals of men.

1. Vanity, impertinence, dissimulation, envy, levity, and inconstancy, are the most striking failings with which I can recollect that the sex has been charged.

As to vanity, though certainly not commendable, it is yet in some cases pardonable; that is, if the excellencies by which it is excited are real and apparent; but where these are groundless, it is confessedly ridiculous and absurd.

The chief object of vanity in women is personal beauty, and here, perhaps, will occur to my readers an apology derived from the consideration that this foible is generally called into action by the admiration of the men, and their submission at the shrine of female beauty.

Impertinence, or the practice of intruding on or meddling with what no way concerns them, is also attributed to the ladies. But I must forbear to enlarge on this head, from the conviction that it is a male propensity in the fullest sense of the word, and cannot for a moment be considered as attaching peculiarly or even chiefly to the female sex.

From the charge of dissimulation I cannot in candour attempt wholly to exculpate them; nor perhaps is it necessary that I should;

for, though in many instances, particularly in that coquetry so frequently played off in the intercourse of the sexes upon the *lords of the creation*, it cannot be too strongly reprobated; yet, on a more extended view, we shall confess that a moderate portion of dissimulation is not only pardonable, but is absolutely necessary to shield the sex (who by their sedentary occupations, and seclusion from the more active scenes of society, are inexpert in the arts which are there acquired, and but too frequently brought into action in private life, to the scandal of the men and the ruin of the fair); I say, a little dissimulation is the only guard they can put on, the only weapon with which they can encounter the artful designs of imperious man.

Envy is a hateful and a criminal passion, and though disclaimed by all, yet few of either sex but are at some time of their lives more or less affected by it. As it arises, however, from ungratified ambition, and the ambition of women is much less extensive than that of men, and their desires (chiefly referring to some ornament of dress, or trivial decoration) more easily satisfied, it follows hence that this passion is less conspicuous and less criminal in theirs than in our sex.

Levity and inconstancy are so nearly allied as not to be easily separable in our computation of human manners.

Of levity there are few women, however wise or experienced, who have not occasionally exhibited strong symptoms. As, however, if at all bounded, this humour of the mind can never be essentially hurtful, I shall pass over this point with observing, that to humanity error and frailty is natural, and that no person is good or perfect but by comparison; that is to say, the best are only not so bad as others.

Inconstancy differs only from levity in that it is an expression usually applied to change of affection towards persons, and of course principally operates in affairs of love and friendship. Indeed, a strong proof of the connection or dependance on each other of levity and inconstancy seems to be this, that levity often forms hasty and improper attachments, and inconstancy is the natural result of the operation of better thoughts on the subject.

Having thus concisely stated those imperfections usually termed feminine, I proceed to my next head of argument, namely,

2. In the second place to take a view of those to which men are supposed to be naturally most prone.

And here beams forth a ray of light, not flattering but honourable to the women; for it will immediately appear that among many *other* follies and vices incident (indeed, peculiar) to the characters of men, all those which have been already enumerated are necessarily to be included.

Ill am I disposed to enlarge on a catalogue of vices odious to the ear and disgraceful to our nature, such as *lying, seduction, indiscriminate debauchery, inebriety*, and, finally, those atrocities which furnish victims to the laws of God and man, and of which it is obvious to remark that women are very rarely partakers. I shall, therefore,

briefly tread over again some of the ground already passed, and endeavour to prove, that the precedence in point of intellectual qualities usurped by the men over the fair sex, as well as the imputation on the latter of moral turpitude, is an unfair assumption, and incapable of support.

Of women I have said, that the objects of their vanity are generally points of dress or adventitious aids to personal beauty, that may serve to render them lovely in the eyes of their admiring swains. It is a weakness this, but pardonable in the weaker sex. In man the same passion is criminal and disgusting; we see it operate in its full force when the deformed coxcomb is observed to pride himself in a dress which is only calculated to set off elegant symmetry and true proportion; when known cowards arrogate a courage to which their hearts emphatically give the lie; or blockheads pretend to wit, for which estimable talent a glittering tinsel of word-play is mistaken as the reality. Bobadil *, Foppington †, and Carlos ‡, the bully, the fop, and the pedant, are characters equally extravagant and contemptible.

As proofs that in impertinence the men are in no degree behind hand with the other sex, let us behold the Quidnunc of the present day, perpetually breaking in upon the more serious thoughts and avocations of those who are so unfortunate as to be sufficiently acquainted with him to give him such a liberty, and blundering forth his still-born ideas on the rottenness of the state, and the folly and wickedness of those at the head of affairs, and not unfrequently, but generally *impertinently*, suggesting much wiser measures on the ideal supposition that he himself were to be in power §. Of the impertinence and useless curiosity of the mere antiquary or virtuoso, it will be surely unnecessary to do more than make mention *en passant*.

Dissimulation in women is all the defence they have against the craft and subtilty of man, who by false pretences of love, and deluding

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* Every Man in his Humour. † Trip to Scarborough. ‡ Love makes a Man.

§ Plutarch somewhere speaks of a barber of this description. This man was the first who reported the news of a great check (as the modern phrase is) which the Athenians had received in Sicily. Being the first that had heard the relation of it in Pireus from a servant of one who had escaped from the battle, he immediately quitted his shop and flew into the most public parts of the city, fearing that unless he made extraordinary haste his account might be received at second-hand. The surprise caused great disturbance, and diligent enquiry was made after the person who first spread the news. The barber being brought to examination by the Archons could give no account of his author, farther than his being a man whom he had never before seen. This incensing the multitude, cords were immediately brought out, and the poor barber was tied neck and heels together. When, however, soon after, the news of the defeat was confirmed, the people all repaired to their houses to make lamentations for their own particular losses, leaving the poor Quidnunc fast bound, in which condition he remained till evening, when he was set loose. Yet could not all this repress the impertinent curiosity of the man; for no sooner was he set at liberty than he began to demand of the person who released him the particulars of the defeat, and what was reported of the manner of Nicias's being slain.

professions of honour and fidelity, are the eternal bane of the fond, unsuspecting, and credulous part of the sex. Deceit in men for the purposes of seduction, first gave the lesson of dissimulation to our women.

Envy frequently carries men of violent tempers beyond all bounds of discretion, and sometimes quits them but on the borders of madness; in the other sex it operates by gentler degrees, and to less pernicious effects.

To levity and inconstancy the male sex are more subject than the female, perhaps from this cause, that the variety of concerns, both of business and pleasure, in which they are engaged, presents more objects to their attention, of course their inducements to change are more numerous; and from constant habits of variety they acquire an insensibility, which many term *happy*, to the progress of depravity.

Women, indeed, it is but fair to say, have not those temptations to inconstancy which the more numerous opportunities I have just alluded to give to the men: for the rules of modesty not allowing them to declare hastily their sentiments to those whom they affect, they cannot indulge, like men, the wanton suggestions of fancy, without hazarding that reputation on which all that is dear to a woman (her character) must depend. As to inconstancy in friendships, I am clearly of opinion, that women, being less concerned in wordly affairs, and having of course less temptations from interest to insincerity, than men, are less open to the charge.

I find, that insensibly, perhaps unavoidably, I have blended the second and third divisions of my subject; and fearing that my observations have already exceeded a moderate length, I shall be very brief in drawing my conclusion from the whole, that is, in pointing out the happy influence of the female character on the morals of men.

Of all the benefits that arise from our devotion to the sex, the greatest certainly is the opportunity of enjoying their converse; I speak, you will believe, of the respectable part of the sex. To qualify ourselves for this converse, at least for enjoying it with any degree of real satisfaction, we find complaisance to form the most necessary qualification; indeed, without this, man is unfit for any society. It is, however, indispensable in our intercourse with the ladies: and it is observable, that as it is due *to them* of right; so is it *from them* that men best derive this estimable property.

In meetings of men only, politics, religion, or private business, frequently engross the conversation, and are subjects in which the passions are too much concerned to admit always of complaisance. These subjects, however, are rarely started in the company of the ladies, and the custom which complaisance has established of never opposing the ladies without much ceremony and apology, tends greatly to subdue those impetuous passions which are certainly inherent in our nature.

Here we see one advantage resulting from the influence of the fair sex on our manners. But I may be permitted a few further observations.

Our ingenuity or invention is exercised, of course improved, by our intercourse with the ladies, for we are naturally induced to employ the most pleasing and various talents of art or wit that we may possess to conciliate the favour or secure the friendship of the sex. The indispensable rules of ceremony to be observed in our converse with women, forbids many of those subjects either of folly or immorality which it is notorious many men are prone (how much to be regretted that they are allowed!) to introduce in meetings of men. A desire to make ourselves agreeable to the fair, sets the imagination (or genius, call it which you will) at work to find new and pleasing subjects of conversation, *and these must be virtuous;* hence, while the wit is refined, the morals are (at least for the time) amended. Of Swift it is said, that he always wished to have ladies in company, because it preserved the delicacy of conversation.

In the calculation of the influence of the fair-sex over men, it were improper to omit the instances which the days of chivalry furnish: when love and gallantry, both exclusive marks of devotion to the ladies, made heroes and defenders of the Christian faith. Nor is it necessary that I should contend against a host of opponents who would tell me, that the blood that was shed in those wars disgraced humanity, as they were but founded on different modes of faith without the possibility of its being proved which was the right; it is sufficient to consider that the hopes of reward from the approbation, perhaps the inestimable possession, of their several mistresses, inspired them with courage to defend that religion which they had been instructed to believe was the only true one.

To conclude, I cannot believe that any one of my male readers or hearers will venture to declare that he has not felt, does not still occasionally feel, the grateful sensations of female influence upon his conduct; if that influence be distant or indirect, it may be less powerful, but if present and immediate, what man can say that in the company of a virtuous woman he is not studiously correct in his manners, and that his mind is not free from those unworthy thoughts which at other times will occasionally intrude themselves upon him: the manners are meliorated by the force of habit from respect to our company, and we confess, while we feel, the benign influence of the Female Character on the Morals of Men.

No. II.

ON THE BEST MODE OF DIRECTING THE INFLUENCE OF THE

FEMALE CHARACTER

ON THE MORAL STATE OF SOCIETY.

BY MR. W. ARTAUD.—READ JULY 31, 1794.

IN pursuing an inquiry into the best manner of directing the influence which the female character is acknowledged to possess over the moral state of society, whether we think it probable or not that there are subtile differences in the organization of the two sexes, which have a considerable share in forming certain original qualities that constitute the peculiar character of each of them; yet it must in general be acknowledged, that by far the greater part of those peculiar qualities arise from the great leading circumstances of their existence, which circumstances evidently spring from such palpable sexual differences as clearly point out their respective natural destinations.

I shall, therefore, chiefly confine my observations to those circumstances; and consider Woman, *First*, in a state of pucelage, when her external beauty operates most powerfully on Man; *Secondly*, under the character of a *Wife*, when beauty has lost much of its influence; and, *Lastly*, under the character of all others the most important to the welfare of society, that of a *Mother*.

The influence of those attractive graces, which nature has in a peculiar manner bestowed on the fair sex, is quickly recognized and felt by man. He prostrates himself before the shrine of female beauty, with the profoundest adoration; and is transported with rapture, or sunk with despondency, as his hopes of possessing, or his fears of losing, her who is endowed with it operates upon him.

But as this homage which he so devoutly pays to it arises solely from the instinctive principles of his nature, he will of course be capricious with respect to the object of it; for as nature has not confined the gift of beauty to a single individual, he will be instinctively attached to all who are beautiful; which circumstance, joined with the satiety that ever follows enjoyment, would infallibly give him a continual thirst for variety, and consequently render him inconstant in his attachments; so that the great bond of union between the sexes, on which the moral state of society depends, would never be cemented, or, if cemented, would fail of producing those excellent effects for which it was instituted.

The power, therefore, of permanently fixing the attachments of men, as it does not reside in beauty, must be derived from something else, and as that something must be acquired previous to marriage (for it is necessary to prevent the satiety attendant on enjoyment), it will properly come under our first head of inquiry,

It has been already shewn, that the influence of beauty ceases with enjoyment; that the permanent influence of woman over man, as far as is requisite to give stability to his attachment to her, is absolutely necessary to the existence of a moral state of society. Let us now endeavour to point out how that degree of influence is to be obtained.

The love of virtue and the detestation of vice, should be interwoven as much as possible in the mind of your fair pupil; and her mental faculties should be so far cultivated as not only to make her a rational companion, but also to enable her to divest vice of any specious form it may assume to effect its baneful purposes. Hence she will detect the profligate, though, Proteus-like, he should put on a thousand insidious disguises to destroy her peace; or confound the systematic voluptuary by the very arguments with which he attempts to seduce her.

But a still more beneficial effect will result to society from her having received this kind of education. She will influence the characters of those who may wish to obtain her favour. For as the qualities she will then possess will be in an especial manner calculated to create esteem, none but those who are capable of appreciating the worth of them will have any chance of possessing her; consequently, if her personal charms are so alluring as to attract some of a lighter character, they will endeavour to assimilate their manners to hers, and as the attempt must convince them of their own inferiority, they will probably be led to such a sincerity of attachment as may work a total revolution in their habits of thinking and living, and make them consider that system of conduct which they assumed merely to deceive, as the only path to true happiness, and legitimate dignity of character.

Now, if it were possible to endow every individual of the female sex with such dispositions, what a wonderful change would be wrought in the whole character of mankind. The insect tribe of foplings, the insidious flatterer, and the shameless profligate, would be driven from the footing they at present possess in society, or be obliged to reform their conduct in order to maintain it; while modest merit would lift up its head, and receive that just reward of which it had been deprived by the impudent pretensions of the worthless. Thus would society gradually approach to that state of perfection so ardently wished for and looked up to by the philosophic mind, as the ultimatum of human felicity; and that by means of one of the most amiable instruments that the Almighty could have selected for the purpose.

As I have only asserted generally that the cultivation of the female mind, in conjunction with innate virtue, was essential to the well-directing of her influence over the moral state of society, I shall now enter more particularly into the nature of that system of education which appears to me best calculated to attain so desirable an end.

Metaphysics and politics I would banish from her studies, as being apt to give an acidity to the temper by generating a love of disputation,

But the study of elegant literature and the fine arts, as they give softness and sensibility to the heart, and richness and delicacy to the imagination, seem admirably adapted to produce those gentle and amiable qualities which in my opinion constitute a genuine feminine character.

I would, therefore, lead my fair disciples who thirst after improvement to the Castalian Spring, and advise them to repose in the bosoms of the Muses.

Every thing that embellishes society belongs almost exclusively to the female character; she smooths the rugged brow of stoicism, and converts what would be ferocity into firmness. Under her plastic touch the starch pedant assumes the unaffected manners of the well-educated gentleman; and the boisterous effervescence of the roaring bacchanal is refined by her influence into the generous effusions of rational conviviality.

If, however, some ardent female spirit, "instinct (as Milton would have said) with fire and nitre," be impelled by the fervour of her mind to soar into the regions of metaphysics, or is ambitious of distinguishing herself amidst the tumult of contending factions, let her be gazed at, and admired if you please, as a splendid meteor, but never let her be held up as an archetype for general imitation.

It has been observed with great propriety, that some knowledge of medicine was necessary to the female character, as in the capacity of a mother she would have frequent occasions of exercising it. For an instance, with respect to children, who would be able to judge of the predisposing symptoms with such accuracy as a mother? Who would watch over the operations of the remedy with such unremitting solicitude? Or, who would administer it with so much care and tenderness? Under whose superintendence, therefore, would it be likely to produce such beneficial effects.

Having now pointed out what I conceive to be the kind of knowledge best adapted to form the female mind so as to direct its influence in society, I shall proceed to consider the possessor of it placed in that situation where the qualities and dispositions she has imbibed will be brought into action. First, as a Wife, to give stability to her husband's attachment; and, secondly, as a Mother, to be exerted in forming the early habits and dispositions of her children; particularly in giving her girls that system of education the excellent effects of which she will so happily have proved from her own experience.

When the mind of a virtuous woman is properly cultivated, she need not be deterred from entering into the conjugal state by apprehensions of not securing the permanent attachment of her husband; for she has that within her which must in the highest degree exalt and refine enjoyment. Every beauty and grace she possesses being beheld through the medium of those amiable dispositions and elegant mental accomplishments with which she is endowed, will appear with an expression that will diffuse over them the charm of perpetual novelty; and the enraptured possessor of her person will be astonished that although he has contemplated them so frequently, yet he

still continues to find some new attraction which excites his love and admiration more than any he had hitherto observed.

Animated with such sentiments he will cheerfully support every degree of anxiety and fatigue, provided he thinks that it may any way conduce to render her existence tranquil and happy. With what pleasure will he return from the busy haunts of men to the charming society of his beloved partner; with her he will enjoy the pleasure of rational conversation, rendered doubly interesting by the tenderest of attachments; every look, every gesture, every transient expression, will to them convey an energy and sentiment which must give additional force to every observation. He will forget in her smile of welcome

> " The oppressor's wrong, the proud man's contumely,
> " The law's delay,
> " The insolence of office, and the spurns
> " That patient merit of the unworthy takes;"

and, feeling his felicity independent of the petty distinctions of the world, he will hold in a proper degree of estimation her who is the source of it; and gratefully endeavour to return the obligation, by exerting all his efforts to render her as happy as he feels himself.

Her situation as a Mother now claims our attention. And under this head, as under that which immediately preceded it, I shall only describe some of the effects which flow from her previous education.

The first object of her maternal solicitude will be to cultivate the early dispositions of her children. She will observe that the seeds of the violent passions are sown at a much earlier period than is generally imagined; she will, therefore, exert all her efforts to eradicate them before they take root. She will not, like too many of her sex, under the specious pretence of not giving uneasiness to her children, but in reality from the selfish principle of avoiding momentary uneasiness herself, suffer them to indulge every capricious propensity, however injurious to themselves or others. She will not at that early period of their existence, when for want of ideas they cannot exert the faculty of reason, apply to their limited understanding as the tribunal of her conduct towards them; but, convincing them that to her only they must look up for protection, she will teach them to respect her authority, and love her for her care and attention to them; and when their reason developes itself, she will exercise it by degrees till it has arrived at sufficient maturity to distinguish between the loveliness of virtue and the deformity of vice, the utility of knowledge and the pernicious effects of ignorance. She will then introduce them to the productions of genius, open the volume of nature for their perusal, and so lead them step by step to the attainment of that genuine felicity which can only be experienced through the medium of a pure heart and enlightened understanding: and thus having completed her labours, she will sit down with the satisfactory reflection, that she has fully proved, by her own example, both the importance and utility (when properly directed) of female influence on the moral state of society.

MR. TASKER'S LETTERS

CONTINUED.

LETTER THE FOURTH.

THE DEATH-WOUNDS OF

DIDO, CAMILLA, AND RHÆTUS.

LET me return to the death-wound of Dido; she, we are told, stabbed herself with the Æneas sword, and

"While in the wound the cruel weapon stands,
"The spouting blood came streaming on her hands."

Dryden, when he takes no unwarrantable liberties, and does not entirely omit a passage, translates the Æneid so much better than Pope does the Iliad, that I find it sometimes unnecessary to quote the original. But the precise situation of the wound is best specified in Virgil's own words—

——*infixum stridet sub pectore vulnus.*

A wound of such magnitude under the breast proves itself mortal, and that too from the most obvious cause, viz. the effusion of blood, to which the poet attributes almost all deaths, excepting those very few in which the skull is fractured, and the brain originally injured: but the verses which describe the mode of Queen Dido's expiring, must so much strike you who have so often officially attended to the last efforts of departing life, that I forbear any comment; read and judge for yourself.

Ter sese attollens, cubitoque innixa levavit,
Ter revoluta toro est, oculisque errantibus, alto
Quæsivit cœlo lucem ingemuitque repertâ.

"Thrice Dido try'd to raise her drooping head,
"And fainting thrice, fell grovelling on the bed:
"Then op'd her heavy eyes, and sought the light,
"And having found it, sicken'd at the sight."

Virgil is certainly inferior to Homer in what some of the faculty call a renuntiation of wounds; for the latter describes the individual part in which the injury is received with anatomical accuracy; but I think in the last instance, and in the death of my favourite heroine Camilla* (which by the bye is an original character), that the Roman poet describes the act of death, and the mode of dying, with more beautiful circumstances than the Grecian. Indeed every thing is

* Vide Æneid the 11th.

beautiful in the lovely virago; and with a singular propriety she sacrifices her life to her female love of ornament; for while she followed Clorëus, the gayly-dressed priest of Cybelè, "all bright in Phrygian arms," and conspicuous in "his purple vest,"

"Him the fierce maid beheld with eager eyes,
"Fond and ambitious of so rich a prize." DRYDEN.

Which gave the artful dastardly Aruns an opportunity (unperceived) of infixing a javelin or spear, "*sub* * *mamillam*," under her pap. But by the elegant phrase of

Virgineumque altè bibit acta cruorem,

literally

"The dart deep-driv'n drank her virgin blood,"

there needs no comment to prove this wound mortal. Peruse the following lines and tell me if you do not almost see the beautiful amazon falling from her steed.

——*simul his dictis linquebat habenas,*
Ad terram non sponte fluens; tum frigida toto
Paulatim evolvit se corpore, lenta que colla
Et captum letho posuit caput; arma relinquens.
Vitaque cum gemitu fugit indignata per umbras.

"She said, and sliding, sunk upon the plain;
"Dying, her open hand forsakes the rein:
"Short and more short she pants; by slow degrees
"Her mind a passage from the body frees:
"She drops the sword, she nods the pluming crest,
"Her drooping head declining on her breast:
"In the last sigh her struggling soul expires,
"And murmuring with disdain, to Stygian shades retires." DRYDEN.

I cannot conclude without remarking, that though the word "anima" is generally rendered "soul," and "vita" "life," it is clear from this, and some other passages in the Æneid, that the two words are by the poet sometimes used one for the other, or that they have a common signification; for in the last line of my last quotation, Dryden, and every other translator, renders "vita" "soul," and not "life;" indeed it would be a solecism to say otherwise.

In the 9th Æneid, speaking of the death of Rhætus, in the night-adventure of Nisus and Euryalus, the poet has the following singular phrase: "*purpuream* † *vomit ille animam*," "he vomits his purple *soul*," as most render the words: whereas I should say, "he vomits

* In these three instances alluded to in this letter, Virgil specifies the particular situation of the wounds, after the manner of Homer.

† There is a great propriety in the idea of a purple flood, as applied in this place; because the hero alluded to must have bled profusely, since in the act of his rising to defend himself, he received all his adversary's sword full in his breast:

——*totum cui cominus ensem*
Condidit assurgenti.——

his purple *life*;" for I believe that "anima," in this place, means the living principle; and which Virgil, and almost all the antient physiologists supposed to reside in the blood. Lucretius, as a follower of Epicurus, might, for aught I know, suppose the soul to reside in the blood, and therefore to be mortal. But had Virgil adopted such principles, all the delightful scenes of his Elysium had been annihilated at once.

MEMOIRS OF THE LIFE

OF

ROBERSPIERRE.

IT is generally said, and believed, that the christian-name of Roberspierre was Maximilian, and his true family-name Damien, which was altered and converted into that of Roberspierre, on account of a certain Damien, uncle to this Roberspierre, who attempted to assassinate Louis the XVth * king of France, on the 5th of January 1757, whose brother was called Robert Pierre Damien; but, being ashamed of his own name, he took both his christian-names, changed *t* into *s* in the word *Robert*, and made *Roberspierre*.

He was born, 1759, in darkness and poverty, but bred up in a genteel manner by the care, and at the expence, of the Bishop of Arras, who, having once seen him, found some wit in his features, and, moved with compassion, brought him up for a counsellor.

If Roberspierre was an enthusiast, he was certainly a shrewd one; for every man with whom he was connected seemed more or less to stumble upon the very spots where this extraordinary character stood firmest. In November 1792, he was silent in the Convention; and when Marat made his appearance, which was about the latter end

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* This Francis Damien, an unhappy wretch whose sullen mind, naturally unsettled, was inflamed by the disputes between the king and his parliament relative to religion, embraced the desperate resolution of attempting the life of his sovereign. In the dusk of the evening, as the king prepared to enter his coach, he was suddenly wounded, though slightly, between the ribs, in the presence of his son, and in the midst of his guards. The daring assassin had mingled with the crowd of courtiers, and was instantly betrayed by his distracted countenance. He declared it never was his intention to kill the king, but that he only meant to wound him, that God might touch his heart, and incline him to restore the tranquillity of his dominions, by re-establishing the parliament, and banishing the Archbishop of Paris, whom he regarded as the source of the present commotions. In these frantic and incoherent declarations he persisted amidst the most exquisite tortures; and, after human ingenuity had been exhausted in devising new modes of torment, his judges, tired out with his obstinacy, consigned him to a death, the inhumanity of which is increased by the evident madness that stimulated him to the fatal attempt.

of that month, he only came forward in the most cautious manner. He invariably withstood every temptation, that wealth, beauty, or the wreck of unequalled magnificence, could hold out, whilst the rest of his associates and opponents yielded to them. He was too keen an observer not to get possession of facts, which he might at any time convert to his own use. Hence his blazoned reputation for frugality and honesty. The populace in Paris, to a man, believed that he would rather perish than touch a farthing of public property; but few could be persuaded to think that the Brissotines, &c. were equally incorruptible. When other deputies indulged themselves with their friends and women (witness the accusation against Hebert and Momoro), Roberspierre kept retired from every sort of public amusement, and warily watched the motions of those very men whom he wished to get rid of. With all the appearance of unguarded enthusiasm, he secretly felt every dictate of caution. So far he proved a counterpart of Cromwell.

Roberspierre was an attorney, or what the French call a huissier, at Arras, before the revolution of 1789. As before observed, he was countenanced as a man of talents by the bishop of that place, and was sent to the National Assembly through his interest. From having been a tool to the Orleans faction, he became the most violent enemy they had, and was the first to propose the expulsion of the clergy.—So much for political gratitude.

But what endeared Roberspierre more and more to the party he had espoused, was a design formed to assassinate him.—The facts, as related by Barrere in the Convention, were as follow:—On the 23d of May 1794, at nine at night, a young woman, aged 20 years, went to the house of Duplai, with whom Roberspierre lodged, and begged to speak with the latter. On being told he was not at home, she replied instantly, "It is truly astonishing, that he, who is a public functionary, should not be at home: as a public functionary he is bound to reply to all those who shall address themselves to him."

This insolent language gave rise to suspicion; the girl was accordingly apprehended, and carried before the committee of general safety. On the way, she said to her guards, that under the ancient government, when there was a king, an audience could be obtained; and that she would spill the last drop of her blood to have a king.

When before the committee, she gave the following account of herself: "My name is Aimée Cecile Regnault. I am twenty years of age; and the daughter of a stationer in the street La Lantern, near to Marmousets, in the section la Cité."

The following questions were put to her:—Why did you go to the house where Roberspierre lives?—To speak with him.

Do you know Roberspierre?—No.

For what purpose did you want to see him?—To see if he suited *me*.

What do you mean by this expression?—That does not concern you.

Did you say that, as a public functionary, Roberspierre ought at all times to be ready to see those who had business with him? — I did.

Did you declare that you would spill every drop of blood in your body to have a king again?—Yes.

Do you persist in that declaration?—Yes, for you are fifty thousand tyrants, and I went to Roberspierre's lodgings to see of what a tyrant was made.

A packet found upon her was now opened; it contained a complete woman's dress. The following questions were put to her: Why did you carry the packet about you?—Because, as I expected to be carried to that place whither I shall soon go, I wished to have a change of linen.

On being asked what she meant by the latter reply, she answered, "The prison from whence she was to be conveyed to the guillotine."

She had on her person two knives, and was interrogated as to the purpose for which they were destined. Reply, "She did not wish to employ them to the injury of any one."

Barrere expatiated on the crimes of the English, both towards the French and neutral nations. They alone, he said, directed the swords of the assassins.

He then presented the plan of a decree, enjoining the republican soldiery not to spare the English and Hanoverians. This was agreed to. The decree is as follows: "No English or Hanoverian prisoner shall be made."—The decree and address were inserted in the bulletin; the report distributed throughout the republic, and translated into all languages.

Roberspierre then ascended the tribune, expressed his sincere and ardent attachment to that republican form of government which France had adopted! When he and his colleagues, he said, declared war against faction and vice, they were not insensible that the dagger of the assassin would be lifted against them. Such considerations, however, did not deter them from doing their duty; and he was happy to find that their labours had assisted in establishing the dominion of morality and justice, and in rendering their power immutable and eternal.—The Convention decreed, that the speech of Roberspierre should be printed, sent to the armies and municipalities, and translated into all languages.

It is possible that the attempt to assassinate Roberspierre was merely a stratagem to render him more popular with his satellites; and to produce the atrocious decree which the Convention enacted in consequence of that event, "that no quarter should in future be given to the English and Hanoverian soldiers." We do not comprehend what connection could possibly subsist between the attempt of this young woman on Roberspierre's life, and the ferocious decree which succeeded it. We can only account for this abominable measure, by ascribing it to the extreme atrocity which characterized all the resolutions of the Roberspierrian committee.

Many others were implicated in this plot.—According to the report of Lacoste in the National Convention on the 14th of June, "The conspirators were accustomed to assemble in a pleasure-house at Charunne; they had apartments at Paris, and agents who brought up the money and assignats with the royal impression on them: corrupt municipal officers and commissioners delivered them passports and certificates of residence, under colour of which the emigrants were enabled to re-enter France, and take possession of their property.—Their first plan was to deliver Marie-Antoinette (the late queen) from the Temple; they carried on a correspondence with her, and were connected with Danton, Chabot, Fabre d'Eglantine, and Julien de Toulouse, who had entered into the plot. They kept up a correspondence with the prisoners confined in the various houses of arrest, whom they were to enable to escape at the time when Hebert and Danton were punished. They introduced false assignats, and had considerable sums at their disposal. As these projects proved abortive, they had recourse to assassination:—Ronsel was connected with Amiral, and several others. You will undoubtedly deliver up (continued Lacoste) all these ruffians to the sword of the law: they alone directed the poignards against the representatives of the people; they are at once the authors and the agents of the foreign faction."

The National Convention immediately decreed,

That the revolutionary tribunal shall immediately try Amiral and the young woman Regnault, assassins of the representatives of the people, Ronsel, Cardinal, &c. &c. all accomplices in the foreign conspiracy, abettors of assassination, and wishing, by means of famine, false assignats, &c. to restore royalty.

A few days after, Amiral and Aimée Cecile Regnault, for attempting to assassinate Roberspierre and Collot d'Herbois, together with fifty-two others, accused of being concerned in that conspiracy, were condemned to death by the revolutionary tribunal. It is hardly necessary for us to add, that execution followed very soon after sentence. Mad. Regnault died like one who had acted from principle.

On the 1st of July, Roberspierre delivered at the sittings of the Jacobins a speech full of that cool ferocious eloquence which characterized all his harangues against those whom he called Moderates. He complained of several members of the committee of public welfare, who reproached him with being a tyrant and a blood-thirty despot. His declamation did not seem to make the least impression upon his audience; he threatened to quit the committee of public welfare, and to abandon the helm of government; and no voice was heard soliciting his remaining in his post.

The above speech was indeed as matchless a piece of impudence as ever was delivered from the mouth of man. He dictated with all the haughty insolence of a master, while he requested he might be considered merely as a fellow-servant. He knew that his principles had been unmasked, and that the party against him was strong; and as the loss of power must be to him the immediate forerunner of

death, what he could not save by candour and fair-dealing, he endeavoured to preserve by fraud and hypocrisy.

There is a kind of infatuation which attends on ambition; and this laid strong hold of Roberspierre. If such were not the case he never would have ventured to the top of that very precipice from which he saw his predecessors hurled, either by the assassin's dagger, or the axe of faction. But so glaring is the *ignis fatuus* of power, that the possession of it was the only object of his attention, and he looked on the glittering summit above with such earnestness, that he had not leisure to bestow a single glance on the ruins below. From his speech, however, some circumstances might be collected which plainly pointed out that he dreaded the effect of a calm; when men's minds, returning from the tempestuous sea in which they were then tossed, reason might resume the helm, and steer the dismasted vessel of state into a harbour of safety. His efforts, therefore, were wholly directed to assist, not to appease, the storm. There must be no time for recollection—no moment for cool consideration. The breath of peace would be to him an atmosphere of annihilation. He lived only in the tempest of war. If he was not wicked before he got into power, he found it necessary to become so now; and therefore he got rid of his conscience, that rapine and murder might be pursued without remorse. Thus fortified against all the finer feelings of nature, he had nothing to apprehend from reflection; and, as he had banished from his mind every idea of an hereafter, he rioted without a pang on the blood of his fellow-creatures.

Perhaps so complete a villain was never before moulded into the shape of a man; and the terror which marked his expressions on the subject of moderatism proved that he was acquainted with his own character, and that he believed the bulk of mankind held that opinion of him. Hence it was that he branded those with disaffection to the state, who did not pay homage to his system of governing. He knew that his views were partly discovered, and that any thing like solidity in administration, and permanence of constitution, must be his certain ruin, as well as the ruin of that party attached to his interests. It was natural for him, therefore, to dread the cessation of hostilities, because, with the establishment of peace must come the return of reason; and a nation in its sober senses would be a tribunal of justice, from which Roberspierre could never escape with life.

He seemed arrogantly to blame the people in France for attending to the character he bears in England, as if their judgment was only to be directed by his opinion; but he pretty plainly proved from that circumstance that his enemies were numerous at home as well as abroad. He talked of the places he held as a personal burthen that he bore merely for the benefit of the state; but in this his veracity must be doubted by all who heard him, because it was well known by what villany he obtained, and with what art he endeavoured to hold them. His power, he was sensible, had received a shock, and it required more than all the art and treachery he was master of to prevent it from total ruin.

Whilst Roberspierre plotted the downfall of the Girondists, the Hebertists, Dantonists, &c. he was seldom seen in public; certain of triumphing, he remained behind the curtain, and only his subaltern instruments appeared. After that time he was scarcely ever absent from the club of the Jacobins, whose tribune he often ascended.—Formerly he never appeared but to decide the arrest or death of his adversaries; but he had not latterly authority to imprison those whom he called villains and conspirators in the midst of the Convention. He daily declaimed against them, but no longer dared to name them; he denounced them to the popular fury, but the silence with which he was heard announced his speedy downfall. In vain did he employ the common matter of revolutionary eloquence. It seemed that the ears of his auditors were tired at his speeches, and they listened to them with inattention.

There now existed two leading factions in Paris, who secretly watched each other. The Anti-Roberspierrists were the more numerous in the Convention; and Roberspierre's aim was to oppose the Jacobins to them.

Hitherto, in every period of the revolution, the most infamous party had conquered; and it was difficult to conceive that there could exist one superior to the Roberspierrists in every species of crime.

The contest was between Roberspierre and the Committees of Public and General Safety: Roberspierre, in concert with St. Just and Couthon, all three members of the Committee of Public Safety, had formed a plan to seize into their own hands the whole power delegated by the Convention to the two committees.

For six weeks he had absented himself from the Committee of Public Safety; that is, from the time he found he could not make the other members adopt whatever he thought fit to propose. During that period, he and his agents were busy at the *Commune*, at the Jacobin Clubs, and all over Paris, in vilifying the two committees, and holding forth the necessity of another revolution, and a new purification of the Convention; in other words, a new proscription of the Members.

On the 26th of July, Roberspierre, thinking himself secure of the Jacobin Club, the Mayor, and *Commune* of Paris, and above all, of the armed force, the commander of which, Henriot, was his creature, came down to the Convention, and delivered a prepared speech, in which he arraigned the conduct of the Committees of Public and General Safety, the Committee of Finance, and the whole system of the government.

It was moved that this speech should be printed and distributed.

Barrere, Billaud Varennes, Cambon, Vadier, and other Members of the committee, said, they wished the speech to be printed, for the people had a right to know the whole truth; and when they had read the charge, they should have an opportunity of reading the answer. They told Roberspierre, that if he had thought fit to attend his duty in the Committee of Public Safety, he would have known that many of the allegations in his speech were false; that many

things blamed in it had been proposed by himself; that he arraigned the system of Finance because it had deprived persons whom he thought fit to protect, of the means of making fortunes at the public expence; that he had often protected men from punishment when they were really guilty, and denounced the same men when they had committed no crime but that of incurring his displeasure; that the Committee of Public Safety, when they came to a resolution contrary to his opinion, had often found that the execution of it was rendered impossible by his influence; that municipal officers appointed by him had intercepted supplies of ammunition on their way to the armies; that he had set spies upon individual members of the Committee of Public Safety, preparing the victories of the Republic.—After a long debate, the order for printing and distributing Roberspierre's speech, which had been passed in the first instance, was revoked.

On the 27th, St. Just came to the Convention with a speech to the same purport with that of Roberspierre the day before; but, as he began by stating, that he spoke in his own name, and not in the name of the Committee of Public Safety, the Convention refused to hear him. It was stated, that the other members of the Committee of Public Safety knew of his speech, that they had remonstrated with St. Just upon it, that he had promised to submit it to their consideration, and correct such errors as they might point out; and that now he came to deliver it without having done either.

Billaud Varennes and Tallien denounced Roberspierre, who attempted to speak, but the Convention refused to hear him, and called upon Barrere.—Barrere, in the name of the Committee of Public Safety, corroborated the charge, and stated the measures taken for the defence of the Convention.

Couthon, Roberspierre the younger, and Le Bas, on their own motion, were successively included in the decree of accusation and arrest, as was also St. Just. Roberspierre himself, far from being dismayed at finding every voice in the Convention raised against him and his four associates, in repeated attempts to obtain a hearing, made use of the most coarse and insulting expressions.

In the evening Roberspierre, and all those who had been arrested as his accomplices or agents, were rescued. The Jacobins, the Mayor, and *Commune* of Paris, declared in his favour. The greater part of the armed force, especially the cannoneers, by the influence of Henriot, the commander in chief, were induced, in the first instance, to take the same side. Merlin of Thionville was taken prisoner by Henriot as he was going to the Convention, but released on stating the case to the guard in whose custody he was left. Other members were stopped by municipal officers, and a plan seemed to have been formed to prevent their assembling. Henriot, as he was running about and calling to arms, was taken into custody, but soon after rescued, and carried off in triumph. The Committee of General Safety was surrounded, and the doors forced open; but the Members happened to be all in the Convention.

In the mean time, the *Commune*, to which Roberspierre and his associates had repaired, were deposing and appointing public officers; issuing orders to the sections; arresting the messengers of the Convention, and exercising various other functions of sovereign power. The department of Paris, and the forty-eight sections, declared immediately for the Convention. The Committees of Public and General Safety acted with promptitude and vigour. The measures they proposed were readily sanctioned by the Convention; and, in a few hours, the people every where prepared to defend their representatives. The armed force soon followed their example, except the cannonneers, who surrounded the *Commune*. They remained undecided till some members of the Convention appeared among them. Yet, but a few hours before Roberspierre was re-taken, it was difficult to say whether he or the Convention would prevail. So confident were he and his party at the *Commune* of success, that they had begun to organize their new plan of government; appointed a general of their army, produced a seal of state, the impression of a single *fleur-de-lys*; and, as was said by Barrere in his general report, had given orders for forcing the temple, in order to get into their hands the unfortunate son of the late king.

At three in the morning of the 28th of July, as we have already stated*, these imaginary sovereigns were prisoners, and, in the evening of the same day, were executed.

The death of Roberspierre may perhaps form the most remarkable epocha in the French revolutionary system. It appears that he has fallen without even a mock trial; unpitying all, and unpitied by those over whom he certainly exercised the most bloody tyranny that the human mind ever invented or experienced. It was undoubtedly his aim to have been the supreme *ruling governor* of France, not improbably under the very name of *king*; at least the seal found prepared with the impression of a single *fleur-de-lys*, seems favourable to this supposition.

Who could ever have supposed, until the French Revolution had familiarized us to such strange singularities, that two bad lawyers, born at the two extremities of France, should one day dispute with each other the empire of that vast country?

Barrere was born at the foot of the Pyrenees, was an obscure lawyer, a member of the Constituent Assembly, and succeeded to be the organ of the Girondists and Mountaineers.—Roberspierre was born on the northern frontier, among the lowest class of the people; was educated at the expence of the bishop of Arras; was by profession a lawyer, and equally obscure in his practice as Barrere. He was despised by both parties in the Constituent Assembly, as a low-lived indifferent speaker.

What the views of the people, or of the Convention, are, it is difficult to determine; but it seems at present to be the French notion of freedom to be subject to the controul or opinion of no one person,

* See p. 148.

but to adopt that form of government which must inevitably prove either the best or the worst possible—*the government of all by all.* This, it is the boast of Britons, is the *principle* of their constitution. But how it can be carried into effect by a numerous body of legislators, *all equal in power*, it remains for France to try. Talents will inevitably insure superiority; this produces jealousy; and, as in the republics of old, as soon as a man deserves well of his country, he becomes suspected; and when his influence is sufficient to obtain him command, he is immediately sacrificed. The scheme has been tried some thousands of years since; yet the herd of *French Imitators* are bent on once more proving its sanguinary futility.

PORTRAIT OF ROBERSPIERRE.

[EXTRACTED FROM A PARIS JOURNAL.]

Roberspierre, at the time of his death, was aged 35 years. He was short in stature, being only five feet two or three inches in height: his step was firm, and his quick pace in walking announced great activity. By a kind of contraction of the nerves, he used often to fold and compress his hands in each other; and spasmodic contractions were perceived in his shoulders and neck, the latter of which he moved convulsively from side to side.

In his dress he was neat and even elegant, never failing to have his hair in the best order. His features had nothing remarkable about them, unless that their general aspect was somewhat forbidding: his complexion was livid and bilious; his eyes dull, and sunk in their sockets. The constant blinking of the eye-lids seemed to arise from convulsive agitation; and he was never without a remedy in his pocket. He could soften his voice, which was naturally harsh and croaking, and could give grace to his provincial accent. It was remarked of him, that he could never look a man full in the face. He was master of the talent of declamation; and as a public speaker was not amiss at composition. In his harangues, he was extremely fond of the figure called *antithesis*; but failed whenever he attempted irony. His diction was at times harsh, at others harmoniously modulated, frequently brilliant, but often trite, and was constantly blended with common-place digressions on *virtue*, *crimes*, and *conspiracies*. Even when prepared, he was but an indifferent orator. His logic was often replete with sophisms and subtilties; but he was in general sterile of ideas, with but a very limited scope of thought, as is almost always the case with those who are too much taken up with themselves.

Pride formed the basis of his character; and he had a great thirst for literary, but a still greater for political fame. He spoke with contempt of Mr. Pitt; and yet above Mr. Pitt he could see nobody unless himself. The reproaches of the English journalists were a high treat to his vanity: whenever he denounced them, his accent and expression betrayed how much his self-love was flattered. It

was delightful to him to hear the French armies named, the armies of Roberspierre; and he was charmed with being included in the list of tyrants. Daring and cowardly at the same time, he threw a veil over his manœuvres, and was often imprudent in pointing out his victims.

If one of the representatives made a motion which displeased him, he suddenly turned round towards him, and eyed him with a menacing aspect for some minutes. Weak and revengeful, sober and sensual, chaste by temperament, and a libertine by the effect of imagination; he was fond of attracting the notice of the women, and had them imprisoned for the sole pleasure of restoring to them their liberty. He made them shed tears to wipe them from their cheeks. In practising his delusions, it was his particular aim to act on tender and weak minds. He spared the priests, because they could forward his plans; and the superstitious and devotees, because he could convert them into instruments to favour his power.

His stile and expression were in a manner mystical; and, next to pride, subtilty was the most marked feature of his character. He was surrounded by those only, whose conduct had been highly criminal, because he could with one word deliver them over to the punishment of the law. He at once protected and terrified a part of the Convention. He converted crimes into errors, and errors into crimes. He dreaded even the shades of the martyrs of liberty, whose influence he weakened, by substituting his own. He was so extremely suspicious and distrustful, that he could have found it in his heart to guillotine the dead themselves.

To enter into a strict analysis of his character, Roberspierre, born without genius, could not create circumstances, but profited by them with address. To the profound hypocrisy of Cromwell, he joined the cruelty of Sylla, without possessing any of the great military and political qualities of either of those ambitious adventurers. His pride and his ambition, far above his means, exposed him to ridicule. To observe the emphasis with which he boasted of having proclaimed the existence of the Supreme Being, one might have said, that according to his opinion, God would not have existed without him.

When, on the night of the 27th of July, he found himself abandoned by his friends, he discharged a pistol in his mouth; and at the same time a gens d'arme wounded him by the discharge of another. Roberspierre fell bathed in blood; and a Sans-Culotte approaching him, very coolly pronounced these words in his ear—"There exists a "Supreme Being."

A GENUINE LETTER

FROM A YOUNG LADY ON HER DEATH-BED TO HER SISTER.

DEAR SISTER,

BEFORE this can possibly reach you, the unchanging fiat will pass, and I shall be either happy or miserable for ever. None about me pretend to flatter me with the hopes of seeing another morning.—Short space to accomplish the mighty work of eternal salvation! yet cannot I leave the world without admonishing, without conjuring you to be more early in preparing for that dreadful hour you are sure not to escape, and know not how shortly it may arrive.

We have had the same education, have lived in the same manner, and, though accounted very much alike, have resembled each other more in our follies than our faces. Oh, what a waste of time have we not been guilty of! To dress well has been our only study; parade, equipage, and admiration, our ambition; pleasure our avocation; and the mode our god.

How often, alas! have I profaned in idle chat that sacred name by whose merits alone I now have hopes to be forgiven! How often, alas! have I sat and heard his miracles and sufferings ridiculed by the false wits of the age, without feeling uneasy motions at the blasphemy! Nay, how often have I myself, because I heard others do so, called in question that futurity I now go to prove, and am already convinced of.

One moment methinks I see the blissful seats of Paradise unveiled; I hear ten thousand myriads of celestial existences tuning their golden harps to songs of praise to the unutterable name. The next a scene all black and gloomy spreads itself before me, whence issue nought but sobs, and groans, and horrid shrieks; my fluctuating imagination varies the prospect, and involves me in a sad uncertainty of my eternal doom; on one hand beckoning angels smile on me, while on the other the furies stand prepared to seize my fleeting soul.

I dare not hope, nor will my reverend friend suffer me absolutely to despair. He comforts me with promises in holy writ, which, to my shame, I was unacquainted with before, but now I feel them as balm to my tormented conscience.

I must bid you adieu eternally. I have discharged my duty in giving you this warning. Oh! may my death, which you will shortly hear of, give it that weight I wish and pray for: you are the last object of my earthly cares: I have now done with all below, shall retire into myself, and devote the few moments allowed me to that penitence which alone can recommend me to a glorious immortality. I die

Hampstead,
3d Jan. 1794.

Your affectionate sister,

**** *****.

SURPRISING ANECDOTE OF
A BLIND MAN.

[*From Baron* POLNITZ.]

FROM *Augsburg* I came to *Ulm*, another imperial city. Though all the country is level, yet it is very tiresome to travellers because of the pavement of the causeys; but, thanks to the snow which has levelled the roads, I have not been much incommoded, though on the other hand I was near being lost in the snow, such an amazing quantity of it having fallen for two days, that the roads could not be distinguished. My guide, though grown grey in the business of a postillion on that road, did not know the way. I was in danger every moment of sinking into a ditch; when, just as we entered a valley, my postillion sounded his horn, to give notice to any carriages or horses that might happen to meet us to make way, when a voice from the hollow called out to the postillion, Who is that? *Stephen?* Oh, cried the postillion, Is it you, *Christopher? God be thanked that I have met you!* Then turning towards me, he said, with an air of satisfaction, Now, sir, you are out of all danger, for here is a blind man that will conduct us to the place we are going to.—I thought my postillion mad, but we had not advanced many yards before I perceived a poor old man stone-blind, as I soon found, who offered to be my guide. I consented, and he walked so fast before the chaise that the horses followed him in a gentle trot till we came safe to the stage. There he told me, that about fifteen years ago he lost his sight, by the breaking of an imposthume in his eyes, after suffering such horrible pains for two months that he blest himself for the loss of his sight. When I asked him if he was not very sorry for it, he said, that at first it made him melancholy for some time, but that he always comforted himself by the remembrance of the torment he had undergone in the loss of his sight; and that he thought it was much better to be blind and to have his health, than to see and suffer the pains he had endured; but that now he was so used to his condition it gave him no concern. When I asked him if he should not be glad to recover his sight, he said, Yes, if it were possible; but that if he must undergo the same pain to recover it as he had felt in the loss of it, he had rather a thousand times continue blind. When I told him my surprise that he should find out the way better than those who have their sight, he told me, that since he had been blind he came regularly on Sundays and saint's-days where he had met us to hear mass, and that, therefore, the road was become familiar to him. He added, that he sometimes went alone to beg three or four leagues from his village, which was half a league from the hollow way where I met with him. After giving him some money to supply his wants I dismissed him; and could not but admire the goodness of Divine Providence, which, though it had afflicted the poor wretch with what to me seems more terrible than death, gave him strength to bear his misfortune with patience, and to be of such great use to those in a happier situation.

MEMOIRS

OF THE

FREEMASONS AT NAPLES.

*Continued from Vol. I. Page 194.**

WHEN they were well secured, Pallante, muffled up in a red cloak, his little page by his side, entered in the midst of them, crying out thrice in an audible voice, and taking his hat off each time, God save the king! He certainly meant to say, God save the prince, under whose authority I have succeeded in my enterprize. All the company repeated, God save the king! with voices half choked with terror and dismay. Their faces seemed to say, God save the king, revenger of oppressed innocence. The hypocrite Pallante contemplated with a well-counterfeited fear the apparatus of Freemasonry: "There needs no farther proof," cried he, "one "may easily see that great preparations have been made for opening "a Lodge, or that they have already had one;" though he perfectly knew at the same time, that every thing had been prepared by his own order. He then obliged every one of the company to declare their name and condition. The Pole, whom Peyrol had brought beforehand into a neighbouring apartment, drest as an Arminian, his eyes blindfolded, which he had done in order to give him the appearance of one ready to be admitted into the Society, was led to the room-door, where the others were assembled. Pallante pretended not to observe him, till a soldier of the guard (unacquainted with their plot) cried out, there was another criminal they had forgot, which obliged him to set him down in the list of the accused. The number in all were nine: the Polander and Peyrol; one Meyar, a Swiss; Brutschy, a German; Berne, a Frenchman; these three last were surgeons in the Swiss troops; Baffi, a Neapolitan, and professor of the Greek language at Naples; Piccinini, a Roman, and teacher of the mathematics; and Bereuzer, a Swede; the ninth was a young man of Naples, called Severio Gianbarba, son to a jeweller; all of them true or false Freemasons, except this youth, who was neither the one nor the other.

This last circumstance is sufficient to prove, that it could not be a real Lodge, where none but true Brethren are accepted; but, notwithstanding, it was rumoured throughout all Europe that a Lodge

* The Gentleman who contributed this article at the commencement of our Magazine died; and it was not till within a few days since that the Editor obtained another copy of the French pamphlet from which it is now translated.

of Freemasons had been detected at Naples. They were conducted to prison in the midst of all that horror which criminals against the state naturally inspire, and were lodged in the dismal cells allotted for them. The youth Giambarba, who had more the appearance of a girl, subdued the cruel heart of Pallante; for, while the others were obliged to go on foot, he took him into his coach, and conducted him to prison, accompanied by the little page. This happened the 2d of March 1775, in a very dark and rainy night. Notwithstanding the badness of the weather Pallante said he had been that afternoon at Capo di Monte to enjoy the country air. When the poor prisoners were safely lodged he set off on the instant to Persano, distant about thirty miles from Naples, with all the pretended apparatus of Freemasonry by way of trophies. The Marquis Tanucci was there at that time attending the court. Had Pallante not been hurried away, as it would seem, by his hatred to the Freemasons, he would have deferred his expedition till the ensuing day.

There appeared a trifling circumstance in this affair which made even the poor Freemasons smile in the midst of their distress. Pallante had observed among the moveables of the house a wooden ham so well imitated that at first he took it for a real one. An intimate friend of the master had introduced it there by way of a joke, and it had been suffered to hang to the cieling in memory of the artist. Nothing could remove the thought from the mind of Pallante but that it must be one of the symbols of Freemasonry, and he presented it to the minister in that light, after he had, no doubt, a long time puzzled his brain to find out the meaning. It will be seen in the sequel of this history what strange ideas Pallante had formed in his mind in regard to the society of Freemasons. He went himself to the king, and gave his majesty an account of the transactions already mentioned, with a list of the criminals, not the one drawn up on the spot, but another where the name of the Polander was omitted, according to his promise, as an examination of him on the trial would have discovered the whole plot. It was then that Pallante was named a commissioner in the process of the Freemasons, either in virtue of his own solicitations, or rather, as I should suppose, by the care of the minister, who endeavoured to conceal by this commission the unlawful steps Pallante had taken in the whole affair.

The Polander obtained his liberty the next morning, while the others were lamenting their fate in all the horrors of a dismal prison. Never were poor victims more to be pitied than these. Their imagination set before their eyes the terrors of the Inquisition and fanaticism. The unfortunate wretches condemned to suffer for doctrines of faith (and encouraged by the glory of martyrdom, and the honour of dying on account of their religion) cheerfully resign themselves to death in the hopes of a better life hereafter; but the Freemasons saw themselves oppressed by an arbitrary power, against all the rights of humanity. They were in a moment separated from their wives, families, and friends, and had not even the comfort of dying for a

Society to which in reality they had no certain connexion; the horrors of a prison were augmented by the thoughts of a condition in which they were forced to leave their parents, brothers, and distressed children. They were even deprived of the mournful consolation of discoursing with compassionate witnesses on the nature of their misfortunes. Equally concealed from the sight of the all-enlivening sun and the commerce of mankind, cruel uncertainty added to the load of their sorrows.

Two days after their imprisonment, a certain French merchant at Naples, of the name of Ponsard, discovered the Polander walking very slowly through the street, not seeming in the least sensible of the treachery he had been guilty of. The merchant had likewise been invited to the meeting, but unexpected business had prevented him from going. At sight of the traitor he was seized with such indignation, that he rushed into the street and loaded him publicly with all the epithets his crime deserved; for he had been strictly informed of the whole transaction. The Polander at first endeavoured to sooth his rage, denied the fact, and accused him of slander. Encouraged by the power of his protector, he threatened Ponsard with the galleys, and immediately went to Pallante to inform him of the danger they were in of having their plot discovered. The following night Ponsard was taken out of his bed and carried to prison. Thus in an instant was an honest man snatched from the bosom of peace and security, and forced to change the agreeable sight of a beloved wife and children, for the horrid looks of an implacable jailor.

Thus did these unfortunate prisoners for some time exist in all the horrors of an uncertain fate: each day, each moment, brought them nearer and nearer, as they thought, to the last fatal minute; when, behold, on the fifth day of their imprisonment their ears were invaded by the horrid noise of bolts and bars; their different cells were opened in turn, and the traitor Pallante presented himself to them alternately. He went from one to the other, spoke to them with mildness, and endeavoured to inspire them with courage and fortitude; he assured them that all that had been done was for their own safety, and that they had nothing more to do than to sign a declaration, intimating that the meeting was intended merely for the sake of having some diversion with a stranger. He farther exhorted them to place an entire confidence in him, and that he could assure them the affair would end well. That the king was very young, and easy to be prevailed on; that all the prisoners separately had taken his advice; that it was the only means of safety to themselves; and, to conclude, he gave them his word of honour, that they should be all set at liberty the next day.

(To be continued.)

MASONIC TOKENS.

IN the course of the past month, some copper pieces newly struck from a die which appears to be executed in a stile superior to any of the Provincial Coins at present in circulation, came to the hands of the Proprietor of this MAGAZINE. On inspection they appear to be called MASONIC TOKENS, and to have been invented by a Brother JAMES SKETCHLEY, of BIRMINGHAM, who intended them to serve as pocket-pieces; but, either from the novelty of the idea, or the excellence of the workmanship, it would appear that many persons have been content to receive them in change as *Halfpence*, in the same manner as the *Liverpool, Norwich, Lancaster, Anglesey, Bungay, Macclesfield, Leak, Manchester, Coventry,* &c. coins have acquired credit and currency.

The subjoined Engraving exhibits the obverse and reverse of the MASONIC TOKEN; and any gentleman desirous of preserving such pieces may receive them in parcels (containing 24) at One Shilling each, by applying at the BRITISH LETTER FOUNDRY, Bream's Buildings, Chancery Lane, London.

ANECDOTES OF *MOLIERE.*

TO relate all the curious anecdotes mentioned of this famous poet, would be far exceeding the plan I have laid down in this collection: I shall only mention a few, and such as are not to be met with in general in any biographical history.—Moliere had a grandfather, who was very fond of him, and as the old gentleman was a great admirer of plays, he often carried his grandson along with him. The father, who was an upholsterer by trade, fearing that these pleasures would mislead the son from following the business he intended him for, asked the old man why he carried the boy so often to the theatre—Have you a mind, said he, with great indignation, to make a player of him?—Would to God, answered the grandfather, that he might be as good an actor as *Bell Rose!*—This reply struck the young man, and gave him a dislike to his father's trade. His whole thoughts were now turned to the play-house. It was said that the prince of Conti wanted to make Moliere his secretary. If so, it was happy for the glory of the French theatre, that Moliere had courage to prefer his talents to that of accepting an honourable employment. If this anecdote be true, it does honour to the prince and comedian.

The officers of the musqueteers, the body-guards, the light-horse, &c. to the great detriment of the players, had been allowed to come in without paying; insomuch that the pit was always filled with them. Moliere, by his interest with the king (and at the instigation of the players), obtained an order that none of these gentlemen, for the future, should have entrance without payment. Astonished at the unexpected command, and in the first fury of their rage, they broke open the doors, killed the door-keepers, and rushed in with their swords drawn in search of the comedians, who were obliged to fly for safety to different parts of the house; *Bejart* alone undertook to appease their fury. He was then disguised in the figure and garb of an old man, ready to perform a principal character in the play to be acted that night. In a tottering manner, and leaning on his staff, he advanced on the stage; "For Heaven's sake, gentlemen," says he (in a tremulous voice) "have mercy on a poor old man of eighty "years of age, who has not many days to live." The speech of this young comedian (who made use of his disguise to appease their fury) had the desired effect. That very evening the ringleaders of the riot were taken up, and suffered many years imprisonment, for daring to disobey the king's command. Had they not been the sons of the chiefest families in the kingdom, their temerity would undoubtedly have been punished with death. However, they never presumed in future to attempt coming in without paying. *Moliere* was determined to have the king's order obeyed.

Moliere was gifted with a generous and compassionate heart. One day *Baron*, the noted comedian, told him of an actor in extreme indigence and misery, whose name was *Mondorge*. I know him, said Moliere; he was my school companion in *Languedoc*: He is a very honest man:—How much do you think I ought to give him? Four pistoles, answered *Baron*, after some hesitation. Very well, said Moliere, here are the four pistoles; and give him these twenty in your own name. *Baron* was confounded at such uncommon generosity. *Mondorge* appeared; Moliere embraced him, consoled him, and added to the money a magnificent stage-dress, proper for the tragical parts peculiar to the genius of this actor.

One day Moliere was returning from *Auteuil* with Charpentier, the famous musician; they were both in a hired coach. Moliere seeing a poor indigent wretch, gave him half a pistole, and then ordered the coachman to go on. In a few minutes the poor man comes up quite out of breath, stops the coach, and addressing Moliere, said, You have surely made a mistake, you have given me a piece of gold instead of silver. Moliere, surprised, turns to his companion, saying, Heavens! is it possible! I did not think virtue could have taken refuge in the breast of so poor an object!—No, my friend, said he to the beggar, it is no mistake; here is another of superior value to the former; and so saying put a pistole into his hand, and then drove off.

Moliere used to say, that contempt was a pill a man might easily swallow, but not chew without making a wry face.

It would appear by the following anecdote, that Moliere had been appointed one of the king's valets de chambre.—One day, says the author of his life, it was his turn to make the king's bed; another valet, who was to be his assistant, refused to help him, saying, he would have nothing to do with a comedian. *Belock*, another valet, a man of wit, and a poet, on the instant came up to Moliere. Permit me the honour, Sir, says he, of aiding you in making his majesty's bed. This adventure coming to the king's ears, he was pleased with the behaviour of *Belock*, but so much dissatisfied with the first, that he ordered him immediately to be erased from the court-list; so great a favourite was Moliere.

In his youth the poet had begun to translate Lucretius, and would soon have finished the work, had not an unforeseen misfortune prevented him.—One of his domestics had taken a number of sheets of that poem to curl his hair with. Moliere, who was naturally choleric in the first heat of his passion, threw the rest into the fire. In order to make the translation more perfect, he had rendered the philosophical conversations in prose, and all the remaining beautiful descriptions of that fine poem in verse.

Moliere always read his plays to an old woman of his house, called *Laforet*; and when any parts, that he thought pleasant, did not please her, he never failed to correct them, because he had always experienced that those parts were never applauded when they were not corrected. One evening the poet, in order to make trial of the old

woman's knowledge, read her some passages of another comedy (not his own). The old woman was not to be deceived; she said she was sure the composition was not his.

Perrault mentions, in his Lives of Illustrious Men, that Moliere's father did all that lay in his power to prevent his son's becoming a player, but in vain. At last he sent him the master of the boarding-school, where he had lived the first years of his study, hoping that by the authority this man had gained over him during that time, he might prevail with him to return to his duty; but so far was he from succeeding, that Moliere, on the contrary, persuaded him to embrace the same profession, and to become the doctor of their comedy; representing to him, that the Latin he was master of rendered him very fit to act such a part, and that such a life would be ten times more agreeable than keeping a boarding-school.

Racine always looked on *Moliere* as the first author of that period. The king asking him one day whom he thought the first writer in his reign, Racine answered, it was Moliere.—*Indeed!* said the king. Well, well, it may be so; you understand these things better than I.

Moliere, some years before his death, lived entirely on milk. When he went to his house at Anteuil, he always engaged *Chapelle* to do the honours of his table; and left to him the care of inviting the guests. Moliere one evening, being desirous of retiring to rest sooner than ordinary, left his friends at table. The conversation at three o'clock in the morning insensibly fell on mortality. Of how short a duration is this life, said *Chapelle!* How full of misfortunes and disappointments! Thirty or forty years we are on the watch to enjoy a moment's pleasure, and which we never find. The days of our youth prove days of torment. Our inexorable parents insist on our stuffing our heads with a heap of nonsense. What matters it to me, whether the earth turns round the sun, or the sun round the earth; whether that fool *d'Escartes* is in the right, or the madman *Aristotle?* I had, however, a preceptor, who was always endeavouring to drive these things into my head. We are no sooner freed from hearing this nonsense, than our ears are stunned with proposals of an establishment. All women are a species of animals sworn enemies to our repose.—Yes, I insist upon it, continued he, there is nothing, there is nothing but misfortunes, grief, and injustice on all sides in this life.—*You are in the right of it*, replied J—, embracing him. Life is a miserable portion. Let us then all die together, ere such good friends be separated. Let us all go this instant and drown ourselves; the river is at hand.—That's true, said N——; we cannot have a better opportunity than now; we are friends, and in the height of our joy. Our deaths will be glorious; it will be talked of; our names will be immortal. The laudable intention was immediately approved of. The whole drunken set rose at once, and went towards the river. Baron run immediately to waken Moliere, who was frightened at the extravagant project, because he knew the power of wine on weak heads. While he was dressing himself in a hurry, the mad company had got to the river, and had

already seized a boat to convey themselves to the middle of the stream, that they might have the pleasure of drowning in deep water. They were so very drunk it was not in their power to clamber into the boat, or conduct it had they got in. Hearing a noise of people coming towards them, they immediately threw themselves in where they stood staggering, and where it was not difficult to drag them out. Enraged at the assistance that had been given them, they drew their swords, and pursued their deliverers back to *Auteuil* with a determined resolution of killing them. These poor fellows all took refuge in the house of *Moliere*, who meeting the drunkards said, Gentlemen, what is the matter? What have these villains done to offend you?—Plague on them! said J——, who appeared the most determined among them, These rascals prevented us from drowning ourselves. Hearken, my dear Moliere, you are a man of sense, and then judge if we are in the wrong: wearied of this life, where there is nothing but crosses and disappointments, we formed a resolution of passing into the next; the river appeared to us the shortest road to get thither; these rascals prevented us; could we do less than punish them for their insolence?—Said *Moliere*, How! is it so? indeed, gentlemen, you are much in the right. Out of my sight, villains! continued he (to the poor men, who wondered at the well-affected passion of *Moliere*), out of my sight, you are very bold in preventing such noble actions.—The honest fellows went away hanging down their heads, surprised at being thus reproved where they expected to meet with rewards.

When they were gone Moliere turned to his guests, saying, I take it very unkind, gentlemen, that you should form so noble a project without consulting me. What! to drown yourselves without me! I thought I had been reckoned among the number of your friends.—Upon my soul he is much in the right; we have done him great injustice; come, then, let us all go together and drown ourselves.—Softly, softly, answered Moliere, this is not an affair to be undertaken rashly; as it is the last action of our life a very bad construction would be put upon it; should we drown ourselves at this time of the night the world would say we were either mad or drunk. Let us seize a moment more honourable to ourselves: tomorrow at nine o'clock in the morning, and without breakfast, we will go and in the face of the world throw ourselves head foremost into the river. I much approve his reasons, said N—— to the rest, There is nothing to be said against it.—Plague on it, said L——, *Moliere* has always ten times more sense than any of us: let it be as he says; I shall go to bed, for I begin to be sleepy.—Without this witty expedient found out by *Moliere*, these drunkards would certainly have met with some misfortune, so incensed were they against those who saved them from being drowned.

Two or three years after the death of *Moliere* a very severe winter ensued: his widow ordered a hundred load of wood to be burnt on her husband's tomb, for the benefit of the poor of that parish. The great heat of the fir split the tomb-stone in two.

STRICTURES
ON
PUBLIC AMUSEMENTS.

August 18. "RULE BRITANNIA," and 20. "BRITON'S GLORY; or, A TRIP to PORTSMOUTH," were presented, each for the first time, at the Haymarket Theatre; the former for the Benefit of Mrs. Gibbs, the latter for that of Mrs. Kemble. For serving the particular purposes for which they were produced, these Musical Entertainments were well enough calculated; but we could see little in them to entitle them to Public favour, or to require criticism.

Sept. 3. A new Musical Romance, in two acts, was performed at the same Theatre, under the title of "THE APPARITION," written, as we understand, by Mr. Cross, author of "THE PURSE."

The characters were as follow, and were thus represented:—

Baron Fitz-Allan,	Mr. USHER.
Earl Egbert,	Mr. COOKE,
Glanville,	M. C. KEMBLE.
Chearly,	Mr. BANNISTER, Jun.
Larry,	Mr. JOHNSTONE.
Peter,	Mr. SUETT.
Hubert,	Mr. BENSON.
Friar,	Mr. PINDAR.
Lady Lauretta,	Miss LEAKE.
Polly,	Mrs. HARLOWE.
Elinor,	Miss DE CAMP.

The Fable of this Piece is built on the supposed death of Baron Fitz-Allan, thought to have died by the sword of Egbert, the lover of Lauretta, daughter of the Baron. Glanville, having got possession of the Baron's castle, confines Lauretta, and menaces her with a forced marriage, which is strengthened by a report of Egbert's death, by a Friar, who conceals the Baron, the better to frustrate the designs of Glanville. Egbert is saved from shipwreck by Chearly, an honest sailor, who is the betrothed husband of Polly, daughter to Hubert, an old and faithful servant of the Baron's, and conducted to their cottage; he there learns, that he may get to Lauretta through a secret passage to the castle. He is strongly dissuaded from the attempt by Hubert, the passage having been rendered dangerous by time. But being determined to explore the road, Chearly resolves to share the danger, and follows him.

The second act discovers Larry, an Irish servant of Glanville, guarding the Tower, before which the supposed *ghost* of the Baron has been seen to walk.—The Baron and Friar come from the Tower and pass across the stage. Larry covers his eyes with his hat till they are gone; at the same time Chearly leaps the wall and is fired at by Larry, but escapes unhurt, and after drinking together by way of congratulation he goes off in search of Egbert; and Larry, after singing an excellent song in praise of a soldier's Brown Bess, leaves it against the wall to keep watch for him, while he goes to play with Elinor, the attendant on Lauretta, with whom he is deeply in love.

In the interim of Larry's being off guard, Egbert and Chearly enter time enough to prevent the intention of Glanville, who is about to sacrifice Lauretta to his fury, for refusing his love. At this instant the Baron enters, and the Piece ends in an amicable adjustment of all misunderstandings, and in the fall of Glanville.

The Music of the Piece is by Mr. Reeve, and is entitled to approbation.

15. After the representation of the Farce of "THE LIAR, and PEEPING TOM," Mr. Palmer advanced with a written paper, from which he recited the usual acknowledgements of the Manager and Performers, in expressions to the following effect:—

"LADIES AND GENTLEMEN,

"The season at this Theatre closes this evening, and I am appointed by the Manager to return the usual thanks for your favour and indulgence. It is difficult to invent new expressions for the same sentiments; but however perplexed he may appear for want of words, he trusts he shall never be found deficient in gratitude. Next season he promises to spare no exertion for your amusement, and with a sincere remembrance of your past favours, thus humbly bids you farewell.

"On the part of the Performers, I am requested to convey their thanks, with the Manager's and my own, and to inform you, that we look forward with anxiety to the next year, when we hope upon these boards once more to receive your patronage."

The same evening *Covent Garden Theatre* was opened for the Winter Season, and the material alterations for the better in the appearance and construction of the House, demand and deserve particular notice.

The *Proscenium* is new, and pilasters are substituted for columns, of a delicate fawn colour, with green and gold pannels, and a beautiful foliage of gold on the pannels of the pilasters and front of the boxes over the stage-doors; the doors are of green sattin wood with gold mouldings.

The ceiling is entirely new, and the heavy painted gallery which impeded the sight from the One Shilling gallery, is removed by a slope. A bright sky, encircled by *chiaro oscuro* ornaments, very rich, reaches to the cove in which the King's Arms, with foliage in the same colour, have a conspicuous and grand effect; the ornaments are white, on a very delicate fawn. The Corinthian order supports the whole. The front of every row of boxes differs in ornaments; the most massy below, and lighter every tier upwards; the colour a full fawn, with gold trellis-work, mouldings, &c.

Instead of the crimson lining to the galleries and boxes, green is now used with pannelled and carved light mouldings, which, although of a beautiful appearance, is rather too *sombre* for the grand *coup d'ail*.

The side boxes have ornaments in eliptic pannels. The scroles on the partitions of the boxes are of a pale green and white, with green rosets, and the upper edges gold.

The capping of the boxes green morocco leather, the seats morine of the same colour.

The simplicity of the colours, and the harmony of the whole, make the house appear extremely large.

The pit seats, as well as those of the boxes, have been raised.

The King's room has had a pleasing alteration, as have the lobbies. The octagon saloon has the black marble margins taken away, and sienna introduced in its place, which much lightens the effect.

Behind the curtain considerable alterations have taken place; the under part so much sunk and enlarged, that the Machinist can execute with more facility. The red borders are taken away, and new designs of ornament and green drapery substituted in their place.

The Theatre was opened with a new Prelude, written by Mr. Holcroft, and entitled, "THE RIVAL QUEENS; or, DRURY-LANE and COVENT-GARDEN."

The characters were as follow:—

Mr. Town,	Mr. HARLEY.
Mrs. Town,	Mrs. FAWCETT.
Covent-Garden,	Mr. MUNDEN.
Drury-Lane,	Mr. FAWCETT.
Irishman,	Mr. JOHNSTONE.

The Title and Dramatic names convey an idea of the purport of this ephemeral production, which is obviously taken from Fielding's Covent-Garden Tragedy.

The RIVALS are the Empress Drury, who is distinguished by the *Cupola* and the statue of *Apollo* on her head-dress; and the QUEEN Covent-Garden, who bears the *Piazzas* on her crown. They "kiss, quarrel, and fight," but the dispute at length terminates in an amicable competition for public favour.

The appeal is made to Mr. and Mrs. Town; and a *half-price* box-lobby buck, with an *Irish* arbitrator, lend some relief to the scene.

This little piece, though evidently written on the spur of the moment, shews in some touches the hand of a *master*. One of the best points was, where the *Irishman* asks *Tim Half price*, "Whether he was born in Kilkenny?" "No, "Sir, in *Blind*-alley." "What," rejoins the other, "and the *Puppy* has not "*opened* his *eyes* yet!"

As a trifle on the occasion of the new building of one House, and the repair of the other, it is pleasant. The language is neat and easy; and the character of the box-lobby-buck is drawn with infinite felicity. It will be permanently useful to the Theatres, if it should have the good fortune to correct the nuisance it so happily exposes.

The SUSPICIOUS HUSBAND followed, and the favourites of the public were received with the most hearty and flattering welcome. A new performer made her appearance in Jacintha; Miss Cornelys, a daughter of Mrs. Cornelys, of masquerade memory. This lady's voice and action have a very great resemblance to those of her mother, and she has a very small figure, which still appeared less by the side of Mrs. Pope and Miss Chapman. In secondary parts she will be very useful.

16. *Drury-Lane Theatre* opened with "THE JEW," and "MY GRANDMOTHER;" in which the only novelty was the substitution of Mrs. Goodall for Miss Farren in the Play, and Miss Leake for Madame Storace in the Entertainment.

POETRY.

A POETICAL SKETCH,

TRIBUTARY TO THE

BEAUTIES OF PRESTON-COURT *,

BY DR. PERFECT.

DENIED the sun-beam of the Muse's smile,
The flowers of rhet'ric, and the grace of style;
Yet, 'twere ungrateful to this lovely scene,
Of sylvan beauty's fascinating mein,
Not to presume, when soft emotions rise,
And spread the picture to the Poet's eyes;
Delightful spot, whose hospitable door
Invites the stranger to thy generous store.
Whose shady haunts to solemn thought invite,
And warm the mind to every chaste delight:
Whose verdant banks the honied woodbine crowns,
Each native herb and balmy flower surrounds.

* Near Wingham, in East Kent, the residence of Mr. John Harrison.

Embower'd alcoves repelling solar heat,
Conduct my steps to Meditation's seat;
Here sacred study might with rapture dwell,
And every low-born care of life dispel:
Where listens Reason as her joys increase,
To these soft accents and the sigh of peace;
And where the Muse's captivating train,
Pour to content the unambitious strain:
O scene devoted study to excite,
The lamp of Wisdom, or the Paphian rite,
Where the green lime uniting with the rose,
The soft marquee of Nature's hand disclose;
A shrubby curtain round its sides display'd,
In all the luxury of sweets and shade—
Mantled in foliage all ye blissful bowers,
Ye fav'rite haunts of sweet Retirement's hours,
Ye willows weeping o'er the crystal stream,
Ye rooks the clam'rous audience of my theme;
Ye pensive pleasures (while the ponds below
In fine expanse a perfect mirror show)
Induce the angler with the taper reed,
To tempt the capture of the finny breed:
O could I pour the *piscatory* strain,
In much-admired Brown's * immortal vein;
Then might I sing the patient angler's care,
And all the arts he uses to ensnare—
How sooth'd each care that would disturb his breast,
Lull'd all his woes to sweet repose and rest.
When hush'd the wind—the horizon serene,
And not one wrinkle on the lake is seen;
As fond of solitude he takes his stand,
Th' extended angle trembling in his hand:
The scaly wand'rers sporting round the bait,
And strive for freedom—when alas, too late!
So from the paths of prudence when we stray,
Led by false pleasure's captivating ray;
We wish our former quiet to regain,
When all is anguish and internal pain.
But cease to moralize my muse, and view
Scenes ever charming, picturesque, and new;
External prospects, pastoral, and bland,
What local beauties all around expand!
In rev'rence to this venerable spot,
Be not my Muse the neighb'ring church forgot,
Whose rustic fane emerging from the boughs,
Invites the interchange of spousal vows:
By faithful hinds and artless damsels made,
In wedlock's bands by constancy repaid.
Where'er the Muse her humble standard rears,
There's not a spot but cultivation cheers.
And now when Autumn with his yellow stores,
From Plenty's cornucopia amply pours
In rich profusion, fragrant orchard's beam,
And plump Pomona paints my lowly theme:
Can I forbear my sacrifice to bring,
Perch'd, lovely Gratitude! on thy fair wing?

---

* Moses Browne, Author of the Piscatory Eclogues.

And though in lofty strains to sing debarr'd,
Haply the scene may strike some better bard;
By him some future day that praise be shown,
A Raphael's pencil need not blush to own:
Till when adieu! each lovely walk and bow'r,
Where I delighted past a leisure hour;
Adieu! my friend, with courteous manners blest,
May no intruding cares thy peace molest.
May Health auspicious on thy dome descend,
And all the comforts in her train attend;
True conscious honour be thy best repast,
Enjoy the present hour nor fear the last.

SONG

INSCRIBED TO DELIA.

BY THE SAME.

DOUBT yon damask rose is sweet,
That constant is the dove,
That cunning dwells not with deceit,
But never *doubt* my love.

Doubt all the danger of the sea,
That time forgets to move,
That fruit has not its parent tree,
But do not *doubt* my love.

Doubt courage in the hero's breast,
That music's in the grove,
That blessings dwell not with the blest;
But never *doubt* my love.

Doubt all you see, and all your hear,
The friendship you may prove,
The swiftness of the mountain deer,
But never *doubt* my love.

THE CANDLESTICK,

BY MRS. NASHE STRICKLAND,

OF BLANDFORD.

WHEN to fair Thetis' bed the weary sun
In haste retires, and day's swift course is run;
I stand prepar'd to usher in fresh light,
And chase the gloomy horrors of the night:
But artificial light so priz'd below,
Wer't not for me, would soon a burthen grow;
Without my help ill serve the taper's fires,
When, falling, the inverted flame expires.

Thus the weak vine the sturdy elm supports,
And the firm oak th' unstable ivy courts:
The richest metals that both Indies send,
To mould my form obsequiously attend;
And gold, the fatal cause of human woes,
In me its useful harmless splendor shows;
Oh! did it all my peaceful form assume,
Base avarice soon would then receive its doom;
Then might we hope without a guilty stain,
To see the golden age restor'd again.
Confess the truth, ye glories of our isle,
Who court the Muses with nocturnal toil;
Has not my kind assistance in the night,
Supply'd the absence of the solar light?
I for wit's sake rais'd my illustrious head,
Half Homer, but for me, had not been read.
What greater title can my worth commend,
Than to be deem'd the sacred Muse's friend?
Before the sun's bright gems their worth conceal,
Which by my milder lamp their worth reveal;
On proudest altars my rich pomp is plac'd,
And regal courts are with my presence grac'd;
My ample branches seem a splendid tree,
Spread numerous as a Jewish progeny:
Branches more large for sight more graceful made,
No buck in Windsor Forest e'er display'd.
But should at last the pow'rful motives fail,
To make the merits of my cause prevail;
One thing remains, which must your judgments fix,
Think on the seven Sacred Candlesticks.

[We hope to have a continuance of this ingenious Lady's Correspondence.]

THE FAREWELL.

TO THE BRETHREN OF ST. JAMES'S LODGE, TARBOLTON.

BY ROBERT BURNS.

TUNE—*Goodnight and joy be wi' you a'.*

I.

ADIEU! a heart-warm, fond adieu!
Dear brothers of the *mystic tye!*
Ye favour'd, ye *enlighten'd* few,
Companions of my social joy!
Tho' I to foreign lands must hie,
Pursuing fortune's slidd'ry ba',
With melting heart, and brimful eye,
I'll mind you still, tho' far awa'.

II.

Oft have I met your social band,
And spent the chearful festive night;
Oft, honour'd with supreme command,
Presided o'er the *sons of light:*
And by that *hieroglyphic* bright,
Which none but *craftsmen* ever saw!
Strong mem'ry on my heart shall write,
Those happy scenes when far awa'!

III.

May freedom, harmony, and love,
Unite you in the *grand design,*
Beneath th' omniscient eye above,
The glorious *Architect* divine!
That you may keep th' *unerring line,*
Still rising by the *plummet's law,*
Till *order* bright completely shine,
Shall be my pray'r when far awa'.

IV.

And *you,* farewell! whose merits claim,
Justly that *highest badge* to wear!
Heav'n bless your honour'd, noble name,
To *Masonry* and *Scotia* dear!
A last request permit me here,
When yearly ye assemble a',
One *round,* I ask it with a *tear,*
To him, *the Bard that's far awa'.*

TEMPERANCE.

PANYSAS very justly said,
That wine may kindle honest mirth;
But that when drinking turns *a trade,*
No plague more dreadful visits earth.

'Tis easy never to sit down,
But often difficult to rise;
Defy the club's collected frown,
And face each friend with hostile eyes.

And 'tis a very childish story,
Tho' current in the world it pass,
That BARDS can never rise to glory,
Unless they love a frequent glass.

Pure water keeps us cool and light,
But most of us may own with sorrow,
That when we play the fool to-night,
We barely vegetate to-morrow.

Had FLACCUS from the fountain drunk,
Nor ever drown'd his wits in wine,
To bawdry he could ne'er have sunk,
But every ode had been divine.

Let others of more frigid veins,
For courage to the bowl resort:
Alas! MENANDER's sad remains
Are sweeter than a tun of port.

Could we from HERCULANEUM raise
The terrible TYRTÆAN songs,
Or ALCMAN with his amorous lays,
Or SAPPHO weeping o'er her wrongs.

Or what SIMONIDES had sung,
On MARATHON's immortal host;
The threats which fierce ALCÆUS rung,
ARCHILOCHUS so wholly lost.

What glorious verses should we see!
How far beyond the fumes of claret!
Doctors would starve—were all like me,
Compell'd by poverty to spare it!

Edinburgh. S.

OCCASIONAL ADDRESS

Intended for the Opening of Covent-Garden Theatre this Season.

BY MR. TAYLOR.

THINK not 'tis merely now our poor design
To greet you with the cold and labour'd line,
Trick'd out with all the Muse's flow'ry aid,
That custom tenders in a vain parade:
No—prouder, we such formal dulness spurn,
And hail, with geninue joy, your glad return.
Absence can calm the vengeance of a foe,
And makes e'en friends with livelier transports glow;
Yet higher still must be the bliss when we
Not only friends but lib'ral patrons see.
Nor let some cynic hint, with churlish sneer,
That int'rest prompts the wish to meet you here;
For grant that hope may spread its cheering ray
O'er the fair scenes of many a future day,
Our cordial greetings no mean care supplies,
But GRATEFUL MEM'RY bids that hope arise.
And let your candour deem us not too vain,
If, while our feelings pour an artless strain,
We dare refer you to the scene around,
For proof where grateful mem'ry may be found.
Yet, though we thus may emulative try
With grace of ornament to lure the eye,
Ne'er may we court you at the dear expence
Of TRUTH and NATURE, CHARACTER and SENSE;
But chiefly heed the Drama's glorious end—
Mankind to cheer, to soften, and to mend.
Then, while with duteous rev'rence we explore
Of scenic worth th' unperishable lore,
Each kindred spirit who may pant to trace
The great fore-fathers of the tuneful race;
(Poetic planets that thro' ev'ry age
Shall spread unfading splendour o'er the stage:)
Each fond enthusiast of congenial flame,
According talents, and one common aim,
Rapt with a zeal from potent Nature caught,
To "*body forth*" the poet's airy thought,
Shall find a sure, a warm protection here,
To raise the moral laugh or chast'ning tear.
So, daring hope! new SHAKESPEARES may arise,
So may new GARRICKS fix your wond'ring eyes,
And by the spells of their united art,
Still charm THE PASSIONS—to refine THE HEART!

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

THE following lines were written extempore in the midst of a dispute with an esteemed and sensible, and otherwise accomplished young lady, on the subject of love. I am seldom accustomed to versify, but the occasion rather called for that mode of expressing my sentiments than prose.

I am yours, &c.

Bideford, Devon. J. W.

OF LOVE.

TALK not to me of mighty love,
I do not wish its pow'r to prove.
When it rises 'tis a bubble,
Brings the mind both care and trouble;
Buoys us up with idle hopes,
Fears creates, then down it drops;
Now it freezes, then it burns;
All the passions play by turns.
Now the pair like doves caressing;
All is joy beyond expressing.
Another hour clouds arise,
And jealous fears bemist their eyes.
Rankling passion fills the soul,
Raging far beyond controul.
Ah, may I ne'er try the bait,
Folly 'tis and mere deceit.
Let Reason be my guiding star,
Then my passions will not jar,
Moving on with even force,
Acting in a steady course.
Yet, Oh! let me still be free
From the stoic Apathy!
May I ever have a heart
Sensible in ev'ry part;
Touch'd at ev'ry human woe,
Ever charitably glow.
May Compassion round my mind
Have its sweetest chain entwin'd!
Nor let me wish a pilgrimage
O'er this variegated stage,
Without a partner, of my care
And of my happiness to share;
Let her be fair, but chief be kind,
No greater bliss I wish to find.
No lovesick raptures I desire;
No flames to set the soul on fire;
Let gen'rous Friendship fill her breast
Give me *but* that and then I'll rest.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

MR. JAMES MONRO, Ambassador from the States of America to the Republic of France, was received with much shew and parade by the National Convention on the 14th of August.

The French have decreed, that in order to consecrate the fraternity of the American and French Republic, an American and French flag united should be hung up in the hall of their deliberations.

By a resolution of the American Congress, a part of the sum due to France is to be immediately paid out of the 3,000,000 of florins lately taken up in Holland for the service of the United States.

The English residing at Ostend have been arrested. Mr. Baylis, of the English hotel; Messrs. Hobbard, Ince, sen. and jun. grocers; Captain Crow, agent; Mr. Topham, grocer; Mr. Jones, tinman; Mr. Johnson, wine-merchant; and Mr. Dodd, taylor, with their families and servants; together with a great number whose names are not yet known, were taken out of their beds and sent to prison half naked. The men are confined in the Capuchins convent, and the women in the White Nuns convent. The houses are shut up and centinels placed at every door.

General O'Hara has lately drawn two bills upon the Commander in Chief in England, the one for 500l. the other for 300l. They are dated from the prison at Luxembourgh. Both bills have been honoured by an order from the Secretary of State. No letter has been received from the General since his being taken prisoner.

In the sitting of the French Convention of August 27, J. B. Cope, a French Protestant Clergyman of Charlestown, made an offer of a new machine for warlike purposes. This was a bomb *(carcass)*, which when once set on fire nothing could extinguish. It could be sent 800 paces from a twenty-four pounder, and farther with a greater force. A ship of 120 guns, the inventor stated, would not be able to resist the attack of a seventy-four, if the latter were provided with these bombs; and six sail of the line so provided, would be able to attack the whole marine force of Europe in one day, and to destroy them in such a manner as not to permit even a single boat to return into harbour.

With four pieces of this description it would be possible to prevent any squadron from getting into port, or to burn them if they persevered in the attempt. The instrument could be easily perfected so as to cause even more terror to land forces, and particularly to cavalry. Its smell and flame could not but disorder the best disciplined squadron; and even if thrown against a wall it would continue to blaze for half an hour.

The inventor presented also a bullet composed of the same materials. He declared, that he would lose his life rather than disclose the secret of this composition, if the Convention did not deem it proper to convert it to their use.

Barailon observed, that a composition of a similar nature had been offered to Louis XV. by that learned chymist Delille. It was an application of *wild fire*, which even that tyrant declined to use. He moved that it should be referred to the Committees of War and Public Safety, to determine whether they could avail themselves of the present offer without danger to humanity. Decreed.

Intelligence has been received of the surrender of Landrecies, Valenciennes, Quesnoy, and Condé, to the arms of the Republic. Only eight men of the French were killed or wounded on the retaking of Valenciennes, but eleven hundred unfortunate emigrants were found in the place, and have been delivered up to *certain death!*

The prisoners taken by the French in Landrecies, Quesnoy, Valenciennes, and Condé, including the unfortunate emigrants, are computed at 20,000.

In the Convention of the 28th August an accusation was brought by Tallien and his associates, against Barrere and six other Members of the Committee of Public and General Safety. Lecointre of Versailles was the speaker upon the occasion: the Convention dismissed the charge in a summary way on that day, but it was brought forward the next, article by article, and terminated in favour of the party accused.

Tallien, who is at present supposed to take the lead in the French Convention, is a man of talents greatly above mediocrity, of polished manners, elegant accomplishments, and a fine person. Were we to compare him with an ancient Roman, Antony would be the man. *He loves women, conversation, the* pleasures of the table, and all the more refined amusements. He is not supposed to have any thing in his composition of the "lean Cassius." In attention to his toilet and dress, he bears some resemblance to a countryman of our own, *the* gallant Lord Mark Kerr, who fought with so much reputation under the Great *Duke of Marlborough,* and who never failed at the commencement of the most hazardous action, to adjust carefully his laced cravat and ruffles. It is, however, said, that Tallien submits himself with the most unreserved confidence, to the *direction of the Abbé Syeyes, who is allowed to possess first-rate abilities, with* much moderation of temper, and is esteemed to be very sincerely the friend of peace and of mankind. Under the auspices of such men, a better order of things may be reasonably expected.

A powder magazine, at Grenelle, near Paris, blew up, with a dreadful explo*sion on the 31st of August, by which the superintendant of the works, and 50 or* 60 persons were killed, and as many wounded. The shock was so violent, that all Paris and the surrounding country were shaken by it.

A wonderful new invention, called the *Telegraphe,* has been mentioned by Barrere in the French Convention, by which machine intelligence may be communicated to or received from the fortresses on the frontiers, &c. within the space of an hour or two, and that in a mode as secret as infallible. The recapture of Quesnoy was known at Paris through the aid of the Telegraphe.

The plan of the French Telegraphe is said to be by beacons on heights at the distance of 12 or 15 miles from each other; in which glasses are placed. The words to be conveyed are exhibited on the first, read, and exhibited by a short process at the second, and so on through the whole line. What the process is for copying the words so expeditiously, and for throwing such a body of light as to make them visible at such a distance, is not known.

The invention of the Telegraphe does not belong alone to the French. About ten years ago, Count Possini at Rome invented a mode of getting intelligence from Naples in the course of an hour. The lottery at Rome depends upon that drawn at Naples. It differs from our lottery materially, for there are but six prizes, and these are the first six numbers drawn, and the remainder are all blanks. The Count, whose house is on an eminence near Rome, managed with his confederates, who were placed at certain distances between Naples and his estate, to have sky-rockets let off, by which they had previously fixed with each other to ascertain by such signals any particular number or numbers drawn. The plan succeeded, as tickets continued to be sold at Rome for several hours after the drawing commenced at Naples, the account of which was always brought by the ordinary courier. By this scheme the party got about 100,000 crowns, and the plot probably never would have been discovered, had not the Count purchased the whole of the six prizes, which caused suspicion and excited enquiry.

Michaut, General in Chief of the French army on the Rhine, by some means or other got into Manheim, of which he took a view, supt and slept in one of the principal inns there. On his departure he gave a letter to one of the waiters, telling him a servant would call for it in the morning. After some time, nobody calling for the letter, it was opened, and contained the following words in French: "Citizens, Michaut, General of the Sans Culottes, supped here last night, and has been at the play at Manheim."

DOMESTIC INTELLIGENCE.

THE town of Calvi surrendered to his Majesty's forces on the 10th of August, after a siege of fifty-one days.

By a statement recently made of the ships captured by the Allies, and those by the French, since the commencement of the war, there appears in favour of the enemy a balance of 276 vessels.

Austria is to furnish 120,000 men to England, for a certain subsidy. These troops are to serve three years, if the war should last so long: they are to be fed, and found in clothes, and every other necessary, by England.

Aug. 29. At a quarter before six o'clock in the evening, L'Impetueuse, one of the large line-of-battle ships lately captured by Earl Howe's fleet, and which lay but a small distance from the dock-yard at Portsmouth, was perceived to be on fire, the flames bursting out with great rapidity, and forming a pillar of fire, that had the most awful appearance. Signals being immediately made, all the boats from the ships in harbour were manned, and forming themselves into two divisions, their boats lashed together, they contrived, at imminent hazard, to grapple the Impetueuse, fore and aft, with strong chains, in order that when her anchor cables were burnt, she should be kept from moving, so as to endanger the Northumberland, which was near her, and prevent the conflagration from spreading, as might be the case if she was adrift. With these grapples the boats could also force her wherever the fire would be least dangerous, and they accomplished their purpose, by keeping her in a proper station, until she burned down to the water's edge. There were some Spaniards on board, one of whom was preserved, after being much scorched by the fire. The others, it is said, fell a sacrifice to the flames, which were got under about nine, but not totally extinguished till twelve o'clock.

The ship burned with such fury, as seemed at first to threaten the destruction of the whole dock-yard; and L'Impetueuse being moored near the powder magazine, alarmed the inhabitants so much, that great numbers of them fled in every direction from the town.

A dreadful fire took place at Boston, in America, nearly at the same time as the late shocking fire at Ratcliffe, and from the same cause (the boiling over of a pitch kettle), which burnt with such rapidity as to consume nearly one-fourth of Boston, destroying several wharfs and stores of merchandize in a few hours. The loss of property is estimated at 200,000l. sterling, and it is believed that the whole is uninsured, and is in consequence attended with the almost ruin of several very respectable families.

Sept. 3. After a trial of twenty-two hours before the Court of Oyer and Terminer in Edinburgh, Robert Watt, a member of the British Convention, was found guilty of High Treason. That which went most against him was, his being in a scheme for causing the military to be drawn out of the Castle of Edinburgh to attend a building on fire in the town, whilst himself and party were to go and seize on the Castle, in order to compel Government to redress grievances, &c. He was likewise proved to be concerned in procuring pikes, &c. From the evidence of the Lord Advocate it appears, that Watt voluntarily offered to impeach his accomplices; but having first demanded a bribe of 1000l. and received 30l. from a mere motive of charity in the Lord Advocate, he then entered into the traitorous schemes of the Mock-Convention.

David Downie, on a similar charge, has been since tried and found guilty. It is to be noticed, that, by the treaty of Union, the law for punishment of High Treason is the same in Scotland as in England. The charges against Downie were for being concerned in the meetings in Scotland to overturn the government and constitution of the country—compassing and imagining the king's death—circulating a hand-bill tending to debauch the minds of the fencibles of that country, &c. &c. He was treasurer to one of the societies, and employed agents to forward the views of its members. It was proved that he,

as treasurer, had paid for pikes which Watt bespoke. But upon the whole, he appeared not so guilty as Watt, and in consequence was, by the unanimous voice of the jury, recommended to mercy.

The following day, when the Court met, Watt and Downie were brought to the bar, when the Counsel stated an objection as to point of form in the commission appointing the Court to be held: and also as to a small variation in the words of the indictment from what they conceived to be the usual form. This was stated in arrest of judgment. The Court took both objections under consideration, and were unanimous in repelling them.

The Lord President then addressing the prisoners in a most solemn and affecting manner, said, The painful duty which now remains for me to perform is, to pronounce the sentence of the law, which is,

"That you, Robert Watt, and you David Downie, and each of you prisoners at the bar, shall be taken from the bar, and conveyed to the place from whence you came, and from thence (on the 15th of October) be drawn upon a hurdle to the place of execution, there be hanged by the neck, but not until you are dead: you shall be taken down alive, your privy members shall be cut off, and your bowels shall be taken out and burned before your faces; your heads shall be severed from your bodies, and your bodies shall then be divided into four quarters, which are to be at the king's disposal; and the Lord have mercy on your souls!"

On receiving sentence, Watt was much affected, but Downie heard his doom with great firmness.

When carried to the Castle, Downie expressed his confidence in receiving a pardon, and refused to go into the same apartment with Watt. So soon as Watt entered the room, he threw himself on the floor, and could not for some time be prevailed on to rise; a glass of spirits was given him, which made him more composed.

Mr. Watt was a wholesale wine and brandy merchant in Edinburgh, and Mr. Downie, a jeweller of some repute in the same place.

4. A singular occurrence took place near Bloomsbury. A man who keeps a public-house sold his wife and child to a neighbouring publican in Buckridge-street, for the consideration of one guinea, which was immediately paid down, and the wife delivered up with the usual formalities to the purchaser, who conveyed her and the child to his house.

5. Mr. Carrol, a Roman-Catholic priest, who had stopped at the end of Red-lion-court, Fleet-street, to shelter himself from the rain, was followed by three men, one of whom gave him a violent push, which turned him quite round; he then gave him a blow which drove him across the pavement into the kennel, and falling on the edge of the curb he received a wound on the right side of the head, which occasioned his death. He had been robbed of his watch, and, it is supposed, of what money he had in his breeches pocket, as none was found therein; but in a side coat pocket there was found a purse containing 11 guineas, and a single guinea wrapped in brown paper. Mr. Carrol was a man of good property, about 74 years of age.

6. A French gentleman of distinction presented to the Society for the Improvement of Naval Architecture, a plan, by which ships of war may be built at infinitely less expence, draw one-third less water, be worked easier, and navigated by half the number of hands that they require according to the present mode of building, &c. His propositions induced the warmest approbation, and a vessel is immediately to be built under his direction.

17. The Sessions commenced at the Old Bailey, when Thomas Bailey was capitally convicted of stealing in the dwelling-house of Mary Fitzherbert, six silver table spoons and other articles, her property.

18. Mary Edkins was indicted for having married William Slark, on the 6th of April last, George Edkins her husband being then alive; the marriage

with Edkins being proved, she was found guilty. This trial disclosed the history of a cunning artful prostitute, making her market of an inconsiderate young man.

19. Patrick Murphy was capitally, and very deservedly convicted of ravishing Isabella Mackay, an infant about eight years of age; Robert Andrews was convicted of manslaughter, for killing and slaying William Pepper, and received sentence to be imprisoned in Newgate twelve months, and pay a fine of one shilling. Mary Parker, charged with the murder of her bastard child, was tried and acquitted.

20. Several of the rioters were tried, when Anthony Purchase and Richard Warnsbeck, for being concerned in beginning to pull down the house of a crimp in Holborn, and Joseph Strutt for a similar offence at Charing-Cross, were found guilty — DEATH. The two first were recommended to mercy by the Jury.

A Special Commission for trying the prisoners in the Tower and Newgate, has passed the Great Seal; and the Commissioners are, the Lord Chief Justice of the Court of Common Pleas, the Lord Chief Baron, Mr. Baron Hotham, Mr. Justice Buller, Mr. Justice Grose, and Mr. Justice Lawrence. It is to be opened on the 16th of October next. The following is a list of the prisoners:

Committed to the Tower.		Committed to Newgate.	
John Horne Tooke,	19th May.	*Mr. Stone,*	May 29, on suspicion of Treason.
Rev. Jeremiah Joyce,		John Hillier,	
John Richter,		John Ashley,	
John Augustus Bonny,		Jean Baptiste Roussel,	
John Thelwall,		Richard Hayward,	
John Lovett,		Thomas Spence,	
Thomas Hardy,	29th May.	John Philip Francklow,	June 6, do.
John Martin,		John Baxter,	July 8,
Stuart Kyd,	6th June.		High Treason.

All charged with High Treason.

Committed to York Castle, Henry York alias Redhead, July 7, High Treason. Messrs. Hull, Pearson, Secretary Adams, and Pearce, are at large on bail. Camage, Broomhead, Moody, Wideson, and Hill, from Sheffield; Saint, the Norwich Publican, and Edwards, still remain in custody.

A marriage is said to be finally settled, with the consent of their Majesties, between his Royal Highness the Prince of Wales and his first cousin, the Princess daughter of the Duke of Brunswick. The above intended marriage was sanctioned by a Council held at Weymouth; and Lord Southampton, it is said, will be appointed Ambassador Extraordinary for the purpose of demanding the Princess of Brunswick in marriage for the Prince of Wales. The Queen's yacht is fitting up with all imaginable magnificence in Deptford dock-yard, to bring over the Princess, who is in her 17th year. Carlton-House is to be immediately completed at the expence of Government.—Parliament will meet on the 4th of November.

Early in September, the Factor, Captain Bowen, sailed for New York, with 84 passengers.

Ralph Eddowes, Esq. of Chester, with his wife and five children, accompanied by four other of the principal families of that city, sailed from Liverpool, about a fortnight before in the Hope, Capt. Johnson. Mr. Eddowes has taken with him a property of 26,000l.

Mr. Cooper, of Manchester, with a wife and four children, and accompanied by eighteen of his friends, departed from Liverpool in the Atlantic, Captain Swaine. He had been twelve months in America, purchased an estate on the banks of the Susquehanna, in the state of Pensylvannia, and returned for his family and friends, who have now accompanied him.

Mr. Russel, of Birmingham, a Magistrate for the counties of Warwick and Worcester, with his two brothers and their respective families; Mr. Humphries,

of Birmingham, who owned the beautiful romantic villa at Camp-hill, near that town, with eight of his relations, and above one hundred other families of Birmingham, have also taken their departure for America.

A MIRACULOUS ESCAPE. — A few days since, as Mr. Chatterton, plumber, of Bath, was at the bottom of a well, full 50 feet deep, by some accident a large stone rolled from the surface into the well, which being perceived by a labourer, he immediately called out to Mr. Chatterton, who had the presence of mind to place both his hands over his head, on which the stone fell, with no other injury, than merely grazing his hand and the side of his face. — The stone weighs 46lb. and is preserved by Mr. C. who has caused an inscription to be placed upon it, to record his providential deliverance.

Two workmen unhappily lost their lives in putting up the cornice of the magnificent new church now erecting at Banbury; where, from the tackle giving way, a stone of prodigious weight slipped from the wall, and broke down part of the scaffolding; by which the foreman of the works was killed on the spot; a second died without being able to utter a word; and a third person most miraculously saved his life by clinging to the cornice for some time, and afterwards, by a wonderful effort, springing from thence to one of the scaffold poles, at the distance of about four feet.

SILENCE. A gentleman who resides in the city of Exeter has imposed a seven years' *silence upon himself. He determined upon this peculiar vow, it* is said, in consequence of his uttering some unguarded expressions, and has absolutely abided firm to his resolution now three years; he often rides on horseback about the streets of Exeter, and behaves perfectly genteel to any person who may accost him, but profoundly dumb. Perhaps so strange and singular a vow, in its consequences, is not to be met with in the records of history.

It is said that Government is about to establish an Office of Prize-Money, for our brave English tars, whereby they will receive the whole of their proportions, free from all expence, and without any delay in the payment.

In the City of London and its environs, including the Borough of Southwark, and the surrounding towns and villages in Middlesex, Surry, Kent, and Essex, within ten miles of the Capital, it is computed that there are about 6000 licensed ale-houses, and the average upon the whole is supposed to be about 26 *private-houses to one public-house*, taking in on the scale 156,000 inhabited houses in and near the metropolis. In the above limits it is calculated, that including inmates and lodgers, there are about 222,000 families, who are, more or less, customers to ale-houses, and upon this data, *the proportion is one public-house to every* 37 *families.*

It has been generally understood, that about 60 families are necessary to support a creditable and newly-established ale-house; and as a great proportion of the unfortunate persons discharged under the late Insolvent Act were publicans; it should seem that many of them have been ruined for want of that proper portion of trade necessary to their support.

The *Dog and Duck*, so long known in St. George's Fields as the resort of the *Cyprian corps*, took its leave of the public a few days since. Its declining state for some time past threatened its speedy dissolution, and the prescription of the Justices at the Quarter-Sessions, for its abstaining from the use of spirituous liquors, put a final end to its existence! At the same time died, the *Apollo Gardens*, a well-known rival in the above neighbourhood.

From the 4th to the 20th days of August last, were billetted upon the Crown-Inn, at the village of Everly, in the county of Wilts, *seven hundred and eighty-seven* soldiers, all of whom were entertained by the landlord as they halted at his house upon their respective marches.

A person at Horningsheath, in Suffolk, being drawn to serve in the Militia, went to Bury and procured a substitute, who, when sworn in, was asked what family he had (the act specifying, that no person having more than one child born in wedlock shall be taken as a substitute) upon which he replied, that he had a wife and one child at home, and three in the church-yard; whereupon the magistrate (naturally concluding that the three children were dead) swore him

in, and he joined the regiment accordingly. It afterwards, however, appeared, that the man thus enrolled had four living children, and that he purposely sent three of them into the church-yard to play whilst he was attested. The point in dispute is, whether the parish of Horningsheath have a right to reimburse the guardians of the poor of Bury for the maintenance of more than the wife and *one* child (for which we hear they have tendered payment), or whether they are liable to pay for the *whole* family of the substitute accepted by means of this evasive oath.

At last Hereford assizes, in an ejectment cause, after a long trial, John Thomas, a poor labouring man, recovered an estate of upwards of 300l. a year, situate in that county, which he had been kept out of near 20 years by an opulent gentleman.

At Warwick assizes, a cause of seduction was tried, Aynge *versus* Dyer. The defendant was taken into the plaintiff's house in a state next to dissolution. With great care and nursing he was recovered; and in return, he debauched the plaintiff's daughter, a young girl of sixteen. The Jury gave a verdict, 400l. damages, highly to the satisfaction of the judge and a crowded court.

The duty on glove labels has ceased, but all dealers in gloves are to continue to take out licences, or be subjected to the penalty of the late act.

A FEW SPECIMENS OF SWINDLING.—*Money Lent.*—"Persons in want of money may have the same to any amount, on bond, note, or by way of annuity, at an hour's notice." The parties are not to expect more than one twentieth part of the value of their deposit; and in certain cases may probably be plundered of the whole.

Partner Wanted.—"Any person having four or five thousand pounds at his disposal, will be taken into partnership in a lucrative business, where he may, with very little trouble, make 20 per cent. of his capital." The advertiser, when he procures the new partner's money, becomes a bankrupt; and by fictitious books and fictitious creditors gets his certificate, and sets up in business on the deluded man who sought for 20 per cent.

A Wife.—"A gentleman of property may be introduced to a young lady, with a capital fortune at her own disposal. A handsome premium is expected, by way of bond to the advertiser, payable on the day of marriage." The young lady to be married is a jilt, not worth sixpence, at a boarding-school, where she passes for an immense fortune. The ceremony takes place, and the bridegroom is made to pay perhaps 1000l. for a wife not worth a groat.—*Such things are!*

Five Thousand Pounds Wanted—"On landed property, in a registered county. None but principals will be treated with." The estate is mortgaged for the sum, and the money paid; but when application is made for the interest, it is discovered that the party who borrowed was not the owner of the estate; that the whole was a fraud, and that the swindler and money are gone to America.

AGRICULTURE.—Among Agriculturists it has been a subject of dispute, which of the two methods of setting wheat could claim the pre-eminence, whether that of setting the corn in *two* rows on a flag, or that in *one* row only. A Gentleman of Norfolk has given the following statement of an experiment he made to decide the point in question: He set two ridges of land, lying parallel with each other, and cultivated precisely alike, the one with two rows of holes on a flag, the other with one row only; he then reaped parts of these ridges, each part forty yards in length, and ten in width; when the produce of the former was three bushels within half a peck, and of the latter three bushels and a quarter of a peck, weighing nine pounds more. Besides the greater quantity of wheat produced, there is a saving of 10s. an acre in the expence of seed and setting.

Mr. Foote in his survey of the County of Middlesex, made for the Board of Agriculture, represents, that there are kept for supplying the metropolis and its environs with milk, 8500 cows. Each producing eight quarts daily, is 24,820,000 quarts in the year. This quantity when retailed at three-pence per quart, amounts to 310,250l. per annum.

It may be mentioned as a remarkable instance of the breed of sheep, that Mr. John Brent, of Binworthy, in Shebear, Devon, wintered last year 60

ewes, which brought him 100 lambs about Christmas last, and now the same ewes have dropt 50 lambs more, and he expects them to have lambs soon again.

Sir John Sinclair computes the number of acres in Great Britain now lying in wastes and common fields, to be 12,351,000; that reckoning an annual increase of 9s. per acre, the annual rent would amount to 10,057,950l.; and on a supposition, that the yearly produce per acre would be 1l. 7s. or 3 rents, it would be worth 30,172,850l. per annum to the community.

A correspondent in the agricultural line hopes that farmers in general will avail themselves of the early harvest, and sow plenty of turnips on the brush, as it will afford a seasonable relief to their cattle and sheep in the spring, especially as their fallow turnips have mostly failed.

Whatever may have been the opinion formerly respecting the fly destroying turnips, it has been found that it is a white snail, which comes out in the night; and the only remedy yet found out effectually to prevent their depredations is (as long since laid before the public by Mr. Vagg), to roll with a large field-roller all the ground over in the night, soon after the turnips come up. Flies, after they have changed from their grub state, and have wings, do not feed upon vegetables.

POTATOES. — *From the Reverend* ARTHUR YOUNG'S "GENERAL VIEW *of the* AGRICULTURE *of* SUSSEX."

Farmers in the neighbourhood of Battel cultivate potatoes with great success for fattening bullocks; and they are experimentally convinced, that wheat after potatoes is equal to wheat sown either upon a clover lay, or a clean fallow. It is now about seventeen years since the cultivation of this root was first introduced as an improvement in Sussex husbandry; and the farmer, to whom the county is so highly indebted for the introduction of it, has had the most productive crops of wheat sown upon potatoe land; and the largest quantity of wheat per acre which he ever raised, was after potatoes, and sown on the 14th of December. This spirited improver introduces potatoes in the course of 1 wheat, 2 potatoes, alternately; always taking care to manure well for the wheat. His average crop of potatoes varies from 350 to 400 bushels, and his wheat from 3 to 4 quarters per acre. This course he has practised from the time he first introduced the cultivation of potatoes, and they have never failed of an abundant produce. The farmers plant from 16 to 20 bushels of the clustered or globe sort, from the latter end of March to the beginning of May. They plough the wheat stubble about three times, and from 5 to 7 inches in depth. In spring they handhoe and shim the ground, as occasion requires; and a month after Michaelmas, take up the crop by spade or prong. The method of preserving the potatoes against the winter's frost, is to dig a hole proportioned to the quantity to be put in, usually about 4 or 5 feet deep; and over this, to build up a house 10 or 12 feet in height, with walls 6 feet in thickness, of clay and chopped straw plastered; the entrance is filled with haulm or straw. Sometimes, in very severe weather, a little charcoal fire is burnt in an iron kettle.

On the advantages of FEEDING MILCH COWS *in the house, in preference to keeping them out of doors, communicated by* BARON D'ALTEN, *an Hanoverian Nobleman, to the Board of Agriculture.*

The Baron remarks, that milch cows are infinitely more profitably kept in the house than out of doors, but they must be early trained to it, otherwise they do not thrive. The best kinds of food for them are clover, lucerne, potatoes, yams, turnips, carrots, cabbage, peas, and beans.

Such cows as those in the neighbourhood of London, kept in the house, and properly fed, ought to yield nine gallons per day, for the first four months after calving. Afterwards the quantity will become less and less.

But on the supposition that such cows yield, at an average, only six gallons for nine months, or two hundred and fifty-two days, that at 6d. per gallon, produces 3s. per day, or, in nine months, 37l. 16s.

Each five gallons of milk should produce a pound of butter; hence in all, 302lb. worth, at 1s. per pound, 15l. 2s. The butter-milk, for fattening swine, should be worth 7l. 11s. Total 22l. 13s.

An English acre, of middling soil, should produce 20,000lb. weight of green, or 5000lb. of dry clover.

A large cow requires 110lb. green, or 27 pounds and a half of dry clover per day, consequently in 365 days 40,150lb. or a trifle more than the produce of two acres. Whereas the same cow, fed entirely out of doors, summer and winter, would require a pasture of four acres; the ground would be injured by being poached with her feet; the grass hurt by being bruised instead of cut, and the manure would not be half so useful.

According to the first calculation, each acre should produce in milk 18l. 18s. and by the second (in butter and butter-milk), 11l. 6s. 6d. besides the value of the manure.——It has been found that currying cows fed within doors, and keeping them as cleanly as horses in a stable, are attended with the best consequences, both in regard to the milk they yield, and the rapid improvement of the cows themselves.

PROMOTIONS.

THE Earl of Guildford, High Steward of the Corporation of Banbury. Wm. Strutt, Esq. Mayor of Sudbury, for the year ensuing. Wm. Taylor, Esq. Mayor of Yarmouth. Mr. Alderman Wm. Phillips, Mayor of Colchester. Mr. Remington, Mayor of Windsor. John Sawyer, Esq. Mayor of Tenterden, Kent. The Rev. Robert Foley, M. A. to the vicarage of St. Peter, with the rectory of St. Owen annexed, in Hereford. The Rev. Wm. Smith, to the vicarage of Norton Bavant, Wilts. Thomas Jenkins, Esq. Collector of the Port of Gloucester. Sir Gilbert Elliot is appointed Lord-Lieutenant of the kingdom of Corsica, and will take up his residence at Bastia.

MARRIAGES.

THE Rev. Dr. Walker King, Preacher of Gray's Inn, &c. to Miss Dawson, of Long Whatton, in Leicestershire. Edmund Smith, Esq. to Miss Ducane, of Horsham. Benjamin Hopkinson, Esq. of Rotterdam, to Miss Lang, of Finsbury-square. Mr. King, the *arbiter elegantiarum* of the Lower Rooms at Bath, has *bowed* himself into the good graces of a *Welsh heiress*, who has been prevailed on to give him her hand in the dance *matrimonial*. The lady's name is Bulkely. Thomas Plumer, Esq. one of his Majesty's Counsel, to Miss Turton, eldest daughter of John Turton, Esq. of Sugnall Hall, in Staffordshire. Robert Graham, Esq. of Jamaica, to Mrs. Lowe, late of the same Island. John de Mierre, Esq. Merchant, to Miss Susannah Turner. Robert Williams, jun. Esq. of Birchin-lane, Banker, to Miss Frances Turner, daughter of John Turner, Esq. of Putney. G. Piggot, of Cookham, in Berks, Esq. to Miss Archer, of Wellford in the same county. Mr. Cunningham, Printer, of Southampton, to Miss Charlotte Linden, of the same place. At Great Yarmouth, the Rev. Mr. Maurice, Dissenting Minister, to Miss Priscilla Hurry, daughter of Mr. Wm. Hurry, Merchant. The Rev. John Owen, M. A. Fellow of Bennet's College, to Miss Charlotte Green, of Cambridge. Christ. Pemberton, M. D. Fellow of Gonville and Caius College, Cambridge, to Miss Hamilton, a cousin of the Marquis of Abercorn. At Farmingham, Norfolk, James Beevor, Esq. to Miss Mary Rigba, of Norwich. ——— Stothard, Esq. to Mrs. Payne, of Maldon, Essex. Stephen Costeker, Esq. of Great East Cheap, London, to Miss Philippa Young, of Felstead, in Essex. The Right Honourable the Earl of Ilchester, to Miss Maria Digby, third daughter of the late Dean of Durham. Mr. Wm. Ewart, Merchant, of Liverpool, to Miss Jacques, of Biddle, in Yorkshire. The Rev. Charles Hales, to Miss Anna Maria Byng, daughter of the Hon. John Byng. The Rev. R. Hervey, jun. Vicar of St. Lawrence, in Thanet, to Miss Ann Wade, of Brangling, in Hertfordshire. Wm. Poynce,

jun. Esq. of Midgham, in Berks, to the Hon. Miss Brown, sister to the late Viscount Montague. At Holkham, in Norfolk, Thomas Anson, Esq. of Shugbrough, Staffordshire, to Miss Ann Coke, youngest daughter of Thomas Wm. Coke, Esq. of Holkham, Member for Norfolk. At West-Ham, Essex, John Newbury, Esq. of Broad-street, Merchant, to Miss Sophia Wagner, niece of Sir Thomas Pryce, Bart. Mr. James Winbolt, Attorney, of New Basinghall-street, to Miss Mary Adams, of Ashtead, Surrey. The Rev. Henry Richards, B. D. Rector of Bushey, Herts, to Miss Baddock, of Oxford.

DEATHS.

AT Congleton, Cheshire, Mr. Copeland, upwards of thirty years door-keeper to the House of Lords. At his apartments at Grenier's Hotel, in Jermyn-street, his Excellency Count Merci d' Argenteau, who a few days since came to this country on a private embassy from the Emperor: his death was occasioned by a fever he caught while waiting at Helvoetsluys for a convoy to come to England. The lady of Mr. Pinckney, Ambassador from the United States of America to our Court. In the island of Guadaloupe, Capt. Henry Spencer, of the 32d regiment, of Bramley Grange, in Yorkshire. In Dublin, the Right Hon. Earl of Mayo, Archbishop of Tuam. In the West-Indies, Robt. Charles Dering, Esq. a Lieutenant of the Iphigenia, third son of Sir Edward Dering, of Surrenden Dering, in the county of Kent, Bart. At Guadaloupe, Capt. Robt. Johnston, of the 39th Regiment of Foot. At Lexden, near Colchester, Essex, Robt. Deighton, Esq. late a Captain in the 55th Regiment. Mrs. Hardy, wife of Mr. T. Hardy, shoe-maker, now confined in the Tower, under a charge of High Treason. Mrs. Hardy, a few moments before she expired, declared, that the separation from her husband, and the uncertainty in which she was respecting his trial, were the occasion of her death. At Guadaloupe, the Hon. Capt. Alexander Douglas, of the 38th Regiment; and Capt. George Johnstone, late of the 64th Regiment. At his seat near Lymington, General Cleaveland. At Reading, Berks, Wm. Tiffin, Esq. Captain in the Royal Regiment of Artillery. At Bastia, in Corsica, Mr. Metcalfe Eggington, B. P. Physician to the Army there. Mrs. Frances Hubbard, widow of Mr. Joseph Hubbard, Auctioneer. The Hon. John Robertson, Judge of the Court of Admiralty of Martinique, at St. Vincent's; as also Col. Dunford, of the Engineers, at Tobago; Col. Close, of the 65th, at Guadaloupe; and Lieut. Warren, of the 56th, at Martinique. At Rome, on the 5th ult. aged 75, Cardinal Salviati: he was created Cardinal by the present Pope Pius VI. in 1777:—three Cardinals' hats are now vacant. At Fryars, in Anglesey, aged 76, after a very short illness, Sir Hugh Williams, Bart. of Nant, in Carnarvonshire, a Lieutenant-Colonel in the Army, and Member of Parliament for Beaumaris. George Barnard Kennet, Esq. one of the Serjeants at Arms to his Majesty, and eldest son of the late Alderman Kennet. At Chelsea, Mrs. Eliz. Walker, daughter of Mr. John Bersselaer, formerly an eminent cabinet-maker in the Strand, and widow of Mr. Wm. Walker, of Bawcliffe, Surgeon. At Beccles, aged 69, Mr. John Allcock. At Bath, Mr. Thomas Field, formerly an eminent bookseller in London. At Carlton Hall, Sussex, Osborne Fuller, Esq. Lately, Lieut. Charles Thackery, son of the late Dr. Thackery, Physician, at Windsor: his death was occasioned by his great exertion at the taking of Guadaloupe. Mr. Charles Claydon, sen. late Butler of Trinity College, Cambridge. The Rev. Miles Steadman, Rector of South Fambridge, Essex. Suddenly, at Warley Camp, John Dawson, Esq. Lieutenant of the Derbyshire Militia. At Horncastle, in Lincolnshire (where he had practised medicine upwards of fifty years), John Thorold, M. D. aged almost 90: he was probably the last surviving pupil, in these kingdoms, of the celebrated Dutch professor Dr. Boerhaave. Aged 79, the Right Hon. John Hely Hutchinson, Principal Secretary of State for Ireland, one of the Most Hon. Privy-Council of that Kingdom, Member of Parliament for the City of Cork, Provost of Trinity-College, Dublin, and L. L. D. At his

house in Henrietta-street, Cavendish-square, Charles Selwyn, Esq. of Down-Hall, Essex. Mr. John Cook, Office-Messenger at the Secretary of State's Office. By a fall from his horse, Quarter-Master Holmes of the Lancashire Light Dragoons, encamped at Brighton. Alexander Cotton, Esq. of Cheverells, Herts, one of his Majesty's Justices of the Peace for the said county. Sir James Johnstone, Bart. one of the Members for Weymouth and Melcomb-Regis, a Lieutenant-Colonel in the Army, and elder brother of Mr. Pulteney, who succeeds to the title and estate. In Hampton-Court Palace, the Right Hon. Viscountess Hester Malpas. In Portman-square, the Dowager Lady Rous. At Chelsea, John Turner, Esq. Comptroller of the Houshold, and House Steward to the Princess Amelia all the years her Royal Highness kept house. At his house in Parliament-street, George Stubbs, sen. Esq. Keeper of the Records of the Court of Common Pleas. At Walthamstow, Mrs. Free, wife of John Free, Esq. of London, Banker. At his house in Stratford Grove, Essex, the Rev. Peter Thomas Burford, Rector of Magdalen Laver, in the same county, and Vicar of Braughing, in Hertfordshire. At Lambeth, aged 97 years, Mr. John Apeledore, who was at the laying of the first stone of Westminster-Bridge, and worked as a Mason till its being finished. He has left seven sons and five daughters, about twenty grand children, and three great-grand-children. The Rev. Guy Fairfax, of Newton Kyme, in Yorkshire: whilst performing divine service in his Parish Church, in apparent health, he fell back in the reading-desk, and instantly expired, without a struggle or a groan. Major General John Campbell, of Barbreck. At his seat at the Gnoll, in Glamorganshire, Sir Robert Mackworth, Bart. At his house in Clerkenwell-Close, in an advanced age, William Blackborow, Esq. formerly a Justice of the Peace for Middlesex. At Brighton, Charles Eyre, Esq. of Clapham, Surrey. At Blockley, in Worcestershire, the Rev. Charles Jasper Selwyn, A. M. 33 years Vicar of that Parish, and Rector of Beverstone, in Gloucestershire. At Nunton, near Salisbury, James Neave, Esq. one of the Directors of the South Sea Company.

BANKRUPTS.

Wm. Emery, late of Arundel, Sussex, shopkeeper. John Turner the younger, of New Village, Yorkshire, victualler. James Cotter Bagshaw, of Savage Gardens, London, cornfactor. Eliz. Purcell and Thomas Wingfield Purcell, of New-street, Fetter-lane, London, glass-dealers. Wm. Barwick, of Liverpool, upholsterer. John Lewis, of Llansaintfraid, in the county of Denbigh, in North Wales, timber-merchant. John Holmes and Henry Holmes, of Aldersgate-street, London, grocers. Thomas Taylor, of Manchester, house-builder. Benjamin Law, of Stamford, Lincolnshire, draper. Wm. Booth, of Norwich, wholesale linen-draper. Edward Buck, of Oxendon-street, victualler. Atkinson Wilkin, of Seething-lane, cheese-monger. John Pewsey, of Harp-alley, Fleet-Market, painter. Edward Haselden, of Gravel-lane, Surry, baker. Wm. Howel, of Chepstow, Monmouthshire, brandy-merchant. Samuel Hallan and John Hallan, of Wednesbury, Staffordshire, iron-masters. Benj. Parfitt and Joseph Webb, of Bristol, builders. Wm. Walker, of Dewsbury, Yorkshire, cloth-maker. Robert Alburn, of Queen-street, London, merchant. Arthur Blackett, of South-Audley-street, Hanover-square, apothecary. John Wood the younger, of Castleshaw, Yorkshire, clothier. Richard Higginson, of Manchester, dyer. Thomas Pattison, of Tadcaster, Yorkshire, common-carrier. John Bolton, of Norwich, merchant. Thos. Howard, of Romford, Essex, inn-holder. John Gill, of St. Mary, Newington, Surrey, scrivener. Anna Maria Bell and Rachael Williams, of Golden-square, milliners. Francis William Wymer, of Norwich, brandy-merchant. Wm. Howell and John Seys, of Chepstow, Monmouthshire, brandy-merchants. Thos. Benison, of Stockport, Cheshire, cotton-manufacturer. Wm. Bright, of Foleshill, in the county of the city of Coventry, worsted-manufacturer. Peter Whitaker, of Manchester, machine-maker. Thomas Hatfield the younger, of Chapel in le Frith, Derbyshire, cotton manufacturer. George Derbyshire, of Freeman's-court, Cornhill, London, jeweller.

The Revd. William Peters LL.D. F.R.S.

Provincial Grand Master

for the County of Lincoln.

Published by Scatcherd & Whitaker Ave Maria Lane Nov.r 1794.

THE FREEMASONS' MAGAZINE:

OR,

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For OCTOBER 1794.

EMBELLISHED WITH

1. An Elegant and Striking Portrait of the Rev. Wm. Peters, LL. B.
2. A Favourite Masonic Song, set to Music.

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Amicus, of the Union Lodge, Exeter, has our Thanks for his Brotherly Kindness in promoting this Publication—he will shortly find his wishes in some measure complied with. The *Plan, Elevation, and Section*, of the *Freemasons' Charity School* now building, are in the Hands of the Engraver.

Dr. *Perfect's* Poem on *Madness* is unavoidably postponed on Account of its Length.

The Favours of the *R. W. M.* of the *Cambrian Lodge* will be very acceptable; he will perceive in this Number Marks of our Attention.

We hope our Brother *Somerville* has received the Letter sent with the *16th* No. of the Magazine to Edinburgh.

To *Rusticus* we are greatly obliged for his flattering attentions; but there is a Want of Interest in his Subjects, of Novelty in the Ideas, and of Elegance, if not of Accuracy, in the Style, of which we think he will himself be sensible on a Revisal of his two Essays, which shall be carefully transmitted to him if he will favour us with his Address.

A large Supply of the *Masonic Tokens*, for which the Applications have been so numerous, has been received by the Proprietor, and may be had at the BRITISH LETTER FOUNDRY, Bream's Buildings, Chancery-Lane, London. [See an Account of them, with Engravings, No. XVI. Page 212.

X. Y. is informed that the Portraits in Freemasons Hall are intended to be given as *Frontispieces* to our Volumes.

No. III. of *Select Papers read before a Literary Society in London*, came too late for Insertion this Month, but shall certainly appear in our next.

The Proprietor begs his Brother *A.—R. W. Master of St. Peter's Lodge, Walworth*, will accept his best Thanks for his very kind Attentions. It is intended to continue the Insertion of *Masonic Songs set to Music.*

Erratum in our last, P. 192, line 44, dele the Word "*innate.*"

Any of the PORTRAITS contained in this Work may be had in Frames, handsomely gilt and glazed, at 3s. 6d. each, by applying at the BRITISH LETTER-FOUNDRY, BREAM'S BUILDINGS, CHANCERY-LANE, where Communications for the PROPRIETOR will be thankfully received.

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THE

FREEMASONS' MAGAZINE,

OR

GENERAL AND COMPLETE LIBRARY.

FOR OCTOBER 1794.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

RESPECTED SIR, AND WORTHY BROTHER,

The following Oration by an eminent Brother, containing useful Instruction for all ranks, for the man, the Mason, and the Christian, I have no hesitation in recommending to your Readers in general; hoping by the insertion of it you will both please them and oblige

Your faithful Brother, and sincere Well-wisher,

JAMES SOMERVILLE,

Edinburgh, E. S. L. R. E. 212. G. L. S.

July 24, 1794.

AN ORATION

DELIVERED IN A FUNERAL LODGE

HELD AT EDINBURGH, FEBRUARY 14, 5778,

IN HONOUR OF

THE MOST WORSHIPFUL

WILLIAM ST. CLAIR OF ROSLIN, ESQ.

FORMERLY HEREDITARY GRAND MASTER MASON OF SCOTLAND,

BY SIR WILLIAM FORBES, BART. G. M.

RIGHT WORSHIPFUL MASTERS, WORSHIPFUL WARDENS, AND WORTHY BRETHREN,

I SHOULD have been greatly wanting in my duty had I not called you together on so solemn an occasion as the death of our late MOST WORSHIPFUL GRAND MASTER, and WORTHY BROTHER, ST. CLAIR OF ROSLIN, to whom our Craft lies under very high and peculiar obligations.

Funeral Orations are but too often perverted from their *proper purposes*, and, instead of exhibiting *faithful portraits of departed merit*, are *prostituted to the arts of pompous declamation and unmeaning panegyric*. It would be no very difficult task for me in this manner to ring changes on a set of well-sounding words, and to make a display of all the epithets and all the virtues that can adorn a human character. But this would neither do honour to my audience nor myself; far less to the person whose death we now meet to commemorate. As something, however, is probably expected from me in the office which I have now the honour to fill, I shall beg leave to lead your attention for a few minutes, whilst I recal to your remembrance what he was, and the gratitude which we owe to the memory of this worthy Brother.

Descended from an ancient and illustrious house, whose heroes have often bled in their country's cause, he inherited their intrepid spirit, united with the milder virtues of humanity, and the polished manners of a gentleman. Athletic and active, he delighted in all the manly exercises, and in all of them excelled most of his contemporaries. Ardent in his pursuits, he steadily persevered in promoting the interests of every public society, whether of business or amusement, of which he was a member, and thereby justly obtained pre-eminence in each.

Of this laudable spirit on the part of our worthy Brother, no society can afford a more remarkable instance than our own. Among other marks of royal approbation conferred on his ancestors for their faithful and valuable services, they enjoyed *the dignity of* GRAND MASTER MASON by charters of high antiquity from the kings of Scotland. This hereditary honour continued in the family of Roslin until the year 1736*, when, with a disinterestedness of which there are few examples, he made a voluntary resignation of the office into the hands of the Craft in general; by which, from being hereditary, it has ever since been elective: and in consequence of such a singular act of generosity it is, that by your suffrages I have now the honour to fill this chair. His zeal, however, to promote the welfare of our society was not confined to this single instance; for he continued almost to the very close of life, on all occasions where his influence could prevail, *to extend* THE SPIRIT OF MASONRY, *and to increase the number of the Brethren*. It is, therefore, with justice that his name should be ever dear to the Craft, and that we lament the loss of one who did such honour to our Institution.

To these more conspicuous and public parts of his character I am happy to be able to add, that *he possessed in an eminent degree the virtues of a benevolent and good heart; virtues which ought ever to be the distinguishing marks of a true Brother*. Though those ample and flourishing possessions which the house of Roslin once inherited, had, by the mutability of human things, almost totally mouldered away,

* See the account of his resignation, &c. p. 174.

so as scarcely to leave to him the vestiges of their ancient and extensive domains, yet he not only supported with decent dignity the appearance of a gentleman, but he extended his bounty to many; and, as far as his fortune permitted, was ever ready to assist those who claimed the benefit of his protection. If in the course of transactions in business his schemes were not always successful; if a sanguine temper sometimes led him too far in the pursuit of a favourite plan; whatever might be urged against his prudence, none ever suspected the rectitude of his principles; and if at any time he was unintentionally the cause of misfortune to others, it was never without his being at the same time himself a sufferer.

After this brief, but, I hope, *just and well-merited eulogium*, permit me to claim your attention a little longer to some few reflections which naturally present themselves on such an occasion; and which, therefore, I hope, will not be thought foreign to the purpose of our present meeting. I need hardly remark that commemorations such as this, are meant not solely in honour of the dead, but chiefly for the advantage of the living. Our worthy Brother is now gone to that land where, in respect of the passions and prejudices of mortals, "*all things are forgotten;*" where he is far removed from the applause or censure of the world. But whatever can tend to enhance the value of departed merit, must, to an ingenuous mind, prove an incitement to the performance of praise-worthy actions; and if we make the proper use of this recent instance of mortality, our Brother's death may prove of higher utility to us than all those advantages for which in his life-time we stood indebted to him.

My younger Brethren will permit me to remark to them, that although this our Most Worshipful Brother attained to that age which *David* has marked as the boundary of human life *, at the same time without experiencing any great degree of that "*labour and sorrow*" which the royal prophet has recorded as the inseparable concomitants of so advanced a period; although his mental faculties remained unimpaired to the last, and even his bodily strength had suffered but a slight and very late decay; we are not to look on this as a common instance, nor to expect that we shall certainly be indulged with an equal longevity; for hairs so grey as his are permitted but to a few, and few can boast of so singular an exemption from the usual uneasinesses of advanced age. Let us not, therefore, vainly flatter ourselves that we have still many years unexhausted, in which we shall have time sufficient for the performance of the duties peculiar to our respective stations; nor from this idea delay those tasks which, although of infinite importance, we may be disposed to postpone a little longer, because they are not perhaps of a very pleasing nature.

If this instance of our aged Brother should seem to contradict my assertion, I am able to confirm it by another event, which but too

* Seventy-eight years.

fully proves the justness of my observation. The hallowed earth is but newly laid over the remains of a noble lady *, cut off in the morning of her days. Blest with health, with youth, with beauty, riches, titles, beloved by all who knew her; yet all these "*blushing honours*" could avail her nothing; they quickly vanished, and "*like the baseless fabric of a vision, left not a wreck behind.*" So sudden, so unexpected was her fate, so little thought she of her instant dissolution, that she drew her last breath without a moment's time to say, "*May Heaven receive my parting spirit.*" An awful warning this! May it strike such forcible conviction on our minds of the uncertainty of all sublunary things, that we may study to live with innocence like hers, lest our fate may steal upon us equally sudden, and equally unlooked for.

To my Brethren who like myself have passed the middle period of life, allow me to say, that by having already spent thirty or forty years in this world, our chance of making a much longer residence in it is greatly diminished; and even the longest life with which our hopes may flatter us will shortly come to an end. When we look forward to the years to come, the space indeed, in fancy's eye, seems almost immeasurable; but when we look back on the same space already past, how does it appear contracted almost to nothing? Happy if we can look back on something better than a total blank! If we can discover, on a careful and impartial review, that the general tenor of our conduct has been virtuous, our anxiety to live many more days should be less; but if we find nothing by which to mark our former years but scenes of guilt and folly, the time we have yet to spend on earth may prove too short to expiate them, and we may be called out of the world before the great business of life be finished, perhaps even before it be properly begun. It is, therefore, our indispensable duty to employ well that period which may yet be granted to us, and not to waste in idleness those precious hours that Heaven has lent us for the noblest purposes, and of which we must one day render a severe account.

My Brethren who are farthest advanced in years, will not, I hope, be offended if they are reminded of their mortality by a Brother younger than themselves; because it is by one who has but lately escaped from the gates of the grave, and exhibited in his own person a striking instance in how few hours the highest health and strength may be reduced to a state of the lowest debility. It has pleased Heaven, however, to spare me a little longer, in order to shew, perhaps, that in the hands of the Almighty alone are the issues of life and death; and that not a single moment of our mortal existence but the present can we call our own. This uncertainty of life is, indeed, of all reflections the most obvious, yet, though the most important, it is unhappily too often the most neglected. What a damp would come over our spirits, what agitations would

* The Countess of Eglintoun, who died at the age of twenty-one.

be raised even in this assembly, were the book of fate to be unrolled to our view! If Providence should permit us to penetrate this moment into futurity, and to foresee the fate of ourselves and others only to the end of the present year, some of us who, perhaps, suppose death to be at a great distance, would see him already at the very door; some who, in full security, are dreaming of a long course of years yet to come, would find that they have already entered on their last *, and that before it come to a close, they, like our departed brother, shall be mingled with the dust. A great part of this assembly, by the course of nature, will probably survive a little longer; but it is morally certain that some of us, before the sun has made another annual revolution, will be removed hence to that unchangeable state where our doom will be fixed for ever. And although Heaven has wrapt in impenetrable darkness who they are that shall pass through the vale of the shadow of death during that short period, in order that we may all live in a state of habitual preparation, yet who can have the presumption to say, that he himself shall not be the first to visit "*that undiscovered country from whose bourne no traveller returns?*"

How careful, therefore, ought we to be not to disappoint the wise design of this mysterious secrecy, nor pervert what is meant to keep us perpetually on our guard, into a source of fatal security; for the day will most assuredly come (whether sooner or later is of little importance to us) when we likewise shall be numbered with *those who have been.*

May we all endeavour, therefore, so to live daily as we shall fervently wish we had lived when that awful moment overtakes us in which our souls shall be required of us. May we study to act in such a manner, that our practice may prove the best comment on the principles of our Craft, and thereby teach the world, that *Charity and Brotherly Love, integrity of heart, and purity of manners, are not less the characteristics of* MASONRY *than of* RELIGION. Then may we piously hope, that when a period even still more awful than the hour of our dissolution shall arrive, when the last trumpet shall sound, and the dead shall be raised incorruptible; when our scattered atoms shall be collected, and we shall all appear in the presence of the Lord God Omnipotent, "*the high and lofty One who inhabiteth eternity,*" that our transgressions will be mercifully forgiven, and that THE GRAND ARCHITECT OF THE UNIVERSE will be graciously pleased to give us rest from all our labours, by an admission into the celestial Fraternity of angels, and the spirits of just men made perfect.

To HIM *be glory, honour, and praise, for ever and ever.* Amen.

---

* *Vide* RIDDOCH'S Sermons.

BRIEF HISTORY OF

THE RELIGIOUS AND MILITARY ORDER OF

THE KNIGHTS TEMPLARS

OF ST. JOHN OF JERUSALEM.

BY J. WATKINS, LL. D.

Continued from Page 100.

GODFREY had formed the design of completing the conquest of Palestine, and in all probability would have succeeded, had not an epidemic disorder seized his camp, and carried him off July 18, 1100. In him the infidels lost their greatest dread. His brother Baldwin succeeded him, and assumed the title of King of Jerusalem. He was active and valiant, adding many places of the holy land to the power of the Christians; but, preparing for the siege of Tyre, a dysentery carried him off in 1118, when he was succeeded by Baldwin, Count of Edessa, his cousin.

The same year that carried off the king witnessed also the death of Gerard, rector of the Hospital of St. John. The Brethren of the order unanimously chose as his successor Raymond Dupuy, a French gentleman of a noble house in Dauphiny.

Here the generality of historians fix the æra of the order of the Templars; though a few date their commencement at a later period.

It is certain that at this time Raymond formed the plan of extending the benevolent institution of St. John far beyond its original plan, and even beyond the strict nature of its design. It originated as we have seen from the amiable principle of universal love, holding out an asylum to the miserable and afflicted of every description, though particularly so to the Christian pilgrims. Military service, it should seem, could not comport with such an institution as this; yet so distressing was the state of the Christians at this time in Palestine, from the numerous bands of ferocious robbers which infested it, that there was a powerful reason for that deviation from the orignal design which was now resolved on by the new Master of the Lodge of St. John. At his persuasion the Brethren of the order resumed their arms for the generous purpose of succouring the distressed, and ridding the country of assassins and thieves. He divided the Hospitallers into *three classes;* the first was composed entirely of noble persons who had been used to bear arms; the second was made up of ecclesiastics; and the third were serving brothers, who were to attend the knights and to do menial service. But though this division was made they still consisted of one body, united on the principle of love to God and to each other; and, therefore, each one addressed

himself to his companion under the amiable and endearing compellation of *Brother*.

Having thus altered, or rather enlarged their plan, the order was soon encreased by the acquisition of multitudes of young gentlemen from different countries of Europe. This necessarily produced a new distinction, and accordingly the knights were enrolled under *seven* divisions, agreeable to their several countries, viz. Provence, Auvergne, France, Italy, Arragon, Germany, and England.

A slight consideration of that dark age, with a view to the condition of this institution, will shew us the necessity those knights must have been under of certain common signs among themselves. Numbers of them must have been ignorant of each other's language; and, besides, in their nocturnal excursions a difficulty would arise in not being able to distinguish the Saracen from the Christian. A common language, therefore, was indispensable, composed as well of signs as words.

The Hospitallers having thus assumed the military profession, and obtained the ecclesiastical sanction, offered their services to Baldwin king of Jerusalem, who accepted the tender with marks of uncommon satisfaction. Their assistance was peculiarly seasonable to that monarch, as he had to defend his possessions against indefatigable and very formidable enemies. The infidels having gained a considerable victory over the Christians of Antioch, were flushed with the desire of pushing their arms against the king of Jerusalem. Baldwin met them with as earnest a desire, and the action was long, dubious, and bloody. To the Hospitallers was the event chiefly owing, and that event was glorious. Against their impetuosity resistance was vain; they bore down all before them, and death and destruction marked the progress of the men who had originally united in the purposes of peace and good-will to their fellow-creatures. The triumphant Christians entered the city of Antioch, which Baldwin put into a strong state of defence, and garrisoned with a considerable force.

Not long after this victory that active prince was taken by the infidels in an ambuscade, and consternation and dismay seized upon the Christians. After a captivity of near two years the king was ransomed, and the war was renewed with increased vigour and mutual rage.

Amidst this state of contention, this business of blood, the Hospitallers are said by their conspicuous valour to have given rise to a new order of religious knighthood.

Nine Frenchmen of distinction, animated by so illustrious an example, and moved with pity for the pilgrims who journied from motives of piety towards the sepulchre of Jerusalem, formed themselves into a little society to guard those devotees through the defiles of the mountains, and the most dangerous passages. There is every reason to believe that these persons were, in fact, themselves members of the Lodge of St. John; and only from a particular zeal bound themselves to a new and very necessary branch of duty. It is from this persuasion that I have entered so particularly into the

story of the Hospitallers, and the state of the Christian affairs in the holy land. The history of the Knights of the Temple is interwoven with that of the Hospitallers. They both proceeded from one stock, and that was the Lodge of St. John. Other orders of religious knighthood at that early period I find none. The chronicles, almost as dark as the æra of which they treat, give us no other light upon the origin of those institutions than what is here briefly detailed. At first united for the laudable design of relieving the distresses of the care-worn traveller, and of aiding the purposes of piety, they excite the highest admiration. Circumstances arose which enlivened their zeal in the cause of religion to a greater glow, and they assumed the sword and the spear under the same pretext. Their motive herein, and their consequent conduct, cannot but excite our admiration also, but it is an admiration of a different kind. The principle of love and benevolence seems to have been forgotten, or at least lessened. Yet will I not venture to condemn in this case, because much is to be allowed to the manners of the age. Still must I say that the contemplation of the Lodge of St. John, filled with pious men exercised in the works and labours of love, offers to my mind a far richer satisfaction, than the same men clothed in armour, and performing deeds of valorous exploit almost surpassing human. In the one I perceive religion, clothed in her most amiable dress, exhibiting to the view the Saviour of mankind, distributing, through the charitable hands of his servants, mercy and comfort to the distressed, the wounded, the poor, and the helpless: in the other I perceive rage and fury, cruelty and revenge, spreading desolation, dismay, and death.

Such are the introductory reflections with which I could not help opening the particular story of the *Knights of the Temple*.

(To be continued.)

EXTRACTS FROM TWO SERMONS,

PREACHED BEFORE THE ANCIENT AND HONOURABLE

SOCIETY OF FREEMASONS,

At WOOLWICH, KENT, *Dec.* 27, 1787, *and* 1788, *being the* ANNIVERSARY FESTIVALS *of* ST. JOHN.

BY THE REV. DANIEL TURNER, A. M.

A PANEGYRIC adequate to the honours of, and various benefits flowing from the Craft, is no easy task. Its having, however, been so often attempted, by men of the first erudition, shall apologize for my saying little on that point; while I endeavour sincerely, though humbly, to serve the science, by ex-

posing the absurdity and weakness of the objections usually brought against it.

Masonry I affirm to be a mystic science, wherein, under apt figures, select numbers, and choice emblems, solemn and important truths, naturally tending to improve the understanding, mend the heart, and to bind us more closely to one another, are most expressly contained. In proportion as the wise, the learned, and the good have studied it, they have loved it. But like all other virtuous characters, or things, it hath met with persecution. Its enemies have been many; nor have its friends been few. Mature reflection on the characters of its adversaries, in a great measure, destroys all they say. For, in the first place, no truly sensible man will ever speak against what he doth not understand. *There are some bigots in their opinions against it. It is, cry they,* a bad thing,—an unlawful thing,—a sinful thing.—Why? Because we detest it, and abhor it. To pity such, is no mean part of Christian love; since, I am persuaded, that even in good hearts the first emotions respecting them, were those of scorn and contempt. Of what use is it to reason with bigots, whether in religion, morals, or politics?

There are some who speak against it, more from the vanity of saying somewhat on the point, than that they can urge a single rational objection. If it be good, say they, why not tell it? But we apprehend, continue these wise-acres, there is nothing in it. As for words,—signs,—tokens,—all stuff,—depend upon it, there are no such things. Now, what genuine Son of Ancient Masonry would hold converse with such people? Let them prattle on;—if it pleases any who hear, they must be as weak as themselves, and it never can injure you.

The weightiest objection is yet to come, nor will I flinch from it. Many thinking, serious, and judicious persons, argue thus: ——The reason why we are enemies to Masonry is, the effects, which, from close observation, we have repeatedly traced. We have seen those, who call themselves warm zealous Masons, most regular in their attendance on the Lodge,—ready to go any lengths, both as to distance of place, loss of time, and expences, in pursuit of Masonry, who never appeared at church, and frequently left their families without bread. Others we have remarked, apparently brimful of Masonry, and vastly fond of each Brother, doubtless, in the Lodge, according to their principles, who yet would cheat, deceive, and supplant those very brethren in trade, and the ordinary transactions of society. They would defame them, and were it practicable, we have beheld them attempting to take, as it were, the very bread out of their mouths. Instead of being friends to mankind, or one another, they are liker wolves, preying with ferocity on whatever comes in their way.

In the first place, the abuse of a thing is no valid objection to its *inherent goodness.* How *many call themselves Christians,* who are a disgrace to it, yet ultimately hurt not the gospel, but them-

selves? Besides, a man's worth is not to be rated from his own exaggerated account of the matter, but from what he actually, uniformly, and absolutely is. The apostle hath told us, that whosoever provideth not for his own, is an infidel; therefore we conclude, that no good Mason will ever be deficient in the due performance of all moral and relative duties. If a man is negligent in religious points, depend on it he is good for little in the Lodge.

As to the second part of the objection, viz. that they will backbite and injure one another, it is too true. But what does it prove? simply this—that in the best institutions upon earth worthless characters may occasionally be found. In the holy family itself, consisting but of twelve, one was a devil. Did that hurt the integrity of the eleven? far from it. Why lay the faults of a few at the door of large respectable bodies of men, who, by assiduously working at the Craft, have done honour to human nature? Where the heart is bad what can you expect from the tongue? After all, is it more than what happens in the most solemn duties of religion? Have there not been wretches who could go to the table of the Lord, and the very next day traduce the moral character of the minister from whose hands they received the holy sacrament? And if that was not making it to themselves the cup of devils, I know not what the Apostle meant when he made use of those terms.

Why need I multiply words to confirm it? Built on and drawn from revelation, must it not be of divine original? Adorned by the beneficent actions and amiable virtues of thousands, the first in point of rank, knowledge, and moral excellence, of every language, in every age, and in every clime, must it not possess an inherent worth? Thou heaven-descended beam of light, beauty, and perfection! how oft hast thou been the means of saving life and property; reconciled the most jarring interests, and converted fiercest foes to dearest friends! On, on then, my dear Brethren, pursue the great lecture with alacrity and firmness, each moving on the square of truth, by the compass of God's word, according to your respective stations, in all the rules of symmetry, order, and proportion.—Nor dread when your earthly Lodge shall be dissolved; your jewels will still be safe, and you shall be admitted into a more glorious Lodge, even an house not made with hands, eternal in the Heavens; where angels and saints shall be your Fellow-crafts and companions; and the Supreme Architect of the Universe your ineffably great and glorious Grand Master—your light—your life—your joy—your all!

NEED I tell you the honours of Masonry are as illustrious as they are ancient. You know it, and firmly believe it. Still do you not agree with me, they shine the brightest when they are grounded on real piety. In all sciences there have been pretenders, and perhaps of most secrets in the arts there have been counterfeits: yet this neither tarnishes the beauty, nor weakens this tenet of our Craft, that Masonry and Brotherly Love ought to go hand in hand.

Diligently search the Scriptures for the secrets of your art; and while you toil to pry into the covenant, the signs, and tokens, that subsisted and were communicated between the kings of Judah and of Tyre, O may the spirit of the Widow's Son be in you! filling you with a knowledge of the points on which all the above turned, even wisdom to design, strength to execute, and the beauties of holiness to adorn. Remember that the same pages contain an inestimable pearl of great price, and that those individuals are the only wise and good who make that pearl their own. Numberless are the encouragements to do this. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you. In that case you lay hold on the right pillar in the temple, both of solid fame and spiritual wealth, whereby you shall be established; and then you may safely rest upon the left, a still higher column in your scientific line, since in that you will find strength. Another motive to this flows from the examples before you. In the various periods of society, the greatest—the most learned—and the very best of characters, have belonged to your Fraternity. Whatever be your rank in life, on close observation you will find those in a similar station who have dignified themselves, and been useful to mankind. The widow that threw in her mite was the most generous and compassionate of all who then entered the temple. Verbal love is but painted fire; therefore, let his example who went about doing good, be the pillar so elegantly adorned with lily-work, kindly directing and inflaming your humanity towards the Brethren. Meet the very lowest of them on the level of condescension, nor venture to despise the man for whom perhaps a Saviour died; that so you may be able to hold up your heads when justice is laid to the line, and righteousness to the plummet. Let your pure benevolence spread every way, like the more than gem-studded arch of heaven, expanding even over your enemies when in distress, that you may prove yourselves to be the children of the Most High, who is benign to the unthankful, and to the evil. Philanthropy is not confined to name or sect, to climate or language. Like the power of attraction, which reaches from the largest to the smallest bodies in the universe, it unites men from the throne to the cottage. Whether your Lodge meets on the high mountains of worldly grandeur, and is beheld from afar; or in the lowest vales of obscurity, and noticed but by few; whether under Adoniram you hew on the tops of Lebanon, or with Aholiab and Bezaleel, are in distinguished offices near the Sanctum Sanctorum, or with the sons of Levi serve at the altar, O sit not at a Brother's call; if he be in danger fly to his relief; if he be deceived tell him the truth; if he be calumniated, justify his character—bear his burdens—allay his sorrows—and espouse his cause; nay, if in many things he hath erred, still recollect, that indiscretion in him ought not to destroy humanity in you.

As the Eastern Magi opened their treasures, which, doubtless, were various, to the Redeemer of souls, so every Brother should be given to hospitality; ready to distribute, willing to communicate, and eager to employ, his gift or power, whatever it may be, for the mutual

good of each other, and the common benefit of all. Owing to the prevalency of this endearing munificence, the holy David, who collected so magnificently towards the building of the temple, aided by the spirit of inspiration, informs us in the book of Psalms, that the glorious head of the Church, and Grand Master in Israel, of whom the whole family in Heaven and on earth is called, may, among other things, be found out by this, that all his garments smell of myrrh, aloes, and cassia.

Diminish not the value of your beneficence by the harshness of the manner, but be affable, be courteous, be kind, and so secret lest you wound the sensibility of the receiver, that on many occasions you let not your right hand know what your left hand doth. Above all, be sincere, and, however powerful the enticements to the contrary, scorn dissimulation's winding path, for it inevitably leads to loss of character and to future ruin. Joab and Judas could give good words, nay, kiss when they meant to kill. Equally treacherous are numbers in the present age, who never speak you fairer than when they wish to undermine you; or when they say that they pray for your success, would nevertheless inwardly rejoice at your misfortunes.

As light and science came from the East, may we, who by reason of mental darkness were once just in the opposite extreme, now quickened by the Spirit of God, and enlightened in the saving principles of true knowledge, be enabled to move according to the rules of order, in the nicest lines of symmetry, back to the source of perfect light. What improvements our Science received among the Magi of Persia, or the learned among the Egyptians; whether Pythagoras brought it to Greece, and the silence imposed on his disciples was analogous to our taciturnity about the mysteries of our art to all but the Eklectoi, and how far it was preserved and studied by the Druids in Britain, with many other curious circumstances, we shall leave for the investigation of more sequestered hours. Perhaps it employed the solitary retirement, in some measure, of the Essenes, the most particular and eremital sect among the Jews. That some of its parts may have composed the abstruse and impenetrable Sephiroth is not impossible. This far we can say, that if it did, it would be as rational an interpretation of the ten circles, as any which Maimonides or the other cabalistical doctors have given.

Suffice it at present to note, that we are *Free*, because no bondman is permitted amongst us, and *Accepted*, seeing we have stood the test of several probationary degrees with applause; emulous to be found worthy of the illustrious badges worn by those who hold the first places there, where no atheist, no libertine, or reprobate person, known to be such, ought ever to gain admission. To guide us by the way we have not one star but many. Let the Bible be the rule of our faith; may we square all our actions by the precepts of our Saviour; and set a compass to our words, as relative to others; especially those whom we know to be Brethren.

As in our mundane system the sun rules by day, and the moon by night, with an inferior lustre, so may we fulfil our appointed duties;

more particularly by yielding a cheerful obedience to those whom in his providence the Architect of the Universe hath set over us, whether the more subordinate, or the supreme.

Hail, mystic Art! thou source of utility, as numbers have experienced; since if we were ever to be cast on an unknown shore, or obliged to travel through the most distant climes, however ignorant of their language, their customs, and apparently strange to their inhabitants, thou lendest thy unfeigned votaries a secret key to open the rudest bosoms, and to unlock the most concealed hoards of niggardly parsimony.

Then, my much respected Brethren, foot to foot let us stand on the broad basis of rectitude, inscribed within the circle of harmony, to shew that we are ready to move with and for a Brother in every just and laudable design. On bended knees let us join in each act of adoration and praise to the Grand Master of angels, saints, and men; humbly begging, through the merits of Christ Jesus, that his inexhaustible goodness would be pleased to confer what his infinite wisdom sees most conducive for the essential and permanent felicity of ourselves and all our genuine Brethren, whether in the present or future state of our existence. May we display the reciprocity of our esteem in imitation of the early Christians, who are said to have had but one heart; warmly pledging that, considering the instability in all the gifts of fortune, we are resolved, according to our ability and the necessities of a Brother, to be equally ready liberally to give, or, if our situation requires it, thankfully to receive.

Thus acting, no human power can hurt you; for your building thus fitly and compactly framed together, must grow into an holy temple, both in and for the Lord. In order to maintain unsullied the honour of the Craft, be cautious whom ye admit to the knowledge of your far more exalted than Eleusinian mysteries; yet from the worshippers of Ceres be not ashamed to take a lesson of circumspection and vigilance. Be zealous in the discharge of all the duties demanded of you, nor faint though it may fall to your lot to labour in the plains of Jordan, in the clay ground between Succoth and Zeredathath.

Thus may your Lodges appear beautiful as Thirzah, comely as Jerusalem, fair as the curtains of Solomon, and supported by workmen that need not be ashamed. May they be taught and ruled by masters who comprehend the light of truth; guarded by officers who will not remove the antient land-marks which their fathers have set; and may the watchmen upon the towers suffer every man to pass who can give proofs of his being a good Mason and a true, adorning by his life and conversation the secret tenets of the science, and, what is still more, the Gospel of our Lord and Saviour Jesus Christ, to which word of our salvation unless we give earnest heed, and render all things subservient, we are but deceiving ourselves, and the truth is not in us.

Can I conclude more emphatically than in the words of the apostle. Let all bitterness, and wrath, and anger, and clamour, and evil-

speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Which God grant may be our character, now, henceforth, and for evermore. Amen, and Amen.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR, *Brecon, Oct. 9, 1794.*

IT is well known to every Mason, that one of the primary principles of our Institution is Charity. Thousands of deserving though distressed objects have felt, and I trust will still feel the seasonable relief which our fund has afforded. Sorry am I to observe, painful is it to me to assert, that this principle is most grossly abused, that this charity is frequently and most egregiously misapplied. I see with regret daily instances that this Society, which, like every human, and, of course, fallible institution, reckons among its members men who are a disgrace to their name, men who, though in the prime of life, and in full enjoyment of their health, make it a practice to go from town to town, and from Lodge to Lodge, with a plausible tale in their mouths, and support themselves in habits of idleness and intemperance by imposing upon the well-meant, though ill-directed benevolence of their more industrious Brethren. To put a stop to this (I am sorry to say) growing evil is the duty of every member of our Community; I shall, therefore, suggest to you, and through you to the Grand Lodge, some few hints for remedying this evil; and though the mode which I may recommend may occasionally hurt the feelings of some of our distressed Brethren, yet I trust that when they reflect upon the mischief it is intended to prevent, and the cause it is meant to serve, they will, painful as those feelings may be, submit to a measure calculated for the general good of the Society.

I should propose, that when an indigent Brother is relieved by a Lodge, the cause of his distress should be first enquired into, and his general character in his neighbourhood particularly ascertained; for which reason, in case of shipwreck, accidents, failures in trade, &c. the first application for relief should be made to the Lodge next to the place where such accident or misfortune happens. A certificate should then be granted under the hands of the master and wardens, and the seal of the Lodge, stating the nature of such accident, &c. the destination of the Brother if he means to travel, the date of his appearance there, the sum with which he was relieved, and such other circumstances as the Lodge may choose to communicate; by this means the different Lodges will be enabled to judge of the necessities of the Brother: whether he has properly made use of his time in attaining the place of his destination, and the amount of the

relief to be afforded him. It is painful for me to recapitulate the impositions which are continually practised for want of this or some similar precaution; I will not repeat them here, but I will assert, for my own justification in suggesting this measure, that I have found from experience and from enquiry, that two out of three of those who have been relieved in that part of the kingdom where I reside, have been undeserving of the assistance they have received. I am by no means wedded to the plan I have suggested, and shall be happy if some more able or ingenious Brother would recommend any other which may more effectually answer the end proposed; in which case I shall be fully satisfied with having merely started the subject.

I am, Sir, your very humble servant and Brother,

THEOPHILUS JONES,

Master of the CAMBRIAN LODGE, *Brecon, South Wales.*

LETTERS FROM
T. DUNCKERLEY, ESQ.
TO THE LATE
EARL OF CHESTERFIELD.

LETTER III.

FROM Vado we were dispatched by the admiral to Leghorn, where we arrived the 27th of June.

Leghorn is a sea-port town of vast trade and commerce in Tuscany, belonging to the Emperor as Grand Duke, who has a deputy or vice-duke at Florence, the capital of this dutchy, distant hence about four leagues. Leghorn stands in a plain on the sea-side, and is very well fortified with fossées and half-moons about it; there are several other fortifications near it. Before the great town, to the westward, there are two large basons or moles for galleys, and even ships, which are shut up with a great chain; you pass into it through a very narrow channel between two forts. Without these basons there is a spacious mole; as you approach the town you see two small towers surrounded by the sea, one of which is white, and called Marseca; abreast of the mole upon a rock is a watch-house. At the head of the mole there are two very considerable batteries, one above another. Ships water without the town, near a convent of Capuchins. You pass in boats along the mole through the ditches under a bridge. Without the mole there is a tower standing upon a rock, with the sea all round it; on the top of this tower there is a lanthorn which is lighted every night for a mark.

The Legonese are a people greatly given to traffick; the city is very beautiful both in its situation and buildings; the houses are

very high and uniform, of a white stone or marble, and over the doors of the best part of them are beautifully painted in large oval shields the arms of the Grand Duke; the streets are very beautiful, well paved, and wide; the Exchange, or place where the merchants meet, is a large spacious square, not unlike Covent-Garden, the houses being all raised on piazzas. Straw hats, silks, velvets, embroideries, gold and silver lace, &c. are very cheap and good here.

The two chief things that attract the eye of a stranger at his landing are, the Brazen Men, as they are called, and the Courtezanes Galley. The former is a piece of statuary, universally allowed to be the most finished work in its kind; it is erected in the market-place. On a large square black marble pedestal stands the figure of a man, larger than the life, habited like a Roman, with a truncheon in his hand; the statue is of white marble, about the size of that of King James in the college-garden of Chelsea. Round the pedestal are the figures of four men chained, three times as large as the life; the eldest of these is represented with his back bowed and broke, and surely nothing but the view of these admirable pieces can give an adequate idea of their beauties. Sorrow, distress, age, and misery, are lively represented in the old man. In the three young ones appear a mixture of manly courage and filial tenderness contending for the superiority; two of them have their looks turned toward their suffering father, and seem to tell him with their eyes the share they bear in his misfortune; the other looks up to Heaven as imploring assistance in their behalf; not a muscle nor vein but what are as justly expressed here as in the most correct anatomical print. The occasion of erecting this statue is said to be as follows:

One of the Dukes of Tuscany, in his excursions on the Barbarians, having taken prisoners an old man and his three sons of a more than common and gigantic stature and strength (and who had frequently made great depredations on the Legonese in their small feluccas, or row-boats, carrying away whole families at a time, and bearing all before them by their sole strength and powers), was particularly pleased with this his conquest, and reserved them for an appointed day to satisfy his people's desire in putting them to death. One night, however, having by some means or other escaped from their guard, they seized on a small boat lying in the harbour, and rowed off till they came to the great chain which goes across the entrance of the mole, which they with prodigious strength of rowing burst open, unperceived by the guard that were asleep, and passed out; but the centinel being awaked by the noise alarmed the town; it was, however, day before it was known that it was the Moors who had made their escape. The duke was greatly troubled at their flight, which the young prince his son perceiving, offered himself, on the forfeiture of his head, to fetch these fugitives back; upon which his father gave him several small vessels, and a sufficient number of armed men, with which he immediately set out, and overtook these poor wretches just as they were on the point of landing on the Barbary coast, which is a considerable distance from

Leghorn. In the despair of being overtaken they exerted their utmost strength; the old man, who till now had been indulged in sitting still, took an oar, but upon the first effort broke his back; here their distresses were redoubled, and in this crisis we have them represented. The prince came up with them, and after a bloody resistance on their sides, unequal as they were in force, took and carried them into Leghorn. Nothing was heard but shouts of joy at their approach, the Duke himself, attended by all his court, came to receive and welcome his victorious son. The youth, impatient to embrace his father, leaps on the shore, and in that leap to death.

As soon as it was known that he had been on the Barbarian coast the whole assembly was struck with grief, a law then being in force by which whosoever should on any pretence offer to set foot on the shore after having been on the coast of Barbary, without first receiving product or performing quarantine, was to forfeit his life. Justice, then, doomed this unhappy prince to death in the midst of his triumph. The wretched father, overwhelmed with grief, was obliged to pronounce his son's sentence; and, in order to make some retaliation for the cruelty of his fate, sacrificed the four slaves on his tomb, and afterwards caused this statue to be erected in commemoration of the fact.

The Grand Duke's state-galley (better known by the name of the Courtezanes, from the money arising from the licences granted these women to follow their miserable occupation, being appropriated to the maintenance and repairs of it) is a vessel the most magnificent that can be imagined; it is very long, with a sharp prow, much after the manner of the vessels we see delineated on antient medals; it is most beautifully carved and gilt to the water's edge; at the entrance into the great cabin there are two figures, as large as the life, of angels, who hold a very beautiful canopy over the door, on which are painted the arms of the Duke and Dutchess, the present Emperor and Empress Queen of Hungary, on each of which are their heads in profile; the whole richly gilt and painted. This vessel lies in the mole, and is free to any person that has an inclination to visit it. There are fifty benches of oars on a side, each bench has three or four miserable tenants chained by the legs together, but having their hands at liberty they are continually employed in some business, so that on entering you think yourself in a fair; some are knitting gloves, stockings, &c. others making fine basket-work, hats, &c. in short, every one of these poor wretches are employed in something to procure them a small pittance from those whom charity or curiosity excite on board. But, surely, never were creatures more dextrous at filching, for if your eye or hand is an instant off your pockets, they find a way to lighten them of their contents; and they will often rise eight or ten at a time, and make such a horrid rattling with their chains as surprise a stranger, and leave him wholly open and unguarded to their mercy. Near to the head of the vessel they open up one of the planks of the deck, and shew you a great Couchee

piece, called the Grand Duke's piece; it is of brass, very curiously wrought, with the arms of Tuscany on it: the weight of the ball is 42lb.

At Leghorn we received orders from the admiral to proceed immediately for the Gulph of St. Florenzo, or St. Florence, there to relieve the Nassau, a 70 gun ship, commanded by Captain Holcombe, who was stationed there to protect the malecontent Corsicans, in conjunction with the troops of the king of Sardinia and Empress Queen of Hungary, against the Genoese and their allies the French, who were then in possession of Bastia, the metropolis of the island, Calvi, Ajaccia, and several other strong places in the country.

Accordingly we set sail from Leghorn the 27th of July, and anchored in the said gulph the 30th following.

I have the honour to be, &c.

THOMAS DUNCKERLEY.

A SHORT DESCRIPTION OF *WEYMOUTH.*

WEYMOUTH (so called from being situated on the mouth of the little river Wey) is a sea-port town, on the southern part of the county of Dorset, eight miles from the city of Dorchester, at the bottom of a beautiful bay, which forms nearly a semi-circle, taking a sweep of more than two miles, and is so happily protected from all winds, by the surrounding hills, which not only exhibit a pleasing and picturesque view, but render the sea perfectly secure; that even winter storms seldom disturb its tranquillity, so that at all times of the day, and every day in the year, the valetudinarian may be certain of meeting no interruption in enjoying the salutary exercise of swimming or bathing. But, though strangers commonly confound all the place under the general name of Weymouth; that part on which the company resides, is, strictly speaking, Melcombe Regis, or King's Melcombe, so called because it was built on the demesne lands of the crown, as long ago as the reign of Edward the First; and this pleasant spot is divided from Weymouth (now called the old town), by a bridge.—The late Ralph Allen, Esq. (of benevolent memory) was the first that brought Weymouth into any repute as a bathing place; and he was the first that had a machine built for his own use in the year 1763; since which time it has been rapidly growing more and more considerable from the concourse of company by which it is now frequented every summer and autumn. There are now great numbers of bathing-machines, to be com-

manded at any hour, and drawn into the sea by horses, to such depth of water as may be necessary.—Though Mr. Allen was what may be called the founder of the reputation of Weymouth, yet the town is chiefly indebted to the Duke of Gloucester for the signal honours which it has so recently received.—His Royal Highness, in the year 1780, after passing a winter at Weymouth, found so much benefit in his health, that he built an house (since named Gloucester-house) for his own residence—and other gentlemen have since followed his example, by building on or near the Esplanade *.—Weymouth-sands are perhaps the best and most convenient for bathing of any in the kingdom; being as smooth as a carpet, and (comparatively speaking) as firm as a rock: and on which, after bathing, the company amuse and exercise themselves, either on foot or on horse-back, or in their carriages. There are many convenient lodging-houses in the interior parts of the town; but, the range of new buildings now distinguished by the names of Gloucester-row, York-buildings, Augusta-place, Chesterfield-place, Belle-vue, and Clarence-buildings, are the most eligible for lodgings, from their vicinity to the spot for bathing, and to the public rooms †: and from any of the windows of these houses, which all front the sea, you have a most delightful prospect. The hills and chalky cliffs on the east, which are stretched upwards of twenty miles from east to west, exhibit a pleasing sketch of nature, fitter for the pencil than the pen; and the ships continually passing and repassing contribute much to a pleasing variety.—Weymouth possesses a Theatre-royal, and has every season a company of comedians (at present under the direction of Mr. Hughes): it has likewise three circulating libraries, and several inns; but (what is a little extraordinary) no coffee-house of any consequence.

N. B. Weymouth has now been thrice honoured by a royal visit.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

I HAVE viewed with pleasure, and read with much satisfaction, the progressive numbers of the FREEMASONS' MAGAZINE; and in particular the *Biographical* department. The pleasing variety hitherto given of that species of history, both of *deceased* and *living*

* The Esplanade is a new terrace, in front of the bay, half a mile in length and twenty feet wide, leading from the quay to the hotel; and this is the usual promenade for the company, where the sea-breeze is very refreshing in hot weather.

† The public rooms and hotel are kept by Stacy of the Bedford-arms Covent-garden, and the ceremonies are conducted by Mr. Rodber.

characters, while they amuse they at the same time convey most useful instruction. With a view, therefore, in some measure to promote that part of your valuable publication, I have sent you the following anecdote, which I hope you will insert in your first Number.

Soon after the appointment of Sir WILLIAM FORBES, Bart. to be GRAND MASTER *Mason* of *Scotland*, I had the honour to be in company with his Excellency Sir JAMES ADOLPHUS OUGHTON, Commander in Chief for North Britain, who five years before had also filled the honourable office of GRAND MASTER. He asked me if Sir William visited the Lodges, and if in the course of these visits he gave Charges, and was well received by the Brethren? I with pleasure answered in the affirmative; to which he replied, "It could not otherwise be, for I have known him long, and take him as a *man*, a *Christian*, a *Mason*, or a *citizen*, he has not his equal in Scotland!" Such a compliment from a person of so distinguished a rank, taste, and abilities, pleased me much, and the more so as the worthy baronet complimented was not only then, but even still is, deservedly esteemed, as a man of uncommon taste, gentle manners, humane, and benevolent. As a *Christian*, pious, charitable, and exemplary; as a *Mason*, knowing in the science, zealous to preserve its original purity, and a pattern of its amiable virtues; as a *citizen*, pointed in business, upright in his transactions, public-spirited, peaceful in his demeanor, and liberal to the poor.

With warmest wishes for the success and extensive circulation of the FREEMASON'S MAGAZINE, I am, Sir,

Yours most sincerely,

Edinburgh, 8*th Oct.* 1794.

W. MASON,
Secretary to the Grand Lodge of Scotland.

MR. TASKER'S LETTERS

CONTINUED.

LETTER THE FIFTH.

THE DEATH-WOUNDS OF SARPEDON AND HECTOR.

MR. EDITOR,

WERE you an undertaker instead of an Editor, I would endeavour to treat you with a rich repast, no less than the funerals of two heroes—a son of Jove, and the godlike Hector. Jupiter is said to have honoured the death of his son with some prodigies; and Homer, following the example of his supreme deity, has rendered the death somewhat wonderful, though all within the verge of poetical probability; but his translator has rendered it miraculous.

According to Homer, Sarpedon, that amiable champion in the Trojan cause (almost the only hero whose morals were perfect, and who really deserved the epithet "αμύμων, blameless," often promiscuously bestowed upon some others) was mortally wounded by Patroclus.

——ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ· Il. B. xvi.

"Where the præcordia surround the dense heart:"

I think the nerve of the diaphragm is called the phrenic—a proof that the diaphraghm was considered as a part of the præcordia, or φρενες: φρὴν (*a primitive noun*) *in the singular number signifies* mind—whereas φρενες, in the plural, is a little ambiguous; sometimes retaining its primitive sense, and sometimes (as it most undoubtedly does in this place) signifying the parts about the heart. Attend to the translation.

——Patroclus' never-erring dart,
Aim'd at his breast, it pierc'd a mortal part,
Where the *strong fibres* bind the solid heart.

By these *strong fibres* can be meant nothing but the component parts of the heart; for the pericardium that surrounds it is by much too slender a membrane to admit of such a description; so that here you perceive the spear (according to Pope) is infixed in the heart itself.

Much has been said and written concerning the powers of that noble muscle, but its physiology is not even yet perfectly known, nor its powers perfectly ascertained. I have heard a story, apparently well authenticated, of some anatomist dissecting an old soldier, on the surface of whose heart there was a visible cicatrix, or scar, and consequently there must have been a previous wound.—Shakespeare says, "when the brains were out the man would die;" and I am taught to believe, that when the heart is pierced through the man cannot live even a minute; whereas Sarpedon, after receiving his death-wound, makes a speech, short, indeed, but as collected as any in the whole Iliad, and every way worthy his celestial parent. Homer adds further, that when Patroclus extracted the spear, the præcordia followed or were extracted together with it; and that immediate death ensued.

Proceed we next to the death-wound of Hector (he and Sarpedon were ever two of my favourite heroes. I admire the terrible Achilles, but do not like him). You shall be troubled with no more Greek quotations in this letter, but are referred to the passage itself.

This death-wound, in my opinion, is very naturally and anatomically described, both in the original and in the translation. I have now no leisure to be particular.—According to Homer, the Pelian spear penetrated the throat (where there is the quickest * passage

* Homer was authorised to make this assertion on account of the nerves likewise; since the par-vagum, or eighth pair, that supplies the heart itself (together with some other nerves), passes very closely by the arteries, so that the division of a nerve by any sharp instrument might occasion speedy death, independent of the effusion of blood from wounded arteries or veins.

for the soul from the effusion of blood; for one or both of the carotid arteries and jugular veins must be divided in consequence of such a wound), but did not divide the windpipe, consequently did not deprive the unfortunate son of Priam of the power of making that pathetically-heroic speech which he is said to have delivered; capable, indeed, of affecting every heart but that of the inexorable son of Peleus.—Pope has well rendered this passage throughout, and happily preserved the peculiar circumstance alluded to.

> Nor pierc'd the windpipe yet, nor took the power
> Of speech, unhappy! from thy dying hour.

Noble Hector! the English Homer has done thee justice, on thy death at least, and

> Peaceful sleep thine and Sarpedon's shade!

O fortunati ambo! si quid—carmina possint,
Nulla dies unquam memori vos eximet ævo. VIRGIL.

MEMOIRS OF THE
REV. WILLIAM PETERS, L.L.B.

[WITH A PORTRAIT.]

IT is with no small degree of pleasure that the biographer takes up the pen, when it is to record the merits of the heart as well as the atchievements of genius. In this point of view the subject of our present notice is eminently entitled to our attention; for, independent of his claim to a place in this Work as a dignified Mason, he is esteemed for private worth no less than admired for his talents in the province of PAINTING.

Mr. PETERS was born in the Isle of Wight, but removing with his parents at a very early period of his life to Ireland, he has generally been considered as a native of that country. He was originally designed for the church, and the course of his education was calculated for that mode of life. He received the rudiments of his education under the immediate successor of the famous Dr. SHERIDAN, so highly distinguished by the friendship of DEAN SWIFT.

It is an obvious remark, that the life of a studious and professional man must be sought in his works; and though Mr. Peters has raised himself into eminence, his reputation principally relates to his art; for though he is known and respected by a very wide circle of learned, ingenious, and noble friends, he is only known to the public by the productions of his pencil.

We have said that Mr. Peters was designed for the clerical life, but his enthusiasm for the art of painting could not be resisted, and, therefore, he was permitted to give way to the impulse of his genius. It was this enthusiasm that induced him twice to visit Italy, that he

might gratify his curiosity, and improve his taste by an attentive study of the great masters whose works are deposited in that country. The pictures of CORREGIO at Parma, and of TITIAN and RUBENS at Venice and Florence, seem to have been the favourite models the style of which he has more particularly endeavoured to imitate. A copy from the celebrated picture at Parma, known by the name of SAN GIEROLOMO (although St. JEROME is the least important figure in the picture, which is, in fact, a holy family, with the addition of St. Jerome and Mary Magdalen) is now placed as an altar-piece in the church of Saffron Walden in Essex. It was presented to that church by Lord HOWARD of Walden. The copy is faithfully and beautifully executed. Lord DUNDAS is possessed of a study made by Mr. Peters from the famous picture of the FOUR PHILOSOPHERS by RUBENS, in the PITTI PALACE at Florence. At the late sale of Lord Dundas's pictures this study was the only picture with which he would not part.

On the first visit of Mr. Peters to Italy, the Imperial Academy at Florence elected him a member of that body. The diploma is dated so early as the year 1763, when Mr. Peters must have been a very young man. On his second return to this country he was soon admitted in the Royal Academy as Royal Academician. By this time it should seem that Mr. Peters had satisfied his enthusiasm for painting, for even the academical honour, the highest that an artist of Britain or any other country can attain, had not charms enough to induce him to continue in that respectable fraternity; and he evidently felt a sense of the more important station to which his parents first intended to devote him. By the vice-chancellor's register at Oxford it appears that he had been matriculated on the 24th of November 1779, was entered of Exeter College, took the degree of Batchelor of Civil Law, and, in the end, threw aside the pencil in a professional point of view, and assumed the gown.

Among the several pictures painted by Mr. Peters about the time of his secession from the arts was one which attracted the attention of the public in no common degree. The subject of this picture was AN ANGEL CARRYING THE SPIRIT OF A CHILD TO PARADISE. The original picture is in the collection of the Earl of EXETER at Burghley. The prints from this beautiful and interesting work were soon dispersed throughout Europe, and no print, we believe, from any picture of whatever master, had so rapid and universal a sale as what followed the publication of the plate from the work we now mention. As a companion Mr. Peters painted THE SPIRIT OF A CHILD ARRIVED IN THE PRESENCE OF THE ALMIGHTY, and as a center-piece THE RESURRECTION OF A PIOUS FAMILY AT THE LAST DAY. These pictures manifested the higher powers of art, directed to moral and religious purposes, laudably suited to that sacred calling which Mr. Peters had adopted or was about to assume. Soon after these capital works there appeared a picture of THE DEATH-BED OF THE RIGHTEOUS, represented as a fond mother at the moment of her departure surrounded by her children, her spirit just separated from her body, wafting by

angels into the realms of bliss. From this picture we are informed that the celebrated BARTOLOZZI is now about an engraving for MACKLIN, of Fleet-street, the enterprising friend of the arts, which promises to be one of the first prints from the hands of the admirable engraver, and to render justice to the excellent original.

There are many other works of Mr. Peters so well known to the public that it is needless to enter upon a detail of them. The latest pictures from his hand are those from select passages of SHAKESPEARE now in the gallery of the BOYDELLS in Pall-Mall. They are pictures worthy of Mr. Peters, of the fine repository of the arts in which they are conspicuous ornaments, and of the liberal proprietors of that excellent assemblage of graphic treasures.

Here, perhaps, the illiberal and narrow-minded may take the alarm, and think Mr. Peters ill-employed his time in illustrating the works of a poet; but, as the great Bishop WARBURTON did not deem it unworthy of his pious calling to elucidate the beauties of that unrivalled bard, we conceive that none but the puritanical will require an apology; for where so eminent a character as Bishop Warburton went before with his pen, sure there could be no offence in Mr. Peters who followed with his pencil.

Mr. Peters, as we have said, was always an enthusiast in his love of painting, but never, as we believe, liked it as a profession, and his disgust was probably encreased by a circumstance that deserves a place in this article; a circumstance which shews, that though merit shall be acknowledged and even unrivalled, yet unless sustained by those assisting contingencies to which we give the name of fortune, it will not be exempted from penury and want. A lady applied to Mr. Peters desiring him to recommend to her a landscape painter. It is hardly necessary to say, that the painter of NIOBE, of PHAETON, of CEYX and ALCYONE, of CELADON and AMELIA, &c. &c. came first into his thoughts, and the lady and Mr. Peters went to WILSON. Wilson then lived in a small house in Norton-street, Marybone, where they found him in the midst of dusty canvasses, half-painted sketches, and one or two unfinished pictures. The ingenious artist received an order for four landscapes, and the lady and Mr. Peters left him. The next morning Wilson called on Mr. Peters to thank him for his kind recommendation, and, at the same time, with the modest dignity of a man conscious of having deserved well of his country but who had been neglected and was in distress—in short, a Belisarius—said, that he was almost pennyless; that he knew not where to get money to buy canvas and colours to begin the pictures, unless Mr. Peters would add to his kindness by lending him a few guineas to set him a going, and support him till at least one picture was finished. Such was the situation of a man distinguished for first-rate genius in his province of the art; for industry, integrity, and great private worth; and whose talents were admired by pretended patrons who praised the artist and left the man to starve. It should be observed that, though accused of extravagance by those who wanted an excuse for their illiberal neglect of a man whose genius

was an honour to Britain, poor Wilson never expended more than a shilling a night at his usual place of resort, the Turk's Head in Gerrard-street.

"Blush, grandeur, blush!"

At the desire of his patron, the late Duke of RUTLAND, Mr. Peters went to Paris in the year 1782 to copy the famous picture by LE BRUN in the Carmelite Church, the subject of which was Madame DE LA VALLIERE at the moment of her conversion, tearing off her jewels and finery, and preparing for that austere life which she led ever after in the convent of that order with unabated rigour and piety. The copy which Mr. Peters made from this picture is now at Belvoir Castle in Leicestershire; and its value is much increased as the original has probably been destroyed amidst the ravage and confusion that have marked the revolution in France. There is no other correct copy of that celebrated picture.

A circumstance happened while Mr. Peters was at Paris on this occasion which deserves to be mentioned, as it shews what a surprising change has since taken place in that country. The Duke of MANCHESTER was at this period ambassador from England to the court of France, and an acquaintance commenced between his grace and Mr. Peters which only ended with the life of the former. While the duke was in Paris he asked permission of the QUEEN OF FRANCE for Mr. Peters to paint a portrait of the DAUPHIN. Trifling as this request seemed to be it occasioned A COUNCIL to be held, in which it was debated whether the health of the Dauphin might be affected by the smell of even the small quantity of paint which would necessarily lie upon the pallet while the picture was proceeding. This important point was decided in the affirmative, notice of which was sent in a complimentry card from Madame de POLIGNAC to the Duke of Manchester in the name of the Queen. What a dreadful proof of the vicissitudes of life and the instability of fortune has been seen in the fate of that queen and her family within the space of twelve years!

On the return of the Duke of Manchester to London, he asked and obtained from the PRINCE OF WALES the appointment of one of the Chaplains in ordinary to his Royal Highness for Mr. Peters. When the prince accepted the Chair of GRAND MASTER of the most antient and honourable Society of FREE and ACCEPTED MASONS, his Royal Highness conferred on Mr. Peters the dignity of PROVINCIAL GRAND MASTER for the county of Lincoln, which situation he now holds with unceasing endeavours to promote the prosperity of those Lodges over which he presides, and to unite them as men and Masons in support of our happy establishment, and in grateful submission to that government which, confiding in their loyalty and honour, permits them in this moment of danger to meet with their accustomed secresy, and pursue their private Masonic occupations without restriction or reserve.

It is proper, however, that we should notice the pictures in Freemasons' Hall which do so much credit to the pencil of Mr. Peters. They are four in number, viz. The Prince of Wales, the late Duke

of Cumberland, the late Duke of Manchester, and Lord Petre. They are whole-lengths, and are at once distinguished as admirable likenesses and masterly productions of art. The church preferments and distinctions of Mr. Peters are as follow: Batchelor of Laws in the University of Oxford; Rector of Knipton in Leicestershire, and Woolsthorp in Lincolnshire; Prebendary of Lincoln, and Chaplain to his Royal Highness the Prince of Wales.

We are favoured with the use of the Portrait, a print of which accompanies the present article, by a friend who is happy in this opportunity of bearing testimony to the genius, the integrity, and domestic worth of the original.

POPULATION OF THE GLOBE.

THE aggregate population on the surface of the known habitable globe is estimated at 895,300,000 souls; if we reckon with the antients, that a generation lasts thirty years, in that space 895,300,000 human beings will be born and die; consequently *eighty one thousand seven hundred and sixty* must be dropping into eternity every day; 3407 every hour; or about 36 every minute! How awful a reflection!

ENGLAND AND ITS SUPPLY.

ENGLAND contains 8,000,000 of inhabitants, and 39,000,000 acres of land, of which, 13,000,000 are inclosed in pasture, and 11,000,000 are arable; but it is thought that the land really employed in tillage does not exceed 10,500,000 acres: allowing on an average 2,100,000 acres to the cultivation of wheat, the annual produce will be about 5,250,000 quarters; out of this 787,500 quarters are annually returned to the ground for seed, and 712,500 quarters are consumed in distilleries, manufactories, &c. or destroyed by vermin, damps, or casualties; there remains then of the yearly produce 3,750,000 quarters, or, to be liberal, and allowing for the rye, oatmeal, and barley, that may be used, and supposing it to be all fairly converted into provision, the utmost that can be made will be in bread 2,000,000,000 pounds weight, being 250 pounds weight each person annually, or something less than 11 ounces per day. By the foregoing calculation the whole cultivation of wheat in England will not allow each person 11 ounces per day in bread.

Of the produce of the pasture lands the following is a summary:

	Pounds.		Pounds.
Veal, -	108,000,000	Bacon -	80,000,000
Beef, - -	600,000,000	Fowl, fish, &c.	10,000,000
Lamb, -	81,000,000	Daily supplies thrown into meat,	39,000,000
Mutton,	360,000,000		
Pork and pig, -	122,000,000		
		Total,	1,400,000,000

Or for each person per day $7\frac{1}{2}$ ounces of meat.

AUTHENTIC AND INTERESTING NARRATIVE

OF THE

ADVENTURES OF THE MUTINEERS

WHO PIRATICALLY SEIZED HIS MAJESTY'S SHIP BOUNTY.

Continued from Page 185.

AMONG the Otaheiteans, instead of the wife bringing any property to the husband, it is a rule whenever a man chooses a female for his companion, that he must buy her of her parents, who are generally very unreasonable in their demands; and if the husband does not continue his presents in a regular manner, it is in the father's power to take home his child and dispose of her in a more profitable manner: thus it appears that *interest* subdues all ties of parental affection; and traffic of this kind is so common that the young ladies themselves are by no means strangers to their own value, being always present at the time they are bargained for, and not a little conceited when they cost a good price. This mode of getting wives was very inconvenient to our adventurers, as their stock was now getting low, and they had not wherewithal to continue their donations; besides, what they had was in common to all, for Christian, dreading any quarrel or jealousy among themselves, agreed that there should be no *private* property, and a speedy consumption was naturally the consequence. They were, in some measure, however, enabled to give presents by the quantity of presents they received.

It is in the husband's power also to put away his wife if he disapproves of her, and in such case the fruits of their connection are destroyed; but if the husband becomes a tender father, and espouses his child, then the marriage state is said to be confirmed. There is no doubt but the affection of English fathers made a strong impression upon the women of Otaheite, who, notwithstanding the barbarous custom of their country, are remarkable for their maternal feelings. It is not then to be wondered at that they should be more attached to men, though strangers, who they knew would both preserve and love their offspring, than even to their own countrymen, who had so frequently put the savage custom in execution. This, then, accounts for their partiality to our adventurers, who were equally charmed by their gaiety, and attached by their remarkable constancy; for, notwithstanding the levity of their disposition, and natural inclination to mirth, they were always sincere in their love-protestations.

Christian being looked upon by the natives as a chief among his own people, thought it absolutely necessary to support the character, though in appearance; it was, however, with much difficulty that he could command even a feigned respect, for several of his party became tired of doing him this outward homage, and in their moments of

jealous reflections considered themselves as good as he, and deemed it therefore unworthy their characters as men, to pay him that respect which they did not think he deserved: thus the ringleader of these mutineers, the very man who stimulated them to the daring act of rebellion, found it impossible to quench that spirit which he before encouraged, and, with reason indeed, apprehended a mutiny among themselves. The want of *honest* friends added much to his remorse and fear, nor was he assured of the sincerity of those with whom he consulted and advised. In this precarious situation it behoved him more and more to obtain and secure the affections of the natives; for which reason, though labouring under all the difficulties before observed, he supported his seeming authority, and acted in the same manner as the chiefs of the island; he not only indulged himself with a plurality of wives but likewise entertained a number of concubines, choosing such females as were in his sight the most accomplished and agreeable. He gave a loose to passion, which served in a great measure to dispel those gloomy thoughts which occasionally stole in to the great annoyance of his rest, and to banish from his mind the commission of that crime which he never recollected but with horror and confusion.

Christian was in high estimation among the ladies of Otaheite, who were not a little assiduous in their endeavours to render the place as agreeable and commodious as possible. Several presents of cloth he received from his female visitors, who, according to the custom of the island, came with it wrapt round their bodies, and as they seldom brought small quantities, they appeared uncommonly bulky and corpulent whenever in this generous mood.

Next to Christian, Heywood, Churchill, Stewart, and Young, were the greatest favourites with the women. Coleman, who was exceedingly ingenious and prudent, was likewise highly respected, but this man was so reserved and thoughtful that he partook of little amusement. His only pleasure was in assisting the natives in building canoes, houses, nourishing their plants, &c. Being remarkably clever both for invention and the execution of his works, he rendered no small assistance to the people during his stay in the island.

As yet Christian had not indicated to the natives his design of remaining among them, and several of the chiefs, particularly Tinah, who were desirous of visiting England, and being introduced to King George, made application to Christian, Churchill, and Heywood, whom they looked upon as those of the greatest weight, for leave to accompany them to England, as they were still led to imagine that some time or other they intended to depart. During these applications Churchill would refer them to Heywood, Heywood to Christian, and so on, by which means they were amused for a while; but Tinah at last took an opportunity of renewing his request when they were all together. Christian, however, evaded giving him either a promise or a refusal, saying, that it was neither in his power to ascertain the time of his departure, nor to comply with their request till he had

consulted Captain Bligh, for though he was *Captain Christian*, he led them to understand that he was still subservient to the orders of Captain Bligh, being all the same as an *inferior* chief among them. Afterwards he gave Tinah, and many other chiefs who became troublesome in their solicitations, an absolute denial, by observing, that the Bounty was too small a vessel for their reception, and that they had not at present a sufficiency of accommodations. Christian, however, to keep these people in good humour, told them that Captain Bligh had given orders that a large ship should be got ready as soon as possible, and that every necessary article should be provided for their safe conveyance to England.

The mutineers, some more and some less, began now to entertain fears of their situation. Both Christian and Young doubted the permanency of the natives' attachments, and suspected that their plan of settling at Otaheite would be attended with inevitable danger. Martin and Norman lamented already their condition, which, in the words of the former, was no better than "perpetual banishment," as they were wandering about like "vagabonds upon earth." Churchill, who was Christian's most constant counsellor and adviser, recommended to him to keep his ground, observing, that they would have a worse chance with islanders they were unacquainted with, than with those people with whom they had been so long intimate; besides, Churchill was partial to their climate, which was remarkably fertile and agreeable.

Christian, after some consideration with himself privately communicated to Churchill and Stewart his wishes of gaining the favour of all or as many as possible of the chiefs of the other districts, for fear some unforeseen misfortune might compel them to take refuge in one of their islands. In order, therefore, to secure a warm reception elsewhere, whenever necessity urged, he recommended to these, and afterwards to the rest, to take wives from the different islands, as by such union they might establish a future settlement. He also advised all his people to observe the manners of the natives, and accustom themselves to them; hoping by such imitation to win their good graces, and render their friendship more stable. However, he cautioned them not to be too precipitate or remarkable in their exertions to please, but to affect a similarity of manners by degrees, and gradually creep into their favour.

Agreeable to Christian's advice Stewart took a wife of no inconsiderable rank among the natives; she was related to a chief near Malavai Bay, who had chosen Stewart for his friend or Tyo before the match had been thought of. Their union was celebrated with a grand feast, and the congratulations of a numerous assembly were profusely bestowed upon the happy partners.

Stewart's father-in-law was a native of great property, whose fortune consisted in land, this being esteemed here the greatest wealth. He now, conformable to their custom, took upon him the name of Stewart, and gave his own title to his son-in-law. Christian and Churchill likewise bore foreign titles by means of their Tyoships;

Mills, Morrison, and Quintal, had also the same honour, owing to their connections with the daughters of three respectable chiefs belonging to the same districts.

Tinah and the chiefs of Otaheite did not much relish the connections between these two mutineers and their neighbours. Christian was not aware of the jealousy it would create, but from the distant behaviour of Tinah afterwards, he perceived it was not altogether agreeable. In order to secure his *own* safety, and render *himself* the more agreeable to the inhabitants of Otaheite, he confined all his female connections to that island only. Let it not, however, be thought that Christian by so acting was studying his own interest *alone*, it was, on the contrary, the result of after-consideration; he was far from being selfish or unfriendly, for, setting aside his base ingratitude to Captain Bligh, he displayed many instances of true friendship. He frequently condemned himself for the commission of his horrid crime, but as frequently declared that he would die before he would ever yield to undergo that punishment his country would inflict.

"No, never, never *(were his own words)* shall Fletcher be brought to justice for what he has done: though thousands and ten thousands attacked me, I'd DIE ere I would surrender. I'd rather meet a HOST OF DEVILS than once see the injured Captain Bligh's relations."

The mutineers, agreeable to their leader's advice, began now to imitate the manners of the natives. Churchill was the first who attempted to chew the Yava, a root of an intoxicating nature, but which instead of exhilarating the spirits rather stupifies them. It is productive of many disagreeable consequences, as it not only debilitates the constitution but likewise occasions a disorder similar to the leprosy; notwithstanding which it is a high honour to partake *thereof, as none but the chiefs, or arces, have the king's permission to* use it. Previous to their taking it, it is first chewed by their attendants, who, as soon as it is well masticated, put it into a neat wooden bowl made for the purpose, and a small quantity of water being poured over they squeeze it well, straining the liquor always through a piece of cloth; after which they administer it to their masters, who drink it with the greatest goût. This root, though quite different to our liquorice in taste and effect, resembles it very much in shape and colour. Churchill could not conform to the custom of using it after it was chewed, and therefore had the *first* and *best* of it; but it made him so exceedingly ill that he took a turn against it ever after. Ellison also made a trial of it, but having drank or rather sucked a moderate share he was not so great a sufferer; he was induced to the attempt *in hopes that it would answer the room of tobacco.*

Though Christian had advised his people to make connections in different places, yet they chiefly confined themselves to one district; it being Churchill's opinion that they would thus establish a more permanent situation by adhering to one island, than if they were to scatter their favours, and endeavour to make universal friends.

Coleman was continually employing his ingenuity in promoting the welfare of the islanders: imagining it possible to extract rum and

sugar from the remarkable fine sugar-canes which grew in great abundance here, he made a still, and succeeded in the experiment; but then, perceiving his own people were already inclined to animosity, and dreading that the produce of his labour might be the means of heightening those contentions by intoxication, and, perhaps, create different broils between the English and natives, the effects whereof might have a fatal tendency, he immediately broke the still, and thus terminated his labour! It is doubtful whether he is more deserving of praise for the ingenuity of his contrivance, or for his prudence in dissolving it. Certainly their situation was so critical that inebriety might have been attended with dreadful consequences.

So far had they now adopted the manners of the natives, that they not only had their meals at those stated periods which the natives chose, but likewise imitated their manner of eating—using shells instead of knives.

Some of the seamen were likewise determined to undergo the operation of tattooing, which consists in making figures on the body by scarring, and is not only painful (while doing) but exceedingly tedious. In bearing those characteristic stains they thought to render themselves the more agreeable to the inhabitants. The first who underwent this operation was John Sumner, and Oedidy, a chief, provided a person whose profession it was to perform it. The hinder part of his loins and thighs were marked with black lines in various forms. These marks were made by striking the teeth of an instrument which resembles a comb just through the skin, and rubbing a sort of paste made of soot and oil into the parts thus struck, which leaves thereon an indelible stain. Sumner made many wry faces during the performance, but he was afraid of incurring the ridicule and raillery of the natives by making any noise, therefore bore the pain of this dreadful operation with as much patience as he possibly could. Having been present a week before at the tattooing of a girl about eleven years of age, who suffered those marks to be made on her thighs, posteriors, &c. without betraying much agitation, he was consequently induced to be the more patient, for fear the chiefs (who are very much inclined to wit and humour) might insinuate that he could not bear as a *man* what the poor girl did who was a *child*. Sumner, after being thus stained, did not, however, go naked, agreeable to Christian's advice not to affect their manners *all at once*. After this a few of the other men were tattooed. Heywood and Coleman likewise underwent the operation. These were marked in chequers, which are emblems of rank and distinction.

The king of Otaheite had now tabooed hogs. This is, in fact, a kind of proclamation to prohibit the use of them, and the natives are so attentive to the restriction that on no account whatever would they disobey. His majesty's motive for this taboo was to give these animals an opportunity of encreasing, for, owing to the great consumption there had been lately of hogs, it was apprehended that without such restriction the useful commodity of pork would become scarce in the island. Previous to this there had been a general taboo upon

hogs in all the neighbouring islands. In consequence of this they were confined to dog's flesh, fish, and poultry, for some time.

Stewart was the first who adopted the natives' manner of dressing meat, which he did in an entertainment he gave to several chiefs who were introduced by his father-in-law. He had a dog dressed in the following manner: A pit was dug about three yards wide, and half a foot deep, the bottom whereof was neatly paved with large pebble-stones; in this a fire was kindled by rubbing a piece of dry wood upon the side of another, and which was kept in with husks of the cocoa-nuts, leaves, &c. &c. The fuel was taken out and the ashes raked up on each side as soon as the stones were sufficiently heated, and which were then covered with a layer of green cocoa-nut tree leaves, while the animal intended to be baked was carefully wrapt up in the leaves of the plantain, and placed in this oven. It was then covered with the hot embers, and on these were likewise placed yams and bread-fruit, wrapt up in the same manner with leaves of the plantain, over which additional embers, hot stones with combustibles were laid, and the heat preserved by covering the pit close. If the beast designed thus to be drest is very large it is split, if not, it is put in whole. A stated time is allotted for the baking according to the size of the dish, which when expired they open the pit and take out the meat, which, as allowed by many navigators, is better dressed than if under the care of an English cook.

Water being the chief drink of the island it was not much relished by our English heroes, who frequently wished for spirits or wine, as by this time the liquors which they had on board were all used, except a little that was reserved for occasional drinking. Coleman was frequently upbraided for breaking the still, and as frequently courted to renew his labour; but this he peremptorily refused, being too well convinced of the disposition of his partners, who, if they had had an opportunity, would certainly have indulged their intemperance. After dinner and supper they had sugar canes to chew, which the natives used in the same manner. With this they were obliged to content themselves instead of a bottle and glass.

The chief who had made Churchill his Tyo was now taken ill, and notwithstanding all the assistance that was administered to him (for the people of this island are exceedingly skilful) he died. Their cures in surgery are wonderful, but their physical knowledge is more confined. The chief was attended by one of the priests, who are also their physicians; but after he applied the juice of some herbs he shook his head in order to indicate that dissolution was inevitable. The title and estate of this chief descended to Churchill according to the law of Tyoship; and a day being appointed for the ceremony, Churchill received all the honours which are paid upon this occasion.

About this time several of the mutineers disagreed among themselves, and that jealousy and envy which Christian so much dreaded, began now to spread their baneful influence among them, and be productive of continual dissention. The respect which the natives paid to some more than others was the occasion of much private

spleen. Christian, Churchill, Young, and Stewart, had several enemies, particularly the former, who carried himself, they thought, in too supercilious a manner, when, in fact, the pride and authority which Christian affected were for their general safety.

Soon after Churchill had come into possession of his new title and estate, he desired Thompson, who was one of their seamen, to fill two vessels which he had with water. Thompson felt himself hurt at being thus commanded, and asked if he knew whom he was speaking to.

"To a *seaman*," replied Churchill, with a stern look; "but perhaps you forget that I am *master at arms*."

"I remember," answered Thompson, equally haughty, "I remember what you *were* when Bligh was our commander; but as to what you *are*, I think you now no better than myself, although the people here have *dubbed* you a chief. To be a servant to a villain is intolerable, for we are all villains alike; perhaps, if the truth were known, you are a greater villain than some among us———"

Churchill interrupted Thompson with a menace, which the other disregarding, said with a sneer, "D—n you, though you are a chief you shall be your own servant for me."

Some of the natives were attracted to the spot where these disputants were by the noise they made, and not understanding why their chief Churchill should be treated in this insolent manner, obliged Thompson to retire. This cut him to the very heart, and he began now to meditate revenge both against Churchill and Christian.

It is necessary to remark, that Christian had advised his men always to carry their guns ready charged with them, for fear of any sudden attack of the natives; for he did not know how soon a breach between them might take place.

The next day Churchill and Thompson met again, when the latter, being of a vindictive disposition, renewed the contention; Churchill was exceedingly warm, having been provoked by Thompson's upbraiding him as one of the greatest villains (alluding to his being one of the ringleaders), and above all with his exclaiming in a scornful manner, "Oh, what a great CHIEF!" that, losing all patience, Churchill exclaimed with much rage, "Hold your tongue, scoundrel, or, by G—, I'll kick you." "Scoundrel!" echoed Thompson, who immediately levelled his musket at him, and lodged the contents of it in his breast.

Three natives were present when Churchill fell, who by their loud lamentations soon collected others. Thompson, apprehensive of their fury, fled. Churchill lived but a few minutes, during which time he could not speak; the ball had entered near his heart. He was conveyed in great solemnity to the habitation of that chief whom he succeeded.

The murder was soon reported to Christian, who was extremely affected at the news. Tinah enquired if he did not mean to put to death the offender; but Christian apprehended that if he threatened Thompson with punishment he might be tempted to make a discovery of the mutiny business, and bring destruction upon all their heads,

Christian therefore evaded coming to any resolution, but hinted that Churchill being a chief of theirs, and all the same as one of their own people, they should take the business under their consideration.

In the mean time both the men and women were bewailing the untimely death of Churchill; the latter were particularly clamorous in their grief, and continued their lamentations for several nights. Having obtained Christian's permission, they intended to bury him according to their own funeral ceremonies; the body was therefore disembowelled in order to avoid putrefaction, the intestines and viscera drawn out, and the cavities supplied with cloth; after which it was constantly rubbed with cocoa-nut oil, which keeps it in seeming perfection though it soon wastes away. These operations being performed, the corpse was shrouded, and the relations of the chief whom Churchill succeeded being silent mourners, it was conveyed on a bier supported by men's shoulders, according to our fashion, while a priest attended the procession, which was frequently repeated backwards and forwards, sprinkling the ground occasionally with water, and praying in broken sentences. Afterwards the body was laid on a kind of a stage erected for the purpose, as they never deposit a corpse in the Morai, or burial-place, till the flesh is entirely wasted from off the bones.

Thompson, in the mean time, being more afraid of his own people than of the natives, had some thoughts of repairing to the island of Huheine; for he knew well that Churchill, whom he had murdered, was one of Christian's private counsellors, and he naturally supposed that Christian would resent his death; not only out of respect to the memory of the deceased, but in order to prevent any future disturbance among his own people, which might have a similar termination. He was, however, unprovided with proper necessaries for his intended expedition, and wandered about several hours, subsisting upon those berries which were edible, and which he pulled from off the trees in his way.

(To be continued.)

ANECDOTE.

MR. Richard H—— jun. being out a coursing near to Sir John P——'s mansion (who was then dragging his pond), a hare making down for the wet ground was by some accident forced into the pond, and fell foul of the net. In the interim, the dogs being at a dead fault, Dick H—— gallops down to the company, and meeting Sir John there, salutes him, and asked him what he fished for. Hares, answered he.—A very likely matter, said Dick H—— (thinking it a jest).—It is very true, replied Sir John, and that you will find presently: pull, pull, my lads, added he to his men, and they immediately drew in the net with a large hare struggling in the meshes. Look you here, cries Sir John, did I not tell you as much?—Yes, faith, says Dick, and now I see the old saying is true, that there is no creature on earth but the water has the same; what a wonderful thing it is!

MEMOIRS

OF THE

FREEMASONS AT NAPLES.

Continued from Page 211.

SUCH were the artful resolutions of Pallante. He took advantage of the terror they were in, and inspired them with a ray of hope; endeavouring by these means to deprive them of arms to defend their own cause. His conduct in regard to the youth Giambarba was quite different, as appeared in the sequel by his depositions in a court of justice. Pallante began at first with mildness to reproach him for so easily suffering himself to be seduced by the Freemasons. He was thoroughly convinced, he said, that that society were addicted to all manner of vice, especially one in particular, that he, Giambarba, was by that time too well acquainted with. "How was it possible," added he, "that you should suffer yourself to be corrupted in that manner?" Giambarba protested in the strongest manner never to have had the least connexion with the Freemasons, and that he was entirely ignorant of the crime laid to his charge.

Pallante insisted on the truth of what he had said, and threatened to strip him if he did not confess: the youth recollecting the insinuating behaviour of this man a few days before when he took him into his coach, a deadly paleness overspread his countenance, and he felt as if his blood were frozen in his veins; he no longer beheld Pallante in the light of a respectable magistrate; and, by the resistance he made against his endeavours to strip him, he obliged the villain at last to honour his innocence and virtue. Giambarba was certainly much to be pitied; so far from being a Freemason, he had not the least knowledge of the secrets or regulations of the society, and was even ignorant of the anecdote relating to the wooden ham beforementioned.

After that Pallante had obtained the signature of the prisoners he denounced them to the council, or the chamber of justice; they obliged them to confirm their declaration by oath. As they had named the Polander in their depositions as one to be admitted into their society, Crisconio, the fiscal judge, an upright and attentive magistrate, asked where he was. Pallante, who did not expect such a question, answered, that the king knew it. Crisconio (who began to suspect some treachery, especially as Pallante had not mentioned the informer against the Lodge) added, that that was not sufficient, and that it was absolutely necessary the tribunal should be informed of it, and afterwards to make their report to his majesty: "The "judges," continued he, "cannot possibly dispense with the ap-

" pearance of this man, who is certainly a very material evidence. " We are told of a baptism—we ought at least to know the person " baptised, and the one who performed that ceremony; but here we " see neither the one nor the other." Pallante again repeated that he had given an account of the whole transaction to his majesty. " Very well," replied Crisconio, " in that case the king is sole judge, " we have nothing farther to do in the affair." He then asked Baffi, the Greek professor, the name of a Freemason in that language, and was answered, Philanthropist, or a friend of mankind.

The unexpected questions of Crisconio had sufficiently alarmed Pallante, who was then, though too late, sensible of the faults he had committed: in order in some measure to repair them he sent privately to Ponsard, the Frenchman whom he had caused so unjustly to be imprisoned, and who had by this time been detained a full month; he offered to give him proofs of his favour, either by money or interest, on condition of his declaring himself to be the person who was to have been made a Freemason the second of March. Ponsard rejected these proposals with horror, and flatly refused to render himself an accomplice in such abominable treachery. Pallante did not desist, but made use of flattery, promises, threats, but all in vain; even torments were made use of: Ponsard having courageously resisted all they could do to him, was at last set at liberty, with strict orders to quit the kingdom immediately. Furious at such unjust treatment he left Naples, but re-entered the city on the opposite side, and without loss of time went to the Marquis de Clermont, ambassador from the French court, to whom he made a faithful recital of all that had happened to him. The ambassador immediately ordered his coach, and made his complaints to the king; and in the sequel supported the cause of Ponsard and the Freemasons in general with so much force, that the society will never forget the obligations they owe him, and will always regard him in the light of one of their best benefactors.

Pallante seeing the bad success of his plot, had the art of engaging the Polander to become a willing prisoner; he sent his secretary to him with orders to let him want for nothing, and to engage him by the means of good wine, to give a deposition such as he wanted, and wherein he declared, that his intention had been to be received a Freemason; after which, notwithstanding the express order of the tribunal to the contrary, Pallante set him at liberty, in as arbitrary a manner as he had dispensed him from going to prison the first moment of the trial. The Freemasons, who thought themselves near the moment of their deliverance, found themselves again plunged into fresh troubles. Pallante, insulting their misery, made a shew of fulfilling the promise he had made them; they were accordingly taken out of that prison in order to be shut up in another. They had the mortification of being deceived, and of having furnished arms against themselves.

Berenzer, the Swede, overpowered by sorrow for having imprudently contributed to his own misery, yielded to his destiny, and died in prison, certainly not altogether for the expiation of his fault, but

from the vengeance of Heaven on the criminal Pallante, whose torments and remorse were greatly encreased by this fatal death. Berenzer, before he expired, received the sacraments of the church by the hands of a conscientious priest, who publicly declared that he died like a good Catholic, with much ease and tranquillity. This circumstance, joined to the compassion which the violence exercised against the Freemasons had inspired into the minds of the people, contributed greatly to their more favourable opinion of them ever afterwards. While they were in their second prison the feast of St. Januarius was celebrated at Naples, famous for the pretended miracle of the liquefaction of his blood. The miracle, however, was not performed at this time, nor many others that went before, the suspension of which we are ignorant of. The old women, who on this occasion are allowed the privilege of approaching the nearest of any to this miraculous scene, and who boast of being the descendants of the saint's nurse, seeing that the miracle did not take effect, employed at first good words, then menaces; at last some among them roared out as loud as they were able, that nobody need be surprised that the miracle was not accomplished, since Naples was defiled by the infection of the Freemasons. "Let them be exterminated," added they, "from the face of the earth; let them be burnt." This stroke of bigotry and Catholic zeal, though entirely conformable to the sentiments of the common people, had not the desired effect, for it was looked upon by some as the consequence of a particular confederacy.

There appeared at that time a legal defence of the imprisoned Freemasons, published in the daily papers, and which was attributed to an advocate of the name of Felix Lioy, a Freemason. The author of this defence, in his apology for the prisoners and the society in general, had made use of very warm, not to say severe, terms against the men in power, and consequently drew upon him the rigour of government. The writing was condemned as a scandalous and seditious libel, and ordered to be burnt by the hands of the common hangman, and Lioy obliged to quit Naples, and in a few days after Italy. He went to Switzerland, to France, Holland, and Germany, and was every where graciously received by the Lodges, and looked upon as a martyr of the society, and maintained by the help of the National Lodge of Naples. Though Baffi was the only Freemason among the prisoners, they all equally obtained for their families benefits from the society, not only in money, but by every other means necessary to soften their situation. The most zealous among their members daily assembled in the houses of some of their principals, virtuous men, whose greatness of soul, and serenity of mind inspired the Brethren with the beneficent and amiable virtues of charity. Several among them distinguished themselves by such acts of generosity as will never be forgotten by the objects of it, and will for ever remain engraved on the hearts of their Brethren. Persuaded of the king's benevolence and justice, they reached the throne with the complaints of oppressed innocence, and endeavoured to undeceive his majesty in regard to the conduct of Pallante.

But all their designs were frustrated: Pallante had art sufficient to parry the stroke levelled against him, and even to procure to himself such a position as would effectually crush his enemies at once. Without ceasing to be commissary he was made Fiscal. In that quality he was ordered to lay before the tribunal the state of the case, to examine the witnesses, and all the writings relating to the trial. Sufficiently sheltered from the attacks of his enemies, their fate seemed to be in his hands; the accused saw themselves at once deprived of all hope and means of defence. The steps that had been taken against him enraged him more than ever; the witnesses that were to give in their evidence before him durst not betray him; the villains were his accomplices and his clients, the accused were his enemies. Wickedness was on the point of triumphing; the honour of the society was attacked without the means of acquitting themselves. Every thing appeared as lost since Pallante was made Fiscal*. The unhappy prisoners, deprived of all resources, wept their deplorable fate in their dismal and dark cells, when the God of compassion awakened in their favour a powerful friend, and a formidable enemy to the traitors.

The reader will now be made amends by a more comfortable scene, after perusing all the horrors of persecution against an innocent and oppressed society. The queen was moved with compassion at the recital of their unhappy fate. The Grand Master of the National Lodge of Naples had by means of a court lady petitioned the queen in favour of the society, and in his letter to that princess had given a faithful account of their institution, their charity, and brotherly love, &c. Her majesty had enjoyed the sweets of the most lively friendship for many years back in the agreeable company of the lady above-mentioned; such a friendship as is rarely to be met with at court; and to which union of hearts was joined the heavenly virtue of charity and universal benevolence. As soon as the queen had been informed of the whole detail of this horrid plot, like a tender and compassionate mother she was determined not to suffer any longer the oppression of so many innocent men and their unhappy families; she easily penetrated the mystery of this dark combination. Fully persuaded, that through the labyrinth of a court truth does not easily find its way to the throne, she determined to carry the petition herself to the king. But what a sublime and moving scene ensued! Truth and innocence pleading their cause by the mouth of a queen like Caroline, and before a king generous and humane like Ferdinand. His majesty was astonished to hear the recital of facts all of which had been unknown to him. The queen moved his compassion by a representation of the same images that had touched her heart.

(To be continued.)

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* An attorney who prosecutes within his jurisdiction all causes wherein the public are interested.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

I AM that insulated being called an Old Batchelor. A creature wearisome to myself and beloved by no one. I have spent the noon of my days in a single state, from the dread of incurring the expences incident to a married life with a woman who had nothing, and now sorely do I repent that I had not generosity enough to overlook this consideration in favour of a charming girl that I truly loved, and who wanted nothing but fortune to recommend her. I was formerly clerk to her father, then a merchant of great respectability, but some years after greatly reduced by the unfortunate turn of affairs in the late contest between us and America. When he failed, I was settled in the world, and might have saved his amiable girl from many a year of fatigue and distress into which their poverty immersed them. But with *sang froid*, for which I now detest myself, I then stood aloof, tore my thoughts from the sweet Eliza, and driving forward into the heart of the city, determined to lose myself in the recesses of counting-houses, and the accumulation of money. Thus avoiding all the plagues and expences of a family, for which I deemed the society of an elegant and affectionate woman by no means an equivalent. Alas! Mr. Editor, I now see how I miscalculated; how much such a partnership would have been for my advantage in the long run. I now put the mutual participation of pleasure and pain, the endearments of our children, that flattering interest which Eliza would have taken in me (for whom by the way nobody now cares a straw), I put all these on the credit side of the ledger, and find in the opposite page, only such a portion of expences as I have actually brought upon myself, by being drawn in to give tavern dinners, and a thousand other extravagancies that young men know not how to avoid. You will easily see, when a just account is made out, what I have gained, or rather what I have lost. Instead of the bright hearth and smiling faces of my family, instead of sitting down in the midst of beings who owe life to me, and portioning out their little meal with the delicious sensations of a father, I take my solitary chop at a coffee-house, and afterwards saunter to the theatre, where venal beauty spreads her net and I am caught! Alas! here is no mind, here is no modesty to make sentiment interesting. After having seen a public entertainment with Eliza, with what delight might we have passed the remainder of the evening. Her taste and sensibility would have made us live the hours over again with additional pleasure.—Her bosom would have been my harbour in the storms of life, and there I should have found resources from *ennui* in the calm season of prosperity. In the day of sickness her voice could have whispered comfort, and in my dying hour the pure invocations of my children might have availed

me at the throne of grace. What a sad reckoner have I been, Mr. Editor. I am now as grey as a badger, and have not a single relative in the world. I have long retired from business, but my fortune brings me no enjoyment, my dog leads nearly as rational a life. I eat and drink and sleep alternately as he does, for I now fear to become the prey of some indigent dame, who would overlook my grey hairs and infirmities in consideration of coming in for a third of my wealth, and therefore avoid much commerce with the sex, from which, though I might once have derived happiness, I can now only expect trick, or at best ridicule. But what can a man do who has let avarice run away with him in his youth, when all the social affections should have been at their out-posts to prevent it? All that remains for such a man (after the example of a culprit going to execution) is to warn the multitude how they fall into this error. To assure them that the good which is not participated is not half enjoyed, and that those who abandon a young woman from motives like mine, as they do not deserve happiness so they never will obtain it. And moreover, Mr. Editor, if you print this, please to add, that an equal mixture of love and prudence forms the only, and most delicious conserve they will have the faculty of relishing all their life long. Either, taken separately, is prejudicial; one being too austere, and the other too sweet. They must be blended to render them happily effective, and if any persons have skill enough to make up the composition after my recipe, I shall not have bemoaned myself, nor you have inserted this in vain.

I am, Sir, yours, &c. &c.

STEPHEN SORROWFUL.

DETACHED THOUGHTS,

ILLUSTRATED BY ANECDOTES ON VARIOUS SUBJECTS.

ON ANGER.

ANGER is a great weakness, and the folly of nature, mean, vile, and contemptible. It is a passion very pernicious to the soul. It caused the death of the emperor Valentinian, who burst a vein in his neck in the height of his choler. *Athenodorus*, taking leave of the emperor *Augustus*, gave him a receipt to subdue his anger when he found it coming upon him (for that emperor was very subject to it), which was, to repeat the twenty-four letters of the Greek alphabet. *Cotys*, king of Thrace, having received in a present several costly vases of curious glass, very thin and brittle, after well rewarding the messenger who brought them, he destroyed them all, for fear, he said, that in his anger (to which he knew himself subject) he might do a mischief to his servants in case they should break any of them.

The emperor *Theodosius*, moved with choler against the inhabitants of *Salonica*, who had raised a sedition and killed his lieutenant, sent his army against them with orders to the chief to exterminate them all. In the slaughter there perished fifteen thousand men, women, and children. The emperor a few days after repenting of the deed, made a law by which he ordained that the execution of his letters patent and ordinations should be suspended thirty days after the order, in case they contained a punishment more rigorous than ordinary. Plato falling into a great passion against one of his servants for a very considerable fault he had committed, and seeing Xenocrate come in, said, If you are my friend I beg you would reprimand my servant, because at this moment anger has got the better of my reason. The emperor *Aurelian*, endowed with many virtues, but very liable to anger, and to such a degree that the death alone of those who had offended him was able to appease his resentment; his secretary *Menesthus* had one day greatly offended him, and he who knew the natural disposition of his master, thought on the following scheme to save his life: he made out a list (counterfeiting the emperor's hand) of several captains of his army, putting himself in the number, which it was the emperor's intention to put to death, and carried it to the parties concerned, telling them it had fallen from the emperor's sleeve. Surprised at what they heard and saw, they gave faith to it, therefore resolved to prevent him, which they did by his death.

ON CONSTANCY.

DEATH had no terror to the noble-minded Seneca. He saw his blood flow from different parts of his body without being moved. If any emotions arose in his mind, they were those of pity for the tyrant who condemned him; as if he had wished to have been guilty rather than have him stained with the crime of punishing an innocent man. Alcibiades, hearing the sentence of his own death pronounced, said, "Unfortunate Athenians! they are condemned to death, and not "me; for I am going up to the gods where I shall be immortal, and "they remain among men all subject to death." Crœsus, king of Lydia, being deprived of his kingdom, and prisoner to Cyrus, shewed more virtue, constancy, and generosity, than he had done in the full enjoyment of his riches: being led to the stake, and the flaming brand already in the hands of the executioner to set fire to the pile, he recollected the wise sayings of *Solon* on the small dependance that is to be made on human felicity; and that a man must never esteem himself happy but at the hour of his death; he was therefore determined to suffer patiently; and in gratitude to the philosopher who had given him such excellent advice, repeated loudly the name of Solon three times. Cyrus heard it, and asked the reason why he did so; he repeated, word for word, the sayings of the philosopher, which touched the heart of Cyrus in such a manner that his hatred was changed to friendship, and he restored *Crœsus* to liberty and the

enjoyment of his kingdom. It was remarked of *Socrates* during the whole course of his life, that he always appeared with the same countenance, neither more gay nor more melancholy, not even on hearing the condemnation of his death, nor on drinking the poison, though he was upwards of sixty. *Publius Rutilius*, a Roman, being unjustly sent into exile, neither changed countenance nor his manner of living, nor changed his habit, which it was the custom for exiles to do; he would not be prevailed upon to lay aside the distinguishing marks of a senator, or petition the judges to absolve him, but passed the remainder of his days with the same grandeur and authority as before, without shewing the least sign of grief at the surprising change of his first condition.

Job was reduced to such a degree of misery, that after all his misfortunes and fatal accidents no comfort seemed to be left him, but his wife, who, instead of assuaging, rather encreased his torments, by her pernicious advice and discontented spirit. Nevertheless, to reward his sufferings, he was raised by the hand of God much higher than ever he had been before, and by his constancy of mind acquired the name of Just.

ON DILIGENCE.

SEMIRAMIS, Queen of the Assyrians, was at her toilet when news was brought her of the revolt of Babylon. She delayed not an instant, but immediately flew to the place with her hair hanging about her shoulders, and in the utmost discomposure of dress. By her unexpected appearance she brought her subjects to a sense of their duty. In memory of this action she was represented after her death in the same attitude she was found by the messenger who brought her the tidings.

ON SUSPICION.

THE suspicious person has never any rest; for every thing he hears and sees puts him in fear. If any one in the street walks too near him he imagines he has some bad design on him. If he sees two persons talking he suspects that it is to play him some trick. If any one smiles upon him he thinks it is to draw him into a snare. In short, every thing is suspicious to him; every thing becomes the cause of jealousy and apprehension. If a man cannot place confidence in any one, what happiness can he expect in this world; which way can he go to be at ease? In walking he turns incessantly round to see who is near him; like the emperor *Domitian* he would ever wish to be in galleries of transparent walls, to observe who is at his sides or behind him. To whom shall he communicate his anxious thoughts? He shuns every body; his own children dare not come near him. He will at last grow as suspicious as *Dionysius* the tyrant of Syracuse, and not trust himself in the hands of a barber to be shaved.

INSTANCES OF UNPARALLELLED PARSIMONY

IN THE LATE

DANIEL DANCER, ESQ.

A FEW days ago died at Pinner, in Middlesex, Daniel Dancer, Esq. a man who quitted this earthly stage, not more remarkably for his worldly riches, than for his having lived in an apparent state of extreme poverty. Such was the eccentricity of his character, that, though scarcely allowing himself the common necessaries of life, he has left property to the amount of 5000l. a year to Lady Tempest and Captain Holmes. During his last sickness Lady Tempest accidentally called upon him, and finding him lying up to the neck in *an old sack, without even a shirt, remonstrated against the impropriety* of such a situation; when he replied, that having come into the world without a shirt, he was determined to go out of it in the same manner. She then requested him to have a pillow to raise his head, and he immediately ordered his old servant, named Griffiths, to bring him a truss of hay for that purpose.

Whenever he had occasion to obey the dictates of nature, he would rather walk two miles than not assist in manuring his own land; nor did he ever afford his old horse any more than two shoes *for his fore feet, deeming those for his hind feet an unnecessary* expence.

So perfectly penurious was he in his disposition, that, rather than expend a penny, he frequently had recourse to the pot-liquor of Lady T.'s kitchen, of which he would swill so enormously as to be obliged to roll himself on the floor to sleep.

His house, of which Captain H. is now in possession, is a most miserable building, and has not been repaired for half a century; though poor in external appearance, it has, however, been recently *discovered to be immensely rich within, Captain H. having at dif*ferent times found large bowls filled with guineas and half-guineas, and parcels of bank-notes stuffed under the covers of old chairs.

He generally had his body girt with a hay-band to keep together his tattered garments; and the stockings he usually wore had been so frequently darned and patched that scarcely any of the original could be seen, but which in dirty or cold weather, were thickly covered with ropes of hay, that served as substitutes for boots. His whole garb, in short, resembled that of a miserable mendicant begging charity from door to door.

The trite adage, "What's bred in the bone, &c." was fully verified in this man, who seems to have been the principal branch of a *thrifty tree*, every scion of which being of a similar texture.

He inherited a considerable property by the death of a sister, who exactly resembled him in temper, and who, had she lived in the dark ages of Gothic superstition, would probably have been mistaken for a witch, and burnt at the stake in consequence. She seldom quitted her obscure residence except on being roused by the noise of hunters and their hounds, when she would sally forth, armed with a pitchfork, in order to check the progress of the intruders on her brother's grounds; on which occasion she had more the appearance of a moving bundle of rags than of a human being.

Lady T. was the only person who had the least influence on this unfortunate miser; and though she knew that she would divide the bulk of his fortune with Captain Holmes, she, with that gentleman, used every device to make him enjoy the good things of this world, but all in vain. She had, however, one day the pleasure of prevailing on him to purchase a hat (having worn his own for thirteen years) from a Jew, for a shilling; but, to her great surprise, when she called the next day she saw that the old *chapeau* still covered his head. On enquiry it was found that, after much solicitation, he prevailed on old Griffiths, his servant, to purchase the hat for *eighteen pence*, which Mr. Dancer purchased the day before for a shilling from the Jew.

One day her ladyship sent him a present of trout stewed in claret, which he liked above all things. It was frost, and the whole from lying by a night was frozen almost into ice. As he was a martyr to the tooth-ache he could not touch it, and to light a fire this man thought expensive, who, besides having 3000l. per annum, was possessed also of immense riches. As he generally, in severe weather, lay in bed to keep himself warm, he had the fish and sauce put between two pewter plates, on which he sat until the whole was sufficiently warm.

He never took snuff, for that was extravagant, but he always carried a snuff-box. This, probably, he would fill in the course of a month by pinches obtained from others. When the box was full he would barter the contents for a farthing candle at a neighbouring green-grocer's; this candle was made to last till the box was again full, as he never suffered any light in his house except while he was going to bed.

He seldom washed his face and hands, but when the sun shone forth then he would betake himself to a neighbouring pool, and use sand instead of soap; when he was washed he would lie on his back and dry himself in the sun, as he never used a towel, for that would wear, and when dirty the washing was expensive.

Since his death there have been jugs of dollars and shillings found in the stable. At the dead of night he has been known to go to this place, but for what purpose even old Griffiths could not tell; but it now appears that he used to rob one jug to add to the bowl which was found buried since his death in the kitchen.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

I OBSERVED in a late number some epitaphs in country church-yards, which probably have provoked very different sensations from those they were intended to excite. I send you two or three from *Goat-land*; it would endanger the teeth of your English readers if I gave you the names of the parishes in which they are to be found, but I can assure you they are authentic; and if hereafter in the course of my peregrinations among the tombs, for I generally stroll into a country church-yard if I have half an hour to spare, I should discover any thing worth notice, you shall hear again from,

Sir, your very humble servant,

Brecon. T. J.

UPON A MAN WHO FELL FROM HIS HORSE AND BROKE HIS NECK.

Man's life is a vapour, and full of woes;
He *cuts a caper*, and ——— down he goes.

IN MEMORY OF ANN LEWIS, WHO DIED, &c.

A husband kind
I left behind,
Three sons *does* me survive,
And two *of them lies* here buried by my side.

Behold the plaace where i do *lay*,
As you are now *wance* was i;
As i am now so you must be,
Cut down by death and follow me.

Let me add, that the following singular lines are in Lewisham church-yard.

Oh, cruel death, how co'dst thou be so unkind,
As to take her before, and leave me behind;
Thou sho'dst have taken both if either,
As it wo'd have been more pleasing to the survivor.

REMEDY FOR PUTRID FEVERS.

YEAST, or barm, to the quantity of three or four spoonsful, hath been exhibited, in putrid cases, with the most singular efficacy and success; so that patients, in the extremity of this very contagious and most fatal disease, have been seen almost instantly to have recovered from a dying state to perfect safety.

Probably it will be expedient to use a little warm water to wash the yeast down the patient's throat; and to administer, at the intermediate hours, as useful auxiliaries, a few of the customary and most efficacious antiseptic cordials and draughts.

THE TELEGRAPHE.

The following is the Production of the ingenious M. De Lolme *on this curious Subject.*

THE account of the contrivance lately used in France for speedily communicating to a great distance whole sets of ideas, and even express words, makes me recollect a thought that occurred to me some years ago, when I heard for the first time an account of the scheme practised by those persons ludicrously called *horse and foot pigeons*, who, during the time of the drawing of the lottery at Guildhall, use to run, either on horseback or on foot, to distant parts of the town, such as the farthest end of Oxford-street, in order speedily to convey to their associates in that distant quarter, a knowledge of the two or three numbers that have first come out of the wheel that morning at Guildhall. The intent of the scheme is, to defraud those lottery-office keepers who, through greediness and eager avidity to do business, continue in such distant parts of the town to insure numbers for that day so late as half an hour or more after nine o'clock, that is, after the lottery has actually commenced drawing.

The thought that occurred to me was that of a contrivance by which these horse and foot pigeons might have saved themselves a deal of trouble, and at the same time have conveyed the knowledge of the first-drawn numbers to distant parts of the town with much more speed than it is possible for them to do, even if they were to employ real winged pigeons. The thought occurred to me as a mere joke with myself, which I never communicated, being unwilling to give a hint that might accidentally reach and assist some dishonest persons. However, I shall mention the contrivance now. Being publicly expressed in a newspaper it can do no hurt, because, if it serves as a bad hint to some, it also serves as a proper caution to others; and at the same time the description will enable the reader more readily to understand the explanation I intend to give in the issue, concerning the manner in which the knowledge of many ideas, and even of many express words, may be conveyed in about half an hour's time from Lisle to Paris; that is, to the distance of an hundred and twenty miles.

The contrivance I meant for speedily conveying to the farthest end of Oxford-street the knowledge of a number just drawn at Guildhall, was this:—A garret should have been hired in some house near to Guildhall, or a place should have been obtained in the upper part of that steeple which stands just by. A large black board, about seven feet long and six feet high, should have been affixed or hung outwards to this upper part of the steeple, and upon this black board the two or three intended numbers should have been previously written in large conspicuous figures, each about eighteen inches long

and proportionally broad and thick, with white chalk, or some proper whitening stuff, laid on with a house-painter's brush. A garret should also have been obtained near the end of Oxford-road, and in this garret a telescope should have been placed, ready fixed, and directed towards the above-mentioned board; by means of which telescope the persons stationed in the garret would have instantly read the numbers upon the board. It is a well-known fact, that, with a reflecting telescope, about one foot or fifteen inches long, it is easy to see the hour exhibited by a church dial situated at the distance of two or three miles.

Having expressed the above idea to the reader, I shall now observe that it is possible to distinguish and clearly read letters and words from a distance of fifteen miles, or more. For that purpose a powerful telescope should be used, and the white letters on the black board should be very large; that is to say, those letters which have no tails should be three feet long, and those with tails should be five or six feet long, being at the same time proportionally broad and thick. The black board might be of a sufficient size to contain forty letters in four lines.

Now, supposing that seven stations, with such a black board and a proper apparatus belonging to each, were placed in the intermediate space between the two extreme stations of Lisle and Paris, thus forming that space into eight divisions of fifteen miles each, it would be possible in half an hour's time to communicate from Lisle to Paris, the words, "*Condé has surrendered this morning at 6 o'clock.*"

I am taking it here for granted, that the persons placed at the eight different stations are very attentive in watching the respective signals, as well as expeditious in writing upon the black boards; and also that the telescopes are kept constantly fixed and properly directed. I mean presently to describe a very expeditious method of placing large white letters on the black board.

By means of forty letters very concisely used, it is possible to convey a deal of important intelligence in a clear, satisfactory manner; but as forty letters in some few particular instances might not, perhaps, be sufficient, a second successive board might be used, which might be slided over the first, like the scenes at the play-house, upon which second board the discourse might be farther continued. Care should at the same time be had, not to slide the second board till it appears, by a proper signal exhibited by the people at the opposite station, that they have fully read the letters on the first board.

The following expedient should be used for preventing the danger of the persons at the different stations being either inaccurate or too slow in forming the large letters with chalk, or a house-painter's brush, on the black board: the large letters should be kept ready made beforehand with bright white tin, and the black board should be fitted with small hooks, by means of which the large tin letters might be easily and instantly affixed to it. A considerable number of such large tin letters might be allowed to each station, and the

persons employed in the business might soon be brought to find out the proper letters for forming the prescribed words, as readily as a printer's compositor takes out his types and places them in his *composing stick.*

When the communication is to take place during the night, it should then be effected by means of transparent letters, or transparencies; that is to say, the large letters should be cut through large thin sheets of iron, and those sheets or large cut letters should be placed before a vivid light or flame, care being at the same time taken to have the iron sheets placed in such a manner as to allow no light to pass except through those cuts by which the large letters are expressed. The words exhibited during the night by such large letters of fire or light, might be read from a very great distance indeed by means of a good telescope.

ON THE PROPRIETY OF

SPECULATING ON FIRST PRINCIPLES.

BY DR. AIKIN.

TO resolve things into their first principles is *philosophy*, the noblest employment of the mind, and that which alone confers a title to real *wisdom.* Without a portion of it, the experience of a long life may only serve to accumulate a confused mass of opinion, partly true, partly false, and leading to no one certain conclusion. The want of a philosophic mind makes many men of business mere plodders, and many men of reading, and even of observation, mere retailers of vague unconnected notions. Order, precision, concatenation, analysis, are all the results of philosophy. Yet even this word, all must have remarked, as well as those of improvement and reformation, has been the subject of obloquy. It has been branded with the epithet of impious by the bigot, of arrogant by the cautious, and of visionary by the dull. It has drawn down the anathemas of the serious, and the ridicule of the light. Above all, it has been treated with that ironical sneer, which is so common a resource to those who are conscious of being deficient in argument. "Thank heaven! I am no *philosopher;* I pretend not to be wiser than those who have gone before me. I do not boast of the discovery of *new principles.* I must beg leave to retain my antiquated notions, notwithstanding philosophers call them *prejudices.*" These flowers of polemical rhetoric, which decorate so many sermons, speeches, and essays, though they have lost the attraction of novelty, are yet of no small efficacy in swaying trivial minds; and the *argumentum ad verecundiam* to which they appeal, is apt to overpower unassuming modesty. Such a strain

of frothy insolence is best disconcerted by *admitting it seriously as* an honest confession of inferiority. I would say—"I *know* you are not a philosopher—I never took you for one—your education and habits of life have disqualified you from all pretensions to the character—your opinions *are* mere prejudices, and do not merit a refutation."

But if there be those who *bona fide* are afraid of philosophy, because very mischievous doctrines have been propagated under its name, let them be told, that what they dread is only the use of reason in a large way, and upon the most important subjects *; and that, if on the whole, we are better for the gift of reason, though some abuse it, we are likewise better for aspiring to be philosophers, though some falsely, and for bad purposes, arrogate the title. A very common topic in railing against philosophy is the extravagant and contradictory opinions held by the ancient schools of philosophers. But with whom ought they to be compared? Not with those who have been enlightened by direct revelation, but with the vulgar and bigots of their own times, who implicitly received all the absurdities which fraud and superstition had foisted into their systems of faith. If by the efforts of unaided philosophy, out of a people thus debased, could be raised a Socrates, an Epictetus, an Antoninus, what honours short of divine are not due to it? Nor have its services to mankind in latter ages been much less conspicuous; for not to insist on the great advancements in art and science, which have originated from *natural philosophy* (since they are questioned by one), what man of enlarged ideas will deny, that the *philosophy of the human mind*, of *law*, of *commerce*, of *government*, of *morals*, and, I will add, of *religion*, have greatly contributed to any superiority this age may claim over former periods? If philosophy thus employed have occasioned some evils, a more correct and diligent use of the same will remove them. If erroneous conclusions have been drawn from a partial or premature induction of facts, they will be rectified by a future more extensive induction. After all, no medium can possibly be assigned between reasoning freely, and not reasoning at all—between submitting implicitly to *any* human authority, and to *none*.

We are placed in this world with a variety of faculties, and of objects on which to exercise them. Doubtless, there are in nature limits which we cannot pass; but what man shall presume to mark them out for other men?—what man shall say to his fellow men, I permit you to exercise your reason upon these objects, but I forbid you from exercising it on those? Many, indeed, have so presumed; but the friends of truth and mankind have ever resisted their usurped authority.

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* Hujus opus unum est, de divinis humanisque veram invenire. SENEC.

THE POETICAL LANGUAGE OF TRAGEDY NOT BORROWED FROM NATURE.

BY THE SAME.

I KNOW, indeed, that critics have asserted figurative diction to be natural to persons labouring under strong emotions; but for proof of this assertion, I find quotations from Shakespear, instead of appeals to fact. One of the critics, and of no mean rank, has given as an example of the natural playfulness of a lover's imagination, Juliet's fancy of cutting out Romeo all into little stars when he is dead. I do not deny that a certain degree of mental *excitement* (to use modern phraseology) may, like a cheerful glass, vivify the imagination, and impart a glow and fluency of expression; but I never knew a real instance in which violent passion, like intoxication, did not overwhelm the intellectual faculties, and abolish all connection of thought and choice of language. But tragedy cannot consist of ahs and ohs, of exclamations and broken sentences. Its purpose is to delight, to instruct, to elevate, and, above all, to gratify the desire after novelty: the passion of tragedy is therefore necessarily made fluent, inventive, eloquent, metaphorical, and sententious. See how Milton characterises the tragic writers of the Grecian school:

> Thence what the lofty grave tragedians taught
> In chorus and iambic, teachers best
> Of moral prudence, with delight receiv'd
> In brief sententious precepts, while they treat
> Of fate, and chance, and change, in human life,
> High actions, and high passions best describing.
>
> PAR. REG. iv. 161.

It was evidently after this model that he framed his *Sampson Agonistes* and *Comus*, pieces, however ill adapted for the modern English stage, which will continue to charm and instruct the cultivated reader, as long as the language in which they are written exists. Nor would Shakespear himself, though peculiarly styled the *bard of nature*, have afforded a whole school of poetry and morals, had his dialogue been a real pattern of that natural simplicity which is usually supposed to characterise it. To every impartial observer it will be manifest, that his "brief sententious precepts" are generally brought in with effort: and that his sublime, and often far-fetched images, rather belong to the play-writer than to the speaker. The sweet Racine and the lofty Corneille communicated their own distinctions to all their characters, and were properly "describers of high actions and high passions" in their several styles. In short, if tragedy be not considered as a sublime *poem*, rather than a mere fable to move the passions for a moral purpose, it will be impossible not to prefer the Gamester and George Barnwell to any performance of Shakespear, Corneille, or Sophocles.

POETRY.

A FAVOURITE MASONIC SONG,

SET TO MUSIC.

The solemn temples, cloud-capt tow'rs,
And stately domes, are works of ours;
By us those piles were rais'd:
Then bid mankind with songs advance,
And thro' th' etherial vast expanse,
Let Masonry be prais'd.

We help the poor in time of need,
The naked clothe, the hungry feed,
'Tis our Foundation-stone;
We build upon the noblest plan,
While Friendship rivets man to man,
And makes us all as one.

Thy trumpet, Fame, yet louder blow,
And let the distant regions know,
Freemasonry is this;
Almighty Wisdom gave it birth,
While Heaven fix'd it here on earth,
A type of future bliss.

AN ADDRESS

WRITTEN BY J. F. S.

And spoken by one of the Pupils at the Exhibition of MR. WRIGHT'S *Academy in* SUNDERLAND.

AS new-fledg'd nestlings at the parent note
First plunge in air, on liquid ether float—
As in soft lays their early tones transpire
(The first faint warblings of the woodland quire)—
So youthful Science with the op'ning day
Plumes her light wing, and skims the fluent way;
Mimics with doubtful flight the soaring throng,
And pours forth all her little pow'rs of song.
Hush'd be the sound of ev'ry ruder breeze!
Let gentle Zephyr kiss the slumbering seas!
Nor Summer's scorching fire, nor Winter's blast,
O'er the mild scene their rugged horrors cast;
But, when the infant Muse attunes her lay,
Be Spring the season—and let purple May
Dawning on fresh-blown roses, wake the train
Of youthful bards to share the native strain.
Now swells the lay—and first, with grateful fire,
To LOVE PARENTAL strike th'enraptur'd lyre;
That genial agent who, with plastic pow'r,
Thro' want and weakness led the infant hour.
Rapt I behold him honour'd pass along,
Drawn by the filial Muse and sacred song,
And o'er his anxious face alternate view
Fear's tender shade, and Hope's enliv'ning hue;
While by his side, with sweetly-pensive air,
The conscious matron joins the pious care.
But, hark! what sounds are those? what form divine
Advances, follow'd by the vocal Nine?

'Tis EDUCATION, with majestic brow——
The sage by many an awful mark I know:
Not cloth'd in sable terrors as of yore,
The birchen sceptre when he sternly bore;
But with that rev'rend mien and cheering smile,
That strengthens languor and gives bliss to toil.
Fast by his side, silver'd and bow'd with age,
See hoary LEARNING turn the sapient page.
STUDY, with serious look, and careful tread,
Advances slow, by APPLICATION led;
While pressing thro' the group with ardent mien
And eager eye is EMULATION seen.
To these bright forms our dearest bliss we owe,
To these our earliest strains must grateful flow;
The infant Genius, as they pass along,
Tosses his cherub torch, and hails the fost'ring throng.
Nor let austere PHILOSOPHY regard
With supercilious eye the stripling Bard;
Like us you once to humble scenes were bound,
Like you we yet may view creation round.
And tho' these efforts pant in Fancy's rear,
Nor reach our ardent hopes in yonder sphere,
Yet Candour's meed the virgin Muse shall gain,
Warm from the heart when GRATITUDE's the strain.

The following is a Translation of the famous Lines composed by DES BARREAUX, *so justly celebrated by Mr.* BAYLE.

THY judgments, God, in one strict tenor run,
And end with justice as they first begun;
Thy nature glories in thy darling grace,
Propitious ever to our sinful race.
But I thy mercy must implore in vain,
My crimes so num'rous, and so deep their stain;
Thy goodness cannot set the rebel free,
Nor can be just in justifying me.
Yes, Lord, the greatness of my guilt, I own,
Confines thy pow'r to punishments alone;
Thy int'rest yields not thy compassion room,
And clemency itself demands my doom.
Perform at length the long-delay'd design,
And clear thy honour with thy wrath divine:
Grasp, then, the bolt, and hurl the vengeful blow
On me thy fix'd incorrigible foe;
Return th' assault, and war for war restore;
Be by these tears exasperated more;
For tho' I perish I'll adore thy name,
Reason thy conduct, and justice thy aim.
Yet, on what spot of this terrestrial ball,
Where, where, O Father, can thy vengeance fall,
But where the blood of Christ already slain,
O'erspread, must sanctify the sacred plain;
Must safe secure me from thy destin'd ire,
Forbid the thunder, and prevent the fire!

TO A MARRIED LADY ON HER BIRTH-DAY,*

OCT. 17, 1794.

BY T. P.

HOW oft with fond impassion'd lay,
Inviting blessings from above,
Has youth and beauty's natal day
Been welcom'd by delighted love!

Though youth and beauty are thine own,
Ah! let not these thy thought employ;
For youth, alas! we all have known,
And beauty's but a poet's toy!

Youth, like a merry ev'ning's hour,
Soon passes, gladsome, thoughtless, light;
And beauty is a passion-flow'r,
Closing for ever ere 'tis night!

O mourn them not! though short their race;
Love's influence is sooner gone!
Love, like the Zephyr o'er the grass,
Sighs, and, while sighing, passes on!

The virtues of a married state
More constant and more worthy are;
Affection for a polish'd mate,
And fondness for thy prattling pair.

The friendly smile to all around,
Shall fix this day in mem'ry's store,
And bid the song of welcome sound,
When youth and beauty are no more.

* MRS. JEMIMA JONES.

ELEGY

TO THE ISLAND OF JAMAICA.

AH, WESTERN BEAUTY! what are all thy charms,
Thy tropic suns, thy richly varied vales;
Thy sea, that zones thee with his lucid arms,
And gives thy ev'ning all his softest gales?

Thy moon's broad orb—thy vapour-vested night,
When FANCY masks thy scenes in wond'rous trance!
Paints in the rolling fog her novel sight,
And throws enchanted pictures o'er the glance?

Thy tamarind shades—thy bamboo groves,
Thy rich pimento's aromatic breeze;
Thy tall green turf where sober ground-doves rove,
Thy rough rock's head that waves his crest of trees?

Thy tiny humming-bird of emerald plume,
That broods her pearly eggs with fondling grief,
Hangs the nice nest beneath some small bough's gloom,
And roofs her elfin dwelling with a leaf?

Thy fields—for, oh! there SLAV'RY stalks along,
Her robe a tissue of thick-woven chains;
Her hair stiff whips of many a knotted thong,
While to her face an iron mask she strains!

Blush, Isle of Freedom! tear th' accusing page,
That stains thy great ELIZA's blazing name;
That tells what hands let loose the despot's rage,
That tells from what unfetter'd plains she came!

Yes! Albion! yes! thou land that lov'st applause,
When thy proud barks the fiend to Afric bore,
Delighted MURDER gnash'd his gory jaws,
And, howling death-whoops, stamp'd along the shore!

While on the strand the monster INTEREST waits,
Whose tearless eye in marble sockets rolls;
He claps his iron hands, exults, and freights
His human *ballast* and his bales of souls!

WHOE'ER THOU BE, pourtray'd in human sketch,
Who, as life's eddies through thine heart-ducts flow,
Feel'st the nice nerve its tingling fibres stretch
At joy's *soft pressure*, or the *grasp of woe*—

Awake! Arise! Shake off th' unmanly dream,
The *sleep of* JUSTICE, that benumbs the land—
Where MERCY, wearied by the *frequent* theme,
Nods o'er her tears, and drops her half-rais'd hand!

Awake! Arise! thou soul of gen'rous deed!
Resume the bold *defence* and dare to *save*;
Nor let FUTURITY with blushes read,
The BRITISH HEART forgot the *kneeling* SLAVE!

FRANCES CLORINDA.

EPITAPH

ON A CELEBRATED IRISH ACTOR,

EQUALLY REGARDED BY A NUMEROUS CIRCLE OF FRIENDS FOR HIS AGREEABLE DISPOSITION AND PROFESSIONAL MERIT.

Public Gratitude
Erected
This Stone
To the Memory of
RICHARD COX ROWE,
A celebrated Comedian.
He was born in Dublin in the Year
1754,
And
Died in Belfast
(Where he was universally admired,
On account of his Merit as an Actor,
And
His Gentleness of Manners as a Man)
On the 17th of May 1792.

O, reader! if talents could ever beguile
Thy bosom of cares, and instruct thee the while—
If e'er thou wast charm'd from dull anguish and woe,
Pay a sigh, 'tis a debt, o'er the relicks of ROWE!

LETTER FROM
MR. J. TERU TO DOCTOR BIRCH,

Dated June 25th, 1728.

DEAR FRIEND,

I doubt not but you will be sensible the following Lines are the same I repeated to you some Days ago, a Latin Translation of which I expect with Impatience from your masterly Pen, in consequence of your Promise. I am, your assured Friend and Servant,

J. TERU.

THE FLY,
ADDRESSED TO MRS. ******.

HOW weak is man! how little does he know
What makes him happy, or what keeps him so!
Fondly he longs his ruin to enjoy,
And restless seeks what must his rest destroy.
Had I contented at a distance stood,
And with th' admiring world your merits view'd,
All had been well, and I with them, at ease,
Had still commended what must always please;
But I, ambitious of a tie more close
With your dear self than common friendship knows,
Hop'd by a near approach to you, to find
Peace to my heart, and pleasure to my mind;
So boldly ventur'd, and the torments share,
Which rise from love, attended with despair.
Pleas'd with the beauties of the taper's light,
Whose brightness dissipates the shades of night;
Thus first the Fly at awful distance plays,
And in large circles courts its lovely rays:
Then by degrees in narrower tours he moves,
And ventures nearer to the flame he loves;
Till the poor insect by its influence warm'd,
Blind with its splendour, to his ruin charm'd,
With desp'rate speed impatient of delay,
To its embraces wings his fatal way,
But, oh! his life must for his rashness pay.
Unequal to the object he admires,
Soon as the flame he touches—he expires!

LINES
BY MRS. ROBINSON.

HEAV'N knows I never would repine
Though FORTUNE's fiercest frowns were mine—
If FATE would grant that o'er my tomb
One little *Laurel Wreath* might bloom,
And MEM'RY sometimes wander near
To bid it live—and drop a tear!

I never would for all the show
That tinsel splendour can bestow,
Or waste a thought, or heave a sigh,
For well I know 'tis pageantry!
Soon fading to the grave 'tis o'er!
A pleasing phantom—seen no more.

I ask not worldly pow'r, to rule
The drooping child of MIS'RY'S school—
To tyrannize o'er him whom fate
Has destin'd to a lowly state,
To me would prove a source of woe
More keen than such a wretch could know.

Oh! did the *little great* endure
The pangs they seldom stoop to cure;
Could pamper'd LUXURY then find
The charm to soothe the wounded mind;
The loftiest, proudest, would confess
The sweetest pow'r—*the pow'r to bless!*

Give me the sensate mind, that knows
The vast extent of human woes;
And then, fair INDEPENDENCE, grant
The means to cheer the child of want;
Though small the pittance, *mine* should be
The boundless joys of Sympathy!

But, though ungentle FORTUNE flies,
And envious FATE her smile denies,
My heart will never cease to feel
The wounds it vainly hopes to heal;
Then, FATE, to prove thy rage is o'er,
Ah! let me DIE—AND FEEL NO MORE!

STRICTURES
ON
PUBLIC AMUSEMENTS.

Oct. 1. THE *Grecian Daughter* was performed at Covent-Garden Theatre, and a lady of the name of BRIDGMAN quite a novice on the stage, made her appearance in the part of *Euphrasia*. Her person is majestic and well-formed; and her conception of the character was judicious.

Mrs. Bridgman is of the Siddons school, but rather resembles the imitator of our great theatric heroine, Mrs. Powell, than the heroine herself. There is an elegant regularity in her features, but, what is much better, there is expression in her countenance suitable to the heroic drama. She was well received, and the applause she obtained did not tempt her into any display of conscious excellence; a rare circumstance with most of the modern candidates for theatrical distinction.

7. Miss WALLIS, from the Theatre-Royal, Bath, appeared on the Covent-Garden boards, in the character of *Imogen* in the tragedy of *Cymbeline*. Her first effort, when very young, was made at this theatre; she afterwards retired to

Bath, and became a great favourite there. Since we before witnessed her performance she is much improved in every respect.

This charming actrees is warmly patronized by Lady Loughborough. Her ladyship, and a party of female friends, occupied the stage-box on the King's side, and were joined shortly after the entertainment commenced by Miss Wallis. *Envy* suggested this to be a breach of decorum, and some *malig ants* shewed marks of disapprobation: the young lady, in consequence, immediately retired.

On a second appearance in the same character on the 10th, divesting herself of her fears, and assuming a becoming courage, Miss Wallis gave a force and energy to the part infinitely beyond her former representation of it.

We have never been able to convince ourselves that *Imogen* is altogether the most eligible character for a first appearance; and yet Mrs. Pope as well as Miss Wallis was directed to it for her *debut*. *Cymbeline* is certainly the most incongruous of *Shakespeare*'s productions, and the least calculated for the excitement of emotions peculiar to the Tragic Drama. It is, perhaps, the *moral* character of *Imogen* that attracts a young actress, and not its *stage* adaptations. An English audience cannot sit unaffected by the pious resignation of her mind, the unwavering constancy of her affection.

Miss Wallis is perfectly mistress of the stage, the application of its purposes, and the management of its effect: but, though by no means a novice, she has not yet learned to sacrifice nature to artifice; or obtain that applause by system which is due only to genius. Her judgment is correct as far as relates to emphasis and meaning; her voice is complete through every gradation of tone; it has indefinite controul in scenes of energy and passion, and the sweetest melody in those of a softer nature; her figure is finely formed, and her action judiciously managed. Her pronunciation many will call *provincial*—it is, in our opinion, however, owing to her elaborate endeavour after *strong articulation*. Her face is *not* exactly suited for tragedy; it has no high expression; it is neither animated nor grand. Her features are delicate, but they are not striking. They have more playfulness than solidity—they will suit better the vivacity of *Beatrice* than the settled solemnity of *Imogen*.

The point that was the best executed was the well-known exclamation,

"What, ho! Pisanio!—Away!"

There was likewise exquisite discrimination in her doubt of *Iachimo*'s relation:

"Did MY Lord say so?"

And indeed the whole of that scene was as perfect acting as we ever beheld.

Miss Wallis acts from her own design; we know no one on the stage whose manner seems to have been particularly studied. If there is any resemblance it is to the serious acting of Miss Farren.

Miss Wallis has made an engagement the most advantageous ever known—18*l*. per week for three years. No young actress in our time ever had any thing like it.

10. The Burletta of *Tom Thumb* was presented at Covent-Garden Theatre; and the character bearing that name was performed by a child of the name of STANDEN, whose person accorded very well with his title, for he is little more in size than a full-grown *thumb*; yet his action was astonishingly correct, and called forth the most enthusiastic bursts of applause from every part of the house. His infant voice, although tender, is very fine; and the *Farthing Rush-light* was sung by him with a considerable degree of humour.

14. Miss Wallis performed *Lady Townly* with very great applause; and *Juliet* has since established her in public favour.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

AIX-LA-CHAPELLE, *September* 20.

THE different corps of the French army on the Maeze, strengthened by the reinforcements they had received, made repeated attacks from the 17th upon the Austrian posts which guarded the left side of that river, and the right side of the Ourte. The attacks of the 17th upon the Austrians before Maestricht, towards Vise and Fouron le Comte, did not succeed; but that was not the case with those made upon the positions of Generals La Tour and Alvinzy on the Ourte. The enemy were constantly supplied with fresh troops, by which means their superiority almost entirely destroyed the left wing of the Austrian forces, and all the regiments which composed it, particularly that of Beaulieu, suffered exceedingly, and most of the officers were either killed, wounded, or made prisoners; three companies of the new-raised regiment of the Archduke Charles were cut to pieces, the rest made prisoners; the regiment of Murray, one battalion of Kinsky, one of the Emperor, two battalions of the troops of Saltzbourg, the Emperor's regiment of dragoons, and two divisions of that of the Archduke Leopold, also suffered; and as the wing was completely routed, and the retreat was made in disorder, of course they lost their artillery.

The French were posted on the Ourte, in several columns, towards Spa and Verviers; the action was at Theux. The French were several times repulsed with great loss, and obliged to fall back to the rivulet of Embleve; but having found means to pass the Imperial posts, they took it in the rear, and that corps, which was not more than 7000 strong, against 30,000 French (and in a manner cut off), was almost entirely destroyed or dispersed. Among other advantages of which the enemy availed themselves, they acquired a perfect knowledge of the position of the Austrians by means of a balloon, which they elevated during the action, and in the gondola of which were two able officers, who traced the situation and movements of the Austrians, and let down their observations to their colleagues in the French army.

One of the consequences of the defeat above-mentioned was, that the advantageous post of the Chartreuse, near Liege, being absolutely turned and taken in the rear, was obliged to be evacuated.

General Clairfait sent thirteen battalions from the center to reinforce the left wing, which was again attacked this day, and the heavy cannonading which we now hear comes from that way.

The French generals had orders to carry the Austrian posts, particularly that of the Chartreuse at Liege, cost what it would.

To the above we have to add the following from more recent details:

The French entered Aix-la-Chapelle the 21st; they, however, experienced a considerable check on the same day at Lautern, where they were attacked by the hereditary Prince of Hohenlohe. The first advices state the loss of the French on that occasion to be 2000 men, but the consequences of it cannot be very essential, as well on account of the difficulty of providing for troops in that country, and the necessity of the retrograde motion of the different corps of allies marching against Treves, in consequence of the above defeat of the Austrians.

Advices from Constantinople inform us, that a part of the Ottoman Empire has lately been visited by an earthquake. On the 3d of July three towns were swallowed up between Angora and Esdrum, in Natolia, formerly known by the name of Asia Minor, situated something more than 200 miles S. E. of Constantinople, viz. Tchogram, which consisted of about 5000 houses; Amasia, the capital of the government of that name, which was still more extensive and populous, and which is famed as the birth-place of Strabo; and Engtem, which

contained between three and four thousand houses. The population of these three is estimated at 100,000 souls; and, besides these, a number of villages in the same territory were likewise destroyed, scarcely a tenth part of the inhabitants having escaped the dreadful catastrophe.

The King of Spain, by the unanimous advice of his Council of State, has made a deduction of four per cent, from all civil salaries, pensions, grants, &c. during the war; a deduction of twenty-five per cent. from the salaries of all the counsellors of state; and ordered, that no minister or other person shall receive more than one salary, however many places or employments he may possess.

An insurrection has broken out in South Prussia, a part of the dominions of Poland wrested from it by Frederic in the partition of 1773. From this event the affairs of Poland begin to assume a brilliant aspect, and to revive not only the drooping spirits of the oppressed patriots of that country, but those of every friend of well-regulated liberty throughout Europe.

The Prussian troops have altogether evacuated Poland, leaving only a garrison in Cracow and Sendomir.

We find a paragraph in the Leyden Gazette, of which the following is a translation:

"The total want of discipline in the army under the Duke of York having "occasioned various painful representations, his Royal Highness has published "a General Order, dated from his head-quarters at Grosbeck, the 23d of Sep-"tember, to recal his officers and soldiers to their duty: and it is to be hoped "that these orders, and the examples of just severity which they announce, "will put a stop to the disorders complained of."

The only remark we can make on the above is, that God knows the difficulties and distresses to which our unfortunate countrymen are exposed; they must exceed all former example, or surely the honour and character of the British officer and soldier would never have been subject to so disgraceful a report as the above.

The immense armies of the French Republic are to be further augmented. Those under Jourdan and Pichegru are to receive reinforcements which will increase their numbers to 300,000 men.

HOME NEWS.

Sept. 29. Being Michaelmas-day, a Common Hall was held at Guildhall for the choice of Lord-Mayor, when Thomas Skinner, Esq. was chosen, being next in rotation to Mr. Alderman Watson, who is now abroad in the service of his country. Mr. Alderman Skinner was received by the Hall with much applause; and on his election made a short and pointed speech, assuring the Livery of his attachment to our glorious constitution, and the welfare and happiness of his fellow-citizens.

30. A very singular fraud was effected by one Benjamin Lara, a stock-jobber, who having agreed with Mr. Decosta for the purchase of three hundred Irish lottery tickets, gave his draft on Ladbroke and Co. for the amount, which was returned for want of effects, Mr. Lara never having kept cash at their house: some suspicion immediately arising, an enquiry took place, and it was proved that Lara had left the tickets as security with a person from whom he had borrowed 2,600l. which sum being paid him in large bank notes, he immediately got changed for small ones, and was gone off; a pursuit then took place, but too late, for on going to his house at Peckham a post-chaise and four was found waiting at the door, which he had ordered to convey him to Romford, but having had some intimation that the affair was discovered, he made his escape from the back part of his house. A bank note of fifty pounds, one of those he had received for the tickets, was found in the house.

Oct. 2. By the activity of the Bow-street officers the above Mr. Lara was taken into custody at the Golden Cross, Charing-Cross. He had taken a post-chaise to Portsmouth, and returned from thence to London, whither he was pursued by the police officers, who traced his steps, but lost him in the last stage. Meeting with his brother in Cornhill, they took him into custody, and found on him a letter acquainting him that his brother was to be found at the Golden Cross, Charing-Cross, by the name of Jennings. They went thither, and found him in bed, and secured all the property, except about 40l. To disfigure himself he had cut off his hair, and had on a travelling cap. The offence being committed in the city, he was ordered by Mr. Addington to be taken before the Lord Mayor, by whom he was remanded into custody for further examination.

3. He was again brought before the Lord Mayor; after which he was committed to the Poultry Compter.

Harwich, Oct. 7. Inured as the inhabitants of a seaport-town are to the distresses incident to tempestuous weather, yet the calamitous effects of a dreadful storm of twenty hours duration, have been so great as to amaze even those most familiar with such unhappy scenes. The tempest commenced about eight o'clock on Sunday evening, and by eleven o'clock next morning there were 35 vessels wrecked within twenty miles of Harwich harbour. At one o'clock on Monday, the crew of the Restoration, Captain Walker, a fine new ship in the Norway trade, and the people from a North Shields collier, in three boats, with the utmost peril and difficulty made the harbour. They had been in their boats from eleven o'clock the night before, and when they at length happily reached the shore, were reduced by fatigue and the inclemency of the weather to the greatest weakness. Captain Walker reports, that in the morning of Monday he saw upwards of 70 sail of vessels making signals of distress. The wrecks of several vessels are plainly to be seen from the town, and several lives must inevitably have been lost. A boat with four men and two women, in attempting to cross to Languard Fort on Monday, was driven out to sea, where the unhappy people must doubtless have all perished.

Brighton, Oct. 7. The tempest on Sunday evening was the most tremendous that has been known here for some years. The sea came nearly upon the Steyne, whilst the wind was so violent as to take away several parts of the adjoining houses. The most distressing event that occurred took place about three in the morning; a ship was driven near half a league from the town, they fired signals of distress, and hoisted out the lights. The fishermen crouded to the sea-side, and finding every relief impracticable, they soon afterwards became melancholy witnesses of the ship's sinking; and, what renders the tale more lamentable, we have not since heard of a single life being saved.

HIGH TREASON.

9. At half past nine in the morning the judges appointed by a special commission to try the persons under charges of treason (viz. Lord Chief Justice Eyre, the Lord Chief Baron, Mr. Baron Hotham, Mr. Justice Buller, Mr. Justice Grose, and Mr. Justice Lawrence) met at Serjeant's-Inn, Chancery-lane, from whence they proceeded to the new Sessions-house on Clerkenwell-green, attended by the two sheriffs, with their under-sheriffs, the city marshals, &c. where they opened the commission, when the Grand Jury were sworn in, to whom the Chief Justice gave an excellent charge.

In the delivery of this charge the Lord Chief Justice, at some length, pointed out to them the nature and extent of the duty they owed to their country, and the trust reposed in them. In the discharge of this task his lordship had occasion to enter into a very minute and extensive review of the several statutes in existence upon the law of high treason, together with the opinions of the several judges, and other law authorities, during the several periods of English jurisprudence, applying the whole to the existing circumstances of the times. Although in all writs they were specially denominated the King's jurors, yet he deemed it hardly necessary to observe to them, that the duty imposed on them

was perfect and absolute impartiality between the crown and the subject, the accusers and accused. In the discharge of the task imposed in common upon the judges and jury, it was a pleasing circumstance, tending at once to lighten both their burthens, by the definitive and precise terms by which the crime of high treason was defined, not merely and alone by the several statutes enacted for that purpose, but likewise by the operation of those statutes, and the several decisions made thereon, under the wisest and brightest ornaments of the British jurisprudence. Here his lordship entered into a discussion and enumeration of the statutes, particularly the statute of the 25th Edward III. on which his lordship expatiated at considerable length.

In the application of those laws to the present times, his lordship proceeded to comment in general terms upon those cases which would probably be submitted to their consideration. He by no means intended, or wished to be so misunderstood, as denying the rights of the people to assemble together to discuss, decide, or to obtain such reform as wisdom might suggest, or necessity dictate, that being, *per se*, no substantive crime; but this was to be done in a temperate and legal manner. This manner could only be done by peaceable and temperate petition to that legislature, consisting of king, lords, and commons, in whom conjointly and exclusively was vested the *right*, and in whom, he hoped, ever would be vested the *power* of altering, continuing, or amending, the laws which bind society together. All attempts at innovation, extraneous from this old and constitutional mode, were to be held highly culpable, entirely illegal, and strictly coming under the description and character of high treason; because it had been held sound law by the soundest decisions, that to come within the meaning of the charge of compassing or imagining the death of the king, it was not necessary that conspiracy should have that nefarious project immediately in view; but all attempts to abridge his legal authority, by forcibly depriving him of those powers vested in him by the constitution, compelling him to any act otherwise than by the law of the land, or seizing on his person, or, in short, any act which might tend ultimately to endanger the life of the King, was that crime for which those charged were called on to answer with their lives. In this view of the laws of high treason it would become their duty to weigh well, whether certain recent transactions about to be submitted to them, were or not of that nature which, by intending or attempting to overawe or controul the legislature, must in their consequences have inevitably tended to produce those evils to guard and trench against which the laws against high treason were fitly and wisely framed. The king was held to be the centre pivot round which all the movements of that enviable and admirably constructed machine the British Constitution revolved. To press, therefore, upon the more external parts, to interrupt the functions of parliament, was to press upon that centre, endanger the whole machine, and, finally, introduce anarchy and confusion. It was to hazard the overthrow of that glorious fabric which it had been the work of ages to rear —which had been cemented by the best blood of our ancestors—and which has drawn forth the eulogiums of the greatest and wisest men Europe had produced.

His lordship observed to the gentlemen of the grand jury, that it could not be unknown to them, that associations had taken place in various parts of the kingdom, whose *ostensible* purpose was to obtain a parliamentary reform; but circumstances subsequently occurred which unfortunately made it but too palpable that this was neither their sole nor real object of pursuit. In better times, perhaps, such conduct it might have been advisable to have either passed over altogether in silence, or to have checked it by a milder remedy.

But, contemplating, as they all must have done, the miseries and calamities which have desolated a neighbouring state (and of which his lordship drew a very forcible and melancholy picture) and recollecting that, in a distant part of the united kingdom, certain persons had proceeded to the culpable lengths of assuming legislative functions, of avowedly overawing the parliament, and had actually affected the phrases, the forms, and the very spirit of the French Convention; it must be apparent to all, that it was the bounden duty of his Majesty's

ministers to exert the authority entrusted in them, and shew themselves worthy, by their spirit and justice, of the trust reposed in them.

His lordship here lamented, that persons of the best and purest intentions, associating legally for the legal purpose of obtaining a parliamentary reform, might, by the enlargement of their numbers, and the consequent danger of the admission of criminal and perturbed spirits, be misled, if not into the commission of actual crime, at least to the very verge of the most dangerous precipice.

Upon the whole, his lordship observed to the gentlemen of the grand jury, that if on the one hand it should appear to them that there was no ground for the imputation of guilt against the persons charged, they would feel themselves happy in such an opportunity of throwing out the bills; if, on the other, their guilt should be apparent, or even any reasonable doubts should arise in their minds, they would best discharge their duty to their country in sending the matter to be discussed where it would meet more ample and full discussion.

His lordship stated, he had omitted laying down to them the law on the misprision of treason, because, as no charge had as yet been made of that kind, he trusted there would be no occasion for the exercise of their judgments upon the subject.

Misprision of treason is the concealment of treason, and subject to the most severe penalties. His lordship hoped the necessities of the times would not call for the infliction of them.

His lordship concluded with recommending to the grand jury the faithful and impartial discharge of their duty, and dismissed them.

The following is a list of the counsel who appeared for the crown: Sir John Scott, Attorney General; Sir John Mitford, Solicitor General; Mr. Serjeant Adair, King's Serjeant; Messrs. Bower, Law, and Garrow, King's counsel; Mr. Wood, Mr. Baldwin, &c. &c.

LIST OF THE GRAND JURY:

Benjamin Winthrop, foreman,
John Snider,
Edward Ironsides,
Benjamin Kenton,
Robert H. Boddam,
John Eyres,
W. H. Boddam,
John Perry,
John Hankey,
Samuel Cuff,
Thomas Winslowe,
Samuel Hawkins,
George Warde,
Thomas Boddam,
Joseph Lancaster,
Robert Wilkinson,
Thomas Cole,
George Galway Mills,
Henry Wright,
John Hatchett,
Robert Stephenson,
John Campbell,
and
Thomss Everett, Esqrs.

True bills have been found against

Thomas Hardy,
John Horne Tooke,
John Augustus Bonney,
Stewart Kydd,
Jeremiah Joyce,
Thomas Wardell,
Thomas Holcroft,
John Richter,
Matthew Moore,
John Thelwall,
Richard Hodgson,
John Baxter,
Philip Franklowe; and
John Spence, bookseller.

Not found against John Lovatt.

11. *William Higgins*, journeyman to Mr. Barclay, chymist in Fleet-market; *John Peter Lemaitre*, a watchcase-maker in Denmark-street, St. Giles's; —— *Smith*, a bookseller in Portsmouth-street, Lincoln's-inn-fields; and —— *Upton*, a watchmaker, were fully committed by the Privy Council to different prisons for trial, on a charge of *having conspired against the life of our most gracious Sovereign.* Many reports concerning this business have been detailed in the Newspapers of

the day, but they are not more various than contradictory. When the prisoners are brought to trial by their country, we shall state the substance of the transaction. What might be related now, would probably operate to their prejudice in the public mind; and from the circumstance of the *informer Upton* having been himself committed for trial, on the ground of prevarication and self-contradiction, we have hopes that the accused may be able to prove themselves innocent of so detestable an intention.

The King has granted to the Right Hon. Edmund Burke, as a reward for his public services, a pension of twelve hundred pounds a year for life, with a large reversion to Mrs. Burke in case of her survival.

In the course of the past month, intelligence has been received of the surrender of Aix-la-Chapelle, Bois-le-Duc, Crevecœur, Cologne, and Bellegarde, to the French arms.

In consequence of the retreat of General Clairfayt, the whole country westward of the Rhine is now in the hands of the French.

EXECUTION *of* ROBERT WATT,

At EDINBURGH, on WEDNESDAY, OCTOBER 15, 1794.

Robert Watt was brought from the Castle to the Tolbooth in a hurdle, painted black, and drawn by a white horse, the Executioner dressed in black, sitting in front, and carrying the axe; he was attended to the scaffold by Magistrates, Sheriffs, Constables, &c, and assisted in his devotions by Principal Baird. About a quarter before three he ascended the platform, and, after praying a short time, dropped a handkerchief, as a signal, and the platform went from under him. When the body had hung about thirty minutes, it was cut down lifeless; and the Executioner, at two strokes, severed the head from the body.

Downie, it is said, is to transport himself to Botany-Bay.

REMARKABLE EVENTS.—A letter from Kingston, in Jamaica, dated August 10, reports the following remarkable circumstance: "A vessel which lately arrived here from America with a cargo of horses, &c. laboured under such very bad weather and contrary winds on her passage, that the master was reduced to the necessity of lightening her, by ordering some of the live stock to be thrown overboard; among them was a white horse, who, possessing more strength, courage, and agility, than his companions, actually buffeted the waves for two days, kept company with the vessel through a sea tremendously heavy, and, at the expiration of that time, the weather then moderating, was retaken on board, and brought safe into port, where he is now alive and well."

The following singular circumstance occurred lately: An East Indiaman, on her passage from Madras to Bengal, discovered, by the help of a glass, something swimming on the sea, at a great distance. The ship hove to, the boat was let down, and sent after it; when the boat some time after returned with a fine buffalo. It is supposed the beast must have swam upwards of 40 miles.

ROYAL ANECDOTES.—The idea of the Prince of Wales's nuptials originated some time ago with a Great Personage, who had the first interest in seeing the Prince established; and it was accordingly hinted to him, but in so delicate a manner as to leave it entirely to his option. Juvenile pursuits at that time suspended all farther discourse about it, until one day his Royal Highness praising the person and accomplishments of his sister, the Princess Mary, before the Duke of Clarence, the Duke observed she was very like the Princess of Brunswick, whom he had the honour of knowing and conversing much with. The Prince grew more inquisitive upon this subject, and the Duke so satisfied him in all particulars, as to afford him the highest satisfaction. The affair seemingly dropped for this time; but on the morning of a late great gala at Windsor, he mentioned it to a great Personage, who was delighted with the proposal; it was instantly communicated to the Queen, who felt equal satisfaction; it was then agreed to keep the matter entirely out of the Cabinet, until it was in some strain of forwardness, which was strictly complied with; and the first

notice the Ministers of State had of it, was an official one to prepare for the embassy, the forms, requisitions, &c. &c.

Presents and marriage favors to a great amount are preparing for the Princesses, &c. as well as marks of his Royal Highness's remembrance to several persons of both sexes about the Court.

One great recommendation of the Princess of Brunswick is, that the Duke himself has, in a great measure, superintended the education of his children; and they are said to be, without exception, the best-bred family in Europe. There is not any where a Court where *morals* are more regarded than in that of Brunswick.

The amiable character of Prince Augustus has endeared him to all the citizens of Rome. In the month of June last, his Highness passed a good deal of his time at a favourite villa in the neighbourbood of Cardinal York's. His Eminence, when he was told of it, shook his head, as if it recalled the misfortunes of his family. This intelligence rendered the Prince quite unhappy, and he wished for an opportunity to convince the Cardinal of the respect which he entertained for him: for this purpose, he engaged a person to inform him at what time the Cardinal took an airing in his carriage, and was told that on a certain day he would pass through such a road on his way to the city; his Royal Highness mounted his phaeton, and as the Cardinal was passing by, he took off his hat, and bowed to him in the most respectful manner; his Eminence, with all that politeness which marks his character, immediately returned it; asking one of his suite to whom he was indebted for that honour, and seemed highly pleased with the information.

The Cardinal's gardens are thrown open for every gentleman that pleases to walk in them. On the Sunday following, as the Prince was taking a turn in them, he observed his Eminence, approached him, and saluted him by the title of his Royal Highness, and stood on his left hand; the old man immediately recognized the Prince, addressed him by the same title, and insisted that he should walk on his right, which he did for an hour and upwards.

This circumstance was transmitted by Mr. Erskine, the Pope's Ambassador, to the Prince of Wales, who was highly charmed with the gentlemanlike conduct of his brother.

Anecdote of a Cautious Man.—A country shop-keeper lately had occasion to remit to the Mayor of Derby, the sum of twenty pounds; and in order that it might go with the greater safety, cut a bank-bill into two parts, and deposited each in a separate letter; he then wrote a third by way of advice, and sent them *all by the same post.*

Some philosophers have contended, that in general, there is no precise quality in crimes; at least, that certain acts, which are opprobious in one country, may be indifferent in another; and in another, meritorious. In many countries, it may be deemed criminal in a man to "run *from* his wife." In a late West-India paper, a poor negro fellow is accused of "running *to* his wife;" and a reward is offered to any person who shall *catch him with her!*

A gentleman in the neighbourhood of Sheffield, is in possession of a raven, which is so tame as to follow him like a dog. When he goes from home, it will frequently hop and fly after him for eight or ten miles; and, after having accompanied its master as far as inclination may lead, will fly back, though possessed of uncontrouled liberty, to its accustomed place of residence. These birds are said to be remarkably long-lived. One of them was shot, some time ago, on the edge of the high moors near Sheffield, to the great concern of the neighbouring inhabitants, the eldest of whom remembered it from their childhood.

London Inscriptions.—The English have been called a nation of Philosophers, and there is an oracular ambiguity in our inscriptions to the different tradesmen's shops, which is as well calculated to *puzzle*, as the most abstruse line ever pronounced by the *Delphic Oracle*. To prevent the meaning of these lit-

tle distichs being totally lost, an Academy of Inscriptions would be very useful; for, though these learned sages could not *correct* the licentiousness of the sentences, they might occasionally *explain* them. Without some such help, how liable are the following to misinterpretation.

In High Holborn is a sign which would lead one to fear heels and pattens must have an end with the shopkeeper, who has over his door, "The *Last* Heel and Patten-maker."

In Oxford-street there is a sign of the Bricklayer's-Arms, the motto of which being put in the same size with the articles dealt in, it appears, "*Praise "God for all Brandy, Rum, Usquebaugh, and other spirituous Liquors.*" In the same street we read, "*Tyrell, and 127 Sons, Hosiers.*"

One of the disseminators of novels and nonsense, writes over his door, "*The "Circulating Library Stationary.*"

By the ingenious contrivance of putting the name in the centre, in letters of equal magnitude, and similar form, you read, "*Cheese Hoare Monger;*" and, "*Clock and Green Watchmaker.*"

One gentlewoman informs us, that she *restores deafness*, and disorders in the eyes; and another, that she cures the jaundice *in all*, and the scurvy *in both* sexes.

"Lodgings to be let *unfurnished with every convenience*," stares you in the face in every street in London.

On a board in Whitechapel-road, is written, "*To let, on a lease 87 feet long, "and 58 feet broad.*"

Pity but neighbouring signs were either inscribed in different sizes, or the painter paid some attention to the pointing; for in Oxford-street we read, "*Books in all languages bought, sold, and stand at livery.*"

In a field in the vicinity of the metropolis is an inscription, which would lead a foreigner to suppose, that beating of carpets was a favorite amusement among the English. It is as follows: "You are particularly desired by the owner of "this field, not to play at any diversion in the same, such as quoits, cricket, "*or beating of carpets.* If you do, you will be prosecuted by W. R."

A want of orthography is sometimes productive of the equivoque, as in the following: Near Moorfields is a place which we may suppose was once blest with a beauteous view; it now fronts the City Road, and is baptized by an Inscription, at the corner, "*Russen Hurby Street.*"

On an ale-house door in Whitechapel is written, "*The Ladies door, full proof "spirits.*"

AGRICULTURE, &c.

METHOD OF MAKING STILTON CHEESE,

From Mr. MONK'S *Survey of Leicestershire.*

TAKE the night's cream, and put it to the morning's new milk, with the rennet; when the curd is come, it is not to be broke, as is done with other cheeses; but take it out with a soil-dish all together, and place it in a sieve to drain gradually; and, as it drains, keep gradually pressing it till it becomes firm and dry; then place it in a wooden hoop; afterwards to be kept dry on boards, turned frequently, with cloth binders round it, which are to be tightened as occasion requires.

N. B. The dairy-maid must not be disheartened if she does not succeed perfectly in her first attempt.

In the dairies which I visited, the cheeses, after being taken out of the wooden hoop, were bound tight round with a cloth, which cloth was changed every day until the cheese became firm enough to support itself; after the cloth was taken off, they were rubbed every day all over, for two or three months, with a brush; and, if the weather is damp or moist, twice a day (and, even before the cloth was taken off, the top and bottom well rubbed every day).

DISEASES OF CORN AND CATTLE,
FROM MR. LOWE's SURVEY OF NOTTINGHAMSHIRE.

SMUT IN WHEAT.

THE following receipt for preventing the smut in wheat, has been practised these twelve years past by Mr. Wright, of Collingham, near Newark; who has never had a smutty ear since that time, whereas, before his land was very subject to the smut.

Take twenty-eight gallons of water, boil in a few gallons of it one pound of arsenick, then mix all together, and steep your wheat in it for six or eight hours; when taken out, mix well with fresh lime as usual. The wheat should be put through a riddle, and what swims at top skimmed off.

THE ROT.

The rot is the most fatal disorder that affects sheep, and like the plague amongst mankind, in some years depopulates whole districts. It is more generally supposed to arise from the land being soaked with wet, or from a sudden flush of grass after a course of wet cold weather, than from any particular herbage eat by the sheep; though some persons ascribe it to different herbs, as a blue spiry grass, called here prie grass, which is produced on cold wet land, as *ros solis* (the *drosea* of Linnæus) or sun-dew, and *pinguicula vulgaris*, or butter-wort, both growing in bogs. Dr. Withering, however, in his Botanical Arrangements, observes of the latter, that sheep will not touch it, being, as well as sun-dew, a very acrid plant. Dr. Withering adds, "but it may be a question, whether "the rot in sheep is so much owing to the vegetables in marshy grounds, as to "a flat insect called a fluke (in some countries a plaice), *fasciola hepatica*, which "is found in these wet situations adhering to the stones and plants, and like "wise in the livers and biliary ducts of sheep that are infected with the rot." It is certain, that this symptom is generally, if not always, found in the last stage of the disease. It is scarce to be expected, than an absolute preventive, or cure, for this disorder should be found. The recipe given beneath has been used with great success by Mr. William Saxby, late of Calk-Hill, but now of Radley-Farm, near Southwell; who has been in the practice of buying up several scores of rotten sheep at two shillings and sixpence a head, curing them and making them fat, keeping some of them several years; their livers have been quite healed, but full of scars from the flukes which had been in them. He owns indeed, that notwithstanding this remedy, he lost many sheep in the last great rot; but they were on particularly wet land, from which he neglected to remove them when they took the medicine. He saved forty of his best ewes by moving them to a dry piece of ground when they were infected; when killed fat, their livers were found healed, but amazingly scarified from the flukes. I have added another receipt, said to have been of service in Leicestershire, and one found useful for the Water, another common disorder.

FOR THE ROT IN SHEEP.

Take five quarts of boiling water, pour it upon a handful of rue chopped small and cover down the tea thus made for ten or twelve hours. Then strain it off, and add thereto as much salt as will make it swim an egg new laid. Add to it a lump of bole armoniac as big as a pullet's egg, and double that quantity of chalk, both well pounded before they are mixed with the tea; when well incorporated, add half a pound of flour of brimstone. The whole well mixed, is a sufficient drink for a score of large pasture sheep. To each sheep, after fasting four or five hours, give half a pint of the mixture in a small horn in three horns full, letting it rest, to take breath and cough, a minute between each, for want of which, many have been killed in the operation. Three drinks have been given in various years, in the months of September and October, at the distance of a week between each drink, with great success, not only to prevent but to cure the rot in sheep. Whilst one person is administering the medicine, another should be employed in stirring the ingredients well together.

N. B. The sheep should be kept fasting two hours after the medicine. It is advisable that the person who mixes up the ingredients, as well as he that stirs them together, should use a large wooden spoon, lest, by using his hands too freely, the compound should take off the skin.

ANOTHER RECEIPT.

Two ounces diapente in a quart of brandy for twenty sheep, given as a preventive, three times, at Michaelmas, Christmas, and Candlemas.

FOR THE WATER.

To prevent sheep from dropping of the water, take one pound of tobacco, and boil it in seven quarts of water one hour. Then put to it four ounces of saltpetre, one ounce of black pepper, and two ounces of spirits of turpentine. Two spoonfuls of this mixture are given to the lambs about a month after they are taken from the ewe, and two more spoonfuls about a month after the first. Great care must be taken to shake it well together, before it is given, otherwise the turpentine will swim on the top.

CURES FOR VARIOUS DISEASES OF DAIRY CATTLE, FROM MR. WEDGE'S SURVEY OF CHESHIRE.

FOR THE GURGLE, OR HARD INFLAMED SWELLINGS OF THE UDDER.

Plentiful bleedings in the neck, and repeated and continued rubbings of the tumoured part with butter-milk and salt, salt and water, treacle, Castile soap, or ointment, are the principal remedies in common use.

OR SWELLING IN CLOVER.

Two ounces of Castile soap, and one ounce of dialthea, is strongly recommended as a remedy, to prevent the necessity of tapping; feathers burnt and held for some time, while in full smoke, close under the nose of the animal in a pan, is also favourably spoken of as a remedy.

FOR THE RED WATER, OR BLOODY URINE.

One well-recommended prescription is as follows, viz. a handful of salt, and a handful of oatmeal, after being fried in a pan till they are hard and black, are given in a quart of cold butter-milk, the beast being kept from food some little time before and after giving it: this dose once or twice administered, will, it is said, remove the complaint if it is not too long neglected; should the cow be bound after this medicine, as frequently happens, stiff oatmeal gruel, about two quarts at a time, should be given twice or thrice a day till that complaint is removed.

LOINS FALLEN, OR MILK FEVER.

This disease most frequently happens when a cow calves either in hot weather, or when in very high condition. To prevent it the cow is bled plentifully about three or four days before the time she is expected to calve.

FOR THE GIR, OR SCOURING IN CALVES.

Skimmed milk, or new milk and water, thickened with bran or wheat flour, is usually given and continued for their food till the scouring is removed; sometimes the steep liquid, or rennet, is given for the same purpose; one or two half-pint drenches, it is said, will be sufficient.

THE IRONS IN CALVES, OR STRIKING.

To prevent this kind of malady, a rowel, soon after Christmas, is inserted either in the bleeding part of the neck, or under the belly, at some little distance behind the fore legs; the mode of doing it is the usual one of rowelling horses, only moderating the ingredients in proportion to the different size and strength of the animals. This is said to be an effectual preventative. In the practice of many, regular and moderate keep, and twice bleeding, is thought to be sufficient precaution; the first bleeding about Michaelmas, and the other as soon as the spring grass begins to appear.

PROMOTIONS.

THE Right Rev. Dr. Thomas Bernard, Bishop of Killaloe and Kilfenora, in Ireland, to the Bishoprick of Limerick, with the united Bishopricks of Ardiert and Aghadoe, void by the death of Dr. William Cecil Pery, Lord Glentworth, late Bishop thereof. Hon. and Rev. W. Knox to the Bishopricks of Killaloe and Kilfenor. The Rev. Richard Slaney, M. A. of Shifnal, to the vicarage of Penkridge, in Staffordshire. The Rev. John Arnold Bromfield, B. A. to the rectory of Market Weston, in Suffolk. The Rev. W. Walford, M. A. to the rectory of Bucklesham, in Suffolk; and also to the consolidated rectories of Weeting All Saints and St. Mary's, in Norfolk. Messrs. Comings and Ruddle, Bachelors of Arts, of Trinity College, Cambridge, elected Fellows of that society. The Rev. Humphry Jones to the vicarages of Little Houghton and Brayfield on the Green, in Northamptonshire. The Rev. Dr. Grisdale, to the Prebend of Tollerton, in the cathedral Church of Sarum. Charles Abbot, Esq. of Lincoln's Inn, Barrister at Law, to be Clerk of the Rules in the Court of King's Bench, vacant by the death of his brother, John Farr Abbot, Esq. John Gotobed, Esq. of Norfolk-street, Strand, elected Receiver of the Bedford Charity; an office for life, with a salary of 250l. per annum. Thomas Marsh, Esq. appointed Serjeant at Arms, in the room of George B. Kennet, Esq. deceased.

MARRIAGES.

DOCTOR John Gillies, of Portman-street, to Miss Catherine Beaver, of Dover, and daughter of the late Rev. James Beaver, of Lewknor, in Oxfordshire. Captain Williams, of the Foot Guards, to the Countess of Barrymore. Mr. John Fortnom, of the Bank of England, and nephew to the late Col. Fortnom, chief Engineer of Fort William, Calcutta, to Mrs. H. Grueber, relict of the late Nicholas Grueber, Esq. Chief of Dacca, in the province of Bengal. G. Bolton, Esq. of Manchester-street, Manchester-square, to Mrs. Bannatyne, of Upper Charlotte-street. At Utrecht, the Rev. W. Douglas, only son of the Lord Bishop of Salisbury, to Anne, second daughter of the late Baron de Brachel, of Courland. Tho. Farley, Esq. of Henwick, near Worcester, High Sheriff of that county, to Miss Spilbury, of the Tything, Worcester. Thomas Lewis, Esq. of Great James-street, Bedford-row, to Miss Altham, youngest daughter of the late Roger Altham, Esq. of Islington. George Thomas Smith, of the 2d Reg. of Life Guards, to Mrs. Morgan, widow of the late John Morgan, Esq. of Tredegar, in Monmouthshire. At Bath, Thomas Leir, Esq. of Dytcheat, Somerset, to Miss Jekyll, daughter of the late Rev. Dr. Jekyll, Dean of St. David's. At Chislehurst, Kent, Robert Phillips, Esq. of Hereford, Barrister at Law, to Miss Mary Anne Biddulph, second daughter of Michael Biddulph, Esq. of Ledbury, in Herefordshire. Lieut. Nicholas Tomlison, of the Royal Navy, to Miss Elizabeth Ward, daughter of Ralph Ward, Esq. of Great Portland-street, Portland Place. John Portal, Esq. to Miss Corrie, daughter of the late John Corrie, Esq. of Hoddesdon, Herts. James Tod, Esq. of Kew, to Miss Christian Innes, eldest daughter of Albert Innes, Esq. of Little Ealing. T. Kingscote, Esq. of Gatton-Park, in Surrey, to Miss H. Peyton, youngest daughter of the late Sir Henry Peyton, Bart. of Hagbach-Hall, in Norfolk. Rev. Mr. Sherson, Rector of Fetcham, to Miss Donnithorne, of Croydon, both in the county of Surrey. The Rev William Bricknell, late of Farnham, Surrey, to Miss Edwards, of Devizes, Wilts. The Rev. J. Colman, rector of Knapton, and vicar of Oulston, in Suffolk, to Miss M. Catchpole, of Diss. At Stainsby, in Lincolnshire, the Rev. Ambrose Goode, B. A. to Miss Rachel Elmhurst, eldest daughter of J. Elmhurst, Esq. of Wadingworth, near Horncastle. At Bentley, Hants, William Parker Terry, Esq. of Alton, to Miss Rebecca White. At Bicester, in Oxfordshire, Richard Dighton, Esq. of the Wilderness, near Micheidean, in Gloucestershire, to Miss King, of Bicester.

DEATHS.

MR. Sedgewick, in partnership with Farringdon and Giles, Corn-factors, returning in the dark from Richmond to his house at Camberwell, he was thrown from his horse and immediately killed; he has left a pregnant wife, the disconsolate mother of nine living young children. At York, John Far Abbott, Esq. of Lincoln's Inn Fields, Clerk of the Rules in the Court of King's Bench. In Tower-street, William Prowting, Esq. many years Treasurer of St. Luke's Hospital, Old-street. In the East Indies, Robert Morris, Esq. late of Swansea. At Croydon, Surrey, Samuel Wilson, Esq. of Hatton-Garden. On board the Vengeance man of war, on his passage from the West Indies, Lieutenant-Col. Freemantle, of the 39th Reg. Member of the Irish Parliament for the Borough of Fore. At Champion-Hill, Camberwell, William Dunbar, Esq. of Fencourt, Fenchurch-street. Mrs. Smith, lady of John Smith, Esq. of Finsbury-square, and daughter of Thomas Bonne, Esq. one of his Majesty's Commissioners of Customs. Of a locked jaw, occasioned by the wounds which he received in the late unfortunate attack on the French at Guadaloupe, Gen. Symes. At Port-au-Prince, the Hon. George Colvill, Lieut. in the 41st Reg, youngest son of Lord Colvill, of Culross. At St. Lucia, Major Alex. Adol. Dalley, of the 6th Reg. of Foot, only son of the late Col. Dalley, of Woodhouse, near Leeds, *At Painswick, in the 84th year of his age, the Rev. John Moseley, M. A. vicar of that parish; and on Friday his remains were interred, attended (agreeably to his desire) by the Gentlemen of the Royal Glocester Lodge of Free and Accepted Masons, of which Society he was a Member. The solemnity of the procession, and the excellent exhortation delivered at the grave by the Rev. Brother John Quarrington, appeared to impress upon the minds of a very numerous audience, the excellence of this truly laudable Institution.*

BANKRUPTS.

MARY Mellor, of Manchester, shopkeeper. George Bell, of Haslingdon, in Lancashire, cotton manufacturer. Joseph Taylor, of Birmingham, carpenter and builder. John Baptist Davallon, of Lawrence-Pountney-lane, Cannon-street, factor. John Hope, late of Great Bolton, Lancashire, merchant. Samuel Sedgeley Hayley, of Birmingham, button-maker. John Jones, of Holborn-hill, London, woollen-draper. William Benham, of Langley-street, Long-acre, taylor. John Scott, David Scott, and John Thompson, late of Blackburn, Lancashire, liquor-merchants. Thomas Cave, of Tokenhouse-yard, London, merchant. John Kempson, of Upton Old, Worcestershire, dealer. Mary White, of Clapham, Surrey, grocer. Sam. Garthwaite, of East-street, Walworth, Surrey, victualler. Rob. Shepherd, of Radstock, Somersetshire, miller. Wm. Blastock, of Aldermanbury, wholesale hosier. Wm. Nevill, of New Alresford, Southampton, butcher. Mary Edgar, of Tothill-street, Westminster, grocer. Francis Hilliard, of Leek, Staffordshire, bookseller. Wm. Alexander Fraser, of Dowgate-hill, London, ironmonger. John Haslingden, of Manchester, bookseller. Richard James the younger, of Reading, Berkshire, brazier. Harriot Friedeberg and Joseph Friedeberg, of Mansell-street, Goodman's-fields, jewellers. Wm. Foxall, of Park-lane, St. George Hanover-square, farrier. Joseph Hart, and William Warham, of Coventry-street, near Piccadilly, goldsmiths. John Laurence Wyn, late of New Alresford, in the county of Southampton, watchmaker. Jeremiah Taylor and Robert Parkinson, late of Austwick, Yorkshire, cotton manufacturers. David Morley, otherwise David Poyd Morley, late of Hartoft, Yorkshire, apothecary. Thomas Pope the elder, of Bristol, builder. John and James Barker, of East Redford, Nottinghamshire, mercers. Charles Lovel Gould, of Bartley Regs Elling, Southampton, dealer in horses. Rees Tasker, of Swansea, Glamorganshire, dealer. James Nath, late of Chipping Sodbury, Gloucester, draper. Edw. Morris, of Finch-lane, London, eating-house keeper. Mary Vickers and Jane Vickers, of Whitchurch, in Salop, haberdashers. Charles Chowles, of North-Audley-street, Middlesex, upholder. John Mawley, late of George-street, Blackfriars-road, money-scrivener.

THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY,

For NOVEMBER 1794.

EMBELLISHED WITH

AN ELEGANT PORTRAIT OF TIPPING BROWN, M. D.

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FOR NOVEMBER 1794.

A SERMON

PREACHED AT THE ANNIVERSARY

GRAND PROVINCIAL MEETING

OF FREE AND ACCEPTED MASONS,

AT WEST MALLING, IN KENT, MAY 19, 1794.

BY THE REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DEPTFORD, AND MASTER OF THE RECTORY HOUSE ACADEMY.

[*Reprinted in this Magazine by Permission of the* AUTHOR.]

ADDRESS TO THE BROTHERHOOD.

BELOVED,

THE shield under which I hide myself from public censure for the presumption of publishing the following Sermon, is the earnestness of your solicitations. Fortunate to please so respectable an assembly of Free and Accepted Masons at the time of its delivery, I flatter myself with the hopes that, by this attempt, which was contrary to all my intentions, I shall meet an increase of that success; and that in reading as well as hearing, it may not only keep alive in all your bosoms that flattering opinion of your preacher which you was then pleased to favour him with; but also that those serious admonitions which are advanced in it, may have a lasting effect in the hearts of all the Brethren, and at different times stir them up to the practice of those duties which only can ornament their characters as Men, as Masons, and as Christians.

To love the Brotherhood, to fear God, and honour the King, are each, and all of them, such essential characteristics of the honourable profession of Masonry, that where both the sentiment and practice of them are not, whatever any man may call himself, I shall make no more scruple to pronounce that he is not a good Mason, than I should hesitate to say, a wicked man is not a good Christian.

I therefore scruple not to say, that the *sentiments* contained in the Sermon were very suitable to the occasion upon which they were delivered. As for the utility of this Sermon being either preached or printed, it must depend upon the hearer and the reader. If, therefore, my beloved Brethren, you would kindly wish to do credit, either to the profession of Masonry, or to the feeble attempts of a Brother who earnestly wishes in every labour to credit his profession, and do good to the Brethren, then accept my admonitions, and stir up within you all those gifts of moral wisdom, and of religious science, which, as Masons, are, above all other men, your peculiar privileges.

As Brethren in one of the first and most honourable communities in the world, let it be said of you with all truth, as it was once honourably said of the primitive Christians, *see how these Masons love.*

As labourers and workmen under the Great Architect of the Universe, imitate the good Nehemiah and his laborious companions, when they worked day and night to rebuild the walls of the Holy City; and work with scientific skill till the Grand Temple of your Spiritual Masonry is fully built, *whose walls shall be salvation, and whose gates shall be praise.*

As good subjects, honour that King, whom I hope I shall not dishonour if, making use of our professional language, I call, the Grand Tyler of every Masonic Lodge; guarding by his sceptre of political justice, righteousness, and love, all the privileges of our Royal Order; and, by the sword of his national power, defending us from foreign and domestic foes.

If it is at all to the honour of Masons and Masonry, that amidst all that national distrust and suspicion of convened Societies, none of it falls upon the Societies of Masons, let every Mason, especially in the present critical moment, exert his every ability, both in word and deed, to make it clearly manifest, that the whole body of us are justly unsuspected of any political disaffection, either to our King or constitution.

The King, though not a Brother, gives every proof that he is our friend. The Heir Apparent, and others of that august family, though so high and honourable in every character and station as to demand our highest honour, and deserve our warmest praise, have deigned, as Masons, to name themselves our Brethren. As Masons, therefore, in gratitude for these distinguished honours, render we back with warmest zeal our due tribute of honour to the king and all his family: for where can our honour be so justly due?

If then, my Brethren, you would manifest the utility of these feeble efforts of a Brother who affectionately desires both to please and profit, and who by your intreaties alone appears for the first time as an author, kindly and zealously comply with his requests, which are, that you would "*love the Brotherhood; fear God; and honour the King;*" and thus most completely recompence the difficulties he has laboured under to overcome his unwillingness to appear thus before the eye of a discerning public.

To which public I hope it will be unnecessary to make any other apology for this intrusion than that already mentioned; namely, the solicitations of so respectable an assembly of Masons before whom I had the honour of delivering this discourse at the Anniversary of their Grand Provincial Meeting.

To which assembly in general, and every member in particular, my most grateful acknowledgments, as an advocate for the progress of Masonry, are justly due; for the great and pleasing order and regularity of all the ceremonies of the day; for the sobriety and well-timed conclusion of the festive hours; and, above all, for their serious attention, and devout behaviour, through the devotional exercise, in which they seemed most heartily engaged; against all which methinks envy itself could produce no slander. And, lastly, Brethren, as all language would be too faint to express the sense I feel of your peculiar civility and attention to myself, let the whole of what I mean be understood, in subscribing myself most cordially,

Your highly obliged Servant,

And very affectionate Brother,

Deptford, Kent,
June 30, 1794.

JETHRO INWOOD.

1st EPISTLE OF ST. PETER, 17th VERSE.

Love the Brotherhood: Fear God: Honour the King.

METHINKS, when I look round upon this audience, though so respectable both in number and appearance, I cannot but fancy that I see a variety of very different kinds of hearers. There are, methinks, first, the Brotherhood, who, professing our Royal Order, which I shall not scruple to style a very amiable sister of religion, are come, I hope, more with a pious wish to hear the humane and moral principles of their profession enforced, than with any curiosity of hearing a novel preacher. They, however, will find, whatever they before expected, that by the choice of my text they are to be treated more with very plain dealing, and salutary exhortation, than with novelty of sentiment, or refined composition.

Others there are, who, perhaps, because they are not acquainted with the Secret of our Order, may be a little prepared for evil surmise, for ridicule, and for slander. Now I do not positively condemn any one upon this point; I only say, from that too general experience of finding many in the world ready to despise merely because they do not understand, that, *perhaps*, in so *numerous* a congregation there may be some such; if there are, then, any such here, I hope, at least for their own sakes, that they will feel themselves totally mistaken in their ideas of us, when I tell them from this sacred place, where I should, without diffidence, think it is impossible for the most daring to dare to tell a falsehood, that, had I searched all the records of Holy Writ, together with all the records of Masonry, from the beginning of the works of that Great Architect who built the universe to the present day, I could not have fixed upon three admonitions to enforce, more congenial both to the spirit and practice of Masonry, than those of which our text is composed; therefore we deny the merit of evil surmise, of slander, and of ridicule.

A third class of hearers which we expect to find upon these occasions are the curious and the inquisitive. They have heard of the secresy of Masonry; and though the secret has through all ages remained undiscovered, yet still a hope remains that something may at this time be advanced leading to a discovery. My curious friends you are disappointed; and, I assure you, you are still likely to be disappointed. For, my friends, if we *are* Masons, *as* we profess ourselves, our conduct is guided by holy and divine admonition; and we are neither slanderers, talebearers, nor in any instance, and especially in that which respects our own order, can we possibly be revealers of secrets. You must, therefore, my friends, at least on my part, remain contented with that portion of knowledge you already possess concerning us and our order, till you acquire it by those lawful means which are established in the Royal Order, and sent down to us from Hiram, from Solomon, and from all those royal ancients and virtuous characters, at this time too numerous to mention, with which this same communion has in all ages been ornamented.

Thus far, however, as a Man, a Mason, and a Christian minister, I am commissioned to reveal, and always ready to assert; that in all the depths of that secresy by which we, in full or in local union, distinguish ourselves from the rest of the world, there is so far from being any thing inconsistent with the sentiments and practice of our text, that, as a peculiar family or people, the *love of the Brotherhood;* as candidates for eternity, the fear of God; and, as citizens of an earthly kingdom and nation, the honour of the King, are *three, of our brightest jewels; three of our richest ornaments; three of our first and most universally prevailing principles.*

That they were not all Israelites who called themselves of Israel, was an apostolical reproof to some wicked Jews; that they are not all Christians who bear the name of Christ, is, I believe, all will confess, a daily cause for Christian lamentation. Is it any wonder, then, my friends, or is it any true stigma upon Masonry, that you may sometimes have known some Masons, who, like Jews and Christians, abusing a good profession, neither love the Brotherhood, fear God, nor honour the King? Methinks there cannot be a mind in this congregation either ignorant or illiberal enough to give, at least immediately, and without some reflection, an affirmative decision upon this question; and if you do consider before you answer, I am sure you must have the liberality to confess, that the ill conduct of one, of ten, or of an hundred individuals, can be no true cause of stigma upon any profession or community. For instance, shall the profession of physic be discarded and despised, because an ignorant or careless practitioner poisons instead of cures his patients? Shall that excellent code of laws of our constitution be condemned, wholly condemned as unconstitutional, because there are rapacious barristers and petty-fogging attorneys? Again, shall the church be styled a brothel, and a nursery of covetousness and idleness, because there are some clergymen who are unholy, unclerical, covetous, and lascivious? Shall the Gospel, in all its spirit of holiness, be styled a deception and priestcraft, because many of its members are hypocrites, enthusiasts, and deceivers? Surely, no! Surely you all have a better judgment! And shall, then, Masonry be condemned, despised, and ridiculed, because some, professing themselves Masons, have practised a conduct unworthy their high calling and profession? Surely, no! Rather let the Order remain as it ought to remain, unimpeached, and every defective member, either high or low, either rich or poor, as of every other profession, order, and community, take much shame to himself, as being by his ill conduct guilty of a threefold evil, *i. e.* that of disgracing himself, bringing dishonour upon the profession or community of which he is so unworthy a member, and of hindering its profitable progress in the world. And you, Brethren, without imagining that I suspect you to be other than, as a Brother, I would wish you, or as Masonry properly studied and practised must undoubtedly make you, suffer the word of exhortation which is contained in our text, and which is so congenial to the spirit and practice of our excellent Order.

I begin with the first admonition, "*Love the Brotherhood:*" and here truly I may say to you, as Moses said to the discordant Israelites in Egypt, "*Sirs, ye are Brethren,*" Brethren in the most extensive sense of the word. All men, it is true, we may say, are Brethren by creation; as he who made the world, of one blood made he all the nations upon the earth. All men also are Brethren by redemption; he who is the Author of Nature, and the great restorer of fallen nature, tasted death for every man, and will in his own times and seasons bring back all things to himself; for, as the poet says, "all things were made for him, and nothing can be lost." So far all are Brethren. But ye have still farther obligations; obligations voluntarily entered into, when your minds were at full maturity to consider; when they had full liberty to have refused; yea, ye may be said, with a full maturity of understanding to have given yourse ves wholly to the Brethren, and that with the most serious asseverations of constancy and fraternal affection. If, therefore, you are convicted of failing in the performance of so sacred and so deliberately-engaged obligations, in what instance, I beseech you, shall we possibly hope to find you faithful in the performance of any promise?

Having thus briefly remarked under what additional obligations we, as Masons, are Brethren, permit me faithfully to enforce the obligated duty of Brotherly Love, and which, for brevity's sake, we will observe, consists, first, in gentle reproof in error; secondly, kind instruction and advice in ignorance and difficulties; and, thirdly, in tender commiseration and relief in sorrow and distress. First, Brotherly Love consists in gentle reproof in error; nor is St. Paul's benevolent definition of love, "*in that it hopeth all things,*" any kind of check to this particular exercise of Brotherly Love. For should love be exercised to all the extent of the sense which we might put upon this expression, we must be so totally blind to each others errors, that one great duty both of Christianity and of Masonry, *i. e.* reproof, would never be exercised. And so far would it be from being right to exercise *such* a degree of love, that ultimately it would be attended with the greatest mischief. God, even God, whose name and nature is *Love*, correcteth, reproveth, and chastiseth, those who are in error. The good parent, however indulgent, correcteth and reproveth the faulty child. And it is a strong cement to friendship to give and to receive reproof. It is the manner and disposition with which reproof is given, which gives its essence, or takes away its excellency. The propriety of the duty is established by divine and apostolical authority; the manner of its performance must in some measure depend upon circumstances, and should at all times be guided by the spirit of our religion, from which we may confidently say, Masonry derives most, if not all, its precepts. In this, therefore, I briefly advise, let love be without partiality; be not always blind to the errors of your Brother, lest he sin the sin unto death. And let your zeal be without rancour and fury; let not the precious balm of salutary reproof break the head of him you would wish to reclaim.

Again, Brotherly Love consists in the kind instruction of thy Brother when he is in ignorance and difficulties. All have not abilities alike; all have not equal privilege of education; nor will all ever exercise an equal diligence. Let, therefore, the wise kindly instruct the ignorant. A dispersion of knowledge will at all times heighten the felicity of knowing, nor is there an instance, in which we can more particularly experience the truth of that assertion "that it is more blessed to give than to receive," than in this of teaching the ignorant, and improving the understanding and abilities of our fellow creatures. But let not your advice be as stripes, or your instructions as goads; let brotherly kindness clothe your words, and let not the administration of advice and instruction even taste of the poison of bitterness and severity.

Again, Brotherly Love consists of tender commiseration and relief, in sorrow and distress. Here, the eye, the ear, the heart, the hand, are all employed. The eye sees the wound, and drops the piteous tear; that is the true luxury of a tear, when we weep with those who weep. The ear hears the melancholy sighs of grief, and the bosom heaves with the reciprocal sighs of love. The heart participates the silent groan, and melts into soft compassion. From the abundance of the heart the hand is guided to act, as well as the mouth is taught to speak; and while the soft word of commiserating pity soothes the despairing soul of the afflicted; the benevolent hand of compassionate relief is liberally stretched out, to relieve the sorrows of penury and distress. My Friends and Brethren, prove yourselves Men, by the exercise of humanity; prove yourselves Christians, in this bright imitation of your compassionate Master: yea, prove yourselves Masons, in the best sense of Masonry, the sister of the Religion of the Gospel, by the constant exercise of this exalted principle of humanity; this spiritual trait of Christianity; this highly finished *jewel* of Masonry, *Brotherly Love.*

(To be concluded in our next.)

MASONIC PRECEPTS:

TRANSLATED FROM THE GERMAN,

FOR THE FREEMASONS' MAGAZINE.

PREFACE.

O THOU! whom we have initiated in the doctrines of wisdom, Son of virtue and friendship! listen to us, and open thy heart to the serious precepts of truth. We will show thee the path to happiness of life, the way in which thou mayest please thy Creator; how thou mayest employ with benign success, for the benefit of mankind,

all the means which Providence has entrusted thee with, and thus procure thyself the sacred pleasure of benevolence.

I. Duty towards God and Religion.

THY first homage thou owest to the Deity. Adore the Being of all beings, of which thy heart is full; which, however, thy confined intellects can neither conceive nor describe.

Look down with pity upon the deplorable madness of those that turn their eyes from the light, and wander about in the darkness of accidental events.

Deeply sensible of the parental benefactions of thy God, and with a heart full of gratitude, reject, with contempt, those shallow inferences, that prove nothing but how much human reason degrades itself, when it wanders from its original source.

Oft elevate thy heart above sublunary things, and cast thy eye with ardour towards those higher spheres, which are thy inheritance.

Offer up in sacrifice to the Most High thy will and thy wishes, strive to deserve his animating influence, and obey the commands he has prescribed for thy terrestrial career.

Let it be thy only happiness to please thy God; let it be thy incessant endeavour, the incitement to all thy actions, to effect an eternal union with him.

But as thou art a frail and sinful being that incessantly transgresses his commands, and incurs the displeasure of his sanctity, how couldst thou endure to come into his presence, if he had not sent thee a divine Saviour?

Where shouldst thou discover the certainty of a beautified and blessed futurity, wert thou left in the labyrinth of thy reason? what could protect thee against the justice of God, save a divine Mediator?

Thank therefore thy Saviour, bend thy knees and adore the incarnate Word, and praise Providence who caused thee to be born in the bosom of Christianity.

Confess every where the divine religion of Jesus, and do not blush to belong to him.

The gospel is the foundation of all thy duties; if thou didst not believe in it, thou wouldst cease to be a Freemason.

Let every action be distinguished by an enlightened and active piety, without bigotry or enthusiasm.

Religion does not consist of speculative truths; exert thyself in fulfilling all those moral duties it prescribes, and then only thou shalt be happy; thy contemporaries will bless thee, and with serenity thou mayest appear before the throne of the Eternal.

Particularly thou shouldst be penetrated by the feeling of benevolence and brotherly love, the fundamental pillar of this holy religion.

Pity him in error, without hating or persecuting him. Leave the judgment to God, but—"do thou love—and tolerate."

Masons! Children of the same God! Ye who are already Brethren through the universal faith in our Divine Saviour, bind closer

the tyes of brotherly-love, and banish for ever all prejudices that might disturb our brotherly union.

II. The Immortality of the Soul.

MAN! King of the earth! Master-piece of the creation, animated by the breath of God; be sensible of thy dignified destination.

The whole animal creation is subdued under thy dominion. All that waves and moves about thee ceases again to be; but thy soul survives all component things, and is by virtue of its divine origin incapable of being destroyed.

In this consists thy true nobility. Feel thy happiness without arrogance: Pride was the cause of the degradation of man, it certainly would plunge thee into the same abyss.

Degenerated being, what art thou in the presence of the Eternal, with all the dignity originally appropriated to thee, and still distinguishing thee from other beings?

Adore him, the Lord on High, in the utmost humility, and take care that the heavenly immortal essence, which animates thee, be not depraved.

This essence is thy soul; exert thyself in endowing it; it is capable of infinite perfections.

Make it so susceptible, so open to virtuous impressions, that, after thy dissolution, it may without impediment return to the pure and original source of virtue.

So prepared, thou wilt be free even in fetters; serene in misfortunes; the heaviest storm will not make thee tremble, and with true heroism thou wilt advance even to the face of death.

Mason! If ever thou couldst doubt the immortal nature of thy soul, and its high destination, in vain had we initiated thee. Thou wouldst not be the adopted son, the darling of wisdom; thou wouldst step back and mix again with the multitude of the profane rabble, who like moles crawl in the dark.

III. Duty towards thy King and Country.

GOD has ordained a sovereign power of each country, to be his vicegerent.

Entertain reverence for the supreme power, and be faithful to it, in whatever corner of the world thou livest.

After the homage thou owest to God, the duties towards the state and country follow next.

Should man wander rude and unsociable about woods and forests, he would be less inclined to answer the intentions of Providence, and to ensure to himself all the good intended for him.

His being ennobles itself amongst his equals, and the difference of opinions improves his genius.

But in society, were every one left to himself, the possession of property, and the unrestrained passions would cause incessant quarrels, and cunning or power would soon triumph over innocence.

For this reason laws were necessary to regulate mankind by, and rulers to support and keep inviolated those laws.

Sensible Man! thou honourest thy parents; honour the fathers of the state also, for they represent the Deity.

If they err, they are accountable for it to the Judge of Kings; but thy own, often very erroneous, judgment, cannot exempt thee from obedience.

Pray to God for their preservation, and exert all thy powers in favour of thy country.

Shouldst thou ever neglect this sacred duty, should thy heart not beat with joy at the dear names of thy country and thy prince; every Mason would turn thee away as a disturber of public tranquillity and order, and an outcast that does not deserve to partake of the prerogatives of a society, that has particular claims upon the esteem and confidence of the sovereign power; because, animated with patriotism and zeal to form the best citizens, she makes it an invariable law for her pupils, to fulfil all civil duties in the most distinguished manner, and from the purest motives.

A Mason ought to be the most valiant warrior; the most just judge; the kindest master; the most zealous servant; the tenderest father; the most faithful husband; and the most obedient son: as his duties as a citizen in general have been strengthened and rendered sacred by the voluntary Masonic obligation, and he, if ever he should neglect them, not only would show a want of fortitude, but also be guilty of hypocrisy and perjury.

IV. Duties towards Mankind in general.

BUT should the compass of thy country, which opens to thee such a fruitful and charming field, still be too confined for thy benevolent activity; should thy sensible heart wish to expand beyond the limits of empires, and to embrace all nations with tender feelings of humanity; shouldst thou, reflecting on the universal pedigree, long to love tenderly all those that are with thee of the same shape, in the same need of benevolence, that have, like thee, the same desire to make themselves useful, and an immortal soul; come then into our temples, and lay down thy offerings on the sacred altar of humanity.

The mother country of a Mason is the world, within the circle of his compass is contained every thing that concerns mankind.

Reflect with reverence on the majestic structure, in which the tyes of humanity and morality, too much relaxed, are bound closer.

Love this universal alliance of virtuous souls, that were capable of elevating themselves above the dust.

Thou wilt find it in every country where enlightened reason has forced its way, existing under the sacred banner of humanity, and under the guide of simple and uniform laws.

Be sensible of the sublime object of our revered Order; all thy faculties, thy whole life, be consecrated to benevolence and the happiness of mankind.

Cultivate incessantly thy moral perfection, and effect the closest union with the Deity.

Thus only thou wilt ennoble, purify, and fortify, the motives of this laudable Institution.

V. BENEVOLENCE.

THOU being created in the similitude of God, who in his mercy and immense bounty communicated himself to men, and expanded over them the abundance of his blessings, strive assiduously, by making mankind as happy as possible, to resemble this divine original. Thou canst not imagine any thing good that is not an object of Masonic activity.

Look down upon the helpless situation of infancy, it challenges thy assistance: reflect on the sad inexperience of youth, it demands thy good counsels.

Find thy happiness in protecting them against errors and seduction, the common rocks of that age.

Awake in them the heavenly fire of genius, and instruct them how to unfold it for the benefit of the world.

Each suffering being has a sacred claim on thy assistance; take care not to deny it.

Do not wait till thy ears ring with the lamentations of the miserable; affectionately anticipate the wants of the unfortunate, and inspire them with courage.

Do not poison thy gifts by ostentation.

Thou shalt not find thy reward for thy benefactions in the vain and loud applauses of the multitude; a Mason will always find it in the silent and secret testimony of his heart, and in the sacred pleasure with which the Deity looks down upon him.

Has Providence granted thee abundance? Let it be far from thee to make an inconsiderate or shameful use of it.

God has given thee above thy wants, that thou mayest cause those that have received a scanty lot to feel less the inequality of the distribution of the riches of the earth. Enjoy this glorious prerogative.

May the most abominable of all passions, avarice, never predominate over thee: may thy heart for ever revolt against the worthless calculations of covetousness.

But should this melancholy vice overpower thee, approach no more the Temples of Philanthropy; they would have no more charms for thee, and we could no longer discover in thee the image of God.

Let religion, wisdom, and prudence, be the rule of thy benefactions.

Thy heart might be inclined to relieve every want, but thy reason must direct to assist where necessity is most pressing.

Instruct, advise, intercede; be charitable, console according to the exigency of circumstances.

Never think of having done enough; and if thou happen to rest from thy labour [*N. B.* Masonic work in general, of which Charity is part] let it only be to get new strength, and to return to thy work with redoubled exertions.

If thou listen to this noble impulse, permanent joys of heart will be poured over thee; even here on earth thou wilt have a pre-eminence among exalted minds, thy soul will exalt itself to higher spheres, and none of thy days will be marked with shallowness.

If thou findest at last that thou art confined, and that thy soul begins to mourn, and to lament the incapacity of expanding as much happiness as thou wishest, then haste to our temples.

Behold here the sacred tie of benevolence, and, contributing as far as thy abilities permit towards the laudable institutions of our Fraternity, rejoice at the idea of being a fellow-citizen of this better world; and enjoy the sweet fruits of our faculties united and concentered to one point.

The sources of relief will then flow more abundantly; instead of helping one thou wilt co-operate to make thousands happy, and thy wishes will be fulfilled.

VI. Further Duties towards Men.

Love thy neighbour as thyself, and do unto others as thou wishest to be done by.

The faculty of expressing thy thoughts by words is an external sign of thy command over nature; make use of this gift to alleviate the wants of thy fellow-creatures, and to encourage them to virtue.

Be affable and serviceable; edify others by thy example, and bear thyself kindly and without repining at the prosperity of others.

Do not suffer thy heart to entertain any envy; it would undermine thy happiness, and rage in thy breast.

Pardon thy enemy, and have manliness of heart enough to do him good.

This generous sacrifice, one of the most exalted precepts of religion, will awake in thee the most benign sensations; thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, and, disregarding their ingratitude, pours down his blessings upon them.

Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be,

"*A Mason forgets only injuries, never benefits.*"

(To be concluded in our next.)

MEMOIRS

OF THE

FREEMASONS AT NAPLES.

Continued from Page 276.

THEIR cause found other defenders besides the noble persons already mentioned. The Duke A— of S. T. and his lady spoke to the king in favour of the Society, with all the warmth that oppressed innocence inspires in the minds of virtuous and elevated souls like theirs. The counsellor for the prisoners, on the other hand, having represented very weighty reasons to the tribunal of justice for

the exclusion of Pallante from the office of fiscal, that court found them just and lawful: in consequence Pallante was discharged. This gentleman was the Marquis D'Avena, counsellor to the tribunal of Sancta Clara, member of the royal court of justice, and solicitor for the poor. By virtue of his office it was his duty to defend the cause of the accused; but, as he had till then entertained a very indifferent opinion of Freemasons in general, his prejudice engaged him to petition the king to be dispensed from an employment so directly opposite to the movements of his conscience. This was the very thing that engaged the Marquis Tanucci, by his influence with his majesty, to refuse his request. Avena found himself then obliged to take a more exact knowledge of the nature and regulations of the Society, and soon found, to his very great satisfaction, that he had taken in hand an excellent cause, and from that moment shewed so much zeal in defence of the Society, that the minister was desirous of removing him from his employment should he persist in their defence in the manner he had begun. D'Avena was deaf to all remonstrances, and implicitly followed the dictates of his conscience and strict justice. *Tanucci menaced him with the loss of all his employments; but the* king, in order to convince him that he did not at all times suffer himself to be governed by his minister, so far from depriving him of any part of his employments, appointed him counsellor to the royal chamber of justice, and Capo di Ruota, or one of the chiefs of the tribunal of that name; he accompanied this favour with such expressions of kindness as are equally honourable to the master and the subject.

The place of Fiscal was given to Don Cesare Ruggiero, who undertook with great zeal, and in a public manner, to defend the person of his predecessor. As he was bilious by nature, and had very little knowledge of the laws, his choler got the better of his reason, and which he sufficiently shewed by the imprudent speech he made against the Marquis D'Avena, and the Freemasons in general. Government expecting sound reason instead of abuse, his speech (which he had got to be printed) was publicly condemned as an absurd libel, and accordingly suppressed. Ruggiero, who thought he had produced a masterpiece of its kind, survived the fatal catastrophe but a very short time.

Much about the same period the Marquis Tanucci lost his employment; some people imagined at first that the prosecution of the Freemasons was the cause. Whatever was the reason, it is certain that from that moment the attacks against the Society became much less violent.

The same reasons which had deprived Pallante of his office, engaged the council of state to resume the proceedings, and order a fresh hearing of the cause; at the same time liberty was granted to the prisoners to retire to their several homes, on condition that they should be ready to appear on the first order from the court. The king approved the decree of the tribunal; Tanucci said that the accused must give bail. They found this stipulation dishonourable;

their complaints were laid before the king, who instantly disannulled the clause, and the prisoners obtained their liberty on the footing of the first decree.

Before the institution of a second trial the Marquis D'Avena thought proper to represent to the king, in a private audience, that the only means of making a discovery of the real truth would be, to interrogate under-hand the Polander, known by the name of Albert Sayupner, Spadincorpo, and the Milanese, Giovanni Rho. His majesty having consented, these three persons were interrogated, in presence of the minister of state, Marquis de Marco, and the president of justice, Marquis de Cito: they confessed the details formerly mentioned; and Spadincorpo petitioned for perpetual imprisonment, that he might by that means be in surety against the revenge of Pallante, who had already sacrificed above a hundred victims. His request was granted.

Pallante had the mortification in an instant to see the scene entirely changed; the foundation on which he had built his engines on a sudden to give way; the brilliant chimeras which had intoxicated him, became horrid spectres to his eyes; the mask fell to the ground, and his treachery was fully discovered to the view of the public. The first thought which offered itself to his imagination was that of revenge, and removing the witnesses of the truth. Massini, alias Spadincorpo, was already in safety, as before mentioned. The Milanese, Giovanni Rho, had entered into the service of a Neapolitan prince of the first rank, too high a station for Pallante to meddle with. There only remained the Polander, whose existence was a perpetual torment to him. The poor fellow soon after was taken ill; an insupportable pain in his bowels would not permit him to keep his bed. His master, Count Hubsch, would not allow any body to approach him; yet the servants of the house declared, after his death, that they had seen him roll about on the floor, crying out that he was poisoned. That same evening he expired, and in the middle of the night was carried, without the least ceremony, by two porters, under the conduct of a domestic belonging to Count Hubsch, to the church of St. Marc, and thrown into a vault, according to the wretched custom at Naples.

The declaration of the servants above mentioned spreading through the town, Ponsard, the Frenchman, presented a petition to the royal tribunal of justice to obtain an order for the inspection of the body. From motives which remain a secret the search was not made. The following night, a common working mason, or plasterer, with a sack of quick-lime; Nicolo Capellaro, a person devoted to the service of Pallante, with a strong rope; a servant belonging to the court, carrying a dark lantern, and the keys of the church, accompanied by a fourth person, who stiled himself a notary, or scrivener, all went together. Having entered they strongly bolted the doors on themselves; there boldly defying the horrible darkness of the holy place, they opened the vault. An abominable smell which issued from the vault, or, perhaps, a remains of terror prevented them from descending, when the notary,

apparently hardened by criminal actions, laughed at their fears, fastened the rope under his arms; with one hand seized the sack with the lime, and with the other the dark lantern, ordering them to let him down. He opens the coffin, takes out the body and throws it amongst the rest; pours his quick-lime on it, and, which is well known, consumes the body in a short time. This night-scene appeared to be well worthy the pencil of an able painter, who would naturally seize the moment where the notary should receive the price of his villany in strangling himself by accident with the rope, the instrument of his crime.

All these details were blazed about by the Mason, who confirmed them afterwards by deposition before the judges. He added, that the spy, Nicolo Capellaro, had promised him a great reward by order of Pallante to carry the sack of quick-lime to the church. Three months after he recalled this deposition as a false one, saying, it was suggested to him by Ponsard with the promise of a reward. Being on this imprisoned a second time, he some days after confirmed his first deposition on oath, adding that the second had been forced from him by the threatenings and promises of Pallante and his party, Nicolo Capellaro, Pallante's well known spy, a familiar comrade of the Polander, and a principal actor in the nocturnal scene in the church, though he denied any share in the poisoning, is not yet liberated from that suspicion; he is yet actually in prison with two working masons. The notary obtained his liberty under pretext of sickness; the count Hubsch, master of the Polander, was not only suspected of joining in the plot against the Freemasons, but of having been (if not an accomplice) at least informed of the poisoning. He passed in public for the son of a Jew at Constantinople, who had borrowed the name and title of Count de Hubsch, and for being a spy of Pallante, a circumstance which confirmed all suspicions; a Freemason himself and knowing his servant to be one, it was supposed he had sacrificed him to the artifice of Pallante; he had suffered nobody to come near him during his malady, and notwithstanding the complaints of the unfortunate wretch, had ordered him no antidote of any kind whatever; he had given no advice of his death to any one; and what strongly confirmed the suspicion above all, was, that he had received some time before from Pallante 4500 ducats by way of loan, a sum which all the world well knew he never could repay. Hubsch denied every thing, but he was taken up, and remains in prison to this very day.

Pallante, in answer to these depositions against him, cries out they were lies and slander; but an unexpected circumstance destroyed all his hopes. The advocate of Ponsard represented to the King, that the deposition of the witnesses could not be complete as long as Pallante should remain at Naples, where he was always employed in corrupting them, and thwarting the operations of justice. In pursuance of this remonstrance he received orders to quit Naples, and to retire to the distance of thirty miles from the city. All his former disappointments were nothing to this last stroke; he did all in his

power to annul it, but to no purpose. It is very well known that he found means to bribe a certain person in great interest with the Queen, but that the endeavours of this person were fruitless, as the heart of that princess was above the common stamp, and not to be shaken from her former resolutions. The project of course was given up, but the bribes retained; which amounted to the enormous sum of 12,000 ducats.

(To be concluded in our next.)

BRIEF HISTORY OF

THE RELIGIOUS AND MILITARY ORDER OF

THE KNIGHTS TEMPLARS

OF ST. JOHN OF JERUSALEM.

BY J. WATKINS, LL. D.

Continued from Page 246.

THE nine Frenchmen, at the head of whom was Hugh de Payen, having formed themselves into this society for the purposes already mentioned, associated together in a house near the Temple, from which they acquired the name of Knights of the Temple, or Knights Templars. The institution met with general acceptance in an age distinguished by a martial spirit, and for that romantic love of enterprize known by the term of Chivalry. Baldwin, then king of Jerusalem, gave his full approbation of the order, and sent the head of it to Rome to obtain the sanction of the Pope, and to endeavour to excite a new croisade. Honorius II. who then filled the chair, referred their affair entirely to the council of Troyes then sitting. Here the cause in which Hugh was engaged was sanctioned in the most express manner, and St. Bernard was desired to prescribe a rule and habit for the brethren of the order. This rule enjoins them certain daily devotions, and abstinence from flesh four days in the week; it allows each Templar an esquire and three saddle horses; forbidding them, however, any kind of gilding or other ornaments, but commands them to wear a white habit, on which they were afterwards permitted to have a red cross placed next the heart.

The order and its rule being established by the Pope, the Knights Companions who had been deputed on the occasion returned into Asia, accompanied by a noble company of valiant youths, who were enamoured of the institution, and emulous of glory.

The year 1131 was distinguished by the death of that great protector of the military orders, Baldwin, King of Jerusalem, who was succeeded in the throne by his son-in-law, Fulk, Count of Anjou, who married the princess Melisinda, the king's eldest daughter.

The various differences which agitated the Christian princes in Palestine on the death of Baldwin, afforded occasion to the infidels to make considerable incursions upon the frontiers. The Saracens were in possession of Ascalon, and that city gave them the opportunity of distressing the Christians, particularly the pilgrims, in a very powerful manner. None but soldiers resided in Ascalon, for all of its inhabitants received constant pay from the caliphs of Egypt, as an encouragement to exercise their depredations.

The court of Jerusalem, after several consultations upon the means of suppressing this evil, determined on fortifying and garrisoning the city of Beersheba, which is situated but six leagues from Ascalon. This place was defended by the Hospitallers and the Templars, who resided constantly on the frontiers, and were always engaged in enterprizes against the infidels. Their valour was so conspicuous, and the successes with which it was crowned were so brilliant and important, that the institutions were almost idolized throughout the Christian world. All sorts of persons were ambitious of the honour of being enrolled under their banners, or of contributing in some measure to their support. Superstition went so far, and obtained such fast hold of the public mind, that it was considered almost as dangerous to the salvation of the soul to depart without having worn the habit of one of the orders, or done something towards supporting their cause.

By this general sentiment in their favour, the Hospitallers and the Templars soon acquired enormous and extensive possessions.

At an advanced age Raymond, count of Barcelona and Provence, entered among the Knights of the Temple; and being unable to visit their *hospitium* at Jerusalem, he sent large contributions thither, and died in the temple at Barcelona, after fulfiling all the exercises of his profession.

Alphonsus I. king of Navarre and Arragon, having no issue, left by will both those crowns to the military orders. On his death, in 1133, the nobles of those kingdoms proceeded to the election of a new sovereign, without regarding the testament of the deceased. Being divided in their sentiments, at length each kingdom chose its own prince.

Raymond Berenger, son of the Templar just mentioned, became in consequence of this arrangement king of Arragon; and Ramire, an illustrious grandee of Navarre, took the crown of that kingdom. But the Hospitallers and the Templars did not quietly acquiesce in these appointments. They sent their deputies into Spain, where they met with an indifferent reception. The king of Navarre gave them no favour; but Raymond agreed that in case of dying without issue, his crown should devolve to the orders; and in the mean time presented them with considerable grants of land for their support.

Fulk king of Jerusalem died in 1142, and was succeeded by his son Baldwin, a minor, and soon after the infidels recovered the country of Edessa from the Christians.

The affairs of the latter now began to wear an unfavourable aspect in the east; upon which an ambassador was sent into Europe to solicit the aid of the Christian princes. Louis VII. of France readily acceded to the proposal of a new croisade, and together with the imperial court soon raised a formidable army for the reduction of Asia. The emperor Conrad took the lead, and arrived with his legions at Constantinople early in 1147.

The same treachery which had distinguished the Greeks towards the Latin Christians in the former croisade, was manifested in the present. The emperor Emanuel Comnenus caused all the wells and cisterns to be poisoned near the places the Germans were to march through, and the guides who were appointed to conduct them, had secret directions to lead them into the desarts of Cappadocia; by which means nearly half the imperial army was destroyed.

At length both monarchs met at the place of destination, and determined on undertaking the siege of Damascus; here, however, they failed with the loss of near two hundred thousand men, and returned into Europe covered with mortifying contempt. By the failure of this flattering expedition, the condition of the Asiatic Christians became extremely alarming. It was natural to suppose that the infidels would seize the favourable opportunity which it afforded them. The principal dependence of the Christians now was upon the military orders, and herein they were not deceived. Old Gaza was strongly fortified to protect Jerusalem, and the property and protection of it given to the Templars.

The infidels ravaged the country of Edessa, and committed their usual excesses of cruelty upon the unfortunate inhabitants. To repress their incursions, Baldwin advanced against them at the head of the military orders, and the infidels were by no means disposed to shun the encounter. They were numerous, and commanded by their sultan in person. The engagement was obstinate and bloody; and the sultan, finding his army dreadfully thinned by the fierce courage of the Christians, gave up the contest and retreated.

But whilst the king was engaged in this expedition, the Turcomans in considerable force laid siege to Jerusalem. A small number only of the military orders was left in garrison, and being insufficient to defend the place in case of an assault, they resolutely determined on attacking the besiegers. At midnight they sallied forth, and finding the camp buried in security and sleep, they set fire to the tents and obtained an easy victory. The infidels, ignorant of the numbers of their enemies, or from whence they proceeded, imagined the place was relieved by the arrival of the king, and fled on all sides. In their flight they were met by that monarch who completed their destruction.

It was now the Christians' turn to commence the hostile attack, and to carry their arms into their enemy's territory. In 1152, Bald-

win commenced the siege of Ascalon, a place of the utmost consequence to the infidels. The siege was long, and attended with considerable losses to the Christians, while little impression was made upon the place, which was naturally strong and well defended.

A circumstance attended this memorable siege which placed the valour of the Templars in the most honourable light, at the same time that their manner of improving the advantage they obtained, redounded no way to the credit of their discretion; at least if the story is accurately related by the chroniclers of that period.

Those knights, who seemed to have been wise only in schemes of destruction, invented a wooden tower on wheels, and placed it as near the walls as they could; on the top they had a draw-bridge, which being let down brought those who had courage enough to venture upon it still closer to the enemy, whom they annoyed in a dreadful manner. At length they brought their machine so near to the walls as to be capable of descending from the bridge into the place, It was the interest of the besieged to destroy this formidable work; accordingly, in the night before the machine was to be brought close to the walls, they placed a large quantity of combustibles near to it, and then set the mass on fire. On the ascent of the flames the knights hastened to the place, and at their arrival were agreeably surprised to find that, instead of burning the tower, the fire had caused a considerable breach in the wall.

On informing their Grand Master Bernard of this favourable incident, a detachment of the order was dispatched to effect an entrance. The scaling ladders were placed, and the knights rushed through the breach sword in hand. The garrison in the utmost consternation must have yielded the place, but the Christians abandoned their advantage to obtain plunder. While engaged in this avaricious work, the infidels rallied, and attacked them with superior numbers, and with the fury of revenge. Victory now shifted sides, and a few only of the knights escaped ignominiously by the way they entered. Thus by their ungenerous imprudence they lost the opportunity of a most glorious conquest. The day following the garrison made a vigorous sally, and the battle was one of the most obstinate that was ever fought. After a long, bloody, and dubious contest, the infidels were completely routed; and this was chiefly owing to the valour of the Templars, who were animated by more than their usual courage, in order to regain their lost credit.

This was soon followed by the surrender of the city, on terms highly favourable to the inhabitants and the garrison, who were all sent to Laris, according to agreement, August 20, 1154.

(To be continued.)

SELECT PAPERS ON VARIOUS SUBJECTS,

READ BEFORE A LITERARY SOCIETY IN LONDON.

No. III.

ON PRESENCE OF MIND,

AND WHETHER THERE BE ANY MODE OF CREATING OR IMPROVING THAT FACULTY.

BY MR. J. DEAN.

PRESENCE of mind is the faculty of retaining full possession of the understanding, notwithstanding the interference of an unexpected event.

That this property is to be acquired, and is progressive, the history of human nature, from infancy to manhood, will abundantly serve to prove; it being within the experience of most persons, that many of those events which at a mature age frequently and unexpectedly occur without producing any sensible interruption in the power of ratiocination, would, had they intervened in infancy or in youth, have completely overwhelmed the mental faculties, at least for a certain time.

In order that we may know how to apply remedies to any disease, it will be first necessary to discover its source; and here a long catalogue of accidents, follies, and vices, superadded to a peculiar irritability of nerves, present themselves as the causes of the *want of presence of mind.*

To a disorder arising from springs so various, vain would be the attempt to prescribe a panacea, or universal remedy; but as it most commonly proceeds from ignorance, permit me to observe, that a right application of two antidotes, viz. *temperance* and *exercise*, would have a powerful tendency to render men masters of themselves in almost any of the situations or circumstances in which they could be placed.

I have made my prescriptions twofold, though, strictly speaking, the latter must be included in the former; since temperance, or the avoiding of excess of every kind, involves the necessity of exercise to a certain point: I thought it proper to use them separately, however, because their identity might not have been sufficiently obvious.

On the good effects of temperance upon the body and mind, as they are too obvious to need much comment, I shall only remark, that by regularity of life, every part of the human machine has fair play, and thereby acquires a degree of strength which fits it for action.

As corporeal exercise invigorates the body, so mental exertion enlarges and improves the powers of the mind; for from hence arise information, and a habit of reflection, out of which will be produced

attention, method, a right association of ideas, the annihilation of prejudice, &c. &c.

From a proper combination of these will result an *experience* sufficient to secure men from the disagreeable effects produced by many of those incidents that now confuse them, but which, by an extension of knowledge, would become trifling and ineffectual.

In proof of what has been advanced, we find, that men seldom lose the free use of their reason, however sudden the call to exert it may be, in circumstances that have any reference to the pursuits to which they have been habituated. Thus, should a new proposition offer, a variety of methods by which it may possibly be solved directly offer themselves to the mind of the profound mathematician. Numerous instances of the simple and combined effects of the lever, the wedge, the screw, &c. occur to the mechanic on the inspection of a new machine. The man of wit knows how to deaden the force of an unlooked-for effusion of a brother wit. Amidst the innumerable accidents to which the mariner is every moment liable, his recollection never fails him; and in those countries infested with wild beasts, the natives, however suddenly attacked, resort with wonderful facility to those means (if practicable) which are necessary for their defence.

Thus experience insures to each the command of those faculties essential to the pursuits in which he is most usually engaged; in order, therefore, to fit men for the general exercise of this property, theory must be combined with practice.—Would the mathematician acquire what is called an insensibility to personal danger, so remarkable in seamen, he must be in situations requiring personal exertions; or would the mechanic preserve his recollection when the shaft of ridicule is suddenly aimed, or the metaphysical enquiry unexpectedly proposed, it will be essential not only to have reflected on those species of subjects, but he must have mixed in societies where they have been the topics of conversation. By this means, in proportion to his experience would each man's *presence of mind* be extended; and notwithstanding the numerous *apparent* deviations from the general rule which might be produced, I am inclined to think, that, upon a minute enquiry into the previous habits of the men who were the subjects of those deviations, these exceptions would in most instances be discovered to be only *apparent*.

Desirous of affording amusement, I shall close this attempt by selecting a few remarkable and happy instances of presence of mind.

A gentleman on awaking saw his room filled with smoke; he instantly ran to the door, on opening which flames rushed into the room, and he discovered that the stair-case was on fire. A retreat, therefore, being cut off that way, he immediately tied the sheets and blankets together, and let himself down by means of them into the street. I scarcely need add, that a moment lost would have rendered this impossible.

During the ratification of the treaty of peace between the English and Dutch, in the reign of Charles the Second, the fleets of the two nations lay along side each other in the river Medway. As an amuse-

ment the sailors of both countries used to play gambols in sight of each other, and for some time one of the Mynheers far outwent any of his competitors by being able to stand upon the truck of the main top-gallant mast, heels uppermost. At length an English tar, indignant at the idea of being excelled in any way by a Dutchman, resolved to retrieve the national character; alas, poor Jack! as might have been expected, in the attempt he pitched clean over, and came down, as the sailors call it, by the run; providentially, however, in his fall he caught hold of some part of the rigging, and landed sound wind and limb upon the deck. He instantly ran to the ship's side, and, without any apparent alteration of countenance, or change of voice, loudly dared any Dutchman to follow his example; wisely, however, this was evaded; and thus fortune, by permitting him to make one slip, enabled Jack, as he thought, not only to retrieve the English character, but to acquire for himself immortal honour.

"I was informed (says Mr. Pennant) by very good authority, that in the beginning of this century, some gentlemen and ladies being on a party of pleasure under a shade of trees, on the banks of a river in Bengal, observed a tiger preparing for its fatal spring; one of the ladies, with amazing presence of mind, took up an umbrella, and instantaneously opened it full in the face of the animal, which directly retired, and gave the company an opportunity of withdrawing from so dreadful a visitor."

MR. TASKER'S LETTERS

CONTINUED.

LETTER THE SIXTH.

ON ANCIENT NEUROLOGY,

AND THE

MEDICAL KNOWLEDGE OF HORACE AND VIRGIL.

HOMER certainly knew little or nothing of the nervous system, which was not discovered in ancient Greece in his early day; and therefore if he did know it at all (and it does not appear in his works that he did), he must have borrowed this knowledge from some of the Egyptian sages, during his abode in their country, which was at that time the fruitful nursery of universal science. Virgil*, considering the age in which he lived, ought to have learned that the

* As Virgil studied at Athens, and understood Greek so well, it is hardly probable that he should not have availed himself of the medical science of the Greek writers.

nerves originated from the brain; and I verily believe that he did possess this information, though he has not displayed it in any of his poems. He uses "*nervus*," for a bow-string, nerve, or tendon, promiscuously; and once, in the 9th Æneid, by the phrase, *numerosque intendere nervis*, he clearly means the strings of a musical instrument; and, indeed, all the Roman writers use the word in the same ambiguous sense. For as the two Greek words νευρον and νευρη were both of them expressed by the single word "*nervus*," that appellation was used in more different senses than almost any other in the Latin language. But I think that Horace had more insight into the nervous system, and was a much better physician than Virgil. What think you of the following?

Dictaque cessantem nervis elidere morbum
Sulphura.——

"Sulphureous waters said to disperse the malady lingering on the nerves!" And can any language better express what is now called in the fashionable phrase, a slow nervous disorder? That sulphureous * waters are friendly to the nerves, was an antient doctrine; and this is in some measure confirmed by the action of the Bath waters, so very salutary to the nervous influence. For, whatever the wit or ridicule of Dr. Lucas may have suggested to the contrary, the waters of all the different hot baths at Bath, are known to contain more or less sulphur; though not in any particular form which that very ingenious chemist could discover in his analysis. The commencement of the Horatian epistle to Numonius Vala (as far as it is intelligible through a period † of a mile, and a parenthesis within a parenthesis) contains much medical information. The poet having tried the hot bath at Baiæ to no purpose, was now using the cold bath for the recovery of his health (by the advice of Antonius Musa), amid frost and snow; from whence we may perceive, that the present salutary practice of winter bathing is as old as the Augustan age. Antonius Musa, physician extraordinary to the emperor, was at this time (viz. when the epistle was written) in high vogue at the court of Rome, having just before performed a cure upon Augustus himself, by the judicious use of the cold bath. But how transient the glory, and short-lived the patronage, bestowed on the best practitioners of the healing art! for, cold bathing being the fashion, and, like all other new-discovered remedies, expected to cure every complaint, it was prescribed for all disorders; but the same prescription that had in so extraordinary a manner relieved Augustus, having unluckily killed Marcellus, the science of physic, and all its professors,

* The sulphureous waters here alluded to, arose somewhere near the lake Avernus; though (as Francis observes) the poet here more particularly means, the stoves, where the sulphureous vapours, exhaling from the earth, cause a dry heat which promotes perspiration.

† This is, perhaps, a striking singular instance of the most confused sentence in all Horace's works; for he is (in general) not only a most pleasant and agreeable, but likewise as clear and intelligible an author, as any which the Augustan age has produced.

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fell into their original contempt. This I attribute to the Romans being unacquainted with the operation of medicine; for, I am sorry to say, that they were little better than an ignorant people even in their most improved state; the art of war being the only one that they understood.

"*Tu regere imperio populos, Romane memento,*" was the best characteristic encomium that the wit, taste, and genius, of Virgil could bestow on his countrymen. Again:

"*Tollere nodosam nescit medicina podagram,*" is another Horatian aphorism; and can any thing be better expressed, or, in the general, be more true in observation? For if it be not true that, in the present improved state of medicine, the gout is absolutely incurable, yet I believe you will allow that this is a singularly critical malady, which no judicious physician would ever attempt to cure; and those daring empirics who make the attempt, if ever they do remove the gouty paroxisms, generally at the same time remove their patients out of this troublesome world.

Once more, read the following stanza—

Crescit indulgens sibi dirus hydrops;
Nec sitim pellit, nisi causa morbi
Fugerit venis, et aquosus albo,
Corpore languor.

and tell me if what the faculty call a Leucophlegmatia was ever more beautifully or more scientifically described? Horace certainly improved himself much from the conversation of his medical friend Musa.

TIPPING BROWN, M. D.

P. S. G. WARDEN *for the County of* DURHAM, *and* MASTER *of the* PHŒNIX LODGE, SUNDERLAND.

———Ingenuis instructa sororum
Artibus Aönidum, et Phœbi sublimior æstu.
FRESNOY de Arte Graphicâ. V. 76.

THE chief aims of biography must be, either to interest by details of adventure, to animate by the celebration of merit, or to improve by the application of example.

The respectable subject of the present sketch, from the nature of his studies and pursuits, offers no variety or vicissitude to come under the first of these classes. With the other two he may very fairly rank. As an eminent Mason, scholar, and physician, he justly claims a niche in the Temple of our Order; and in the suavity of his dispo-

sition, the liberality of his conduct, and the number of his attainments, he offers an example fitted to polish the honest but rough sons of commerce by whom he is surrounded.

Doctor BROWN's father was a physician of eminence in Sunderland, whom we had occasion to mention in our state of Masonry in that town *; and his son has been frequently surprised, on looking over his minutes, to find how greatly, in many instances, he anticipated the modern practice.

Our young gentleman was educated at Newcastle—first under Mr. Robert Harrison (now resident in Durham), who has been often stiled a miracle of ancient and modern learning; next at the Newcastle free-school, under the Rev. Hugh Moises, where he imbibed those classical and literary principles which from that time have pervaded all his pursuits, and have given an Attic elegance even to his professional productions.

He was removed to the college at Edinburgh in the year 1776. His studies here were directed to those great objects which were to form the basis of the important profession he had chosen; but though these naturally claimed his principal attention, his mind ranged with ardour over the whole course of general philosophy. He became a member of the Physical Society of Edinburgh in 1777 (of which body he was president part of the year 1779, 1780, and 1781), and was elected a member of the Royal Medical Society in the year 1778. At this period the Muses had some share of his application. Many translations as well as original pieces were produced; and some prose essays were given to the respectable publications of the day.

He took his degree of M. D. at the June graduation 1781, and settled in Sunderland the latter end of the same year; where he has continued with increasing reputation and practice ever since. The Doctor has not yet entered into the state of matrimony, but keeps house with his mother, a lady of high respectability and understanding.

It should not be omitted, in running over the private attainments of Doctor BROWN, that he is a good musician, both in theory and practice. Nor should we neglect in this sketch, imperfect as it is, to remark, that in all regulations or contributions, patriotic or local, he *is the first with his pen and his purse to prove himself actively the loyal subject and good citizen.* Many examples might be given; but we will content ourselves with mentioning the Humane Society and Public Dispensary of Sunderland, both which institutions owe their judicious regulations to his abilities, and their commencement and progress, in a great measure, to his exertions, and those of a few others of congenial disposition and activity.

It is a task of some difficulty to celebrate living merit with the warmth which justice would demand. There is a delicacy inse-

* Vol. II. p. 405.

parable from real worth, which represses the just effusions of conviction, and softens the colours which impartial observation might supply. Sensibly involved in this predicament, we reluctantly refrain from delineating a character which we could draw with equal precision and pleasure; and conclude with merely saying, that, for professional abilities, for classic and philosophical acquisitions, for amenity of disposition, politeness of manners, and cordiality of friendship, wherever Doctor BROWN is most intimately known, there he is most sincerely esteemed and respected.

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

SINCE you have admitted the complaints of an Old Batchelor *, you surely will not treat an Old Maid with less civility. I am one of that despised sisterhood, very much against my inclination I assure you; and if you please will give you my history in a few words. When quite a girl, I was in a similar situation to that of Mr. Sorrowful's Eliza. My lover had spared no pains to make a lasting impression on my heart, and succeeded so well that I was for many years in the habit of drawing involuntary comparisons in his favour from the appearance of every man who said civil things to me, and with the constancy of an heroine, kept his idea 'unmixed with baser matter' till he was pleased to quit my vivacious ladyship, the bloom of two and twenty yet glowing on my cheek, for a deformed piece of antiquity attractive for nothing but her wealth. Touched by that as if by the spear of Ithuriel, he started up into his proper form, and I lost him for ever. I did, as I suppose most young women do in such cases: in public I laughed away all appearance of grief, and staid up at nights to weep unobserved; my sorrow some time after assumed a softer tone, and I wrote very pathetic odes to despair, ingratitude, &c. &c. till time and pride swept away the last trace of tenderness, and left on the tablet of the mind nothing by which to remember the circumstance, except a tolerable quantity of double-refined contempt.

By this time I was in the sober latitude of thirty, and near being put upon the woeful list of stale virginity, when a man many years older than myself paid me particular attention, and repressed for a time the prognostics of the withered community, who feared I might yet escape them. From the similarity of our tastes and dispositions, I began to hope that I might, though late, meet with happiness, or at least avoid the ridicule attendant on Old-maidism, of which I had a very absurd dread. This lover of mine, thought I, has passed that

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* See page 277.

heyday of the passions which hurries men into inconstancy; though he is not so desperately fond, I think I may depend on having him all to myself. Well! all is for the best. I once never thought I could like any man but Edward; but time changes one strangely. Nevertheless, the same sensations do not recur with the same force as for him, that can but happen once, and perhaps this man's mind may be better adapted to my contracted powers of susceptibility, than one of a warmer and a finer texture would be.

Thus you see, Sir, I settled this second affair quite to my mind, and seemed willing to accommodate myself to such a mixed kind of enjoyment as fate appeared to design for me. I now enquired after houses to let at moderate rents, became acquainted with the secrets of marketing at low prices, and interested myself greatly in the reported addition of taxes. But while I was thus laudably endeavouring to fit myself for a good housewife, lo! my man of moderation flies off, and leaves me for the roses and lilies of sixteen!

However, his deserts overtook him time enough. The girlish playfulness that had bewitched him from me, presently showed itself in a multitude of unpleasant forms when kept up by the wife. He soon had to contend with obstinacy, ill-nature, and contradiction, which extreme youth and beauty in madam made her think she had a right to display. "She would weep when he was disposed to be merry, and laugh like a hyena when he was inclined to sleep;" admit gentlemen to her toilette, buy her millinery in Bond-street, and rattle home at four in a morning from a card-party. In short, she led him a most delectable life, and, if I could have enjoyed revenge, his predicament would have furnished me with a treat. But I am not made up of such ungentle elements; I sometimes, even now, heave a sigh for his fate; and though he has lost my esteem for ever, I feel quite as much sorrow for his wretchedness as resentment at his conduct.

Don't you think, good Mr. Editor, that it is pity such a liberal-hearted creature as myself should be thus excluded from some of the most endearing connections in nature? With the first man who won my heart I would have braved every danger, and struggled with every difficulty; and for the second, although, perhaps, I might not have been quite so active, I certainly would have done my best to brighten his autumnal days, and to jog with him down October-hill with as equal a pace as might be.

Except that my own caprices have not occasioned my misfortunes, I think my case much harder than that of Mr. Sorrowful; and if you, Mr. Editor, deem the prayers of vestals efficacious, you may secure mine at the trifling expence of inserting this, that the world may see our sisterhood is not composed merely of decayed beauties or unsocial spirits, but sometimes the unwelcome retreat into which those of elegant desires and wounded sensibility are too often plunged by the versatility of the other sex. I am, Sir,

Your humble servant,

SOPHIA MYRTLE.

EXAMPLES OF THE VIOLENCE WITH WHICH THE LEARNED HAVE CONTENDED ABOUT TRIFLES.

FROM D'ISRAELI'S "CURIOSITIES OF LITERATURE." VOL. II.

ERASMUS produced a dialogue, in which he ridiculed those scholars who were servile imitators of Cicero; so servile, that they would employ no expression but what was found in the works of that writer; and even copied his faults. This dialogue is written with delicacy and fine humour, and composed in an exquisite style. Scaliger, the father, who was then unkown to the world, had been long looking for some occasion to distinguish himself; he now wrote a defence of Cicero, bnt which was in fact one continued invective against Erasmus: he there treats the latter as illiterate, a drunkard, an impostor, an apostate, a hangman, a demon just come from hell!

Schioppius was a worthy successor of the Scaligers: his favourite expression was, that he had trodden down his adversary.

Schioppius was a critic, as skilful as Salmasius or Scaliger, but still more learned in the language of abuse. He was regarded as the Attila of authors. He boasted that he had occasioned the deaths of Casaubon and Scaliger; and such was the impudence of this cynic, that he attacked with repeated satires our James the first, who, as Arthur Wilson informs us, condemned his writings to be burnt in London. Detested and dreaded as the public scourge, Schioppius, at the close of his life, was fearful he should find no retreat in which he might be secure.

Fabretti, an Italian, wrote furiously against Gronovius, whom he called *Grunnovius:* he compared him to all those animals whose voice was expressed by the word *grunire, to grunt.* This Gronovius was so malevolent a critic, that he was distinguished by the title of 'Grammatical Cur.'

When critics venture to attack the person as well as the performance of an author, I recommend the salutary proceedings of Huberus, the writer of an esteemed Universal History. He had been so roughly handled by Perizonius, that he obliged him to make the *amende honorable* in a court of justice.

Certain authors may be distinguished by the title of LITERARY BOBADILS, or fighting authors. It is said of one of our own celebrated writers, that he drew his sword on a reviewer; and another, when his farce was condemned, offered to fight any of the audience who hissed. Scudery, brother of the celebrated Mademoiselle Scudery, was a true Parnassian bully. The first publication which brought him into notice, was his edition of the works of his friend Theophile. He concludes the preface with these singular expressions.—"I do not hesitate to declare, that, amongst all the dead, and all the living, there is no person who has any thing to show that approaches the force of this vigorous genius; but if amongst the latter, any one were so ex-

travagant as to consider that I detract from his imaginary glory, to show him that I fear as little as I esteem him, this is to inform him, that my name is DE SCUDERY."

A similar rhodomontade is that of Claude Trellon, a poetical soldier. He begins his poems by informing the critics, that if any one attempts to censure him, he will only condescend to answer sword in hand.

ANTI, prefixed to the name of the person attacked, was once a favourite title to books of literary controversy. With a critical review of such books Baillet has filled a quarto volume: yet, notwithstanding this labour, such was the abundant harvest, that he left considerable gleanings for posterior industry;—his list was augmented by nearly as many.

Anti-Gronovius was a book published against Gronovius, by Kuster. Perizonius, another pugilist of literature, entered into this dispute on the subject of the Æs grave of the ancients, to which Kuster had just adverted at the close of his volume. What was the consequence? Dreadful!—Answers and rejoinders from both, in which they bespattered each other with the foulest abuse. A journalist blamed this acrimonious controversy; and he has done this with sufficient pleasantry. He says, "To read the pamphlets of a Perizonius and a Kuster on the Æs grave of the ancients, who would not renounce all commerce with antiquity? 'It seems as if an Agamemnon and an Achilles were railing at each other. Who can refrain from laughter, when one of these commentators even points his injuries at the very name of his adversary? According to Kuster, the name of Perizonius signifies a *certain part* of the human body. How is it possible, that with such a name he could be right concerning the Æs grave? But does that of Kuster promise better, since it signifies a beadle; a man who drives dogs out of churches?—What madness is this!"

The works of Homer produced a controversy both long and virulent amongst the wits of France. "At length," as the author of *Querelles Litteraires* informs us, "by the efforts of Valincour, the friend of art, of artists, and of peace, the contest was terminated." Both parties were formidable in number, and to each he made remonstrances, and applied reproaches. La Mothe and Madame Dacier, the opposite leaders, were convinced by his reasoning, made reciprocal concessions, and concluded a peace. The treaty was formally ratified at a dinner given on the occasion by the celebrated Madame De Staal, who represented 'Neutrality.' Libations were poured to the memory of old Homer, and the parties were reconciled.

Literary controversy is now generally conducted with that urbanity which should ever characterize the dispassionate man of letters. Let us, however, be careful, that the interests of literature do not evaporate in that polite incense of panegyric, which we so frequently observe scattered from the censers of two adversaries. Antagonists of this description appear too partial to each other to combat with any earnestness.

EARLY THEATRICAL MYSTERIES.

FROM THE SAME.

It is generally allowed that pilgrims introduced these devout spectacles. Those who returned from the Holy Land, or other consecrated places, composed canticles of their travels, and amused their religious fancies by interweaving scenes of which Christ, the Apostles, and objects of devotion, served as themes. Menestrier informs us, that these pilgrims travelled in troops, and stood in the public streets, where they recited their poems, with their staff in hand; while their chaplets and cloaks, covered with shells and images of various colours, formed a picturesque exhibition, which at length excited the piety of the citizens to erect occasionally a stage on an extensive spot of ground. These spectacles served as the amusement and instruction of the people. So attractive were these gross exhibitions in the dark ages, that they formed one of the principle ornaments of the reception which was given to princes when they entered towns.

When the mysteries were performed, at a more improved period, the actors were distinguished characters, and frequently consisted of the ecclesiastics of the neighbouring villages. Their productions were divided not into acts, but into different days of performance, and they were performed in the open plain; this was at least conformable to the critical precept of that mad knight, whose opinion is noticed by Pope. In these pieces, the actors represented the person of the Almighty, without being sensible of the gross impiety. So unskilful were they in this infancy of the theatrical art, that very serious consequences were produced by their ridiculous blunders and ill-managed machinery. In the history of the French theatre, vol. ii. p. 285, the following genuine and singular anecdotes are preserved, concerning a mystery which took up several days in the performance.

In the year 1437, when Conrad Bayer, bishop of Metz, caused the Mystery of the Passion to be represented on the plain of Veximiel, near that city, *God* was *an old gentleman*, named Mr. Nicholas Neufchatel, of Touraine, curate of St. Victory of Metz, and who was very near expiring on the cross, had he not been timely assisted. He was so enfeebled, that it was agreed another priest should be placed on the cross the next day, to finish the representation of the person crucified, and which was done; at the same time the said Mr. Nicholas undertook to perform the Resurrection, which being a less difficult task, he did it admirably well.—Another priest, whose name was Mr. John De Nicey, curate of Metrange, personated Judas, and he had like to have been stifled while he hung on the tree, for his neck dislocated; this being at length luckily perceived, he was quickly cut down, and recovered.

John Bouchet, in his Annales d'Aquitaine (a work which contains many curious circumstances of the times, written with that agreeable simplicity which characterizes the old writers), informs us, that in

1486 he saw played and exhibited in mysteries, by persons of Poitiers, the Nativity, Passion, and Resurrection of Christ, in great triumph and splendour; there were assembled on this occasion most of the ladies and gentlemen of the neighbouring counties.

MAGICAL SUPERSTITION.

FROM THE SAME.

Sometimes these superstitions are classed under the title of PHYLACTERIES, or preservatives. Le Brun divides them into two kinds; the one employed *without words*, and the other *with words*.

In the first class are to be placed the *talismans*, which are certain figures invented by the Arabians, engraved on certain stones or metals. To make these talismans perfect, according to the minute description of an adept, and which is inserted in this work, so many wonderful things are required, that any one, in the least in his senses, must despair of accomplishing his purpose. Yet the same adept enumerates a variety of instances of their miraculous powers. He informs us of their potency as remedies, and prescribes them as excellent for the head-ach, the sore throat, rheumatisms, &c. and, what is very essential, they will assist us in becoming agreeable to the ladies, in acquiring riches and honours, in being successful in commerce or gaming; to be men of genius, &c.—The reader's curiosity is probably awakened; I have transcribed one of his recipes, on a subject in which most aspire to be successful.

R. for JOY, BEAUTY, and STRENGTH.

ENGRAVE the figure of VENUS, which is a lady holding in her hand apples and flowers, in the first scale of Libra, or of Pisces, or of Taurus. This is no difficult operation; but the reader must *first* obtain *the perfect talisman*, on which it is to be engraved.

Of the effects of these talismans there are numerous instances recorded by old writers; but I shall not venture to transcribe them.

One I am induced to notice. It was said that the cells of the Chartreux were never troubled with bugs; though they had been discovered in the cells of their domestics. Several religionists cherished an opinion that this was owing to a particular exemption with which God favoured the order! These are the literal expressions of father Jaques du Breul;—"God would not allow them to be afflicted and distressed by those stinking animals called bugs; and, to show his peculiar favour, he has not exempted the cells of their servants from these creatures."—This was a subject of serious controversy amongst the scholars of those days; and some attributed the exemption to the use of *talismans*. Cardan, more philosophically, to their not eating meat; Scaliger rallies him on this, but gives no reason for it; at length Vossius, in his work on idolatry, mentions this fact as very uncertain, while he at the same time brings the best proof of it, which simply proceeded from the act of *cleaning their cells* daily!

Another of the same kind of phylacteries were the *gamahez*, that is, natural figures found in stones, marble, metals, &c. things by no means uncommon; perhaps every virtuoso has one in his cabinet.

The same spirit of superstition has formed another kind of magic; which consists in certain words and expressions, sometimes accompanied by certain actions. Such as, when men were exposed to storms, lightning, &c. they drew a circle on the earth with a knife, capable of containing those they desired to protect. Then they made a cross, and wrote *Verbum Caro factum est.*—Characters more diabolical are framed, by which Le Brun informs us they pretend to corrupt the morals of the fair. Then he gives a prolix account of certain enchanted metals. But I am weary of collecting these superstitious follies; enough has been exhibited to remind the reader to what a deplorable degree the human mind can sink, when it labours under a load of superstitious imaginations.

DETACHED THOUGHTS,

ILLUSTRATED BY ANECDOTES, ON VARIOUS SUBJECTS.

Continued from P. 280.

ON CURIOSITY.

PHILON the Jew used to say, that curiosity was a poisonous desire which consumed the mind by degrees, till it had reduced it to nothing.—*Solomon* again assures us, that curiosity has been given us as a punishment for our sins.—*Horace* says, that the nature of man is to mount aloft into the air with the wings of *Icarus*, and that nothing can stop him but the thunder of Jupiter.—Curiosity penetrates into the deepest abyss of the earth, even to the confines of hell, where she meets with an impenetrable barrier to the living, and is obliged to return.—*Empedocles* threw himself into the fiery gulph of Mount Etna, transported with an insurmountable desire to enquire into the cause of its eternal flames.—*Polianthe* had his eyes put out, for having had the curiosity of admiring *Sophronia* naked in the Bath.—*Aristophane* lost his sight, by his too great attention in examining the spots in the sun.—*Zenon* the *Philosopher* was consumed by a flash of lightning, on going to the top of a high mountain in order to examine into the nature and mystery of thunder.—*Pericles* became mad in endeavouring too strictly to examine into the principles of folly.—*Alexander's* curiosity was so great, that he ordered the ground to be dug in search of another world.—*Aristotle*, who, on account of his great penetration in natural philosophy, was called the Demon of the Earth, had so great a curiosity to know the cause of the flowing and ebbing of the tide at *Chalcide*, a town of *Eubea*, that he died of

grief at not being able to render a just account of it.—*Pliny*, the author of the Natural History, was suffocated by the flames and vapours of Mount *Gibel*, in Sicily, in endeavouring to search into the cause from whence proceeded that vast fire which destroyed all the neighbouring country, in the reign of the Emperor Titus, in such a manner that seven or eight towns were burnt; and many persons at sea and on land suffocated by its ashes, carried in clouds by the wind. —*Demarate* having been often questioned by an importunate fellow, who was the man the most estimable at *Sparta?* That one, replied he, who resembles you the least.—The Consul *Fabutus*, at the age of seventy, had so little curiosity in his nature, that he had never quitted his town of *Rhegio* to go to *Messana*, though it was but two leagues by water: somebody asking him the reason; the boat, says he, is a foolish thing, for it is ever in motion; the mariner is a fool, for he never remains in one opinion; the water partakes of the same folly, for there is no stopping its motion; and, lastly, the wind is also mad, for it blows continually: when we meet a madman in our walks, do we not shun him; why then should I venture my life at sea to the disposal of so much folly?—Our curiosity should never lead us to discover things beyond our power;—why endeavour to know the nature of fire, capable to destroy us?—why take a pleasure in forging darts, to turn against ourselves?—Since the sun dazzles, and that we cannot look at him without weeping for our temerity, we ought to turn away our eyes from his burning rays.—The philosopher *Tales*, in contemplating the stars, fell into a muddy ditch—a woman helping him out said, "I am much surprized that you should be desirous of knowing "what is so far removed from you, and yet so ignorant of what is at "your feet."—An antient philosopher said, that men had a great curiosity to know how the world was made, but little or no desire to know how they themselves were made.

ON DESPAIR.

The crime of despair is the greatest of all, for the man who suffers himself to be carried away by it, denies the existence and the goodness of God, and blasphemes against his mercy, as thinking him incapable to pardon his offences; and which certainly are thoughts the most criminal and unnatural that can possibly be imagined.—*Zoma*, that great philosopher, after having many years taught his scholars the knowledge of sound reason, at last lost his reason, and by laying violent hands on himself contradicted what he had so long been teaching, —for which reason the *Lydians* took away his statue from the Temple of Memory, that the man might be soon forgot together with his crime.—Despair (said a certain author) in war is the most powerful and invincible effort: for which reason the antient Roman chiefs were careful to instil into the minds of their soldiers the necessity of vanquishing, and depriving the enemy as much as lay in their power of any such hopes, very frequently opening a passage to facilitate

their escape, when they could prevent it.—John King of France, refusing to receive the English army, on the offers of a peace, was taken prisoner and carried into England; his army, composed of forty-five thousand men, was defeated by ten thousand English.—*Gaston de Foix* having gained the battle of *Ravenne* was not satisfied with his good fortune, but pursued a squadron of Spaniards, who were flying before him; they perceiving they must be overtaken, turned about, killed *Gaston* at the first outset, and put his party to the rout: thus in an instant all that he had conquered in Italy became a prey to the enemy.—A man in despair is worth three others: the runaway turns with redoubled fury, and the pursuer yields the victory into his hands: despair banishes all fear.—The *Locrians*, to the number only of fifteen thousand men, defeated one hundred and thirty thousand of the enemy, because they were drove to madness by their despair, and thought of no other victory than selling their lives as dear as they could. The Roman Consul *Manlius* lost his life by being oversure of a complete victory;—he had surprized the enemy's camp, and shut up all the avenues in such a manner that nobody could escape:—what was the consequence?—they rushed upon his army like enraged lions, and would have slaughtered the whole, had not a passage been suddenly left at liberty for them to make their escape.—Why should men despair when things go ill?—if an advantage is lost one year, it may be made up the next.—That person who is unfortunate in the morning, may be quite the reverse in the evening, and enjoy quiet sleep.—The pursuer, in the space of one quarter of an hour, may come to change sides with the pursued.—Like *Lucius Martius* a young Roman knight, who, after the death of *Cneus Scipion* and the defeat of his army, in haste gathered together some troops of those escaped from the battle, and of some garrisons, with which presenting himself to the victorious enemy, who were advancing without fear or order to destroy the rest, they were so much surprized at seeing such a number of men after the defeat they had given them, that they were struck with a panick and fled with great precipitation.—*Lucius* pursued them to their camp, and massacred more than thirty-five thousand men.

ON MILITARY DISCIPLINE.

A Grecian soldier was much esteemed for withdrawing his arm, ready to give the mortal stroke to his enemy, as soon as he heard the sound of the retreat; the glory of the soldier consisting more in obedience than victory.—After the decampment of a Roman army, commanded by *M. Scaurus*, an apple-tree was found laden with fruit, the soldier being satisfied alone with the shade and shelter it procured him.—The emperor *Aurelian*, as a punishment to one of his men for corrupting the wife of his host, ordered him to be dismembered, by bending two trees near each other for that purpose.—Henry the 4th of France, receiving intelligence that some troops he had sent into

Germany, in their way through Champagne, had done a great deal of damage and pillaged the farmers, said to some of his captains remaining at Paris, "Take horse immediately and put an end to their "disorders, as you will answer it on your lives.—What, if my far-"mers are thus plundered, who will nourish me? who will pay the "expences of the state? who will pay your pensions, gentlemen? "By the living God, an attack on my people, is an attack on myself."

ON WISDOM.

The man truly wise, says the philosopher, speaks little, and even the fool when he is silent is reputed wise; when he first opens his mouth you see then, as in a temple, the true portraits and images of the soul.—*Plutarch* says, that the words of the wise are like pure gold, less in weight than what is adulterated; therefore a short discourse ought to contain much substance and instruction.—When Philip King of Macedon wrote to the *Laconians*, that if they forced him to enter into their country, he would extirpate them all by fire and sword. The answer they sent him in return was only the following word, *If.*—*Pyrrhus* said, that the eloquence of *Cineas* had gained him more victories than the valour of his army; and *Philip* of Macedon confessed, that he found a much greater difficulty in silencing the eloquent city of Athens, than in conquering the invincible Sparta.—*Isocrate* being interrogated, how it was possible that having no eloquence in himself he could teach the science to others? answered, A sharping-stone does not cut of itself, but it renders iron capable of cutting.—*Diogenes* said, that the only method to destroy envy was to behave in such a manner as to leave her nothing to lay hold of.—A King of Sparta said, that the envious were miserable people indeed, to be as much afflicted at the prosperity of others as at their own adversity.—Somebody having said to *Tasso*, the famous Italian poet, that he had now a favourable opportunity of revenging himself on a man who from envy or jealousy had rendered him many ill offices; answered, I do not aim at his life or honour, but only to deprive him of his ill-will.

A CURE FOR THE BITE OF A VIPER.

A MAN falling asleep after mowing in the garden, had his breast stung by an adder. Waked by the pain of the wound, he shook off the adder from his shirt, and immediately applied to the lady of the house. She ordered a young pigeon, with its *anus* close to the wound, to be applied. The pigeon (whose reciprocal contraction and dilatation in those parts is well known) soon swelled, sickened, and died. A second pigeon was administered to the place infected in like manner, and kept close to the breast for some time, till it grew faint, and could draw no more. The man was entirely cured; and the second pigeon was found dead the next morning.

ON THE COMPARATIVE MORALITY OF THE *ANCIENTS AND MODERNS.*

IF we look to the vices of former times they will appear more enormous, if not more general, than the vices of these latter days.

I shall not go back to the infancy of the world for a view of large and populous cities, where scarcely any righteous persons were to be found; I shall not mark them abandoned to the most unnatural crimes, and drawing down destruction from on high. Were we only to glance over the history of the Jews, a race selected from the nations as God's peculiar people, we should be sufficiently shocked by every species of barbarity and profligacy. Though under the immediate direction of God, they were incredulous, obstinate, and cruel; they were repeatedly guilty of incest, of fratricide, of parricide; and in their punishments (such as sawing men asunder) they betrayed a most brutal disposition.

The cruelties of the Jews are hardly equalled by the inhumanity of the thirty Athenian tyrants, who having slain a vast number of citizens, obliged the daughters of the murdered to dance in the blood of their parents.

Nor are the Jewish people exceeded by the moderns in extravagance. It is well known that the Israelitish ladies were accustomed to powder their hair with gold dust.

We find many of the Romans committing the most savage outrages. Even to revenge a trivial jest, Antoninus Caracalla put all the citizens of Alexandria to the sword, and razed the city to the ground.

The Romans, in many instances, combined the deepest treachery with all the wantonness of cruelty. The *punica fides* might well be retorted on themselves. The perfidy of Servius Galba, who assembling together the inhabitants of three cities in Spain, under the pretence of consulting their common safety, cut off seven thousand at a stroke; or of Licinus Lucullus, who, in violation of express articles, massacred twenty thousand of the Caucæi, can scarce be parallelled in modern times. The mild Augustus himself was guilty of the greatest enormities. It is well known that, on taking the city of Perusium, he offered up, as a sacrifice to the manes of his uncle Julius, three hundred of the principal citizens. Have we ever had occasion to execrate such living characters as those of Nero or Domitian? Are not the ten persecutions so pregnant with barbarity, that the history of them seems incredible to the moderns?

If such then were the cruelties of the Greeks and Romans, must not imagination recoil from the inhumanity of the nations around them? How can we form an adequate idea of those whom the Greeks

and Romans stiled Barbarians?—On a general view of their morality the barbarians were not more barbarous. The bestiality of the German women, in throwing their infants at the faces of the Roman soldiers, to damp the ardour of ambition and of victory by the most terrifying spectacles inhumanity could exhibit, is even more defensible than the outrages I have already mentioned.

As to other vices that characterised these two politer people, the licentious communication of the sexes, we know, was pretty generally countenanced.

An excess of drinking was so prevalent among the Greeks, that *pergrœcari* implied the frenzy of drunkenness. We are told (though it is hardly to be credited) that Cyrus, preparing to attack his brother Artaxerxes, published a manifesto, in which he asserted his superior claim to the throne of Persia, because he could swallow the most wine. Is it possible that so shameless a manifesto could be published by a modern prince?

For these vices the Roman people also were notorious—*ad diurnam stellam matutinam potantes*, from Plautus to Seneca; the latter of whom affirmed, that the women even exceeded the men.

With respect to the prodigality and luxury of the ancients, we have numerous instances, unequalled by our wildest excesses—our most delicate refinements in voluptuousness. We are told by Plutarch, that Alexander spent twelve millions of talents upon the funeral of Hephæstion; and, for the extravagance of the emperor Heliogabalus, what prince on earth can now pretend to rival him? Historians inform us, that, while his fish-ponds were filled with rose-water, his lamps furnished with the balsam that distils from the Arabian groves, his dining-room strewed with saffron, and his porticoes with gold dust, he had every day new vestments of the richest silk, or woven gold!

If it be said that, though not so extravagant, we are yet more voluptuous than the ancients, I would only look to the Roman luxuries at Baiæ to obviate so frivolous an objection. There are some who may pretend that I have been all this while collecting a few vices as they are thinly scattered over the face of the ancient world; that I have been unfairly bringing into view the more prominent irregularities of men, to the degradation of the species, and to the confusion of historical truth. But this I deny. I have brought forward the vices that have characterised whole ages and nations. The best ages of Greece and Rome will shrink from a comparison with modern times.

In Greece the common people were subjected to such a legislation, and such a religion, that their brightest morals were stained with impurities. The applauded virtues of the Spartan commonwealth are blended with glaring imperfection. The laws of Lycurgus, so repeatedly the theme of oratorical panegyrick, are little else than a mass of corruption. They are founded in false and vicious principles. They hold forth absurdities which would shock the good sense of a modern legislator. Among a variety of other barbarities they directed the exposure, and, consequently, the destruction, of

such children as were born too delicate or weak for the military functions of a Spartan. The Spartans, *in fact*, were soldiers, not men. Their lawgiver seems ro have viewed the one as contradistinguished from the other; since in the warlike character, which consisted in triumphing over the tenderness of nature, and confronting death with savage resolution, he hath sunk all the virtues and affections of humanity. From the cultivation of the gentler passions he was so utterly averse, that he banished all the humanizing arts; lest they should soften the bosom into benevolence, or excite the social sympathies, or kindle those charities of father, son, and brother, which he diligently laboured to extinguish. Hostile, indeed, to every species of mental improvement, he suffered no form of literature to exist among his subjects. To render the body robust and active, to the extinction almost of the mind, was the sole object of the Spartan legislator.

The boys, therefore, were taken away at a very early age from their parents, and inured, under the care of the state, to hardships, and difficulties, and dangers. They were taught to bear the severest extremities of heat and cold, hunger and thirst, with patience and tranquillity; and, merely with a view of exercising or hardening their bodies, were often beat in so merciless a manner that they expired under the whip; and (what wonderfully proves the force of habit) they have been known in such situations to expire without a groan.

Thus, then, all natural affection between parents and children was destroyed or precluded, and the direst ferocity planted in its place. It seems, indeed, that parents felt some interest in the fate of their offspring; for Spartan mothers have been applauded for their firmness and magnanimity whilst they rejoiced over their children slain in battle, and pointed with triumph to the mangled bodies. To teach them the cunning and artifice which they might have occasion to practise against the enemy, the Spartans were countenanced by the legislature in thievery. The best thieves were the best subjects. The Spartan, indeed, is only to be contemplated in the camp. Estranged from all the virtues and comforts of domestic life, he could scarcely boast the fidelity or attachment of a female to soften his military cares! The women of Lacedæmon had neither gentleness, nor modesty, nor sense of shame. Such, then, was Sparta: cruelty and cunning were her cardinal virtues. Yet the classic scholar looks back on Sparta with admiration.

The other celebrated city of Greece hath a higher claim to our notice. The virtues of Athens were not so ambiguous or so revolting. But the Athenians seem to have been as strangely addicted to superstition as the Spartans were to war. They devoted half their time to the worship of the gods; and the homage that so occupied their attention was most absurd and ridiculous. This, however, is the least exceptionable part of a religion which, by holding forth the most flagrant examples of immorality in the persons of the gods, by exacting a vast variety of shocking and indecent ceremonies, and

by forcing the practice of obscenities under the cover of mystery, must have tinctured with impure notions the best-disposed minds, and have depraved the moral conduct in almost every situation; where a popular religion enjoys the practice of vice, the vulgar must be necessarily vicious; and, for the philosophers, could they dissipate from their bosoms the early and familiar prejudices of the only religion which they knew? No schoolboy, I suppose, needs be informed, that the wise and virtuous Socrates (for such hath he been called) was weak enough to sacrifice a cock to Æsculapius.

The influence of polite literature on the morals is certainly visible in every community, and the sages and poets of Athens were generally her best moral men. These, however, were comparatively few. The great body of the people was a contaminated mass.

Polished as Athens is said to have been, she was very deficient in that pure refinement which includes chastity and delicacy. There is one circumstance sufficiently proves it. Her courtezans were her only women of education. They were absolutely the only women who were easily approachable by the other sex, who appeared at public places, who adorned and enlivened society by their polite address and sparkling conversation, who presided over the fashions and influenced the manners. With such our Socrates himself conversed. With such only he could relax the stern features of philosophy. He had his sweet Xantippe, indeed, at home, but, affable as she was, I am rather inclined to think that he had no great disrelish to an evening lounge with Thaïs, though the conversation of the latter might be disadvantageously opposed to that of his soft insinuating consort!—The virtuous women of Athens, in truth, were so miserably degraded, that they were rendered incapable of the sweet communion of soul with soul. Uneducated, grossly ignorant, shut up from society, they were treated as slaves, and expected to perform the meanest offices. They had no room to exert their native sensibility; they had no ideas to communicate; and if they had, there was no congenial bosom near to cherish or enliven sentiment by friendly approbation and sympathetic affection!

From this situation of the Athenian women we can form no very exalted idea of Athens itself. It is an undoubted fact, that the domestic circle in which the feminine virtues diffuse their sweetness, is the finest nursery of national morality. T. R.

ON THE

TREATMENT OF ANIMALS.

AMONG other parts of the inspired writings which have been noticed by disputants and sceptics, is that which declares man's dominion over the brute creation. They consider the authority weak, as only delivered by one man to another, and apprehend that Moses might conceive it necessary to give the Israelites such an idea for their

encouragement during their journey through the wilderness, and to excite them to the destruction of such as were noxious.

In my own opinion, we have no reason to doubt the truth of the sacred text; on the contrary, had we not that information, it would be natural to conclude such power had been given; for, otherwise, what cause can we assign for the superiority which is undeniably possessed? The combined efforts of a single species had been sufficient, long ere now, to have extirpated the race; but, instead of this, those who are not obedient to his commands, constantly shun his abode and person; at least they never molest either, unless necessitated by hunger, or anger urges them to resent the bold intrusion on their haunts. Others submit with patience, not only to his yoke, but bear his stripes (too often directed by wanton cruelty), and ill usage of every description.

I must beg leave to explain myself, that nothing but the most unwarrantable arrogance can lead any man to suppose his sovereignty extends so far as to subject them to his arbitrary will—controuled by no law, curbed by no restrictions. He from whose Almighty fiat all things derive their existence, has an indisputable title to use them as he pleases. Yet *he* guides his power by his justice, nor is any part of *his* government inconsistent with his goodness. Man, conscious that he enjoys a little brief authority, meanly stoops to tyrannise. But this is nothing rare; we see the same thing daily in the affairs of the world. The great and enlightened mind disdains an improper use of the power which may chance to be vested in his hands, and uses it only to scatter happiness among his fellow creatures; while haughty ignorance imagines oppression his prerogative, and severity one of the most becoming fasces of his sway. Persons of this disposition commonly play the same contemptible part in every scene of life's capacious theatre, careful lest a frown or harsh word might be displeasing to a superior; but no sooner in the company of those they deem beneath them, than they betray their despicable principles; and should any one happen to offend, that kind of bravery is displayed which at another time is so advantageously exhibited over an expiring butterfly; and the object who has unfortunately alarmed their honour is (as it were) trampled on with all the insolence a depraved mind can invent, and loaded with every expression prostituted language is capable of affording. In a word, to practice cruelty towards those who have no power to resist, is (as Tully has said of vice in general) so mean and unworthy of us, that we should scorn to do it, even though it were not prohibited.

But the seeds of barbarity and despotism are apt to take deep root wherever they are sown, and children are too often initiated to actions of this nature, by those whose care it should be

——"to fix
"The gen'rous purpose in the glowing breast."

If the child cries, nothing appears more natural than to pacify it at the expence of a frightened bird, or half-starved kitten. Happy is it

if it stops here; but, if extremely desirous of possessing the feathered prisoner, devote it to the capricious will of a peevish infant, and delight to see how, insensible to the pangs of pity, the smiling assassin gripes his victim, and when tired of the diversion, gives it up to continue the game with *pretty pussey*, by whose equally unrelenting, but not guilty paw, death kindly finishes its misery, but at the same time *unfortunately* puts an end to the *refined* amusement. Admirable education! The boy thus tutored may one day rival a Caligula.

On the other hand there are those who run into an opposite extreme. Naturally possessed of delicate feelings (or I fear sometimes affecting to be so), they extend their pity almost as universally as an ancient father of the Romish church, who, from merciful and inoffensive motives, would not destroy the vermin which infested his body and cloathing; and they stigmatize as cruel that which man is under the necessity of doing for his subsistence, comfort, or defence. I would, however, be extremely cautious with regard to checking such ideas, though weak and foolish, for, it must be confessed, they result from genuine goodness of heart; and, if it is a fault, it "leans to virtue's side." Weak as such a mind may be, it does more honour to the possessor, than all that greatness and fortitude which can steel the heart against the emotions of sympathy, and enable it to triumph over the conquered sparrow, or exult at the torture of a beetle.

Their rights are inviolable, save where they clash with ours. Man is authorised and obligated to take the lives of such as his wants require; but this should be unattended with any additional agony. A feeling mind must shudder at the painful task, and lament the sad necessity.—From others he receives assistance in his laborious occupations, and the frequent lash of unmerited severity is commonly the reward of their industry. Even those whose fidelity and attachment to his person claim his favour and kindness, in many instances experience his ingratitude. Such is the manner in which we too generally proclaim our power, and thus are the lives of these unoffending creatures rendered miserable, and (which should have a considerable share in calling forth our pity) without hope of alteration. Man, under all his misfortunes, is supported by the prospect of a futurity, where sorrows shall not be, and where every tear shall be wiped away; while the pains of these cease only with being, and have no other period than annihilation.

A very different line of conduct would certainly set forth human nature in more pleasing colours. We have every reason to be grateful to our universal Creator for the invaluable charter, and certainly ought to consider it as a duty incumbent on us to acknowledge our sense of the obligation; but this should not be done merely with our tongues; the most expressive language we are capable of using, and the incense most acceptable to heaven, is a proper application of the delegated authority. We cannot be ignorant that the general tenor of the divine law informs us, that God takes our good or ill behaviour to his creation as to himself; that he will not forget our kind offices towards any part of it; and will regard every trespass as no trifling insult to his dignity, no small infringement on his commandments. E. A. K.

ON THE VARIETY OF CONJECTURES CONCERNING

THE APPEARANCE AND DEPARTURE OF *SWALLOWS.*

TO THE

EDITOR OF THE FREEMASONS' MAGAZINE.

SIR,

HAVING observed mention made in different works on ornithology of the regular appearance in the spring, and the regular departure in the autumn, of the swallow-tribes, and having attentively considered the various opinions therein entertained, some conceiving them as coming from, and taking their flight to, distant regions, and others supposing them to continue, during the winter months, in holes of clifts, or at the bottoms of lakes and rivers; I have taken the liberty to suggest a few reflections upon the same subject, chiefly with a view to the latter opinion, which to me appears at least indefensible, if nothing worse. Many of these have been discovered, it has been said, clung together under water; but, as a judicious writer is inclined to think "*that* may be only a casual event" (for why are not more of them produced, when ponds and rivers are so frequently dragged in all seasons of the year?) "as it would be miraculous indeed to preserve them in that element, and from destruction by various kinds of fish;" but especially when that celebrated anatomist, John Hunter, as it has been observed, has proved that they are unfurnished with organs to support them during the winter in a state of torpor in either situation.

The same gentleman, in another part of his letter, is disposed to think, from having observed, as he imagined, a second brood so late as the 21st of November, on the wing, and afterwards settling under the pediment of a lofty building, that there they secreted themselves during the winter. These were only a few stragglers that might be supposed to be left behind after the general migration; for though they might be too weak to attempt, on one supposition, so arduous a flight with their companions, there is not the same reason on the other, why they should not also disappear if the others descended to the bottom of the lakes at the general immersion. But, from these and other partial appearances, a general opinion has been adopted, that there is no migration; and the fact that has been adduced to support it, of many having been seen to take refuge after a long flight on the sails and shrouds of ships, has been said to be confined to places within a small distance from land, which they alledge proves nothing for their traversing a great length of ocean; but the distance is not so great to the nearest parts of the continent, but that their flight across our channel may be readily admitted, especially when it is known that the woodcock, a bird not more adapted to extensive

flights, is known to come hither from the parts of the continent which are contiguous to our channel, when the swallows leave us. Many of these annual visitants have been said to resort constantly to the same habitations, and one, in particular, being supposed (as I remember to have seen in some accounts) to occupy the same nest which was suspended for some years undisturbed under the beam of an old barn, have been supposed to take up their winter quarters not far from their summer stations.

Now, supposing their migration, which at present is equally probable with their continuance here (for that is not proved), might it not be said, that, though we are ignorant of the places from which they migrate, Providence may have directed part of the same family to the very spot where they first received their existence? I say, part; for, if all that are bred here in a summer were either to awake again at the return of spring from their torpid state, on one supposition, or to return from distant climates, on the other, the superfœtation would be so prodigious (for there is such a forbearance shewn to the swallow-tribe, that, except a few from wantonness, not many are destroyed, and even their nests are unmolested), that there would not be food enough, even among the innumerable tribes of insects, to support them; and, instead of being a benefit to mankind, they would prove the greatest nuisance. But it is not seen that their multitudes do so accumulate from one year to another; on the contrary, nearly the same number of nests are built in our chimneys, and under our roofs, in the following as in the preceding summer.

The particular food of which they come in pursuit is sufficient to maintain annually the colony sent out; and, when they take their leave of us no greater flights are found hovering round our houses in any succeeding year than in those which went before. Either, therefore, a certain number of the different kinds die in their several repositories, and the remainder are suffered to revive, to destroy the myriads of animalculæ that would otherwise destroy the fruits of the earth; or, which is much more probable, the same wise Providence which proportions the births of males to females in the human race, and appoints, for purposes unknown to us, different species of animals, through the whole scale of created beings, to be the prey of others, an allotted number return to us from their retreats to more hospitable climates, to continue a succession which may be sufficient to lessen the various despoilers of the earth's productions, but not to injure or offend us with their increasing multitudes.

I very much fear, Sir, that the notion of these tribes of swallows being secreted in holes and caverns, and at the bottom of lakes and rivers, is adopted with a view of accounting for their stated appearance among us without the necessity of providential interference. Mr. Buffon, the celebrated French naturalist, has endeavoured to explain the geometrical regularity of the hexagonal cells of bees, by saying that the animal, in the formation of his cell, is so pressed by the adjoining labourers in the hive, that the space left to each must unavoidably produce a hexagon. But why do they not produce circles,

which figure they might be presumed as naturally to assume! Or, if it be said that space would be lost by the combination of circles, why do they not produce equilateral triangles or squares, which are figures equally regular with hexagons, and equally lose no space?

It has been generally received that bees, like other animals unendued with reason, are guided by what is usually called instinct, which is more uniform than reason, and in which they are entirely passive; that is, that they are directed in their operations by a superior intelligence; and, therefore, it is the fashion with philosophers of the present day, because they will think differently from the million, to exclude a general as well as a particular Providence from any concern in the things of this world, and to account for every thing upon physical and mechanical principles. The migration of birds, not merely of the swallow-tribes, but of a great variety of others, whom we never notice in the winter (and are they too secreted in the clefts of rocks, and at the bottoms of lakes?) the return of nearly the same numbers, the resort to the same habitations, seem the peculiar allotment of some superior agent, and are phænomena too uniform to be explained consistently on any other supposition. It was said of old, that "the stork in the heavens knoweth her appointed time, and the turtle, and the crane, and the swallow, observe the time of their coming." But this may be thought an obsolete authority from a book now out of use; and perhaps the question may not be allowed to be decided till some means shall be adopted, to ascertain the region whence they come, and whither they go. But the opinion of their migration, exclusive of authority, rests, I flatter myself, upon a surer foundation than that of their continuance here in a torpid state (for it has more of fact and observation to support it), is less encumbered with difficulties, and derogates not so much from the Deity as that which ascribes the miracle (for such it must be esteemed, and not the less so for being constantly exhibited), not to providential interposition, but to causes, as it is supposed, more natural, but, without a Providence, equally inexplicable. CLERICUS.

AUTHENTIC AND INTERESTING NARRATIVE

OF THE

ADVENTURES OF THE MUTINEERS

WHO PIRATICALLY SEIZED HIS MAJESTY'S SHIP BOUNTY.

Continued from Page 272.

THOMPSON's present anxiety was in avoiding his own party, for he did not entertain the smallest suspicion of the natives becoming his enemies, who, as he thought, would leave it to Christian

to punish his offence, not knowing that Christian had resigned that power to them, and in this, indeed, Christian may be thought to have acted exceedingly wisely; for, without incurring the resentment of any more of his people, the murderer was amply punished, and his fate was sufficient to deter others from acting in the same violent manner. The relations of Churchill (by tyoship) were in vigilant pursuit of Thompson, and on the second day after the commission of the murder found him. Whenever these natives are inclined to hostility, the preparations which they make give timely indication of their intention. Treachery is very seldom among their faults, but even when they are disposed thereto, they have not cunning sufficient to disguise it. Thompson perceiving them at a distance, knew their purpose by their manœuvres; they rattled stones together and joined in a war-chorus. Upon a nearer approach their designs were more apparent, and one of them slinging a stone at him, he presented his empty musquet, for his ammunition was now all expended. The natives retreated till he had fired, for they were now so well acquainted with those arms as to know that he could not fire again without replenishing his musquet; so that they intended to take advantage of the interim. As soon as they had retired Thompson endeavoured to fly, but in this he was disappointed; for the natives had divided themselves into parties, and he found himself so surrounded that refuge was impossible. He presented his musquet at this party as he had done before at the other, which a while postponed their intentions. Perceiving among these a chief whom he had been lately on good terms with, he made signs to speak to him, holding out his hands as a token of friendship. But to his great surprise the chief, being more the friend of the deceased than of him, rejected his proposals of peace, and like a man of true valour declared himself an open enemy. Thompson then by signs (which were frequently interrupted by two or three of the natives who were continually making efforts to advance, at whom he as frequently presented his empty musquet) represented to the chief how unfair it was for so many to come upon one man. The chief not only understood but felt this remark, and by some signal which he gave obliged his party to retire, while he came up to Thompson by himself. Thompson hoping to court his favour made no efforts of defence; he received however a blow from the chief, whereupon he reeled some paces, while the musquet fell out of his hands. Thompson now fell a victim to their fury; but though he was dealt with in a most barbarous manner, he did not suffer a lingering death. His limbs were all separated, and every chief who was related to Churchill by tyoship demanded a part. The meanest of kin received his skull, which there is no doubt is reserved to this day, and exhibited upon every occasion.

Oedidy reported the unhappy catastrophe of Thompson to Christian. It is impossible to describe his feelings upon the occasion. He felt not for Thompson or Churchill, but for himself, dreading that one day or other it might be his own fate; and indeed he had some reason to think that, encouraged by their success now, they

would be induced on every frivolous occasion to renew their attacks, and by such means exterminate his whole party.

Every day the mutineers became more and more convinced of the precariousness of their situation. Several thefts were committed by the natives, and the chiefs paid little or no attention to the complaints which were made against them. Indeed Christian began to lose his consequence very much, while Coleman, from rendering himself useful to the natives, was apparently the most regarded. The carpenters, as they occasionally contributed their assistance towards building, were likewise held in esteem. It is true, Tinah, Oedidy, and the other chiefs, still continued their visits, but they were evidently made not out of friendship, but mere curiosity. Tinah was particularly inquisitive and troublesome. His remarks on Christian's story likewise displayed much observation. He wondered that Captain Cook's death *(if he was now alive)* was not contradicted long ago. He was likewise surprised that he should fix his residence in Whytutakee.

Christian perceived too plainly the impropriety of his story, but he avoided equivocation for fear of rendering bad worse.

Tinah asked him what induced Captain Bligh to settle there too? Were the people of that island more friendly and agreeable than the people of Otaheite? He wished also to know if King George had consented to it? These questions puzzled Christian not a little, and his palpable confusion did not escape the notice of the enquirer.

This inquisitive chief also asked Christian what time he meant to leave them? "*Immediately,*" answered Christian, "if we are *already* grown troublesome." After this another of the chiefs observed, that as Captain Bligh had settled in Whytutakee, and seemingly abandoned his *own people* as well as his *foreign friends*, that it would be equally just in him to settle in Otaheite, after the example of his commander? "True, true," cried Christian! "perhaps I may, I'll consider." Christian's seeming approbation of this advice served to encrease their suspicions, and in all probability the proposal was made for the sake of trying him: it was impossible though for any man in the critical situation of Christian to be always upon his guard. Tinah afterwards seriously asked Christian if he intended to abide with them during life? Christian replied, with a forced smile, in the affirmative. "Then Captain Bligh has used me very ill," cried Tinah. "He received from me some * presents to deliver to King George, and I find that the greater part of them remain in the vessel."

This unexpected observation made Christian contradict himself, and pass it off under a declaration *that he was only joking*. He waited, he said, for a more convenient season, when he intended to proceed for England; and, according to Captain Bligh's directions, deliver those presents to the king in the name of the donor.

* The bread-fruit plants which were put on board the Bounty, were designed by the chiefs of Otaheite as a present for His Majesty.

"But," interrupted Tinah, "has the captain given you a list of those things which I expect in return, and which are to be sent by the *large* vessel, in which we are to visit England?"

Christian endeavoured to amuse the people still with false assertions and promises, but he found it no easy task to carry on the deceptions: nor had he prompt answers indeed to make to the different questions which were put to him.

Tinah, among other ingenious remarks, wondered, that if Christian intended to depart from the island he should have taken to himself any wives: for Christian had two children by two women, and another of his ladies was pregnant; by suffering those two children to live, he accordingly confirmed the marriages. If the father destroys his child, he is at liberty to leave the woman (as we have before observed), and many children are there destroyed in the island of Otaheite and elsewhere, agreeable to their laws, which are instituted, as they infer, to prevent an overstock of inhabitants. Christian however declared that he intended to bring his family to England with him.

"And yet," interrupted Tinah, "you could not make room for *me*." "Perhaps," replied Christian confused, "I shan't bring them till the large vessel is ready." Tinah facetiously observed that a large vessel was necessary, seeing that so many of his people were married; he then hinted his astonishment at some of them being tattooed: but this Christian represented was intended as a compliment to the island, and that out of respect to the Otaheiteans they intended to introduce the custom in England. He afterwards declared, that when he returned to the island he might settle for good and all with his family, provided he found his company was *still* agreeable to the inhabitants.

Christian now saw that in many respects the advice which he had given his people was attended with many evil consequences, particularly their having connections in other districts, which created no small jealousy among the chiefs of Otaheite. Their conforming likewise with their manners gave room for further suspicions.

During a conference with Heywood, this gentleman advised Christian to return to England, and throw themselves on the mercy of God: but Christian would not listen to this, though he never once entertained a thought that Captain Bligh could have arrived there safe. Heywood still urged the propriety of their departure, and was seconded by Coleman and others. Stewart, who was as much averse to the proposal as Christian, apprehended that they were mutinously inclined, and observed to Christian, how fatal it would be for them if Coleman (the friend of Captain Bligh) had gained sufficient influence over Heywood to persuade either him, or any of their party, to use violence, and force their return to England. The idea alarmed Christian, who strictly commanded Stewart to observe and listen to their consultations.

"Rather than return," said he, "I would die!—I know Coleman—the carpenters too—they would all discover—sooner would I suffer massacre, and all the tortures these barbarous natives could inflict,

than once set my foot upon English ground to be called to an account, and bear the reproaches that I should surely meet!"

From this time Christian began to suspect the fidelity of Heywood, and continual jarrings between them took place. Notwithstanding, Heywood still urged the propriety of their returning to England, and endeavoured by the most persuasive arguments to prevail upon him to comply: but Christian was still inexorable. "I have considered it well," says he, "and by G— I'll die before I agree."

"Considered! (echoed Heywood)—would to Heaven you had considered before you had *acted at all.*"

This keen reproach stung Christian's soul, and he was never afterwards on friendly terms with Heywood,

The natives were now constantly on board the Bounty, and as Christian's authority had very much decreased, there were no means employed to prevent it; the consequence of which was, that several depredations were committed, and the seamen who remained on board were exceedingly incommoded by the frequent visits they received.

Several of the natives now expressed a desire to sleep in the ship, and Ellison hastened to Christian to communicate to him their request: at this time Christian had sent one of his wives with a message to M'Intosh the carpenter.

Christian was by no means surprised at the natives' request, for during their stay in the island several of the chiefs had already slept on board; and it was a common practice while Captain Bligh was there, who frequently entertained Tinah and his wife Iddeah the whole night.

Christian's wife having returned from M'Intosh, appeared very much distressed; her uneasiness soon alarmed Christian, who requested an explanation. From her he understood that the natives had formed a design to seize the ship, and that those who were to sleep on board were to assist in the plot. The intelligence alarmed Christian exceedingly, and he was for some time doubtful whether or not the design was planned by Heywood; but a few minutes consideration assured him of the contrary. Heywood's anxiety to return to England would never admit of his being a confederate of the natives. Of course it was as bad for the one as for the other. However, as there were more of his party that he could confide in, he resolved on both devising and executing a project himself to destroy that of the natives.

Accordingly he requested this his most favourite wife, and who on every occasion evinced the greatest sincerity and affection for her husband, to return to the vessel and feign herself exceedingly ill. This she did, and Christian in a short time after followed, and brought thirteen other females on board with him. None of the other mutineers at this time had the least suspicion of either the natives design to seize the vessel, or Christian's intention to defeat their purpose.

Christian's wife acted her part with most surprising sagacity, upon which her husband, apparently agitated at her supposed illness, requested her to lie down: after some seeming reluctance she consented; and the rest of the women (who were partly acquainted with the business) agreed to stay with the sick lady. In the evening, Christian intimated his design of sleeping on board all night with the women. The natives expressed their astonishment, and repeated their wish to remain that night on board: but Christian, seemingly distrest at his wife's counterfeited groans, declared that it was impossible to-night, but that to-morrow night they and *their friends* might. This occasioned much apparent confusion; the natives were now going backwards and forwards, talking and whispering among themselves, which Christian soon put a stop to under pretence that his wife was very much disturbed with their noise; he therefore requested that they would be so kind as to let her sleep for a while, which he was in hopes would recover her from her indisposition. He likewise expressed an eagerness to return on shore, and therefore seemed anxious that his wife might be able to attend him as soon as possible. With these and similar pretences he prevailed upon the natives to depart, but retained all the women, except one of his other wives, who was a confederate in the plot, and followed the natives on purpose to watch their motions and report their intentions.

Coleman and Norman, who were now on board, were sent on shore by Christian upon some frivolous excuse; for these men Christian had no confidence in.

Some short time after the wife who followed the natives returned, and informed Christian that her countrymen seemed very much displeased at what had happened; they had however procrastinated their intention of seizing the vessel till a more favourable opportunity arrived, and agreed among themselves to behave to the English with their usual good-nature, in order to disguise their purpose.

The inferior chiefs were only concerned in this plot, as the mutineers had fortunately acquired the tyoship of all those of consequence, and were therefore in no danger of being betrayed by them; it being deemed unpardonable treachery to deceive or abandon any of their chosen friends.

Christian, not a little elate at having baffled the plot which was contrived against him, found it absolutely necessary to take advantage of the present time, and quit the island. There being but few of his party in whom he could confide, he made the women his chief confederates. He intended to retain a few of his own people, and chose, in his own mind, those who were the most illiterate, and consequently the least ambitious; the rest were dismissed on some idle pretences. The ladies were employed in bringing on board as much stores as they could possibly provide with secrecy, while Christian observed to the men, that he wished to move the Bounty to a more eligible situation. At this time there was a native on board, and Chris-

tian, in order to get rid of him, gave him a letter for Heywood, to be delivered to him at the tent. It is supposed that Chtistian now acquainted the men who were on board (and were to the number of nine) with the necessity of leaving Otaheite immediately.

Early the next morning Heywood received Christian's letter, informing him, that having discovered a base conspiracy among the natives, self-preservation prompted him to make a precipitate retreat; and having known Mr. Heywood's determination of keeping his ground or returning to England (if ever he could), he thought it would have been to little purpose to have communicated to him his design.—Providence, he added, might afford him an opportunity yet of seeing his own native country; but for his part banishment was his choice, and he now intended to seek refuge where his name with his bones might be buried in oblivion.

When Heywood imparted these contents to his few remaining friends, surprise and consternation became universal.—Various were their conjectures.—Heywood imagined that he did not know himself where he was going to, but went in search of some new island; while others supposed that he proceeded to the island of Tobooy; for it was remarked when Christian had landed there after the mutiny, in order to shelter from the wind and weather, which prevented them from reaching Otaheite as soon as they wished, that he observed in case they did not meet a kind reception at Otaheite, they might return here and establish a settlement for themselves, seeing that the place was uninhabited. He was also heard to say, that if he had a few hogs, dogs, &c. and some of the ladies of Otaheite there, he would make himself lord of the island, and not proceed any further. Others were of opinion that he went to Ulietea, the natives of which at this time was not on good terms with the people of Otaheite. Some of the women understood from Christian's wives, that they intended soon to visit Palmerston's Isles. This accordingly varied their conjectures. Be it as it may, Christian and those whom he had taken with him, not only eluded the present danger which threatened them, but likewise all future detection. It has been however thought with some reason, as shall be hereafter mentioned, that he, notwithstanding these escapes, perished in his enterprizes; but if the suggestion be false, and he still lives, much may be expected from his abilities, which are allowed to be very great, and capable of colonizing any island.

(To be concluded in our next.)

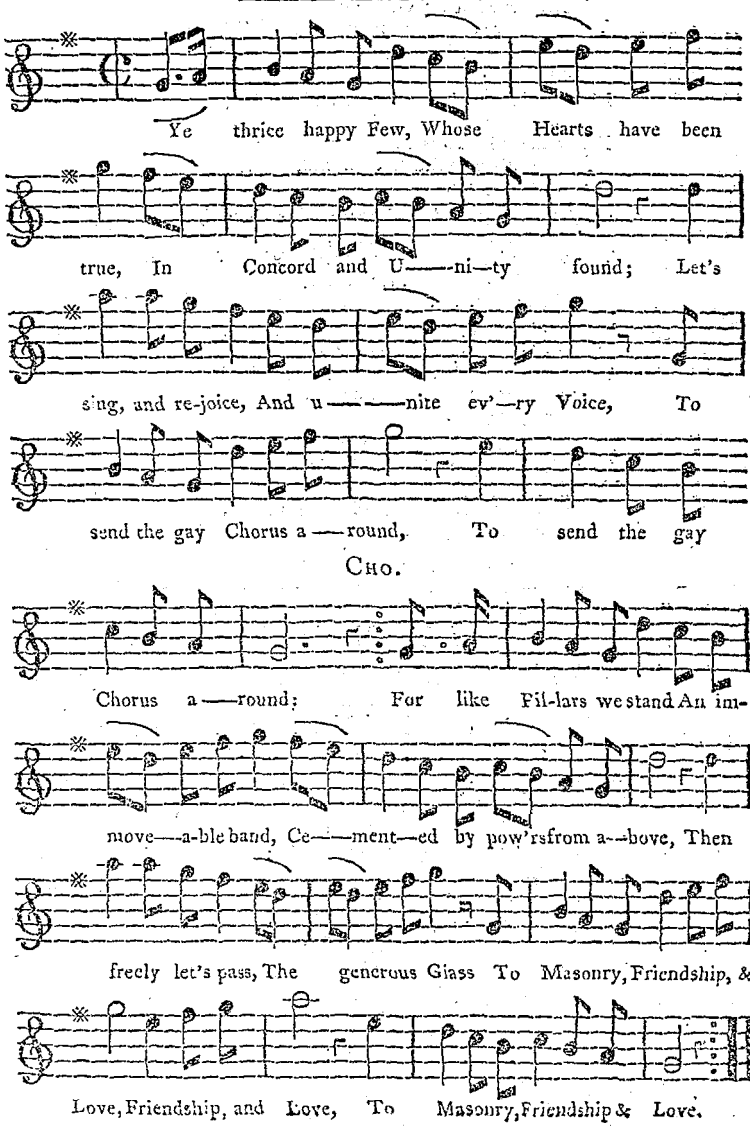
ANECDOTES
OF CHAPELAIN,
A GREAT MISER.

CHAPELAIN was christened by some of the academicians, The *Knight of the Order of the Spider*; because he wore a coat so pieced, and so very threadbare, that it appeared like a spider's web. On eday, in a large company assembled at the Prince of ———'s, a monstrous spider was seen running on the floor; every body was firmly of opinion it could not proceed from any corner of the apartment, which was remarkably neat, but concluded unanimously it must have harboured in *Chapelain's* wig. The probability of this will appear, when it is known the wig was very bushy, never combed, and the only one *Chapelain* ever had. *Balzac* relates, that having had some dispute with *Chapelain*, he had not seen him in ten years; but that at the expiration of that time they became again good friends, and going to see him found him alone in his apartment, with a spider's web traversing the whole in the same manner as at first. Chapelain, in order to save his napkins at meals, always wiped his hands on a bundle of rushes. He wore a heavy cloak in the midst of summer, and being asked the reason, answered, he was not well: *Courart* told him one day, I rather think your coat is indisposed. The avarice of Chapelain was so great that in the end it caused his death. One day on the meeting of the academy he set out on foot, and was overtaken by a dreadful storm on the road; not being willing to pay a halfpenny for passing a temporary bridge laid over a small rivulet, he determined to wait till the water should run off, but seeing by the church-clock on the other side that it was already three, he waded the water, which came up to his knees. The fear he was in lest he should be suspected of what had happened, prevented him from coming near the academy fire; he sat down at a writing desk, and concealed his legs under it in the best manner he could. The cold seized on his stomach, and he died soon after of an oppression in his breast. *Chapelain* was boarded on very low terms, and when he was invited to dine or sup any where, he always deducted so much for every meal from his board. In the sickness of which he died, he possessed fifty thousand ecus in cash, and his usual pastime was, to have his strong box opened, his bags of money placed on his bed, to have the pleasure of counting them. The day he died his bags were found in the same situation, which gave occasion to a wit of those days, in speaking to Mr. de Valois, to say, Do you know, sir, that our friend Mr. Chapelain died like a miller, in the midst of his sacks.

POETRY.

A FAVOURITE MASONIC SONG,

SET TO MUSIC.



The Grand Architect whose word did erect
Eternity, measure, and space,
First laid the fair plan on which we began,
Cement of harmony and peace,
Cement, &c.
CHO. For like pillars, &c.

Whose firmness of heart, fair treasure of arts
To the eyes of the vulgar unknown,
Whose lustre can beam new dignity and fame
On the pulpit, the bar, or the throne,
On the, &c.

Indissoluble bands our hearts and our hands
In social benevolence bind,
For, true to his cause, by immutable laws,
A Mason's a friend to mankind,
A Mason's, &c.

Let joy flow around, and peace-olive abound,
Preside at our mystical rites,
Whose candour maintains our auspicious domains,
And freedom with order unites,
And freedom, &c.

Nor let the dear maid our mysteries dread,
Nor think them repugnant to love;
To beauty we bend, and her empire defend,
Her empire deriv'd from above,
Her empire, &c.

Then let's all unite, sincere and upright,
On the level of virtue to stand;
No mortals can be more happy than we,
With a Brother and friend in each hand,
With a Brother, &c.

WHISKY:

AN IRISH BACCHANALIAN SONG.

BY T. P.

TUNE—"*Green grow the Rushes, O!*"

LET Sawney loo' the lasses, O,
And sing their praise from morn till night,
Such idle joys, I'd have ye know,
Can ne'er gi' Murphy's son delight;
For tho' like stars their eyes do shine
When just a little frisky, O,
To be sure they don't look quite divine
Till lighted up with Whisky, O!

When in this world I popp'd my nose,
The gossips all around were met,
Away for water one o' 'em goes,
Because I was a sickly pet;
But Father Leary, precious soul!
That night a little brisk or so,
Dipt his sweet fingers in the bowl,
And sprinkled me with Whisky, O!

Be sure I don't remember now,
Dear little baby, how I smil'd,
When first the Whisky met my brow,
Sure never was so sweet a child!
When brawling in my mammy's lap,
My little life at risque, ye know,
'Tis said I ne'er could touch the pap
Till moisten'd well with Whisky, O!

In Dublin where I went to school,
Be sure not over flush of cash,
I never spent it like a fool,
In toys, in gewgaws, or in trash:
The master often wonder'd what
Made Murphy's son so frisky, O;
'Twas 'cause each doit that Paddy got
Was slily spent in Whisky, O!

'Twas there I learn'd great Ammon's son
Was poison'd with a Persian cup,
Which, arrah! sure, had ne'er been done
Had it been fill'd with Whisky up!
For sure no sober man can think,
Tho' it might make him brisk or so,
That any Babylonish drink
Was half so good as Whisky, O!

Anacreon, wine's blooming bard,
Squeez'd in his bowl the ruddy grape,
With Whisky no more to be compar'd
Than human creature with an ape!
For though at wakes it made him gay,
And caus'd the strains flow briskly, O!
Lud how he would have bawl'd away,
Had he been warm'd with Whisky, O!

Jove hearing Ireland was possess'd
Of liquor to the Gods unknown,
Sent for a noggin of the best,
And having got it gulp'd it down.
Away ran Ganymede in haste
For more on't at the self-same shop,
That ev'ry one might have a taste;—
E'en chaste Diana took a drop.

It flew like lightning to each sconce,
And play'd its part so briskly, O,
They rose and swore by Styx at once,
They'd ne'er drink aught but Whisky, O!
The Thund'rer having ta'en his fill,
Became so vastly tipsy, O,
He kick'd poor Bacchus down the hill,
Who, tumbling, cry'd out, Whisky, O!

Then calling Iris, alias Peg,
He bade her soon prepare to go
To his brother Pluto with a keg,
And tell him it was Whisky, O!
His sable godship taking some,
Became so wond'rous frisky, O!
That Pluto soon hung out the broom,
And made another heav'n below.

But more of Whisky I'll not sing,
Nor tune my pipes so briskly, O!
Since ev'ry note now on the wing
Has kept me from dear Whisky, O!
Then let me once for all declare
To all those who may wish to know,
The zest of joy, the bane of care,
Is this same Irish Whisky, O!

CONTEMPLATING

THE PERIOD OF

ALL HUMAN GLORY,

AMONG THE TOMBS IN WESTMINSTER-ABBEY.

BY MRS. STICKLAND.

HERE in one horrid ruin lies
The great, the fair, the young, the wise;
Th' ambitious king whose boundless mind
Scarce to the world could be confin'd,
Now content with narrower room,
Lies crowded in this marble tomb.
Death triumphs o'er the boasted state,
The vain distinctions of the great;
Here in one common heap they lie,
And, eloquent in silence, cry,
Ambition is but vanity.
And see, this sculptur'd tomb contains
Of beauty the abhorr'd remains;
That face which none unmov'd could view,
Has lost th' enchanting rosy hue;
Those once resistless sparkling eyes
No more can heedless hearts surprise;
That form which ev'ry charm could boast,
In loathsome rottenness is lost.
See there the youth whose cheerful bloom
Promis'd a train of years to come;
Whose soft address and graceful air
Had scarce obtain'd the yielding fair,
When Fate derides th' expected joys,
And all his flatt'ring hope destroys.
There sleep the bards whose lofty lays
Have crown'd their names with lasting praise;
Who, tho' eternity they give,
While heroes in their numbers live,
Yet these resign their tuneful breath,
And wit must yield to mightier death.
Even I, the lowest of the throng,
Unskill'd in verse or artful song,
Shall shortly shroud my humble head,
And mix with them among the dead.

ODE

TO FEMALE FRIENDSHIP.

AMBITIOUS throbs at length subside,
No more my heart misled by pride
Ideal bliss pursues;
To Friendship's sacred fane I bow,
To her devote my ardent vow,
And dedicate my Muse.

Blest Amity, thou child of Truth,
Say, where must inexperienced youth
Thy halcyon seat explore?
Dwell'st thou where gilded turrets rise,
And lofty domes salute the skies,
In all the pride of pow'r?

Caught with the glare of pomp and state,
Croud'st thou the levees of the great,
Where servile Flatt'ry fawns;
Where Int'rest grants to venal Gain
The boon that Merit asks in vain,
And Independence scorns?

Ah! rather with indignant smiles
Thou shunn'st the false seductive wiles
Of Envy and Deceit:
Remote from Folly's gay parade,
In rural life's sequester'd shade
I seek thy soft retreat.

Where Truth and Virtue stand confest
Fix'd inmates both of Laura's breast,
Thou reign'st in all thy charms;
Ease, Innocence, and Joy serene
Unvarying gilds the peaceful scene,
And ev'ry care disarms.

When Grief invades and wounds the heart,
To thee 'tis giv'n with lenient art
Corroding pangs to heal;
Affliction hurls its darts in vain,
By thee supported we sustain
Each adverse stroke we feel.

Dull Apathy, the lazy guide
Of Stoics petrify'd by pride,
Shall ne'er my actions frame;
Can real Virtue prompt the soul
Its social duties to controul
Or cancel Friendship's claim?

While such, unenvy'd in their flights,
Still perch on Wisdom's frozen heights,
Where Passions ne'er ascend;
Let me with heartfelt ardour glow,
To raise the joys, or share the woe,
Of each deserving friend.

MARIA.

STRICTURES

ON

PUBLIC AMUSEMENTS.

Oct. 23. A NEW Comedy by Mr. *Reynolds* was performed for the first time at Covent-Garden Theatre, under the title of THE RAGE. The characters were as follow, and were thus supported:

Gingham,	Mr. LEWIS.
Darnley,	Mr. HOLMAN.
Sir Paul Perpetual,	Mr. QUICK.
Flush,	Mr. MUNDEN.
Sir George Gauntlet,	Mr. MIDDLETON.
The Hon. Mr. Savage,	Mr. FAWCETT.
Ready,	Mr. DAVENPORT.
Signor Cygnet,	Mr. BERNARD.
Clara Sedley,	Mrs. MOUNTAIN.
Lady Sarah Savage,	Mrs. MATTOCKS.
Mrs. Darnley,	Mrs. POPE.

SCENE, Bath, and the country round it.

THE PLOT.

Darnley has retired with his wife to a small farm, where an old friend and brother officer of his, Sir George Gauntlet, pays him a visit for the secret purpose of seducing the affections of Mrs. Darnley.—Lady Sarah Savage and her brother are Darnley's affluent neighbours: Darnley stopping Lady Sarah's horses when they had run away with her in her phaeton, produces on her part a regard for Darnley, and she and her brother invite him and his wife to Savage-House—this suits Sir George's schemes, and he advises Darnley to accept of an assignation with Lady Sarah, in the hope of persuading her not to marry his uncle, Sir Paul Perpetual. At this period, Sir Paul (who is in pursuit of a lost child) arrives at Savage-House, where he is so tormented by Mr. Savage and his riotous friends, that, after disguising himself, and being detected in Lady Sarah's dressing-room instead of Darnley, he leaves the house, determined to break off the marriage.

In the third act Gingham arrives at Bath on a visit to his father, Mr. Flush, who is a modern money lender.—Gingham so offends his father by *speaking the truth*, that he is turned out of doors, and disinherited. In his distress he is met with by Sir Paul, who, swearing he is his son, adopts him. Gingham is then introduced to Lady Sarah as her husband, and offends her by taking her for a man in woman's cloaths—he afterwards goes to Sir George Gauntlet to deliver up a bill of exchange of Mr. Darnley's to his wife; and finding Sir George offering violence to Mrs. Darnley, he fights with him and is wounded. Sir George seeing Darnley entering, hides himself behind his library—Darnley seeing his wife binding up Gingham's arm with her handkerchief, and having been previously made suspicious by Lady Sarah, grows jealous, and charges Mrs. D. with falsehood; she then accuses his friend Sir George, and Gingham, after various struggles, pulls him from the library, and convinces Darnley of his wife's innocence and his friend's villany.

In the last act, Sir Paul and Flush, who are joint guardians to Clara, dispute about whose son shall marry her, and they agree to let her choose for herself—she names Gingham, and then the mystery of the two fathers is explained. Sir

Paul had lived with a girl who quarrelled with him and married Flush—four months after the marriage she was delivered of a boy. Sir Paul accidentally heard of this, and consequently claimed the child, which Flush for a bribe easily gives up. Gingham is then united to Clara, and Sir Paul, with great liberality, settles a large part of his fortune on Mr. and Mrs. Darnley.

Reynolds's *forte* is decidedly *satire*—and this at once useful, pointed, and good-humoured. With unabating vigilance he watches over the multiplying *absurdities of fashion*, exposes their extravagance, and reprobates their tendency. In this consists the grand merit of *comedy*, and that merit Reynolds has all to himself.

It may be said, and indeed it *is* said, with some justice, that this author plans better than he executes—that he *sketches* very finely, but is rather a slovenly *finisher*. It should, however, be recollected, that where he fails in *character* he makes up for the deficiency in *whimsicality*. His design is to make the public laugh at their own expence, and his success is infallible.

The moral purpose of his writing is always the best. He fights on the side of virtue against the abominations of custom—he tears the mask from the specious innocence of fashionable life, and scruples not boldly to despise *rank* when connected with *villany* and *vice*.

The objects of his ridicule are all *fair game*, and the sooner they are *hunted down* the better. Reflection shudders at the enormities which fashion authorizes and *nobility* protects.

So much for the *complexion* of Reynolds's comedy; the stile and manner of it are universally understood; we do not expect from him consistency, sentiment, or plot; we always find humour, spirit, and effect.

The *telling* points of *The Rage* are innumerable; we are hurried from one eccentricity to another, and attention never flags through the whole five acts.

28. EMILIA GALOTTI was performed at Drury-Lane for the first time. The following are the characters:

Duke of Guastalla,	Mr. KEMBLE.
Marquis Marinelli,	Mr. PALMER.
Camillo Rota	Mr. AICKIN.
Galotti,	Mr. WROUGHTON.
Battista,	Mr. BARRYMORE.
Guiseppe,	Mr. CAULFIELD.
Angelo,	Mr. PHILLIMORE.
Perio,	Mr. MADDOCKS.
Countess Orsina,	Mrs. SIDDONS.
Claudia,	Mrs. POWELL.
Emilia,	Miss MILLER.

This is a tragedy from the German of Lessing, founded on the well-known story of Appius and Virginia. Its general character is to substitute refinement of sentiment for the strong workings of passion, and delicacy of expression for the nervous utterance of untutored feelings; a style of dramatic writing more calculated to interest in the closet than to agitate on the stage. As the minute but very natural circumstances by which the immediate actions of the characters are often decided come to be better understood, Emilia Galotti will be better relished. The catastrophe is too tame for the taste of an English audience. Indeed it would be difficult to put words in the mouth of Galotti more striking than those of the historian—"*Te Appi, tuumque caput sanguine hoc consecro.*"

It was brought out with great splendour of decoration; the dresses and scenery the most beautiful, perhaps, that ever appeared upon any stage.

Mrs. Siddons played two very difficult scenes with inimitable skill.

Miss Miller, who made her first public essay as an actress in the character of Emilia Galotti, has a pleasing figure, with a voice of considerable volume and variety of tone, and was very favourably received by a full and brilliant audience.

PROLOGUE TO EMILIA GALOTTI.

SPOKEN BY MR. WHITFIELD.

TO the Dramatic Genius of our isle,
And you, its patrons, we devote this pile,
High as our hopes we pitch th' aspiring plan,
And wide as your munificence the span;
Not that our humble scenes this night demand
The splendid polish of the painter's hand;
Nature can hold her converse with the soul,
Tho' the proud metaphor forbears to roll;
'Tis to reflect your graces on the sight,
Not for ourselves we keep our mirror bright.
The venerable fathers of our stage
Walk'd in the gloom of a benighted age,
Nature they had to reach the loftiest part,
But there was wanting Nature's handmaid, Art;
Mean was the plank that Shakespeare's buskin trod,
A straw-built temple held the Drama's God;
So vast his scope, so quick his fancy wrought,
That apprehension would not catch his thought;
No glimm'ring twilight warn'd the clouds away,
Flaming he rose, and pour'd the flood of day;
The dazzled world look'd up to him aghast.
Ere they regain'd their sight the flash was past.
But now should this eventful time inspire
A second Shakespeare with a *Muse of Fire*,
Our Theatre will be prepar'd to yield
His future Agincourt an ampler field;
And here, perhaps, in this illustrious round,
The heroes of that drama may be found;
Here too th' unconscious bard that shall rehearse
Their glorious triumphs in immortal verse—
And he shall come—for where can poet find
Themes to provoke such energy of mind;
Horrors so deep, disasters, feuds, and fears,
And deeds, which told, shall drown his stage with tears:
The incidents are ready to his hands,
Diction is all his tragedy demands.
Amidst the nation's wreck kind fate has giv'n
One proof that man is yet the care of Heav'n,
One spot of earth by partial favour blest,
On which the wearied dove of peace may rest;
Snatch'd from the general deluge, we embark
The family of Muses in our ark:
So when reviving nature springs anew,
Genius shall owe its second birth to you.

EPILOGUE.

SPOKEN BY MRS. SIDDONS.

WRETCHED the state, and fatal is the hour,
When headstrong passion nerves the arm of pow'r.
Choke but the source whence virtue's streams should flow,
The current stops, and all is foul below.
He then thrives best who best can fawn and cozen,
And up start *Marinellis* by the dozen:

Up starts (*to manly Englishmen unknown*)
The titled pandar to the lawless throne.
Blest England! long may virtue's silken band
Unite the rul'd and ruler of thy land!
Be it thy boast to doubt, or doubt to boast,
If rul'd or ruler love each other most!
To boast, no factious art, no force, can wring
A virtuous people from a virtuous king!
Galottis here no scepter'd vice can dread,
No foul invader of the nuptial bed.
Can he disturb the subject's wedded life,
Whose mark'd example bids him love his wife?
Is he to ruin others' children prone
Who has so many children of his own?
Can the fond father well his trust discharge,
And not protect his family at large?
Oh, no!—the nation's welfare is his plan,
Whose private worth shines through the public man.
Blest England! cast thine eye across the flood,
Where wild confusion marks its way in blood;
Where speculation anarchy maintains,
And philosophic murders drench the plains;
While Gallia's sons beneath such horrors groan,
Lament their state, and glory in your own.

30. At Covent-Garden Theatre a new Operatic Drama, entitled, "ARRIVED AT PORTSMOUTH," was represented for the first time, of which the following are the

DRAMATIS PERSONÆ.

Wildfire,	Mr. QUICK.
Captain Pendant,	Mr. JOHNSTONE.
Captain Tropic,	Mr. BOWDEN.
Mag,	Mr. INCLEDON.
Piccaroon,	Mr. MUNDEN.
Ferret,	Mr. FAWCETT.
Major Drummond,	Mr. TOWNSHEND.
Ensign Somers,	Mr. CLAREMONT.
Landlord,	Mr. DAVENPORT.
Mat	Mr. ROCK.
Waiter,	Mr. BURTON.
Louisa Bowers,	Mrs. MOUNTAIN.
Fanny Pendant,	Miss POOLE.
Mrs. Ferret	Mrs. HENLEY.

This piece is intended as a compliment to the heroes of the "First of June," and is a charming and interesting Opera. The dialogue is written with spirit, and possesses considerable humour. There is a great variety of character, and the incidents, though striking, are not overstrained. The poetry is far superior to what in general falls to the lot of modern operas, and the songs are distinguished for some of the finest composition we have from the modest and ingenious Shield. The Opera has many grand and brilliant passages. Briefly, this piece, which comes from the pen, we understand, of Mr. PEARCE, author of *Hartford Bridge, Netley Abbey*, &c. &c. does him infinite credit, and must become a lasting and popular favourite with the public.

The scenes, which have been taken on the spot, are picturesque and beautiful. They are as follow:

The platform and battery erected at the entrance of Portsmouth Harbour, with a view of the Isle of Wight and Spithead.

A view of the Lion Gate; a view of the old Anchor Forge in the dock-yard; and a view of High-street, including the market-hall, taken from the Parade near the governor's house.

Nov. 1. A new farce was produced at Drury-Lane, under the title of "THE WEDDING DAY." The principal feature of the piece is the unexpected return of Lady *Constance*, the wife of Sir *Adam*, after fifteen years absence, and on the very day that her husband, supposing her dead, had taken to himself a younger bride. The reluctance of the old knight to part with the *second* wife, whose *tender years* would expose her to so much danger, and to receive the *first*, "whose *age* would be its own protection," is very whimsically pourtrayed. The *vis comica* of Mr. King and Mrs. Jordan, in the principal characters, was irresistible. The piece is from the pen of Mrs. *Inchbald*, and was well received.

17. At Covent-Garden Theatre was produced a Grand Ballet, called "HERCULES AND OMPHALE;" which, as a spectacle, exceeds any thing before exhibited, and was received with great applause.

The piece commences with a view of Omphale's palace. Omphale, queen of Lydia, seated on her throne, surrounded by virgins.—The Princes of Dacia and Mycœne send ambassadors, each demanding her hand in marriage. Then follows the magnificent entry of the two princes.

DACIANS.	MYCŒNEANS.
Dacian soldiers, bearing spears,	Mycœnean officers, with swords and shields,
Trophies of armour,	Armour-bearers,
Egyptians bearing presents,	Women bearing presents,
Musicians,	Numidians, with presents,
Dacian officers with trophies,	Martial music,
The Prince of Dacia, borne in a triumphal car, drawn by war horses in complete armour.	The Prince of Mycœne, drawn in a triumphal car, by horses richly caparisoned.

The procession over, a Pyrrhic dance takes place, when thunder is heard—Jove's eagle descends, bearing a festoon with this inscription, "Hercules is doomed the slave of Omphale."—Hercules enters, clothed in the hide of the Nemean Lion, attended by Iolaus—he offers presents to Omphale, she receives them with tenderness.—The princes renew their suit, which she rejects; after which, Omphale, Hercules, and the Princes retire different ways. Omphale, in the absence of Hercules, orders her nymphs to prepare for the chace.

This is succeeded by the Cave of Cacus. This famous robber (a monster with three heads) who had desolated the adjacent country, hearing the sound of horns, lays in wait for his prey—the rival Princes are seen passing through the trees—Omphale and her train appear returning from the chace—the Princes retire, and plan to seize her—Cacus enters, and forces her into the cave—the Princes, with their attendants, attempt to seize Hercules, who for some time defends himself against their united force; nearly vanquished, he prays to Jupiter, when a storm arises; thunder, lightning, hail, fire, and massy stones are seen to descend—Hercules gains the mouth of the cavern, and thus defends himself from the storm and his assailants—screams are heard within the cavern—the Prince of Dacia bearing off Omphale, the Prince of Mycœne forces her from him, and after slaying the Prince of Dacia, escapes with his conquest—the tempest ceases—Hercules and Cacus come from the cave; a combat ensues, in which Hercules vanquishes the robber—He then pursues the Prince of Mycœne, and is informed by Iolaus, that Omphale is shut up in the city of Mycœne.—Catapultas, battering rams, &c. are prepared, and the scene changes to the town and fortifications of Mycœne. Hercules, at the head of his army, summons it to surrender—the Prince brings on Omphale on the battlements, bound in chains—The battering ram, and all the implements of war, are brought in action against the city—The besieged defend themselves by hurling huge stones on the heads of their assailants—the soldiers form a tortoise back with their shields,

by which Hercules mounts the walls—his army enters the city with firebrands—Hercules bears away the gates upon his shoulders—the city is seen in flames—Hercules pursues the Prince to the summit of a mountain, seizes and dashes him into the sea—he releases Omphale, and bears her off in triumph.

PART II.

Hercules enters with Omphale, fatigued with the toils of battle; she leaves him to repose—when asleep Omphale returns, and kneeling to a statue of Cupid, the figure receives animation—she implores him to inspire the breast of Hercules with love. Cupid changes the club of Hercules for a shepherd's crook, his arrows to wreaths of roses. Cupid calls on the Pleasures—their train surround the sopha of Hercules, bearing vases, medallions, baskets of flowers, wreaths of roses, &c.—they form a group—when Cupid brings forth Omphale, and places her by his side—He then waves his bow, and discovers the Garden of Love; in which Juno, attended by Mercury and Hymen, descends the stage, and clouds dispersing, discover the Temple of Juno. Juno joins the hands of Hercules and Omphale, and orders Hymen to prepare the marriage ceremony. This is succeeded by a grand Hymeneal procession.

Four Amazons, with bows and arrows,
Four Nymphs, bearing two cornucopias,
Four Giants, bearing rocks,
Two white Bulls, decorated for sacrifice,
Eight Priestesses bearing instruments for sacrifice,
Twelve Children playing on lutes, harps, &c.
The Altar drawn by white Bulls, richly decorated,
Sixteen Priests of the Temple of Juno,
The High Priest.

After which the ceremony commences—this is interspersed with dances by Nymphs, Graces, Loves, &c. Hymen joins their hands, the Cupids crown them with wreaths, and the piece concludes.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

IT gives us pain to announce the defeat of the gallant General Kosciusko on the 12th October. With a view to prevent a junction of the Russian and Prussian armies, Kosciusko advanced from his main body with 6000 men, and a most dreadful engagement ensued. Twice the Russians attacked with vigour, and twice they were repulsed; and here victory would have remained with the Poles, had they contented themselves with having beaten back the enemy, but, resolving to pursue their advantage, they abandoned the favourable position which they had taken, and advanced in their turn to attack the Russians. The Russian troops formed themselves anew, and succeeded in throwing the Polish line into confusion. The route was soon complete. The Polish infantry defended themselves with a valour approaching to fury. The cavalry suffered less, and retreated in good order. During the battle, Kosciusko placed himself where the greatest danger was, and had three horses killed under him. At length a Cossack wounded him from behind with a lance, without knowing who he was, till his attendants, when he fell, in their confusion called his name. Kosciusko recovered himself so much that he ran a few yards, when a Russian officer cut him across the head; he fell a second time to the ground, seemingly lifeless, and was taken prisoner. He wore the dress of a peasant.

The main body under Prince Poniatowski, consisting of 16,000 men, and other detachments, still guard and defend Warsaw.

The Jacobins and other popular societies have been suppressed, and *moderation daily gains ground in France.*

Justice also begins to shew herself. Four days were lately occupied in the trial of a public functionary. Not one of the charges brought against him was supported by proof to the satisfaction of the jury. He was acquitted, and his false accusers ordered to be prosecuted.

We are informed by an American gentleman lately returned from France, that Roberspierre was executed by a guillotine of a new construction, the aperture of which is breast-high, like a pillory, and only requires the object to incline his head. Before this invention they were tied to a board, and laid prostrate. Like every other victim of that destructive instrument, this famous demagogue was hailed with execration and insult as he passed along. When arrived at the place of execution, like the Duke of Orleans, he betrayed much impatience, and ran hastily up to the guillotine, as if dubious how long his fortitude would last. His face was much disfigured from the attempt that he made to destroy himself.

Paine is still confined; and in such pecuniary distress, that he lately sent to the American Coffee-house to solicit relief. Thirty guineas were in consequence subscribed, and given to him.

Brigadier Bowles, who visited England some time since with the Cherokee chiefs, and who was condemned about two years ago to the mines of Peru by an order from the Spanish court, has lately been liberated.

Medals have been struck in Paris, and forwarded to the French General of the Northern army, and that of the Moselle, who have circulated them in the countries they are invading, representing the Genius of the French Republic leaning on an urn through which the Rhine is made to pass. On the top of the medals is inscribed, "The Rhine and peace." At the bottom are engraved these words, *Ne plus ultra* (these are our boundaries). The object of this medal is to announce, that the French mean to push their conquests as far as the Rhine; and make this river serve as a boundary to their vast empire, in all its windings from Huningen to the sea.

Ehrenstrohm, the Swedish conspirator, was conducted on the 8th ult. in a carriage, under a strong military escort, accompanied by two clergymen, to the place of execution, on the market-place of Stockholm. He was quite prepared to die, and the executioner had already aimed the sword at his head, when a letter of pardon arrived from the Duke Regent, remitting his capital punishment, on condition of being imprisoned in the fortress of Carlstein for life.

The yellow fever has again broke out in a very alarming manner at Philadelphia.

The Duke of Brunswick has declined accepting the command of the army for the defence of Holland.

DOMESTIC INTELLIGENCE.

Oct. 22. After the levee was over at St. James's Palace an extraordinary council was held, at which the Corsican commissioners attended, introduced by the Duke of Portland, Secretary of State for the Home Department, and presented the instrument of the sovereignty of the island, now annexed to the British dominions.

24. Mary Brown was tried for keeping a disorderly house in King's Place, St. James's. The jury brought her in guilty, and the court sentenced her to be imprisoned two years, and to stand on the pillory twice during that time.

28. An experiment was tried in Hyde Park with an improved piece of ordnance, and a chemical composition, which with one loading expels several balls in succession to a great distance.

Nov. 2. After the levee at St. James's a council was held in the Grand Council Chamber, at which their Royal Highnesses the Prince of Wales, the Duke of Clarence, two archbishops, Lord Chancellor, all the cabinet ministers, and several other members were present; when the King signed the instrument for permitting the marriage of the Prince of Wales with the Princess Carolina Elizabeth of Brunswick.

6. The lower parts of Norwich exhibited such scenes of confusion and distress, by the sudden rising of the waters, as have not been witnessed there since the year 1762. Most of the inhabitants were obliged to remove their goods and furniture from the ground floor; and in some places the water flowed in at the chamber windows. The flood has since considerably abated.

4. Dym Church wall in Kent was destroyed, by fire communicating to some wood which had been prepared for its repairs.

7. The Admiralty Sessions commenced at the Sessions-house in the Old Bailey, when the trials of John Owens, John Dixon, and —— Cudgo, a negro, came on. They were charged with the murder of John Maliegan, mate of the Lovely Lass, on the 3d of December, 1792, on the coast of Anamago, by throwing him overboard, and firing at him afterwards. They were acquitted in failure of evidence, the most material witness being dead. Charles Crook, for the murder of the mate of the Warren Hastings, at Bengal, was also acquitted.

9. The accession of Mr. Skinner to the honours of the City chair, was an event celebrated this day with uncommon marks of satisfaction by his fellow-citizens. A gentleman who, through the whole of his life devoted to liberal industry, has manifested a love of the pure principles of constitutional liberty, the most lively zeal for the independence of the city, and the most active benevolence in the succour of the poor, could not fail of receiving the warmest testimonies of affection and esteem on his advancement to the office of Lord Mayor. The acclamations of the multitude were enthusiastic; and as the day was favourable to the procession, the spectacle was uncommonly brilliant. The Lord Mayor arranged the business of the day so as to make the whole ceremony an hour earlier than usual, which contributed to the regularity of the festival; and in his deportment through the whole day he conducted himself with that fair and handsome address as to exclude all the bitterness of party distinctions. When his Lordship removed after dinner into the council-chamber with his company, he was supported by an equal number of persons on both sides, and the toast was given of ministerial men on one side of the table, and opposition members on the other, with that perfect conviviality that should ever reign at an hospitable board. It is thus that the chief magistrate of the first city in the world should conduct himself!— The ball was opened by Miss Skinner and the Venetian ambassador, and the dancing continued to a late hour. Guildhall has not been so crowded for many years, nor has the city had the honour of so splendid a festival.

14. Richard Barrow and Robert Watson were indicted for a conspiracy to publish certain inflammatory and seditious hand-bills, relative to the London Militia Act, the Crimps, and the Soldiers.

The above persons were apprehended by the late Lord Mayor's officers, at an eating-house in Smithfield, in consequence of information being given by a French Emigrant Priest. It was contended by the prisoner's Counsel, that their apprehension and commitment in the first instance was illegal, but of that the Court could take no notice. The offence being proved the prisoners were found GUILTY.

The judgment of the Court was, "That each of them be confined in Newgate "for the term of two years, and find sureties for their good behaviour for the "term of three years, to commence from the expiration of their imprisonment, "themselves in 100l. each, and two sureties in 50l. each."

Another respite from his Majesty to David Downie, for one month, was received at Edinburgh. It is to be reckoned from the 15th instant on which day the last respite was to have terminated.

At the late Session at the Old Bailey, John Taylor, of Fleet-street, London, (one of the principal witnesses against Watt and Downie, convicted of High Treason at Edinburgh), was tried for Bigamy, in feloniously marrying Margery Sophia Richardson, spinster, his former wife being then alive. The first witness was William Bearle, who said that he well knew the prisoner, and that he was married to Miss Sarah Marshall, on the 16th of May, 1781, at Baldock Church, in Hertfordshire; the witness knew of his own knowledge, that Sarah Marshall was alive on the 19th of September last. J. Barnley proved that the prisoner's first wife was alive about ten days ago; on his cross-examination he said he was not subpœned to give evidence by any relations of the prisoner, but by Mr. Pearce, the Clerk to Mr. Martin, now under confinement for High Treason; he did not know that Mr. Pearce had himself ever been apprehended for High Treason. Margery Sophia Richardson, the second wife, was then called; she proved that she was married by licence on the 30th of May, 1790, to the prisoner, at St. Bride's Church, Fleet-street; she did not call it a *misfortune* to have been married to the prisoner, but she conceived it a *happiness;* she knew that he was a married man at the time, and so did all her relations, who consented to her being married to him; she said she loved, honoured, and obeyed him, and should always consider herself as his wife; she had heard that his former wife could not receive the conjugal embrace, and though she did not at the time know of the second marriage, she afterwards highly approved of it, and she and the witness were upon terms of the greatest friendship; she added, that she believed the prosecution against the prisoner originated solely in spite and malice. Mr. Pearce (Clerk to Martin) said he had instituted the present prosecution from motives of justice, conceiving the prisoner to be a bad man; he had no intention of convicting the prisoner to prevent his giving evidence against any persons charged with High Treason; he acknowledged he had been apprehended for High Treason, but was discharged by the Lords of the Privy Council, upon his undertaking to appear when called for. Mrs. Taylor, the first and *real* wife, was offered as an evidence for her husband, to acknowledge what the other wretch, Richardson, had asserted of her being physically unfit for a wife. The Counsel for the prosecution objected to her testimony as illegal: it was rather strange, he said, that the hoary defendant at the bar had not discovered the inability of his wife before the termination of so many years, and before he met the *precious* witness who had just given her testimony. Mrs. Taylor's evidence was rejected. The evidence being closed, the Recorder observed to the Jury, that the witness Margery Sophia, with whatever confidence she seemed to pride herself on her connection with the prisoner, was yet to be considered in no other view than a prostitute, and he was surprized that the relations of this woman should so far forget themselves, as to assent to an union so contrary to every legal, moral, and religious precept. The Jury found the prisoner Guilty.

Some time since, a gentleman and his family travelling on a road where there was an opposition between the inn-keepers, at a short distance before he came to the end of a stage, ordered the driver to take him to the inn which he had before been accustomed to use; at the instant of which the fellow, putting his hand to his hat, and looking over his shoulder, says, "Please your honour, have the children had the small pox? 'cause the landlord's children at that house have got it now." The gentleman being struck with the supposed honesty of the knight of the whip, knew not how sufficiently to make him an adequate compensation for this timely information, and in consequence gave him a very handsome acknowledgment at parting with him. On his return, meeting with his former acquaintance, the innkeeper, and on enquiring after his and the health of his family, he discovered it to be a fraud, in consequence of the usual bribery of his opponent.

A wager of a very whimsical nature has lately been made, and has not, as we understand, been yet determined. A sporting Gentleman proposed to deposit 50 guineas that he would find a man in the room where they were sitting, who should any time *within a month* fight any man of *equal weight and age* in the king-

dom; the deposit to be forfeited if an adversary was not produced within that time. This proposal was immediately accepted by a gentleman of the Turf, who could perceive nothing Herculean in the appearance of any of the company; but what was his surprize, when the proposer pulled out of the chimney-corner—*an old man upwards of 90 years of age, and as light as a butterfly!*

The intrepid veteran, than whom nothing more fragile and shadowy ever yet appeared in a human form, readily undertook the contest if a suitable competitor could be found. But of this there seems to be very little chance; for besides the difficulty of procuring such another *atom* of a man, how can they expect to bring a buffer of the *last century* at present on the stage?

A ludicrous circumstance lately occurred in the Castle-yard, Dublin:—A farmer some time since purchased of an old trooper a horse which was worn out in the Castle duty; the beast being quiet, the farmer mounted his daughter on it, and sent her to town with milk—she unluckily arrived at the Exchange at the time of relieving guard; the horse hearing the music, to which he had long been accustomed, became ungovernable by her, and trotting, snuffing, and snorting as he went into the Castle-yard, carried his rider and her pails into the midst of the ranks, to the great amusement of all present.

There is a prevalent (though we believe a very erroneous) opinion, that if a widow is married without cloathing, except a *chemise*, her second husband will be freed from her debts; a woman was about to try this *delicate* experiment lately, at Manchester Collegiate Church; the Clergyman, however, stopped the proceeding, and the couple were married, with proper exterior habits, at least "for better for worse."

The following article we have received from an anonymous correspondent.—James Borrows, boot-closer, eat a turkey weighing seven pounds and a half, a hand of pork, weighing four pounds and a half, a two-penny loaf, a shilling's worth of oysters, two penny pies, and drank a gallon of porter, half a pint of gin, and a shilling's worth of punch, for a wager of a guinea; and performed the whole with ease in thirty-five minutes, at the Sun public-house, Charles-street, Westminster, October 20.

The Freeholders book for the county of Middlesex, from whence the Juries are drawn, is made up and delivered by an order of Sessions to the Sheriffs office, by virtue of a precept issued to the constables to return a list of the several persons qualified by law to serve on Juries within their respective districts of the county.

In consequence of Lord Macartney's Embassy, the Emperor has permitted all the Principals of his Court to appear in the woollen cloths of the manufacture of this country; from which circumstance, it is said, the Chinese merchants have increased their usual order to the East-India company several hundred thousand pounds.

The marriage of his Royal Highness the Prince of Wales with the Princess of Brunswick will not take place till after Christmas. In the mean time the arrangements in Carlton-House, the State Liveries, Equipages, &c. are all nearly completed. His Royal Highness is very much complimented in the choice he has made of the ladies who are to form the establishment of the Household of his Royal consort; as they are all of them related to the first families in the kingdom, and highly accomplished.

It is said, that the Prince of Wales's Civil List is to be 150,000l. per annum; 50,000l. of which is to be annually appropriated for the purpose of extinguishing his Royal Highness's debts.

Lord Malmsbury is to have the honour of conducting the Princess of Wales to England. It is said, that an Act of Grace is to take place immediately after the marriage of the Prince of Wales.

LIST OF GENTLEMEN NOMINATED AS SHERIFFS FOR 1795.

BERKSHIRE. *William Thoyts, of Surhampstead; Richard Palmer, of Hurst;* George Morgan, of Surhampstead; Esqrs.

BEDFORDSHIRE. John Harvey, of Ickwell; George Brooks, of Flitwich; John Higgins the elder, of Turvey, Esqrs.

BUCKS. Thomas Hibbert, of Chalfont-Lodge; Thomas Shepherd, of Thornton-Hall; Lovell Badcock, of Little Missenden, Esqrs.

CUMBERLAND. John Johnston, of Castle-Steads; Joseph Tiffen Senhouse, of Calder-Abbey, Esqrs. Sir James Graham, of Netherby, Bart.

CHESHIRE. James Hugh Smith Barry, of Marbury, Esqr. the Hon. Booth Grey, of Wincham; Thomas Cowper Hincks, of Chorlton, Esqrs.

CAMB. and HUNT. Richard Bendyshe, of Barrington; Thomas Quintin, of *Hatley St. George; Benjamin Keene, of Westow-Lodge,* Esqrs.

DEVONSHIRE. Philip Morshead, of Widey; John Ridout, of Moor Town; William Clark, of Buckland Tout Saints, Esqrs.

DORSETSHIRE. Edward Greathed, of Uddings; John Calcraft, of Grimston; Thomas Bower, of Iwerne Minster, Esqrs.

DERBYSHIRE. Sir Robert Wilmot, of Osmaston, Bart. William Drury Lowe, of Lockow; Samuel Crompton, of Derby, Esqrs.

ESSEX. Jackson Barwise, of Marshalls; John Hanson, of Great Broomley Hall; Charles Mathews, of Colechester, Esqrs.

GLOUCESTERSHIRE. Samuel Edwards, of Botham-Lodge; Samuel Peach Peach, of Upper Torkington; Joseph Raymond Barker, of Fairford, Esqrs.

HERTFORDSHIRE. Adolphus Meetkirke, of Rushden; *Thomas Harding, of Tring; John Sowerby, of Lilley,* Esqrs.

HEREFORDSHIRE. *John Green, of Cage-Brook; Sawbridge Bright, of Colwell;* John Stadman, of Bosbury, Esqrs.

KENT. Gabriel Harper, of Gore-Court; Philip Baugh, of Howlitch-Bakesburn; James Hallet, of Higham Bareham-Downs, Esqrs.

LEICESTERSHIRE. Joseph Wilkes, of Overseal; Henry Coleman, of Market-Harborough; Edward Muxloe, of Pickwell, Esqrs.

LINCOLNSHIRE. John Grundy, of Spalding; Michael Duffill, of Gipple; Ayscough Boucherett, of Stalingborough, Esqrs.

MONMOUTHSHIRE. Samuel Glover, of Abbercowin; Richard Morgan, of Argoed; William Kemeys, of Maindear, Esqrs.

NORTHUMBERLAND, William Fenwick, of Bywell; Adam Mansfield Dawson *de Cardonnell, of Chirton; Cuthbert Shaftoe, of Basington,* Esqrs.

NORTHAMPTONSHIRE. The Hon. John Monkton, of Finshade; Charles Newman, of Preston; *Valentine Knightley, of Fawsley,* Esqrs.

NORFOLK. Sir Lambert Blackwell, of Easton, Bart. Thomas Hare, of Stove Bardolph; George Nelthorpe, of Lynford, Esqrs.

NOTTINGHAMSHIRE. William Gregory Williams, of Serlby; Samuel Crawley, of Ragnall; Jonas Pettison, of Holme Pierrepoint, Esqrs.

OXFORDSHIRE. Francis Renniston, of Cornwell; George Davis, of Bensington; Strickland Freeman, of Henley upon Thames, Esqrs.

RUTLANDSHIRE. Robert Tomlin, of Edith Weston; Samuel Barker, of Whitwell, Esqrs. Sir Gilbert Heathcote, of Normanton, Bart.

SHROPSHIRE. *George Forrester, of Willey; Henry Cressett Pelham, of Cund;* Archibald Montgomery Campbell, of Litwood-Hall, Esqrs.

SOMERSETSHIRE. *William Harle, of Stanton Drew;* Edward Lyne, of Salt-ford; Charles William Taylor, of Bercot, Esqrs.

STAFFORDSHIRE, John Gough, of Perry Barr; Henry Vernon, of Hilton; Thomas Swinnerton, of Butterfield, Esqrs.

SUFFOLK. Jacob Whitbread, of Loudham; John Clayton, of Sibson; George Savage Nassau, of Frimly St. Martin, Esqrs.

COUNTY of SOUTHAMPTON. Harry Portal, of Freefolk; John Compton, of Minstead; Wither Bramston, of Hall-Place, Esqrs.

SURREY. James Jackson, of Petersham; Thomas Turton, of Starborough Castle; Edward Knipe, of Epsom, Esqrs.
SUSSEX. Francis Newbery, of Heathfield-Park; Edward Barker, of Sompting; Nathaniel Kemp, of Ovingdean, Esqrs.
WARWICKSHIRE. William Little, of Kenilworth; George Perrot, of Fladbury; Francis Holyoake, of Alne, Esqrs.
WORCESTERSHIRE. William Waldron, of Stourbridge; Thomas Holmes, of Beoley; Thomas Holbeche, of Hill-Court, Esqrs.
WILTSHIRE. James Mountague, of Alderton; Philip James Gibbs, of Trowbridge; Beckett Turner, of Penleigh, Esqrs.
YORKSHIRE. William Wrightson, of Cusworth; William Garforth, of Wigginthorpe, Esqrs. Sir Christopher Sykes, of Sledmire, Bart.

BY THE PRINCE OF WALES'S COUNCIL FOR DUCHEY OF CORNWALL

COUNTY OF CORNWALL. Ralph Allen Daniel, of Truro; John Enys, of Enys, and John Trevenen, of Helstone, Esqrs.

COUNTRY NEWS.

Worcester, Oct. 25. The following extraordinary occurrence took place on Sunday se'nnight:—As Mr. Slater, of Barton, Warwickshire, was going to attend divine service at Bidford church, accompanied by some of his friends and neighbours, he was attacked by four stout men, armed with bludgeons and tucks, who forcibly seized him and dragged him along, pretending that they had an attachment against him, and that he must appear with them at the Crown-Office in London by ten o'clock the next morning.—An alarm was soon given, and Mr. Slater was rescued and taken back to his house; and as there appeared no probability of their having any legal process against him; and that no such process could be legally executed on the Lord's day, Mr. Slater's friends determined to pursue the offenders, and take them before a Magistrate for the assault. —The leader of this banditti, whose name was Camden, and formerly an inhabitant of that neighbourhood, immediately fled, and forcing his way through several strong hedges, at last threw himself into the river Avon to avoid his pursuers; but though an expert swimmer, he had taken very few strokes before he turned up on the water dead; and notwithstanding he was immediately taken out, without his having once sunk, he could not be recovered by any medical art.—The other three men were soon secured, and committed by Philips Littleton, Esq. to Warwick gaol.

Lewes, Oct. 27. On Monday the 13th instant a man, named John Ellis, died in a shocking state of hydrophobia, in a barn at Lichfold, near Petworth, in this county. The deceased had gone, with several others, a few weeks since, to see a cow which had been bitten by a supposed mad dog, and was in consequence confined in a stable belonging to Mr. Thullens, of Lodsworth: on the approach of the men the cow made a violent push at Ellis, but was prevented from injuring him with her horns by a rail or gate which separated the stable from the spot on which the men stood, but a quantity of saliva or slaver from the cow's mouth was observed on Ellis's face, which he wiped off, and appeared to think no more about it. A few days afterwards the poor man was observed to be unusually dull and melancholy; and on enquiry being made respecting his health, he said he was very ill; the officers of the parish had therefore determined to remove him from the barn in which he had taken up his abode, to the place of his legal settlement; they accordingly proceeded the next morning to the barn for the purpose above-mentioned, when the distempered man darted by them in a very extraordinary manner, and ran across several fields with a degree of velocity which astonished them, taking frequent leaps in his progress of seven or eight feet into the air; he at length, however, got into a deep pit, which gave his pursuers an opportunity of coming up with him, and enabled them to secure

him with cords, and bring him back to the barn from whence he had escaped, where he continued in a sad state of distraction for two days, and then expired. The deceased was terribly bruised and lacerated by the falls he received in his flight across the fields.

Maidstone, Nov. 1. There is now in the possession of Mr. Winder, collar-maker, at Lambherst, an uncommon large pear of the present year's growth, eleven inches long, fifteen inches round, and weighs two pounds three quarters. He has several others from the same tree, little inferior in size.

Ipswich, Nov. 1. This week a sharper, who said his name was Newland, attempted to swindle a farmer out of some barley he bought of him at Stowmarket, which was to be delivered in at Ipswich. They accordingly met by appointment at the Great White Horse in this town; from thence they went to the sign of the Waggon, when the sharper told the farmer he must carry some hops back for him; but on the latter asking who was to pay for them, and that he expected the barley to be paid for before he delivered it, he said he would get the cash directly, and left him under that pretence, but did not think proper to return again. Upon enquiry it was discovered that he had sold the barley 1s. per comb cheaper than he had agreed to give for it.

Last week an accident happened in Windcolmlee, near Hull, at which humanity shudders. A girl who was playing in one of the tar-yards there, and had the care of a young child, inadvertently set it upon the edge of a barrel which had a short time before been filled with hot rosin, but had got a scum over it; when the infant leaning back, fell into the barrel, and was so terribly scalded as only to survive about two hours.

A few days ago a melancholy accident happened at Boroughbridge. A party from that place being on the water in a boat, the current proved so strong as to force the boat down the cascade, by which accident Miss H. Hind, youngest daughter of Mrs. Hind of that place was unfortunately drowned.

A few days ago a potatoe, of the Irish kind, was dug up at Bridgton in the neighbourhood of Glasgow, which weighed 2lb. 14 oz.

POMONA this year smiles upon autumn with more than common complacency, and every fruit-tree bears testimony to the assertion; but in some places she seems to have doubled her favours, as may be instanced.

In the garden of Mr. James Jones, clerk of the navigation, at Holloway Head, where a young stubbard, which was only planted last March, produced in the summer a profusion of apples, and every branch of it is now again in blossom.

An apple has lately been gathered in Mrs. Bossall's orchard, at Willerby, near Hull, which measures in circumference fourteen inches and two tenths, and weighs nineteen ounces.

Last week an apple of uncommon size was gathered from a tree in the garden of Mr. Paine, of Hothly, in Sussex; it measures in circumference sixteen inches, and weighs a pound and a half. It grew on the same twig with two others of smaller size, and is what the gardeners call a true broad-eyed pippin.

*** *It was our intention to have given a detail of the* STATE TRIALS *that have taken place in the course of the past month; but as the event of each has been the* ACQUITTAL *of the accused (Mr.* THOMAS HARDY *and* JOHN HORNE TOOKE, *Esq.), and as the proceedings have already been laid before the public through so many channels, we think our readers will be better pleased with our usual* variety *of general information, than if we had crouded our pages with the proceedings of two trials, one of which (Mr. Hardy's) occupied* eight, *the other (Mr. Tooke's)* six *days sitting; the former ended on the* 5th, *the latter on the* 22d *of November.*

PROMOTIONS.

THE Rev. J. H. Browne, appointed Chaplain to the Castle, Norwich. Mr. Archdeacon Paley, to the Prebend of Pancras, founded in St. Paul's cathedral. The Rev. Henry Wigley, to the Rectory of All Saints, Worcester. The Rev. Henry Bright, M. A. of New College, Oxford, to the vicarage of Chittlehampton, Devon. The Rev. James Etty, A. B. of Brazen Nose College, to the living of Whitchurch, Oxon. Rev. Charles Sutton, B. D. rector of Aldburgh, to the vicarage of Thornham, with Holme next the sea. The Rev. Frodsham Hodson, of Brazen Nose College, chosen Fellow of that society. Mess. Dawkins, Maddocks, and Hotham, of Christ Church, and Mr. Wacey, of Oriel College, Oxford, elected to fill the vacant Fellowships in All Souls which have fallen during the course of the year. The Rev. Lowther Yates, D. D. Master of Catherine Hall, Vice-Chancellor of the University of Cambridge. George May, Esq. elected Mayor of Maidstone. George Woodroffe, Esq. appointed Chief Prothonotary of the Common Pleas, in the room of William Mainwaring, Esq. M. P. resigned. —— Wood, appointed Chamber Messenger to the Treasury, in the room of Samuel Barnsley, sen. deceased. The Rev. Henry Freeman, M. A. to the rectory of Norborough, in the county of Northampton.

MARRIAGES.

JAMES Carden, Esq. of Paper-buildings, in the Temple, to Miss Walter, of Printing-House-square, Blackfriars. At Mr. Alderman Gill's house, Raisbury, Captain Gill, of the Life Guards, to Lady Harriet Fleming. Mr. William Miller, merchant, in Greenock, to Miss Janet Speirs, youngest daughter of Mr. Archibald Speirs, ship-master in Greenock. Mr. Archibald Shearer, merchant, in Greenock, to Miss Barbara Galbreath, of the same place. Mr. John Smellie, teller in the Greenock bank, to Miss Ewing, of the same place. Mr. Donald M'Gowan, cornet of horse, to Miss Sussanna Meek of the Largs—what makes the circumstance of the four last mentioned marriages rather singular is, that they happened all in one day; that the youngest of the gentlemen is above sixty years old, and the oldest of the ladies not above twenty-four. In Dublin, by special licence, James Crofton, Esq. only son of Sir Malby Crofton, Bart. to Miss Lyster, eldest daughter of the Rev. John Lyster. Dr. Robinson, of Honiton, to Miss Hancock, daughter of Dr. Hancock, of the Close, Salisbury. At Lord Sydney's house, in Grosvenor-square, the Right Honourable Lord Dynevor to the Honourable Harriet Townshend, second daughter of Lord Viscount Sydney. At North Windfield, Derbyshire, George Seddon, Esq. of Aldersgate-street, to Mrs. Lord, of Tupton-Hall, in the above county. At Clifton, near Bristol, Sir Hedworth Williamson, Bart. to Miss Maria Hamilton. Mr. George Woodfall, of Paternoster-row, to Miss Brown, of Buckingham-street. The Rev. Herbert Jenkins, of Banbury, Oxfordshire, to Miss North, of Overthorpe, in Northamptonshire. The Rev. Benjamin Jones, M. A. vicar of Builth, in the county of Brecon, to Miss Nelson, daughter of George Nelson, Esq. of Lambeth. William Bignell, Esq. of Seething-lane, to Miss Shaddock, of Shepherd's Bush. At Little Wittenham, Berks, William Palmer, Esq. to Miss Elizabeth Carter, daughter of the Rev. Henry Carter, rector of that place. The Rev. Richard Williams, M. A. late of Christ's College, Cambridge, to Miss Atkinson, daughter of the late Captain Atkinson, of Northampton. Mr. H. O. Hebert, of Union-street, distiller, to Miss Susan Harvey, of Beaconsfield.

DEATHS.

ON Monday last suddenly, whilst on a visit at Mr. James Finche's, at Sible Heddingham, Essex, the Rev. Baxter Cole. At Boreham, in Essex, the Rev.

John Bullock, many years vicar of that parish, and rector of Radwinter in the same county. At Northaw, Herts, Mr. George Dasent, son of the Hon. John Dasent, deceased, late Chief Justice of the island of Nevis. At Bristol-Wells, his Grace Dr. Richard Robinson, Lord Primate of all Ireland, Baron of Rokeby in that kingdom, and baronet; in which two last titles he is succeeded by Matthew Robinson, Esq. of Kent. The Rev. Owen Davies, many years curate in St. Mary's Parish, Southampton, to the Dean of Winchester. Of the yellow fever, at Port Royal, Jamaica, Capt. John Cole, late of Ipswich: the greater part of his men fell a sacrifice to the same fatal disorder. At Brompton Grove, Mrs. Hamm, wife of John Francis Hamm, Esq. of Little Chelsea. Mr. Treasure, an eminent carcase-butcher, of Clare-street, Clare-market. William Sharp, miller, of Newport, Isle of Wight, well known in the literary world for his various publications. At Worthy, Mr. Samuel Parker, many years master of the George Inn, Winchester. At Port-au-Prince, John Stewart, Esq. of Stenton, lieutenant of the 20th regiment. At his seat at Axwell, near Newcastle, Sir Thomas Clavering, Bart. LL. D. formerly many years representative in parliament for the county of Durham. At her house in Portman-street, Portman-square, the Right Honourable Lady Helen Douglas, relict of the late Admiral Sir James Douglas, bart. and aunt to the present Earl of Glasgow. At her house at Chelsea, Mrs. Elizabeth Ladbroke, relict of Richard Ladbroke, Esq. formerly of Frenches, in the county of Surrey. At Amsterdam, the Rev. Dr. Richard Buchanan, minister of the English church in that city. James Adams, Esq. of Albemarle-street, architect. Mr. John Boult, aged 81, the oldest cashier of the Bank of England. The Rev. Mr. Brook, rector of Hujoin Barnet, Middlesex, and one of the chaplains in ordinary to his Royal Highness the Prince of Wales. At the house of Sir Isaac Heard, Garter in the College of Arms, Miss Elizabeth Hayes, sister of Lady Heard. At Bath, the Countess of Howth, Lady of the Right Hon. the Earl of Howth, of the kingdom of Ireland. Mrs. Fector, wife of Mr. Peter Fector, Esq. of Dover, in Kent.

BANKRUPTS.

JOHN Cobley, of Edmonton, Middlesex, builder. Samuel Akeroyd, Jonathan Hainsworth, and John Binns, all of Halifax, Yorkshire, carpet-manufacturers. Wm. Fry, of Bury-Court, St. Mary-Axe, merchant. Susannah Williames, of Paradise-buildings, Lambeth, haberdasher. George Tod, of Orchard-street, Portman-square, carpenter. John Binns, of Hallifax, in Yorkshire, hosier. Jonathan Hainsworth, of Halifax, Yorkshire, timber merchant. Francis Kilver, of Bath, coach-maker. Thomas Horribin, of Liverpool, merchant. Charles Blackford, of Alvechurch, Worcestershire, baker and mealmen. Thomas Lilly, of Bath, money-scrivener. Nathan Goddard, of Kingston upon Thames, in the county of Surrey, shopkeeper. George Lloyd, and Mary Bradshaw, late of Wormwood-street, London, hosiers. Thomas Humble, and Joshua Henderson, of the Strand, cabinet-makers. Alexander Weatherly, of Crown and Sceptre court, St. James's-street, taylor. Richard Scholefield, of Batley, in Yorkshire, Maltster. James Aspin, of Margate, Kent, linen-draper. Robert Davis, of Drury-lane, Middlesex, cheese-monger. Wm. Colesby, of Birmingham, factor. William Simpson, late of Gibraltar, merchant. John Teasdale, of Lime-street, London, broker. Joseph Fennet, of the Borough of Leicester, woolcomber. Joseph Buxham and Francis Broom, of Bristol, tallow-chandlers. James Bishop, of Worcester, hatter. William Bleuden, of Clifton, Gloucestershire, carpenter. Timothy Whitehead, of Halifax, Yorkshire, liquor-merchant. John Current, of Storrington, Sussex, miller. Charles Brindsen, late of Marlborough, Wiltshire, sadler. Thomas Thompson, of Newcastle upon Tyne, broker. Edward Barker, of Brownlow-street, St. Giles's, coach-maker. Richard Kitchin, of Great Queen-street, Lincoln's-inn-fields, coach-maker. Edmund Warne, of Tottenham-court-road, builder. William Clack, of North-street, City Road, London, carpenter and builder.

THE

FREEMASONS' MAGAZINE:

OR,

GENERAL AND COMPLETE LIBRARY.

For DECEMBER 1794.

EMBELLISHED WITH AN ELEGANT PORTRAIT OF

HIS ROYAL HIGHNESS THE LATE DUKE OF CUMBERLAND.

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*** *This Magazine will in future be published for the* PROPRIETOR *by* J. PARSONS, No. 21, PATERNOSTER-ROW; *but may be had of all Booksellers in Town and Country, as well as in Scotland, Ireland, and America.*

Erratum. Page 390, the MASONIC PRECEPTS should have been stated as *concluded*, instead of *continued*.

For our next Number, with which the Fourth Volume will commence, we have many *Novelties* in preparation.

No. I. of a Series of Papers under the Title of "THE FREEMASON;" shall appear in our next Number.

The *State of Masonry in the County of Lincoln* came too late for Insertion in the present Number, but shall appear in our next; as will several other Contributions under the same Circumstance.

Memoirs of a Freemason are under Consideration.

A fresh supply of the *Masonic Tokens*, which have been lately so much the Objects of Curiosity and Enquiry as Pocket Pieces, has been just received, and may be had at the BRITISH LETTER FOUNDRY, Bream's Buildings, Chancery Lane, London, in Parcels at 1s. each; containing 24. [See an Engraving and a Description of them in P. 212 of this Volume.]

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THE

FREEMASONS' MAGAZINE,

OR

GENERAL AND COMPLETE LIBRARY.

FOR DECEMBER 1794.

SOCIAL INFLUENCE
OF FREEMASONRY.

THE institution of Freemasonry has an absolute tendency to inculcate every thing laudable and useful to society; and its leading qualities are, Philanthropy well directed, Morality pure, Secresy inviolable, and a taste for the Fine Arts.

It may be observed, that Solon, Lycurgus, Numa, and all the other political legislators, have not been able to render their establishments durable; and that, however sagacious might have been their laws, they had at no time the power to expand themselves over all countries, and to all ages. Having little more in view than victories and conquests, military violence, and the elevation of one set of people above another, they were never universal, nor consonant to the taste, or genius, or interest of all nations. Philanthropy was not their basis. The love of country, badly understood, and pushed into limits on which they should not verge, destroys often, in warlike republics, the love of general humanity. Men are not to be essentially distinguished by the difference of tongues which they speak, of clothes which they wear, of countries which they inhabit, nor of dignities with which they are ornamented: the whole world is no other than one great republic, of which each nation is a family, and each individual a child. It was to revive and reanimate such maxims, that the Society of Freemasons was first instituted. The great design was to unite all men of sense, knowledge, and worthy qualities, not only by, a reciprocal love of the fine arts, but still more by the great principles of virtue, where the interest of the Fraternity might become that of the whole human race; where all nations might increase all knowledge; and where every subject of every country might exert himself without jealousy, live without discord, and embrace mutually, without forgetting, or too scrupulously remembering, the spot in which he was

born. What obligations do we not owe to those superior souls, who, without listening to the suggestions of interest, or the natural desire to surpass others in power, first conceived an establishment whose end was the reunion of the understanding and the heart, to render both better by the contact?

The sanctity which attends the *moral* qualities of the Society, is the next branch of the subject worthy of observation. Religious orders were instituted to render men more perfect Christians; military orders were founded to inspire the love of glory; but the Order of Freemasonry was instituted to form men into good citizens and good subjects; to make them inviolable in their promises, faithful votaries to the God of Friendship, and more lovers of liberality than of recompence.

But Freemasonry is not bounded by the display of virtues merely civil. As a severe, savage, sorrowful, and misanthropic kind of philosophy disgusts its votaries, so the establishment under consideration renders men amiable, by the attraction of innocent pleasures, pure joys, and rational gaieties. The sentiments of this Society are not such as a world which loves ridicule may be tempted to suppose. Every vice of the head and heart is excluded: libertinism, irreligion, incredulity, and debauchery are banished and unqualified. The meetings of the Masons resemble those amiable entertainments spoken of by Horace, where all those are made welcome guests, whose understandings may be enlightened, whose hearts may be mended, or who may be any way emulous to excel in the true, the good, or the great.

> O noctes, cœnæque Deum.
> Sermo oritur, non de villis, domibusve alienis;
> ——————sed quod magis ad nos
> Pertinet, et nescire malum est agitamus:
> Utrumne divitiis homines.

From the Society in question are banished all those disputes which might alter the tranquillity of friendship, or interrupt that perfect harmony which cannot subsist but by rejecting all indecent excesses, and every discordant passion. The obligation which is imposed upon this Order is, that each member is to protect a Brother by his authority, to advise him by his abilities, to edify him by his virtues, to assist him in an exigence, to sacrifice all personal resentment, and to seek diligently for every thing that may contribute to the pleasure and profit of the Society.

True it is, that this Society hath its secrets; but let not those who are not initiated laugh at the confession; for those figurative signs and sacred words which constitute amongst Freemasons a language sometimes mute and sometimes eloquent, are only invented to prevent imposition, and to communicate at the greatest distance, and to know the true member from the false, of whatever country or tongue he may be.

Another quality required by those who enter into the Order of Freemasonry is the taste for all useful sciences, and liberal arts of all kinds.

Thus the decorum expected from each of the members, is a work which no academy nor university have so well established. The name of Freemason, therefore, ought not to be taken in a literal sense, as if the institutors had been real workers in stone and in marble. They were not only able architects, but many princes, both warlike and religious, dedicated their talents and their fortune, under this banner, to the Most High. M. M.

A SERMON

PREACHED AT THE ANNIVERSARY

GRAND PROVINCIAL MEETING

OF FREE AND ACCEPTED MASONS,

AT WEST MALLING, IN KENT, MAY 19, 1794.

BY THE REV. JETHRO INWOOD, B. A.

CURATE OF ST. PAUL'S, DEPTFORD, AND MASTER OF THE RECTORY HOUSE ACADEMY.

Concluded from Page 318.

WE pass, my friends, hastily on to our second admonition, *fear God.* Do any ask, as a preliminary to their intended entrance into our Royal Order, whether it contains any thing inconsistent with religion, or the essence of religion, the fear of God; I answer without hesitation, upon the credit of this sacred place, where God dwelleth, No! Yet, that all who profess Masonry are not religious, is as truly to be lamented as that all are not Christians who bear the name of Christ, and the profession of Christianity. But Masonry itself, in all its sentiments, ceremonies, and profession, bears every characteristic of him who built the universe; lighted, warmed, and ornamented this world, with all those orbs of light and heat which beautify the canopy of heaven, and who without labour perfected the whole. By the science of Masonry we are guided to study the order, beauty, regularity, and usefulness, of all the mighty works in nature; and by its precepts and admonitions we are led from nature up to nature's God. Yea, my friends, Masonry leads us from the beautiful building of the universe up to its Almighty architect; and binds us in the most sacred obligations to fear him who can build and who can destroy, who can raise, and who can pull down. Yet not to fear with that slavish fear as if he delighted to destroy, but to fear with that filial awe and reverence which becometh those who fear him who hath built on purpose to endure; and who, though on account of the

destruction with which Satan hath injured his works, must change them, yet will again make all things new, will again make all beings happy.

Fear him, then, with a filial fear, better expressed by that better word, love, who, though the building hath been injured by the defection of sin, will restore and ornament it with all its original order, regularity, beauty, excellency, and usefulness; who will again adorn it with all its former beauty; who will cleanse all its defiled vessels; who will make it a beautiful temple for his own everlasting residence; who will manifest himself in all his glory to all its inhabitants; and who will write upon its doors and door-posts, upon its windows and window-frames, upon its porches and pillars, *Holiness to the Lord, felicity to all its innumerable inhabitants*, and no admission, no, no admission to pain, or sorrow, or misery, or death. My friends at large, and Brethren in Masonry, fear God, that Great Architect, who builds and no one can wholly destroy; and who will hereafter beautify, and no one shall be able to spoil.

With our third admonition, *Honour the King*, we shall now hasten to conclude our subject. I am very sensible that it is the opinion of many, that a political subject is by no means a proper subject for pulpit disquisition, and especially is this observation made by those with whom our sentiments may happen to clash. The force of this observation I am ready at certain times, and in particular circumstances, fully to admit; but, my friends, in the present day, when the consuming flames of a political furor have had, in so neighbouring a nation as that of France, that destructive tendency to pull down, or universally pollute, the temples of God, and all their holy things; to kill, banish, or expose to the miserable necessity of living upon the charity of our nation, the priests of the temple; in the present day, when it is a proof of patriotism to blaspheme God and his religion, and to substitute for adoration a licentious liberty and the decrees of tyrants; when it is thought consistent with the rights of man to deny the existence of God, and the sovereignty of all his attributes; and to substitute in the stead, a ridiculous equality, totally inconsistent with the present imperfect state of man; when it is the united effects of religion and patriotism to lay aside all the ideas of subordination upon which the happiness of man, both in a civil and religious sense, so much depend; and to substitute rapine, plunder, murder: I say, when a political furor has produced such horrid effects as these so near us, and even among us the beginning of such things have made, daily make, and in a very recent instance have particularly made so alarming an appearance; surely then politics become even a necessary part of our religion; and in such a general defection from every thing which is consistent with true religion and patriotism, were we, whom God has appointed the guides of your religious exercises, wholly to hold our peace, we might expect that the stones would cry out against either our insensibility or our disaffection. Ah! my beloved Brethren, let us recollect, that no where in that wretched country could a body of Masons meet in the manner we are met; first to pay,

without fear or distraction, our humble and devout addresses to our Right, our everlastingly Right Worshipful Master above; and after that in peaceful, social, converse, to eat our bread with cheerfulness, and drink our wine with innocent mirth. And shall it then be thought an impertinent intrusion in this devout exercise, to add to Brotherly Love, and the fear of God, the necessary admonition we are now enforcing, "Honour the King?" Surely no! Of you I hope better things; things wise for yourselves, wise for your families, wise for your friends, wise for all your fellow-citizens. You, my beloved Brethren, all methinks will gladly suffer the exhortation. Honour him who, with all his power, so fully preserves to us the enjoyment of the present pleasant privilege, with ten thousand more which time permits us not to mention. Honour him whose eldest son is, in the present day, the first great ornament of your community, and who, with his other brothers, Brethren of our Royal Order, is a zealous assistant in the preservation of all your happiest privileges. Honour him who, in union with the lords and commons of the nation, forms such a constitution as, with all its excellencies, is not to be found in all the world besides. Honour him who in his civil capacity is, as far as human ability will permit and enable him, the great representative of the King of Heaven. Honour him who as a husband, father, friend, is a shining pattern for the best of imitations. Honour him with your words, and speak well of his name. Honour him with your persons, which, should his government be subverted, would be in immediate danger. Honour him with your fortunes, if in the present critical moment he should, with the advice of his parliament, ask a portion for his own and your defence. This advice, I aver, is good for all, whoever hear my voice; but with respect to Masons I scruple not to say, and woe is me if as a minister of the high God, and of that church of which the King is the temporal head, woe is me if I am not faithful to my trust and to my commission; if you obey not this admonition in conjunction with the other two, with zeal, steadiness, and perseverance, you, if I am not totally mistaken, act repugnant to all the order of your Community; you forfeit, if I at all understand them, your most sacred obligations; you run, if I know any thing of the matter, you run contrary to the spirit and tenor of all your lectures. In short, if you obey not this admonition, you are not, if I may be permitted at all to judge, good men nor good Masons. Excuse my freedom of speech; you have called me to speak amongst you, and I must be faithful to God, my conscience, and my King. I therefore again advise that, as good Masons, as good men, as good citizens, you would love the Brotherhood, fear God, and honour the King; and whether in our families, in our neighbourhood, in the church, in our Lodge, or even in the cheerful, social, festive hour, let it be the wish of the heart, and the sound of every voice indited by the heart, that God would save the King, and by him preserve to us all our civil, religious, and Masonic privileges; to which, I trust,

with one heart and one voice, we shall all readily say, Amen, and Amen.

Now to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is most due, all power, might, majesty, and dominion, now and for ever. Amen.

MASONIC PRECEPTS,

TRANSLATED FROM THE GERMAN,

FOR THE FREEMASONS' MAGAZINE.

(Continued from Page 323.)

VII. Cultivation of One's Self.

BY making thus the prosperity of mankind the object of thy labours, do not lose sight of the necessity of forwarding thy own perfection, and do not neglect the concerns of thy immortal soul.

Often unveil and examine thy heart to discover its most secret dispositions: the knowledge of one's self is the sum of all Masonic precepts.

Thy soul is the rough ashlar which thou must labour and polish; thou canst not do homage more worthy of the Supreme Being than when thou offerest up to him regular desires and inclinations, and restrained passions.

By strictness and modesty in thy moral conduct acquire the esteem of the world.

Distinguish thyself by discipline, rectitude, love of truth, and humility.

Pride is the most dangerous enemy of mankind, and the source of all their evils.

Do not look back to the point from which thou proceedest, this would retard thy career; let thy eye continually be cast towards the goal; the short time of thy journey will hardly afford thee the hope of arriving at it.

To compare thyself with those that are possessed of inferior faculties, would be a dangerous flattery of thyself; rather let a virtuous emulation animate thee when thou perceivest superior talents.

Let thy tongue be a faithful interpreter of thy heart. A Mason who could abandon candour, and hide himself behind the mask of dissimulation and deceit, would be unworthy to sit amongst us; he would sow upon our peaceable soil the seed of distrust and dissention, and soon become the abomination and the scourge of our assemblies.

May the sublime idea, that thou walkest before the eyes of the Omnipresent, strengthen and support thee.

Review daily the vow of mending thy life. Watch and meditate, and call to thy recollection at night a noble action, or a victory over thy passions, then lay down thy head in peace and gather new strength.

Finally, study eagerly the meaning of the hieroglyphics and emblems which the Order lays before thee: even nature does not always unveil her secrets; she must be observed, compared, and frequently watched with attention in her operations.

Of all the sciences on whose extensive field the industry of men gather useful illustrations, none will afford thy heart heavenly satisfaction, but that which instructeth thee in thy relation to God and the creation.

VIII. Duties towards Brethren.

AMONGST the numberless inhabitants of the earth, thou hast chosen, by a voluntary vow, the Freemasons as Brethren.

Therefore never forget, that every Freemason, without distinction of the profession of his faith, country, or rank, the moment he offers thee his right hand, as the emblem of brotherly confidence, has a sacred claim upon thy assistance and friendship.

Equality was the first lot of nature, but was soon swerved from.

The Mason restores the original rights of mankind; he never sacrifices to vulgar prejudices; the sacred Plumb-rule amongst us puts all ranks on a level.

Nevertheless, honour the distinctions of rank in civil life, which society has introduced or permitted.

Oft are those gradations the productions of pride; but pride it would be in thee to struggle against or to disavow those distinctions which civil society acknowledges.

But take care not to introduce profane pre-eminencies into our temples, they are monsters to us.

Lay down thy titles and ribbons at the door of the Lodge, and approach attended only by the train of thy virtues.

In our assemblies, step behind him who is more virtuous and more enlightened: the dignity which distinguishes thee in the world remains unnoticed here.

Be not ashamed of an insignificant, but honest, man out of the Lodge, whom thou hast acknowledged a short time before as a Brother; the Order would then be ashamed of thee also, and send thee back to the profane theatre of the world, there to exercise thy pride.

Is thy Brother in danger—haste thou to his assistance, and hesitate not to endanger thy own life for him.

Is he distressed—open thy purse to him, and rejoice in having found an opportunity to make so benign an use of thy gold.

Thy Obligation compels thee to be benevolent to mankind, but in particular to thy Brother.

Is he blinded by errors, and hastens towards a precipice—take up the brotherly arms of rational representations, and stop him.

Reconduct the wavering creatures of God to the path of virtue, and raise up the fallen.

Hast thou an animosity against thy Brother, on account of real or imaginary offences—*let not the sun set before thy reconciliation.*

Call in an unprejudiced arbitrator, and invite him to brotherly mediation.

But never step over our threshold, unless thy heart is clear of hatred and vengeance.

In vain wouldst thou attempt to supplicate down into our temples the Eternal, if they were not ornamented by the virtues of our Brethren, and consecrated by their unanimity.

IX. Duties towards the Order.

BY having admitted thee to partake of the advantages which are the consequences of our alliance, thou hast resigned a part of thy natural liberty.

Fulfil with religious strictness all those moral duties which the Order prescribes thee.

Fellow its wise precepts, and honour those, who, by the confidence of the Brethren, have been made the Guardians of the laws, and the interpreters of the universal union.

Thy will is subordinate, in the Order, to the will of the law, and thy superiors.

Thou wouldst not be a true Brother, if thou wouldst resist this subordination, so very requisite in every society, and nothing would remain for us then, but to banish thee from among us.

In particular have we a law, the inviolable compliance with which thou hast promised before the face of Heaven; it is the strictest silence concerning our rites, ceremonies, signs, and the form of our alliance.

Do not imagine that this obligation is less sacred than that which thou takest in civil life.

Thou wert free when it was administered to thee: but it is not now at thy option to violate it; the Eternal, whom thou hast invoked to witness it, has ratified it.

Tremble at the punishments of perjury; never couldst thou escape the gnawing reproaches of thy own heart.

Thou wouldst lose for ever the esteem and the confidence of a numerous Society, who would have an undoubted right to declare thee to be a perjured and infamous being.

Conclusion.

SHOULD these Precepts, which the Order communicates to thee, to make the path to truth and happiness smooth, imprint themselves

deep into thy heart, open to the impressions of virtue; shouldst thou make those excellent principles thy own, which distinguish each step of thy Masonic career, and render them the plumb-line of all thy actions—O BROTHER! how great would be our joy! Then wouldst thou answer thy exalted destination: thou wouldst resume that resemblance with God, which was the share of man in his state of innocence, which is the object of Religion, and the principal end of Masonic initiation: thou wouldst be once more the favourite of Heaven; the abundance of its blessings would be poured over thee, and, acquiring the title of a wise, free, happy and firm man, thou wouldst run thy terrestrial career as—

The BENEFACTOR *of Mankind, and the* PATTERN *of thy Brethren.*

EXTRACT FROM THE PRECEDING RULES.

I.

ADORE the Most High, by whose order every thing that exists had its origin, by whose unremitting operations every thing is preserved.

Bend thy knees before the incarnate Word, and praise Providence, which caused thee to be born in the bosom of Christianity.

Confess this divine religion every where, and let none of its duties go unfulfilled.

Let every one of thy actions be distinguished by enlightened piety, without bigotry and fanaticism.

II.

REMEMBER always, that Man is the Master-piece of the Creation, because God himself animated him with his breath.

Be sensible of the immortality of thy soul, and separate from this heavenly, unperishable being all that is foreign to it.

III.

THY first homage thou owest to the Deity; the second to the authority of civil society.

Honour the fathers of the state; love thy country; be religiously scrupulous in the fulfilling of all the duties of a good citizen: consider that they are become sacred by the voluntary Masonic vow, and that the violation of them, which in a profane man would be weakness, in thee would be hypocrisy and criminality.

IV.

LOVE affectionately all those who, as offsprings of the same progenitor, have like thee the same form, the same wants, and an immortal soul.

The mother country of a Mason is the world; all that concerns mankind is contained within the circle of his compass.

Honour the Order of Freemasons, which has extended itself as far as enlightened reason; and come to our temples to do homage to the sacred rights of humanity.

V.

God suffers men to partake of the unlimited, eternal happiness, which he found from eternity in himself.

Strive to resemble this divine Original, by making all mankind as happy as thou canst; nothing good can be imagined that is not an object of thy activity.

Effectual and universal benevolence be the Plumb-rule of thy actions.

Anticipate the cries of the miserable, or at least remain not insensible to them.

Detest avarice and ostentation. Do not look for the reward of virtue in the plaudits of the multitude, but in the innermost recesses of thy own heart; and if thou canst not make as many happy as thou wishest, reflect on the sacred tie of benevolence that unites us, and exert thyself to the utmost at our fruitful labours.

VI.

Be affable and serviceable. Kindle virtue in every heart.

Rejoice at thy neighbour's prosperity, and never embitter it with envy.

Forgive thy enemy, and if thou wouldst revenge thyself on him—do it by benevolence.

Fulfil, by that means, one of the most exalted commands of Religion, and pursue the career of thy original dignity.

VII.

Scrutinise thy heart to discover its most secret dispositions.

Thy soul is the rough ashlar, which thou shalt polish.

Offer up to the Deity regular inclinations and restrained passions.

Let thy course of life be without blemish and chaste, thy soul penetrated with love of truth, candid and modest.

Beware of the dismal consequences of pride; pride it was that first caused the degradation of man.

Study the meaning of our emblems; under their veil important, satisfactory truths are concealed: meditations alone will improve thee.

VIII.

Every Freemason, without any consideration to what sect of religion he belongs, where he is born, or what rank he holds, is thy brother, and has a claim upon thy assistance.

Honour in human society the adopted gradations of rank: in our assemblies we acknowledge only the preference of virtue to vice.

Beware of introducing amongst us profane distinctions, by which equality would suffer; and be not ashamed before the world of an honest man whom thou hast acknowledged as a Brother.

Haste to his assistance. Guide the erring.

Offer thy hand to lift up the fallen, and let not the sun set before thou art reconciled with thy brother.

It is only by unanimity that our labour can prosper.

IX.

Be faithful in fulfilling all obligations in which thou hast engaged as a Freemason.

Revere and obey thy superiors, for they speak in the name of the law.

Keep always in sight the obligation of secrecy; shouldst thou ever violate it, thou wouldst find the torturer in thy heart, and become the horror of all thy Brethren.

SELECT PAPERS ON VARIOUS SUBJECTS,

READ BEFORE A LITERARY SOCIETY IN LONDON.

No. IV.

THE NATURE OF SENSIBILITY,

AND ITS INFLUENCE ON MANKIND, CONSIDERED.

BY MR. T. PEDDER.

PERHAPS there is not a word in the whole English vocabulary that has caused more altercation than this of Sensibility, nor has it proved a source of less affectation; while affectation, in this as in all other cases, has only been the betrayer of ignorance. Some, being unable to account for it on rational principles, have called it (though very prettily) a sixth sense; others have ascribed it to the immediate influence of the Deity; while a third set, and by far the most numerous, have discovered it to arise from a peculiarity of constitution; and though the signification of it has been limited by them to little more than a disposition to sympathize with the afflicted, and though they allow that where it exists it may be improved; yet do they unanimously agree, that when nature has not been so bountiful as to bestow it on us at our birth, all attempts to acquire it will be equally ineffectual.

I shall not for a moment be suspected of alluding to philosophers in the above description; as I can produce nothing worthy the attention of that denomination of men, I pursue an humbler track, content if my first essay be suffered by them to pass without contempt.

Hitherto my observations have reference to two classes of people, either of which, as it is, I fear, far more numerous than that of philo-

sophers, deserves attention; I mean those of novel writers, and novel readers. When these tell you sensibility must be born with you, as they call it, they speak more truth than they intend, or are aware of; for, not to possess sensibility, is not to exist.

When the passions, by frequent exercise, in all their various combinations and degrees, become extremely irritable, they produce a state of mind which not only disposes but obliges the possessor to feel with peculiar acuteness all the pain and pleasure which comes under either his own immediate experience or observation, and those who possess this state of mind in the highest degree have, in my opinion, the greatest share of sensibility.

If this be the true origin of sensibility, it follows that, as none can be without passions, all must possess sensibility in a greater or less measure, proportioned to the exercise those passions have experienced since the commencement of their existence; and, as a confirmation of the truth of this definition, it is obvious, that sensibility is seldom or never discovered in this exalted state among the lower orders of mankind; I mean the absolutely illiterate, who have no means of acquiring it by conversation.

Nothing contributes more toward the attainment of this state of mind than novel-reading; here the passions, by being excited, associated, or contrasted, are much heightened and improved, while the impulse of nature, the situation of life, or a thousand other circumstances which escape common observation, exercise one passion in preference, and often to the prejudice of the rest, producing much of that difference which we cannot help perceiving in human minds.

Let us endeavour to illustrate this by example.—A girl, young and inexperienced, takes up a novel; all her passions are quickly afloat; but the design of the author, and the appointment of nature, single out love for her particular attention; by degrees she perceives with what miraculous propriety the mental and personal beauties of the hero of the piece attach themselves to the person whom accident has made the object of her affection: from that time it becomes more interesting than ever; she lays down the book, but imagination, that busy principle, ransacks the stores of memory, and having collected all the materials she can furnish toward the business in hand, sets itself with wonderful ingenuity to combine them, and thereby produce new; the result is, a numerous, and often contradictory heap of qualifications, which, without consideration or order, are bestowed on the man of her heart; he not unfrequently exhibiting the same ridiculous appearance that an ordinary woman makes whose prevailing passion has imposed on her a load of finery, set off with ribbands of every breadth, form, and colour!—The object thus becoming her own, in the most proper sense of the word (for she made him), what wonder if she love him with increasing violence, a violence which, if not moderated by nearer acquaintance, converts the irritability into inflammation, induces madness, and perhaps death.

Thus, too, when a person whose compassion is, from the same cause, in high cultivation, sees another in distress, the idea arising is

not barren and unproductive; on the contrary, it calls up a thousand others which before laid dormant; these operating on each other produce such sensibility as, unless relieved by the removal of the cause, or superseded by another state of mind of greater urgency, renders the person more wretched than the object he contemplates, while from the nature of exercise this must be felt on every succeeding occasion with accumulated poignancy: and if the misfortunes of others have such effect, we may reasonably suppose even a small degree of personal pain will be scarcely tolerable.

When that tyrant-passion *fear* is much employed by tales of departed spirits, ghosts, witches, &c. it degenerates into superstition, one of the greatest calamities that can befal poor human nature; often defying the utmost pains and care taken to eradicate it, and while unremoved, nothing in the world can bestow happiness. Some of those beautiful lines Thomson has used to describe the effect of absence, seem particularly applicable, especially at night:

> ——What fantastic scenes arous'd
> Rage in each thought, by musing fancy fed,
> Chill the warm cheek, and blast the bloom of life!
> ——————Yon glorious arch
> Contracted bends into a dusky vault!
> All nature fades extinct, whilst that alone
> Heard, felt, and seen, possesses ev'ry thought,
> Fills ev'ry sense, and pants in ev'ry vein!

Consequences like these must always arise where one passion is suffered to predominate in a dangerous degree over the rest; for where they exist in tolerably just proportion in the mind of a novel reader, they excite an agreeable but confused jumble of sensations, which though he can neither separate, describe, or even distinguish, he is nevertheless very much disposed to value himself upon; herein resembling a butterfly, who in passing from flower to flower troubles not himself to account for its nature or use, it being sufficient for him if it be sweet.

Mr. Hume has written an essay to show what a desirable thing it would be to cultivate a sensibility to pleasure, and deaden it to the sense of pain; but, beside that in order to the attainment of this (in my opinion) not-to-be-desired end, a narrow short-sighted passion of self-love must predominate, the thing seems absolutely impracticable.—Who that has not known sickness can properly enjoy health? Does not our emerging from a dismal night, marked with storms, wrecks, and devastation, render morning a thousand times more welcome and more lovely? Or who hugs liberty so closely to his bosom, or knows the value of his prize so well, as the man who has lately escaped from the horrors of a dungeon? Take away contrast, and you reduce pleasure to a very insipid thing indeed.

It has very frequently been asked, whether it be an advantage to possess sensibility or not. Poets feel a subtle and refined pleasure in describing what, according to them, may very well be called the charms of apathy; and they say of Dr. Johnson, or he has said of

himself, I forget which, that he was never so happy as when delineating the miseries of human life. Dr. Hartley and Dr. Priestley, making an estimate of the happiness and misery in the world, have given it in favour of the former and sensibility. But why have recurrence to such methods to establish the value of this state of mind? If the passions were bestowed as the means of happiness, then to improve the means will be to increase the end. To ask if sensibility be better than apathy, is to ask if knowledge be better than ignorance, or if to possess refined taste (which seems to me to be only the perfection of knowledge) be better than to be *without it; notwithstanding* that more knowledge brings us acquainted with more woe, and he that possesses refined taste is perpetually liable to be disgusted at the want of it in others: for was it ever known that a man possessed any considerable share of knowledge or taste which he would be glad to unlearn? Then may we reasonably suppose, that the good arising from all these overpowers the ill, for no man can be in love with pain.

It appears, then, that sensibility arising from the due exercise of the passions is necessary to determine the value and extent of the obligation we owe to the Deity; and that without it none can enjoy the true relish of life.

ODE TO SENSIBILITY.

AH! what art thou whose soft controul
  Falls on the passions' silver strings,
  Whence heav'nly HARMONY upsprings,
And bathes in extasy the human soul?

Lo! whilst amid the quiv'ring chords
  Thy magic fingers wildly roam,
Ideas yet unknown to words
  Of mingling pains and pleasures come!

Enchanting HOPE, cold dewy FEAR,
  Bright JOY, and MELANCHOLY pale,
AVERSION and DESIRE appear,
  HATRED and LOVE by turns prevail!

These own thy wond'rous pow'r divine;
Arise, increase, oppose, combine,
And all the mental bliss or woe
Which mortals can endure bestow.

Let those who scorn thy polish'd sway
Sink to ignoble apathy.
Whate'er thy votary betide,
Be his companion and his guide.
Should FORTUNE smile, thou'lt teach his heart
Both to enjoy and to impart;
But should he, which is likelier far,
Breathe of life's lowly vale the air,
A spreading tree, a flow'ry field,
Shall greater joy than cities yield;
He'll prize an humble crust with thee
More than the pomp of LUXURY;
And purer joys shall rills afford
Than wine high mantling on the board.

What though he live and die unknown,
Unwept, his head without a stone,
More truly has he tasted life
Than all the sons of WEALTH and STRIFE,
And when its ebbing tide is spent,
Rises more blest, more innocent!

MEMOIRS
OF THE
FREEMASONS AT NAPLES.

Concluded from Page 327.

PALLANTE having in this manner, as already related, lost his labour and his money, quitted Naples and retired to *Vetri*, at the distance of thirty miles from the capital. The new process against the Freemasons was hardly begun when Pallante, though at a distance, endeavoured to stop its course, by representing to the judges strong exceptions, as he thought, against Crisconio. The Marquis Tanucci, who always supported Pallante, and even directed him in all his motions, endeavoured to obtain a reading of them in open court. But Ponsard's advocate represented to his majesty, that there was an established law forbidding the acceptance of any such papers, after the information of a process was once begun. The King then gave orders to the tribunal to continue the trial without reading them. The second information was soon finished, and the result was conformable to the facts as related in this history.

When it was complete Pallante, whose turn it was to defend himself, received an order, after eighteen months absence, to repair to Naples. He had his own house as a prison, and a guard set over him. As all his former designs and stratagems had miscarried, he had recourse to the last. The reader may remember he had formerly been accused of preparing the Lodge in the manner above related: till then he had constantly denied it; but seeing what turn things had taken, he thought proper to make a true confession, and had the confidence to give the name of a pious fraud to his infamous proceedings. According to his opinion, it was a laudable action to impose on the public authority, and the name of two kings;—the corruption of witnesses, in order to betray innocent people, he deemed meritorious;—falsehood to his prince, worthy praise;—poisoning, a necessary act;—in short, all the crimes he had been guilty of merited the applause of the world.

While he endeavoured to colour over his crimes in this manner, he put every thing in practice in order to gain time. He endea-

voured to render the judges suspicious to the nation, though they were men of the greatest honour, raised above all servile fear, of perfect integrity, in short, men who seemed to be inspired with the noble ardour of the antient Romans, and formed to serve as lessons to this corrupted age. Among these honourable and respectable names were the Marquis *Cito, Patrizio*, the Marquis D'Avena, the Duke de Loretto, Palmiero, Crisconio, the Marquis Granito, &c. Besides these there were some judges who, from well-known motives, supported Pallante.

In this manner was the throne and public jussice abused. The indulgence of the king, joined to the slowness of the proceedings, for which Naples is more remarkable than any court in Europe, favoured his artifices; and there is great appearance that it will be some years before this affair is concluded, unless some unexpected event should destroy the batteries of wickedness, and re-establish the rights of persecuted innocence.

This is the actual state of the parties. While this man (I mean Pallante) who is lost to all sense of shame, and whose crimes are an abomination to society, dares openly boast of actions which every other would endeavour to conceal, or disguise under the veil of weakness, his adversaries, honest and peaceable citizens, still groan under the weight of treachery, though their only crime is their virtuous actions of benevolence to all mankind. Their judges are men of understanding, and upright;—reason and truth are seated in the midst of them. The king loves and protects virtue;—the queen is the benefactress of innocence. The slander appears barefaced to all the world; nothing is wanting to the law but a single formality—the confession of the criminal. In the present case, the civil laws are sufficient to absolve the innocent. I shall not appeal to the holy law of nature, which ordains the toleration of those who commit no evil; and why? this law is now of no further authority. The genius of truth will at last open the annals of humanity, impatient to transmit the event to that posterity which judge men in power, and which will one day prenounce the doom of their infamy or glory.

While this treatise was under the hands of the writer, another persecution was raised against the Freemasons of Aix-la-Chapelle, which will deserve to be added to the foregoing recital.

A Dominican of the name of Louis Grunzman, a native of Mayence, preaching at Aix-la-Chapelle, in the time of Lent, on the subject of Christian charity, benevolence, mildness—having exhausted these topics, thought proper to exercise his ministry by railing against the society of Freemasons. He painted them in the blackest colours, and, the better to adapt himself to the ears of the populace, he loaded them publicly with the sweet epithets of villains, cut-throats, sorcerers, so—m—tes, &c. to which he added, by way of high compliment, the term of forerunners or harbingers of the antichrist, as more proper to strike an impression in the minds of the vulgar.—He assured his auditory, on the word of an honest man, that the heavenly fire, which formerly consumed Sodom and Gomorrha, would

not be long before it would descend and exterminate those incarnate children of the devil.

The magistrate, considering how dangerous the fury of the monks often proves in the minds of the populace, thought it his duty to appease the zeal of the preacher by an act of authority, in causing to be read the mandamus from the pope, wherein stood confirmed the apostolical excommunication against the Freemasons, and ordaining severe penalties against all those that should favour or frequent their assemblies. The reverend father, instead of being appeased by this prudent step of the magistrate, renewed his clamours with double force: supported by public authority, he roared out his invectives with the utmost violence. The populace became raving mad; the priest, with a crucifix in his hand, conjured them by that holy image, the model of charity and benevolence, to assist him in the extirpation of those devils, the enemies and scourge of Christianity.

The monk was joined by a capuchin friar, of the name of Schufft, who, on his part, exhorted all zealous catholics to treat the Freemasons as pagans, who denied the existence of a God, and as a people under the immediate vengeance of heaven. He even declared, that all those who should entertain them, lodge them, or live with them, should be liable to the same punishment. He added, also, that those who should know any of their neighbours to be Freemasons, and neglect to accuse them before the confession at Easter, should be doubly excommunicated; and that no one, except the holy father, should have the power to free them from the excommunication. If any one should die in this predicament, and be imprudently buried in holy ground, his body must be immediately taken up and thrown on the highway, to be devoured by wild beasts, and the earth purified where it had lain.

After these sermons, or rather invectives, against the Freemasons, several persons suspected to be such were publicly insulted and imprisoned; they dare not shew themselves in the streets, for fear of becoming victims to persecution and a blind religious zeal: such cruel and outrageous scenes disturb the public tranquillity. On the other hand, the Freemasons are rather to be envied than pitied:—they would be unworthy the esteem of wise men, were they countenanced by the monks and the common people.

Men of knowledge and understanding will always be able to put a proper value on noble and virtuous actions; whoever, therefore, raises himself above the suspicions of mean souls, will suspend a too hasty judgment before he knows what the Freemasons truly are: when he is properly informed, he will regard them with esteem and admiration, as a respectable body, whose charity extends from pole to pole, over all the human race. By the choice of those who compose the heads of this society, he will be convinced that their sole aim is the practice of virtue. If they become Masons themselves, they will behold at once the beauty and grandeur of the institution;—they will then see the necessity of that secret so truly observed by all real Freemasons. Their deeds are known and spread all over the world; their works are multiplied by those heavenly vir-

tues of Charity and Benevolence; nothing remains concealed but the laboratory, or working Lodge. M.

N. B. The foregoing little treatise on the FREEMASONS AT NAPLES *is certainly not all that has been written on that subject; but whether any further publication has reached this kingdom is more than we know. If any of our Readers could favour us with such information as might lead to a discovery of what may remain, it would be obliging. We have translated and published, however, the intire work which fell into our hands.*

ANECDOTES OF
HENRIETTE DE COLIGNY,
SINCE MADAME DE LA SUZE.

THE Count, her husband, was exceedingly jealous of her (though without cause); and this made him form the resolution of confining her to his country seat. It is said that the countess, in order to evade the going thither, abjured the Protestant religion, which she till then professed, as well as her husband; and which gave occasion to a bon-mot of the queen of Sweden, that "Madam de la Suze had "become a Catholic, that she might not converse with her husband "in this world or the next." Their disagreement augmented daily, which inspired the countess with a resolution of suing for a divorce, in which she succeeded, having offered her husband twenty-five thousand ecus not to oppose it (which he joyfully accepted). The marriage was dissolved by an arret of Parliament. A certain wit made the following remark on this affair: That the countess had lost 50,000 ecus on the occasion; for that had she waited some time longer, instead of giving 25,000, she would have received that sum from him to get rid of her. Soon after her divorce her debts accumulated to such a degree, that one morning her maid came to acquaint her, that a sheriff's officer was in the house with a written order to seize her furniture. She ordered the officer to come to her apartment, though yet in bed; and intreated he would allow her two hours more sleep, as she had rested very ill in the night; which request he complied with. She slept till ten, and then dressed herself and went out, leaving the officer to dispose of the furniture as he pleased. *Madame de Chatillon* pleaded in the Parliament of Paris against the Countess. These ladies met in the great hall of the palace; M. de la Feuillade was handing M. de Chatillon; the countess was accompanied by the famous Benserade, and some other poets of reputation, which Feuillade remarking, said to the countess, in an ironical manner, and with the perfect air of a Gascon, I see, madam, you have rhime on your side, and we have reason. The countess, stung with the sharpness of the satire, answered haughtily, and in anger, If so, Sir, it cannot be said that we plead without rhime or reason.

BRIEF HISTORY OF

THE RELIGIOUS AND MILITARY ORDER OF

THE KNIGHTS TEMPLARS

OF ST. JOHN OF JERUSALEM.

BY J. WATKINS, LL. D.

Continued from Page 330.

THE acquisition of Ascalon was of the greatest consequence to the Christians in the East, and this was sensibly perceived throughout Europe.

The military orders increased of course in reputation and riches; and that of the Temple soon obtained a decided preeminence.

About A. D. 1153, Don Pedro Dartal, first baron of the kingdom of Arragon, gave to the military orders the city of Borgia, with its appendages.

At this period their virtues entitled them to such distinguished favours, at least, if the description given of the Templars by St. Bernard be true: "These military friars," says he, "live together in "a pleasant, œconomical manner, without wives or children. Their "property is in common, and they have no will but that of the com- "munity. They are ever in a state of virtuous activity; when "not engaged in the field against the infidels, they are employed in "fitting their armour, or in religious exercises. Unbecoming lan- "guage, or intemperate mirth, is not observed among them. They "are averse to all kinds of gaming, and are even not allowed the "diversion of hunting. Immoral songs and discourses are severely "prohibited to them. Their appearance is grave, and their demea- "nour solemn. When they enter upon an engagement, they are "armed within with faith, and without with steel, the latter being "entirely plain. Their arms are their only ornaments, which they "exercise to the terror of the infidels, and the joy of the Christians. "Their trust is in the God of Hosts; and in his service they eager- "ly court a glorious victory, or a religious and glorious death *."

This high character, however, it must be confessed, did not long properly attach to them. Encrease of wealth and power, brought with it avarice and ambition.

In the year 1168, Amaury, king of Jerusalem, declared war against the sultan of Egypt, though it was but a little before he had concluded an offensive and defensive treaty with him. His view herein were conquest; and he was assisted in them by the Hospitallers; but the Knights of the Temple, infinitely to their honour, absolutely

* Exhortatio ad Milites Templi.

refused to join in so unjust an attack, as they considered it to be contrary to religion and conscience.

The Egyptians had recourse to Noraddin, sultan of Aleppo, for assistance. That prince sent a prodigious army into Egypt, under the command of Siracon, who soon obliged the Christians to retreat into Palestine with loss and disgrace. Having accomplished this service, he assassinated the Egyptian prince, and was proclaimed sultan in his stead. He survived his new dignity only two months, and left the throne to his nephew, the celebrated Saladine, who was confirmed in it by Noraddin. On the death of the latter, Saladine seized upon Damascus, Aleppo, and the principal part of Syria, and became of course a most formidable enemy to the little kingdom of Judea. The Christians were now to reap the fruits of their unjust and impolitic aggression. Saladine laid siege to the fortress of Gaza, which is the key of Palestine, and was then in the custody of the Templars. He had scarcely made his appearance before the place when those knights sallied out upon him with such dauntless valour, as to necessitate his raising the siege with great loss. The religious warriors exerted themselves with prodigious valour and alacrity against the inroads of the infidels, and in defence of the holy land; but their numbers being inadequate to the preservation of it, the king of Jerusalem was obliged to apply to the Christian princes for a new croisade.

He went himself to the imperial court of Constantinople, to solicit the assistance of the emperor Manuel. The regency, during his absence, was committed to the two grand-masters of the military orders.

At this time an Armenian prince, of the name of Melier, and enrolled among the Knights of the Temple, forsook his obligations, and, joining the forces of Saladine, committed the most horrid outrages upon the Latin Christians.

The two military orders mustered all their force to attack this apostate knight. To avoid them he retired into the mountains, and so escaped their vengeance; but was assassinated some years afterwards by some of his own people.

The Templars about this period suffered another disgrace in the conduct of one of their body. The people known by the name of the Assassins, and governed by the Old Man of the Mountains, so terrible to all their neighbours, paid an annual tribute of two thousand crowns in gold to the order of the Templars for peace.

Willing to get rid of this imposition, the chief of the Assassins sent one of his people to the king of Jerusalem, with an offer to embrace the Christian religion on condition that the tribute to the Templars should be taken off. The king accepted the proposal, and the ambassador was dismissed; but, on his return, was waylaid by a knight called Du Mesnil, and murdered. The king was justly enraged at this violation of faith, and demanded the knight to be delivered up; but this the grand-master Odo refused, on pretence that the order was exempt from his jurisdiction. This only served to

exasperate that monarch the more, and he contrived to get the offender in his power; but his own death soon after saved his prisoner's life.

Amaury was succeeded by his son, Baldwin IV. This prince, in 1174, defeated Saladine, though the army of the latter was far more numerous: but the next year Saladine got the Christians into an ambush, and defeated them with a terrible slaughter. In this engagement, which was near the Jordan, Odo de St. Amand, grand-master of the Templars, was taken prisoner, and the principal part of the knights who were with him were cut to pieces.

The situation of the Christians in Palestine was now so alarming, as to oblige them to negotiate with Saladine for a truce; this they obtained at a very enormous price, and the grand-master Odo returned to Jerusalem.

Being thus released for a while from foreign war, the two military orders now fell out with each other. In proportion as they had increased in numbers, consequence, and riches, the spirit of emulation rose among them. They began to have differences concerning their mutual possessions, and about rank and precedence. These disputes at length were so frequent and vehement that the knights of the two orders often drew their swords on each other.

Advice of these divisions, which threatened such bad consequences to the Christian interest, was sent to Rome; and the Pope dispatched a treaty of peace to Jerusalem, which the two grand-masters were obliged to sign, and thus in some measure harmony was restored.

The conclusion of the Pope's mandate to them deserves particular notice; he observes that, "though their institutions be apparently "different, yet their mutual bond of charity shews that they are but "one and the same military and regular order."

In 1182 Saladine broke the truce, and poured in his forces upon Palestine, where they committed cruel outrages. Baldwin, being infirm, gave the command of his troops to Lusignan, his brother-in-law; but this prince acting in a manner that betrayed his cowardice, the command was taken from him and given to Raimond, count of Tripoli, who was also declared regent of the kingdom. In 1184 a new truce was purchased of the infidels, and an embassy sent into Europe to solicit succours. The embassadors, who were the patriarch of Jerusalem, and the two grand-masters of the military orders, repaired first to the papal court, where they met the emperor Frederic I. who promised them great assistance, which he never fulfilled, and the Pope only furnished them with recommendatory letters. The grand-master of the Templars died at Verona, and was interred there. His companions then proceeded to Paris, where they were graciously received by Philip II. From thence they went over to England, to obtain the aid of Henry II. All the effect that this embassy had was, that a considerable number of English and French soldiers went into the East, but the project of a general croisade failed, and the aspect of affairs in the holy land deepened into a greater gloom. In 1186 king Baldwin died, and seven months after he was

followed to the grave by his nephew and successor Baldwin V. who was supposed to have been poisoned by his own mother to prepare her way to the throne. She accordingly mounted the throne, together with her second husband Guy de Lusignan.

The grand-master of the Templars had the principal share in this advancement, and consequently drew upon himself considerable odium. Among those who were the most inflamed against the new monarchs was the count of Tripoli, and it is related that he not only entered into a secret treaty with Saladine, but even turned Mahometan and was circumcised.

The sultan, by his advice, broke the truce, and advanced upon Palestine at the head of an enormous army. In 1187 he laid siege to Acre, which was garrisoned by the military orders commanded by their grand-masters in person. Those knights, with their usual intrepidity and eagerness, sallied forth in the night, and carried destruction into the camp of the infidels. A most bloody battle ensued, prodigies of valour were exhibited on the side of the Christians, who seemed totally regardless of the vast superiority of their enemies. After a long contest, in which the grand-master of the Hospitallers was slain, Saladine was obliged to retire from before Acre, covered with disgrace and disappointment, but determined upon revenge and conquest.

(To be continued.)

ANECDOTE OF LE PAYS.

LE Pays had a very singular adventure in a journey he made to Languedoc.—The Prince of Conti, who resided chiefly in that province, one day, fatigued with the heat of the weather and the chace, left his company, and came to the inn where *Le Pays* lodged: he asked the landlord what company he had in the house, and was answered, only one gentleman, who was then in his own apartment, busy in boiling a fowl for his dinner. The prince, who was ever fond of novelty, wherever he could find it, ran up stairs without ceremony, and found *Le Pays* busy in looking through his letters. The prince advanced up to the fire, saying, The fowl is boiled, let us go to dinner. *Le Pays*, to whom the prince was a stranger, did not rise from his seat, but only answered, The fowl is not boiled, and is destined for me alone. The prince was obstinate in maintaining that the fowl was boiled enough, and the other that it was not; the dispute ran high, when the followers of the prince, in search of their master, came pouring into the inn, and mentioned his name. *Le Pays*, finding who his guest was, rose from table, and putting one knee to the ground, said, May it please your highness, the fowl is boiled.—The prince, who was lively, agreeable, and familiar, answered, If so, let us eat it together.—*Le Pays* having told *Liniere* that he was a fool in four letters; and you are one, replied the other, in a thousand you have composed.

MR. TASKER'S LETTERS

CONTINUED.

LETTER THE SEVENTH.

ON LUCAN'S ACCOUNT OF SERPENTS.

SIR,

OF all the pages of the Pharsalia, I would most particularly recommend the latter part of the 9th book to your perusal; for there, as you will find, Lucan's origin of Serpents in Africa is most poetically and romantically attributed to the blood that distilled from the amputated head of the gorgon Medusa;

——Virus stillantis tabe Medusæ.

You will likewise be much delighted with the natural history of venomous serpents, exemplified in a great variety of instances; most of them I believe are found to exist, except the Amphisbæna, which I take to be a creature of the imagination; for, if ever there was a serpent with two heads, it must have been a monstrous and not a natural production. But I desire chiefly to refer you to the fatal cases of the several soldiers. The standard-bearer, Aulus (a young man of noble family), was the first that suffered, by the bite of the Dipsas: the unquenchable and fatal thirst that ensued, was attended with no violent or any other alarming symptom:

"Vix dolor, aut sensus dentis fuit."

Was this uncommon thirst the specific action of the virus, or the mere result of feverish heat?—Unlucky Sabellus next felt the tooth of the Seps on his ancle; attended with symptoms most unaccountably malignant: the venom of this diminutive reptile is described as possessing a power not only of dissolving the blood, but even the flesh and the bones. Among other particulars, it is expressly said, to perform this operation on the "*vincula nervorum*:" does he mean nerves in the true sense, or only tendons? Is there any animal poison in nature really possessed of such destructive power? Or, rather, is not the account incredibly exaggerated by the author's fancy?—Nasidius experienced different, but equally horrible, effects from the poison of the burning Prestor; for he was almost instantly inflamed and swoln all over his body.

——Late tollente veneno.

This man's body is recorded to be so peculiarly putrid, that the birds of prey would not touch it; and his comrades were afraid to come near enough to the corpse to give it burial, but

——crescens fugere cadaver;

fled from the carcase, which continued to swell or grow in size even after death.

Impressit dentes Hæmorrhois aspera Tullo
Magnanimo juveni, admiratorique Catonis.

Next the rough Hæmorrhöis impressed her teeth on Tullus, a magnanimous youth, an admirer of Cato and of his virtues; and Cato's favourite bled from every pore:—the poison of this huge serpent (characterised in a former part of the poem by the title of "ingens") evidently acted by dissolving the crasis of the blood: and therefore the effects may be accounted for; since something similar (though in a less degres) generally occurs in most putrid and malignant fevers. There is one remarkable expression in the original,

"Sudor rubet." The sweat was red.

which, I think, in some measure accounts for the operation of that fatal disease called, by way of eminence, "the sweat;" and which some hundred years ago was so peculiarly destructive to the constitutions of Englishmen: and. in my humble opinion, the case was simply thus—the blood, in a dissolved state, transuded through the usual outlets of perspiration.

There is no end to these venemous animals; for, in the words of the poet, the next misfortune fell upon "thee, O Lævus!" but thy death was comparatively happy; for the poison of the cold asp seemed to be of a deleterious nature, and to suspend the nervous influence without pain or inflammation: "*nulloque dolore.*" And this circumstance justifies the conduct of queen Cleopatra, in choosing to die of the bite of the little sleepy serpent of her own Nile.—But to proceed in the horrid catalogue; a cruel serpent, called by the Romans *Jaculum* from its resemblance to a javelin, darted at a distance from an old trunk of a tree, and fixed on the temples of Paulus. Lucan adds,

Nil ibi virus agit; rapuit cum vulnere fatum.
"Not poison, but a wound the warrior slew." ROWE.

I can nowise understand, either by the original or the translation, in what manner this wound was mortal: if it had not been specified as a wound, I should suppose the soldier was killed from the blow, as the animal darted so swiftly and violently. Pray, do you not think it possible, that the darting animal might somehow divide the temporal artery, and so cause death by the consequent effusion of blood? —More miracles! In the name of wonder, what have we here in the next case of Murrus? Take the poet's own words—This warrior having stabbed a Basilisk with the point of his spear,

————velox currit per tela venenum,
Invaditque manum:————.

"The active poison runs along the spear, and invades the hand."—I have heard the same effect attributed to the bite of the American rattle-snake: both facts transcend my belief: but this said Murrus (whom I suspect to be a surgeon as well as a soldier) stopped all further mischief, we are told, by chopping off his hand at once: but I think such an operation, unless performed in the very instant, would have been ineffectual. For if the venom ran so rapidly along

the spear, it must have extended beyond the hand before that could possibly be amputated. What think you of these matters?

Yours, &c.

P. S. I had forgot to mention the fell scorpion*; the Solpuga, a species of venemous emmet or ant; and the Ceresta, an horned serpent; and, besides all these, there are even yet other serpents, viz. the Chersyder, an amphibious animal, that lives both on land and in the water; the slimy Chelyder; the speckled Cenchris; the Ammodytes, that lies concealed in the sand; the Scythale, that casts her slough in the winter; the Natrix, or the Swimmer†; and the Parëas, that makes furrows in the sand. I need not tell you, that most of these names of serpents are expressive of their qualities.

PLAIN RULES

FOR ATTAINING TO

A HEALTHFUL OLD AGE.

HEALTHFUL old age is the most valuable and happy period of human life. Experience has rendered the antient more able than those who have seen less, and felt less, to conduct themselves and their descendants; and being freed from the empire of the passions, they enjoy quiet.

Philosophy pretends to this condition; but age gives it truly.—Whatever their heirs may think, it is worth preserving; and in that sense I write the present treatise.

A hundred are cut off at this advanced period by disorders which a proper regimen might have prevented, for one who dies of age, or its unavoidable effects. Many fall by accidents, to one who is fairly called away by *nature*; and *these accidents* and disorders it is proposed here to give the means of avoiding.

Old men's diseases are hard to cure, but they are easily prevented; and the same means which preserve their health give happiness. It must be a good natural fabric which has preserved itself entire so long, and through so many chances; and the same strength will keep it, perhaps, much longer together under a good regulation.

Moderate diet and proper exercise are the best guardians of the health of old and young; and, in the advanced period here considered, there are two great preservatives besides; these are, EASE OF MIND and CHEERFULNESS OF DISPOSITION; both are the natural offspring of health, and they will continue the blessing to which they owe their origin.

* The Scorpion is, properly speaking, an insect of large size.
† A kind of water serpent.

We shall consider first the hale and healthy old man; and afterwards the weakly, and the sick; for our purpose is first to direct those how to preserve health who have it, and afterwards to restore, or to recover it, where it is attacked or enfeebled by diseases.

How the Old Man may know he is in Health.

It is allowed that we know so little of nothing as of ourselves; it has been said principally of the mind, but it is scarce less true of the body. The fancying we have diseases will often bring them upon us; and there is as much danger in forcing ourselves to believe against our feeling that we are well, when we have some disorder in the body. This is the less common error, but there are more instances of it than may be thought.

To avoid both, let the old man read here with a free mind. Let him not suppose, because God has blessed him with long health, he is above the reach of sickness; nor neglect the care which may conquer in its beginning a disease that will else, in the end, conquer him. Let him be as ready to acknowledge real disorders, as careful to avoid the imaginary.

Health consists in a good digestion of the food, and a free circulation of the blood. The appetite and the condition of the stomach after eating will shew the first; and the latter may be known best by the pulse.

That old person's digestion is good who has a sharp but not voracious appetite; and who feels no pain or sickness after meals. To preserve this, let him always be content with less than the full of what he could eat; for the sure way to keep the stomach in order is not to overload it.

The time of feeling the pulse is in a morning, some time after getting up, and before breakfast. It should be a rule never to omit this examination. A constant and regular attention to it will shew the slightest variations; and whenever such happen, care must be taken of the health.

There are mechanical methods of counting the strokes by a watch; but the plainer way is better. The general regular measure is seventy-four strokes in a minute; but pulses differ greatly in various persons; and nature may be injured by forcing her toward a condition she, perhaps, never had, nor requires.

A frequent examination will inform any person what is the condition of the pulse when in health; and the deviations from this are the rules to know sickness.

While an old man feels his pulse regular, finds his digestion good, and with a mind at ease can take his usual exercise freely, he may laugh at the expectation of the next in inheritance; he may be certain he is well; and we shall tell him to keep so; for when the fault is seen in time it is easily remedied. If the pulse beat too quick and high, the diet must be a little lower; if too slow and weak, the food must be richer. This short direction will prevent diseases.

The doctors will not thank me for this, but I do not write it for their service; they must own it is true, though they dislike the publishing it. If men would pay more regard to their own constitutions they would want little of their assistance; which always comes too late to prevent mischief; and often to relieve it.

Of preserving a Healthful State in Old Age.

Exercise has through the younger part of life been very instrumental in preserving the health: when we grow old we cannot use so much; and we must therefore be doubly careful in our diet.—That will go off with exercise, which will overload the body when kept quiet: that will nourish while we walk abroad, which, when we stay at home, breeds fevers. The less exercise we use, the less we should eat; and what we do should be of the milder nature.

We must not make this change violently; for all sudden alterations in the diet are dangerous. Our strength for exercise will leave us by degrees, and we must reduce our food in quantity and quality accordingly; by a little at a time, not by a harsh change at once.

Winter is the season when old men are least healthy; therefore they must then be most careful. They are colder than young persons, therefore cold more affects them. The weakness of their circulation makes them cold, and this is known by their feeble and slow pulse. They will know therefore that the cold weather has hurt them, when they perceive the pulse more weak and slow than usual; and they must preserve themselves against it, and recover the new damage by more warmth, and a somewhat higher diet.

If perspiration have been stopped by external cold, and no other ill effect follow, it will be seen by the urine being paler, and more in quantity than usual. In this case let flannel be put on carefully, it will increase or restore the perspiration, and the urine will come to its due colour and quantity, after that let it be very carefully left off again.

The good we shew it can do, proves it may do harm; health consists in the evacuations having all their proper course and quantity; and flannel will diminish one as much as it increases another.

No disorder is more troublesome to old people than costiveness; and the use of flannel improperly will sometimes occasion this; by taking off too much of the natural moisture.

By this, as by the other rules, the old person will see that a careful attention to his health is the only way to preserve it; and that things are excellent when properly used, which may otherwise be destructive.

If the appetite fail, or wind oppress the stomach after meals, let the person take more air and exercise, and read or study less; for much study always hurts the digestion, and when that is impaired, worse mischiefs will follow.

Of the Diet of Old Men.

It has been customary to recommend a particular diet to old persons; as if one course of living would suit all constitutions: but this

is very wrong. Old men differ as much from one another, as old from young; and according to their several constitutions, a various course of life is necessary in this respect. Therefore we shall establish no peculiar diet as fit for every old person; but only lay down certain general rules. These will hold universally, because they are calculated for old people, merely as they are old; not as they are of one or another constitution.

Lighter diet is more proper for aged persons than for young; and this in their liquors as well as solid food.

Beef and pork should be avoided; for the stomach will rarely be able to digest these when it is not assisted by exercise.

Lamb, veal, pig, chickens, and tame rabbet, are very excellent food for old persons; and out of these, if there are no others, a tolerable management may produce a variety.

No aged person should eat more than one meal of solid food in the day. The stomach will be able to manage a dinner when the breakfast and supper have been light; otherwise the load of one meal not being gone off before another is brought in, neither will be digested.

The substantial meal should be dinner; and this should not be eaten too early, that the appetite may not be violent for supper. It has been observed already, that the quantity of food at a meal should be less for old persons than for young; and the older they grow, the more this should be diminished. This was the practice of Hippocrates; and by the observance of it Cornaro lived to extreme age.

J. S.

EXPERIMENTS

ILLUSTRATING THE

PROPERTIES OF CHARCOAL.

From CRELL'S CHEMICAL JOURNAL.

1. COMMON vinegar, on being boiled in a matrass with charcoal powder, became perfectly limpid like water.

2. The following are some of the remarkable effects that take place in the purification of honey:—As long as honey diluted with a sufficient quantity of water is boiled with charcoal powder, a very unpleasant and peculiar smell is perceived.

If the charcoal powder is not added to the honey and water *(hydromel)* in a quantity sufficient for absorbing all the mucilaginous parts, the filtrated hydromel constantly appears of a semitransparent blackish colour; and this continues till the necessary quantity of charcoal powder is added, and then the liquor runs through the filter as clear as water.

If the residuum of charcoal powder which served to deprive the honey of its smell and slimy matter be lixiviated with a large quantity of water, the matter will acquire a similar semi-pellucid black colour.

If this black water be evaporated, the black matter will be deposited on the sides of the vessel in the form of a soot, that is, very soft and unctuous to the touch. That these effects are owing to the slimy parts of the honey, seems to be proved by the following experiments:

3. To a diluted solution of an ounce of gum-arabic was gradually added charcoal powder by pounds; the mixture was well boiled, and a little of it was frequently filtered for examination. The liquor, however, constantly ran through the bloating-paper turbid and dark-coloured, till 30lbs of charcoal powder, with a proportionate quantity of water for its dilution, had been mixed with it, and then the percolated liquor was clear. The whole of the filtrated liquor was now evaporated, but none of the gum was any longer to be found in it, so that it must have been decomposed or simply absorbed by the charcoal.

5. Charcoal powder has the same effect upon other fluids which contain either vegetable mucilage or animal gluten. They will not run clear through the filter till they have been completely deprived of their mucilaginous or glutinous parts, by the addition of a proper quantity of charcoal powder.

6. Beer, milk, or lemon-juice, mixed with charcoal powder, remain of a turbid black colour, until the latter is added in a quantity sufficient for depriving those fluids of all their mucilaginous, caseous, and oily parts, for which effect those fluids must be diluted with a prodigious quantity of water.

7. From these facts we may determine *à priori*, and without having recourse to experiments, the cases in which this clarifying powder of charcoal is not at all applicable: it is not applicable to any of those substances in whose mixtures and composition, oily, gummy, or gelatinous matter constitutes an essential and necessary part. On the other hand, charcoal powder may be advantageously employed in all those cases in which we wish to separate and remove the above-mentioned principles.

8. Charcoal powder, over which a very empyreumatic distilled vinegar that has been concentrated by freezing, had been abstracted till the charcoal was become dry, displayed upon its surface all the colours of a peacock's tail.

9. All sorts of vessels, and other utensils, may be purified from long-retained smells of every kind, in the easiest and most perfect manner, by rinsing them out well with charcoal powder, after their grosser impurities have been scoured off with sand and pot-ash.

10. In the common mode of clarifying honey a great deal of scum is separated: from this scum we may obtain honey perfectly pure and clear, by diluting it with a proper quantity of water, and adding to it, while on the fire, as much charcoal powder as is necessary to make it filter clear. The filtrated liquor is afterwards to be evaporated to a proper consistence.

11. Upon the disagreeable bitter taste of salt water, charcoal has not the least effect. This seems to me to prove, that its nauseous taste is not owing to bituminous matter, but to the earthy neutral salts; for the charcoal would certainly extract or absorb any bitu-

minous matter from the water, whereas upon salts the charcoal has no effect.

12. Salt of hartshorn is rendered uncommonly white on being well triturated with an equal quantity of charcoal powder, and put into a retort so as to fill it half way up. The remaining space within the retort is to be filled up with coarsely-pounded charcoal, and the whole is then to be subjected to distillation.

13. In the purification of common ardent spirits by means of charcoal, without the help of distillation, if too little charcoal powder be added, the spirits will always retain a blackish turbid appearance. But this black matter may be instantly and entirely separated from the spirits by the addition of salt of tartar, in such quantity as is sufficient for it to form with the water which it attracts from the spirits a distinct fluid. As soon as the separation of the watery from the spirituous parts takes place, the black matter is seen floating upon the undermost fluid in the form of an extremely fine pellicle. On the other hand, if to a pound of such turbid spirits only a very small quantity, not exceeding a grain, of the alkali be added, the separation of the black sooty matter will not take place for several days.

14. People whose breath smell strong from a scorbutic disposition of the gums, may at any time get perfectly rid of this bad smell by rubbing and washing out the mouth and teeth thoroughly with fine charcoal powder. I was led to this discovery by the effects of charcoal on putrid flesh. By means of this very simple application, the teeth are at the same time rendered beautifully white.

15. Brown, putrid, and stinking water was not only immediately deprived of its offensive smell by means of charcoal powder, but was also rendered transparent. Hence it would probably be of use for preserving fresh water sweet during sea voyages, to add about five pounds of coarse charcoal powder to every cask of water; especially as the charcoal might easily be separated by filtering, whenever wanted, through a linen bag.

16. I let sixteen pounds of urine stand to putrify during two months, and then mixed with it, while it was boiling, two pounds of charcoal powder; the bad smell immediately vanished, and there remained only the strong smell of volatile alkali. In order to separate all the mucous and extractive parts, I evaporated it with some charcoal powder to dryness. The dry residuum thus obtained being lixiviated with water, afforded a liquor which was perfectly as clear as water, and which, after it was evaporated to the point of crystallization, had only a slight brown tinge, and remained fluid enough to allow the salts which it contained to shoot easily and regularly into beautiful white crystals of cubical and other forms.

17. Camphor and its odour are not in the least altered by charcoal; when this last, however, is added to a solution of unrefined camphor in spirits of wine, it deprives the same of its yellow colour.

18. If to a saturated solution of camphor in highly rectified spirit of wine, charcoal be added in a sufficient quantity to let it settle well, the camphor will crystallize in the clear solution above the charcoal, nearly in the same manner as sal ammoniac, in form of plumose

crystals, which, according as the weather is warmer or colder, will alternately disappear and re-appear.

19. Though honey boiled with charcoal is thereby deprived of its peculiar smell and taste, and also of its colour and slimy parts, yet if it is farther evaporated, after the separation of the charcoal powder, it again recovers its brown colour.

20. By trituration with charcoal powder, bugs were entirely deprived of their bad smell.

21. Spirits distilled from malt or other grain, shew by the smell evidently that their strength is much increased by purification with charcoal, without the help of distillation, insomuch that persons who were not informed of the manner in which the purification was effected have taken such spirits for rectified spirit of wine.

22. Relative to the mode of purifying ardent spirits by means of charcoal without distillation, and the time which the charcoal powder, added in different proportions, requires before it completely settles, I have made the following observations:

I divided ten pounds of ardent spirits into ten equal portions, and added charcoal powder in the following increased proportions:

Half a dram of charcoal powder produced scarcely any alteration in the smell, and the spirits had not become quite clear even after six months.

One dram occasioned hardly any perceptible diminution of the smell, and the spirit did not become clear till after the space of four months.

With two drams the spirit became clear in two months.

Four drams occasioned a very perceptible diminution of the smell, and the powder completely settled in the course of a month.

One ounce entirely took off the bad smell, and the spirit became clear in a fortnight.

With an ounce and a half the spirit cleared in eight days.

With two ounces in six days.

With three ounces in five days.

With four ounces in twenty-four hours.

And with five ounces in two hours. The proportion of charcoal powder could not be farther increased, on account of the thickness which the mixture acquired.

It is remarkable, that ardent spirits which have been completely purified by means of charcoal, give out a fine odour exactly resembling that of peaches.

23. The author found also, that by means of charcoal powder he could completely purify a naturally dark brown resin. He rendered the resin of jalap as white as milk, without its losing any of its peculiar smell; the process, however, is somewhat tedious.

24. Empyreumatic oils, dissolved in a sufficient quantity of highly rectified spirit of wine, are entirely deprived of their colour and smell by charcoal.

25. Distilled waters are rendered completely inodorous by treatment with charcoal powder. If to any of these distilled waters only just so much charcoal powder be added as will suffice for destroying the smell, the water will always remain turbid; but when a larger

quantity of charcoal powder is added, the water becomes perfectly clear and transparent. This circumstance seems to be owing to the tenacious slimy particles, by means of which the essential oils are kept diffused and suspended in distilled waters; hence the water cannot become clear till the charcoal has been added in a quantity sufficient for the separation of the slimy matter.

26. A watery infusion of assafœtida prepared by digestion, and a cold infusion of Virginia snake-root and valerian, were entirely deprived of the smell peculiar to these substances by charcoal powder.

27. By the same means both white and red wine are rendered as colourless as water.

28. All the calcareous particles are completely separated from lime-water by means of charcoal powder; so that it becomes quite tasteless, and is not rendered in the least degree turbid by the addition of acid of sugar.

29. Water saturated with fixed air is very quickly and very completely deprived of it by charcoal powder.

30. Onions, after they have been well bruised or mashed, are quickly and completely deprived of their strong smell by mixture with charcoal powder. The same thing happens with garlick.

31. If a little charcoal powder has been introduced into a bottle that has been filled with smoke, and the bottle is afterwards shaken, the smoke will be entirely absorbed, and the charcoal powder will thereby lose its dephlogisticating power upon every other substance. Hence we see how necessary it is, that charcoal which is prepared before-hand for any of these experiments, be kept from the access of smoke, and what is the constant attendant on smoke, phlogisticated air.

It is of great importance to the success of the above-mentioned experiments, that the coal should be perfectly charred, and free from all impurities and extraneous matter; and also, that it should be reduced to a very fine powder. If not used soon after it is pounded, it should be kept in clean earthen or glass vessels, closely stopped.

ON
SUBDUING OUR PASSIONS.

NATURE by a wise forecast has annexed difficulty to glory, and that the things which are glorious might not become too common, she was willing that they should be also difficult. There is nothing more illustrious among men than the valour of Conquerors; but he that aspires to this honourable title, must despise death, forget pleasures, surmount labours, and often purchase glory at the expence of his own life. Next to the valour of conquerors, we see nothing more illustrious than the eloquence of Orators; it governs states without violence, it rules over people without arms, it forces their will with sweetness, it gives battles and gains victories without the effusion of

blood: But to arrive at this supreme power, the orator must conquer a thousand difficulties; art must conspire friendly with nature in his speeches; he must conceive bold thoughts, express them in nervous and elegant words, study the humours of the people, and learn the secret of restraining their licentiousness, and gaining their affections. This truth appears clearly in our present subjects, and all acknowledge that nothing is more difficult nor more honourable than to conquer our passions; for besides that we have no manner of assistance in this battle, that fortune, which is supposed to preside in all others, cannot favour us in this, that none can claim a share of the glory with us, and that we perform both together the duty of soldier and general; there is this embarrassing difficulty, that we fight against a part of ourselves, that our forces are divided, and that nothing animates us in this war but duty and integrity. In other wars honour and emulation are powerful incentives; often indignation mingled with virtue, makes up the greater part of our bravery; hope and courage assist us, and by their combined force it is almost impossible to be conquered: But when we attack our passions, our troops are weakened by their division; we act only by a part of ourselves, and with whatever reasons virtue may animate our courage, the affection we bear to our enemies, makes us cowards, and we dread a victory that must deprive us of our pleasures: For, though our Passions are disorderly, and disturb our peace, they are notwithstanding a part of our soul; though their insolence displeases us, we cannot resolve upon tearing asunder our bowels; if grace does not assist, self-love betrays us, and we spare and pardon rebels because they are our allies. But what adds to the difficulty, and makes the victory still more uncertain, is the fresh vigour of our enemies, and their reiterated and unrelenting attacks: Though they might not have entered into any combination with the soul, though they had recourse to no artifices to divide her forces, and though she herself should attack them with the whole weight of her power, yet their nature is such, that they may be weakened and not conquered, may be beaten and not defeated: They are so intimately united with us that they cannot be separated, their life is connected with ours, and by a strange destiny, they cannot die unless we die with them; so that this victory is never intire, and these rebels are never so perfectly subdued, but that on the first opportunity they rally and form new parties, and offer us new battles: They are Hydras, out of which sprout as many heads as are lopped off; they are frantics, that receive strength from their weakness, and rise more vigorous after having been beaten down. All the benefit that can be expected from such savage subjects, is to shackle their hands and feet, and to leave them only so much power as is necessary to them for the service of reason; they must be treated as galley slaves, always chained down, and retaining only the use of their arms for rowing: Or, if we should chuse to treat them with more lenity, we must be well assured of their fidelity, and remember a maxim, which may hold good and innocent in this case, that reconciled enemies are always to be suspected.

If the difficulty accompanying this conflict should dismay us, the glory that awaits it ought to raise our courage; for heaven sees nothing more illustrious, and the earth bears nothing more glorious, than a man that commands his Passions; all the crowns in the world cannot worthily adorn his head, all praises fall short of his merits, eternity alone can reward so exalted a virtue; even its shadows are agreeable, and its reality has such engaging charms, that it commands a sort of adoration: We do not revere Socrates and Cato, but because they had some tincture of it, and we do not rank them in the number of sages, but for having triumphed over our basest passions. The glory of these great men exceeds by far in purity that of the Alexanders and Cæsars; their victory has made no widows nor orphans; their conquests have not depopulated kingdoms; their battles have caused no blood, nor tears to be shed: and in order to set themselves at liberty, they have made no prisoners nor slaves. All their acts are read with pleasure, and in the whole course of their innocent life, we meet with no objects that inspire horror; they were born for the good of the world; they laboured for the repose of mankind; no nations are observed to be uneasy at their happiness, nor to rejoice at their death: And now, what honour should a conqueror expect, who is indebted for all his greatness to his injustice, who is illustrious only because he is criminal, and who would not have been mentioned in history, if he had not slaughtered men, sacked towns, ruined provinces, and laid waste kingdoms?

Those who have waged war against their Passions, enjoy a more real pleasure, and such innocent conquerors receive from us the tribute of a more glorious praise. We raise them above the conditions of monarchs, we model our actions by theirs, we borrow their weapons for fighting against the enemy they have defeated, we read their lives as conquerors do that of Cæsar, we form ourselves to virtue by them, and we remark in them the fine maxims they held to, the innocent stratagems they practised, and the noble designs they undertook for gaining such famous victories. Their most assured maxims were, not to rely on their own strength, to implore the assistance of Heaven, and to hope for more from grace than from nature: If thou desirest to conquer *; says St. Augustine, do not presume of thyself, but assign to him the glory of the victory, by whom thou expectest to be crowned. Their more ordinary stratagems were to prevent their passions, to deprive them of strength in order to deprive them of courage, to attack them in their birth, and not to wait till riper age had rendered them more vigorous. Their more memorable enterprizes were to make incursions on their enemies territory, to consider their countenance, to observe their designs, and to remove all the objects that might set them in motion: These means will succeed happily with us, if we do but employ them, and we shall not fail of succours, all moral virtues being so many faithful allies that fight for our liberty, and supply us with arms for subduing our Passions. Z.

* August. 2. Serm. de Catechismo.

AUTHENTIC AND INTERESTING NARRATIVE

OF THE

ADVENTURES OF THE MUTINEERS

WHO PIRATICALLY SEIZED HIS MAJESTY'S SHIP BOUNTY.

Concluded from Page 361.

HEYWOOD and his people began to consider what they had best say to the natives, whose rage and resentment they had much reason to dread; for they were now bereft of all means of making their escape, consequently exposed to their fury, which, on account of their project's having been frustrated, they had every just cause to apprehend. Coleman railed bitterly against the conduct of Christian; he thought that he should have at least protected those whom he had *compelled* to join him, nor suffered *them* to be among the number of the forsaken wanderers. The carpenters suggested the plan of building a vessel, and imagined that they might not only obtain the permission, but likewise the assistance of the natives, for the sake of deriving instructions from the work, as they had frequently expressed a wish to be capable of building a ship. But this plan would have been attended with so much delay and labour, that the rest of the people were discouraged at the mere idea of it.

Stewart was of opinion that their best way was to behave with candour and sincerity to the natives, and throw themselves entirely upon the protection of their Tyos, among whom were several chiefs of respectability, particularly Oedidy, Poeeno, &c. This was universally approved of, having, according to the laws of Tyoship, a just claim upon these people. One disadvantage, however, was attending it, which was a consequent separation, on account of those chiefs being divided; but this being unavoidable they endeavoured to reconcile themselves to it.

When the natives missed the vessel they hastened immediately to the tent, and enquired of Heywood and the rest where Christian was gone. Tinah was particularly curious, and the inferior chiefs who had joined in the plot equally inquisitive. To make a discovery all at once was apprehended dangerous, nor did Heywood imagine it good policy to own the whole truth. Having, therefore, taken an opportunity of speaking to Tinah, and some other of the chiefs in private, he observed, that Christian thought it necessary to return to Captain Bligh for further directions; and having suddenly entered into this resolution, he did not give even his own party any notice thereof, save by a letter which he received from the hands of one of the natives.

Tinah shook his head, and hinted that Christian had taken his wives to England.

Heywood endeavoured to remove that idea for fear it might be attended with fatal consequences; and that these people, after the example of Christian, might behave towards them with similar deceit and treachery. He therefore declared, that he took the ladies in order to demonstrate his intention of returning, which having also intended should be soon, he deemed it unnecessary to take leave of the king and chiefs.

Stewart, who was anxious for an open confession, was exceedingly provoked with Heywood's dissimulation; for, looking upon these natives as susceptible of every nice feeling, he thought it the best way to court their pity at once, and, perhaps, secure their protection by a candid relation of the facts. Besides, though this dissimulation might gain them present favour, he knew that Christian's non-return would only incur them future uneasiness. Heywood, however, deemed it better to inform the natives by degrees.

These unfortunate wretches had now no solace, no comfort whatever, but in the embraces of their wives, whose transcendant love and affection served in a great measure to alleviate their sufferings. These generous females endeavoured all in their power to dispel their fears, and defend them from the insults of their men, who, being disappointed in their hopes of seizing the Bounty, were very much altered for the worse in respect to their conduct and behaviour. These women were indeed *Taricos* in tenderness and love, and, to the honour of the mutineers be it added, that among all their crimes that of an *Inkle's* ingratitude could not be reckoned. They were sensible of the goodness, the kindness of their female protectors, and, in return, made both affectionate husbands and fond fathers.

Some fire-arms and ammunition had been left in the tent for their defence on shore; these Christian did not attempt to remove for fear of creating any suspicions among his own party previous to his departure: they were of infinite service to the unhappy party left behind, as they not only gained them respect, but were in some measure a security against any threatened attack.

Fortunately for these men, the chiefs who had made them their Tyos were exceedingly good-natured and honourable. They were not only willing to assist them, but seemed proud of giving their protection.

The mutineers, in order to curry favour with the king, offered their services to him on every occasion. His majesty, thinking he was serving Captain Bligh, for whom he entertained a high respect, by serving these, ordered every kind of attention to be paid to them, and gratefully accepted the promise of their services, which he hourly expected he should have occasion to make use of, there being at this period preparations for hostilities, as another had laid claim to the sovereignty of Otaheite. Thus far the possession of fire-arms gave the mutineers a degree of consequence, and procured them not only the protection, but likewise the good-will of the king, without which destruction must have followed.

Still their situation was deplorable, for they had no security of retaining that good-will which they now experienced. These favours

they apprehended were but *temporary*; for such are the vicissitudes of fortune in these islands, such the revolutions which frequent wars occasion, that their enjoyments are very precarious. But what still added to their fears were the frequent attempts which were now made by those natives who had been disappointed in their previous designs upon the ship, upon *those unhappy natives that remained on shore.* Heywood, Stewart, and the rest, were determined to preserve what they had, even to the hazard of their lives, and having now no other alternative, austerity was their last resource. They declared that they would punish any native who attempted to plunder with immediate death, and apprized the king of their determination in order that he might advertise his subjects of their danger.

There is little doubt but that they owed much of their protection to the great care and vigilance of the women, whose partiality for the mutineers was the occasion of no small dissention among their own countrymen. Happily, however, the majority of their wives were of rank and distinction. This was productive of much consolation, as by such connections they experienced no small advantages.

Owing to the frequent occasions of making presents, and bartering for different articles, the mutineers were now almost as naked as the natives of the island. They were sometimes, indeed, supplied with cloth by the women, which they appropriated to the use of covering. The immense heat of the sun had likewise burned their faces in such a manner that they had lost all signs of their original complexion. But this was the least of their concern; personal safety was their chief consideration.

The mercies of Providence were still great towards these unhappy people, for notwithstanding the multiplicity of their distresses, attended with much labour, fatigue, anxiety, &c. they were blest with *a most remarkable share of health, which was very little if at all impaired* by all the sufferings they endured; sufferings sufficient, indeed, to break the constitution of even the most robust and strong. Though deprived of every wretch's comfort, *hope*, yet they kept up their spirits, and supported themselves in a most amazing manner through the cheering assistance of the women.

The mutineers employed themselves in building a boat for the sake of visiting the adjoining islands whenever occasion required. They had also attained a competent knowledge of the Otaheitan language, so that they could not only understand the natives, but make themselves understood; *the women likewise were capable of* saying a few English words; in short, these unhappy men became at last so domesticated to the island, and attached to their wives, that they assumed the customs of the natives entirely.

Unfortunately, however, they disagreed among themselves, nor were they always on good terms with the islanders; but each man being under the protection of a chief was happily defended from any attack or violence. *Some of the mutineers still regretted their folly,* while others, who were innocently forced into the party, bewailed their unfortunate destiny during their hours of solitude.

About the latter end of March 1791 the Pandora frigate arrived: she was first seen by the natives, who were not a little surprised at discovering their old friend on board, Lieutenant Heyward, who had been with Captain Bligh. An explanation soon took place, and Tinah was speedily informed of the falsity of Christian's story.

It was not long before the mutineers were apprized of the intent of Captain Edwards's voyage. Coleman felt a secret delight at the information, but several of the others took to flight. Heywood and Coleman accordingly hastened to the beach, and, perceiving the Pandora, immediately swam from the shore, and solicited to be taken on board. The Pandora's people at first took them for natives of the island, they were so disguised by the characteristic stains which they bore. In a little while Stewart and Skinner swam off for the Pandora, and were taken on board.

The king of Otaheite, being now acquainted with the whole of the mutiny transactions, revoked the protection which he had promised them, and out of respect to Captain Bligh promised Lieutenant Heyward his assistance in taking them prisoners. The mutineers, therefore, who had taken to flight, hastened to Papera, and solicited the protection of Tamarrah, a chief there who was at variance with the king of Otaheite. At this time they were closely pursued by officers appointed by Captain Edwards, who, having seized their boat, left them in a state of surrounding danger. In addition to their distress they were disappointed of Tamarrah's protection, for this chief soon became Captain Edwards's friend on account of his very liberal presents, which were made for that purpose. The pursuit being renewed, the mutineers were beset on every side, for the officers were assisted by a great number of the natives; but several of the natives who were relations of the mutineers remained still true to their party. For a while the mutineers made a bold resistance through the obstinacy of Ellison and Byrne, who were very unwilling to yield. Two of the natives fell in the scuffle, one who was for the officers, another who was for the mutineers; the former was shot by Ellison for throwing a stone at his wife while he was making for the river: and the latter by a centinel, who had suffered exceedingly by being pelted with stones.

When night came on they concealed themselves in a hut with some natives of the wood, hoping to pass for natives themselves, and so elude all search; but having been discovered, they were attacked the next day, and finding resistance now unavailing, they surrendered themselves to Lieutenant Heyward; their hands were immediately tied behind their backs, and being escorted by a strong guard to the boat, they were brought to a prison erected for that purpose on the quarter-deck, where they were kept apart from the ship's company. Through the indulgence of Captain Edwards, they had the same allowance of meat, liquor, &c. as his own men, though, according to the established laws of the service, prisoners are entitled to only two-thirds allowance, as they do not undergo the same exercise and fatigue with the ship's company; the captain, however, upon considering

the necessary length of their confinement, not only pitied their situation, but endeavoured all in his power to render it supportable.

Heywood informed Captain Edwards of the most likely places for meeting with Christian, but though they frequently repeated their search, they could never find either him or any of the nine men who accompanied him. It was supposed by some that they had perished in their voyage, for the yard and spars of the Bounty were discovered at Palmerston's Islands; others imagined that they had fallen out with the natives and lost their lives in the conflict. It is, however, probable, that they are still alive in some unknown island.

It is impossible to describe the grief and anxiety of the women who had lost their husbands; these poor wretches had used their utmost exertions in defending them from being seized, but when they were made prisoners they tore and cut themselves in such a horrid manner that the blood flowed all over their bodies. Captain Edwards gave the prisoners permission to see their wives whenever they wished it. This indulgence increased the sorrow of both parties. Every day the women were constant in their visits, and brought their children along with them. The wives were loud in their lamentations, but the poor captive husbands lamented in silence their distressing situation: they wept over their children! they wept in the arms of their wives! The women, apprehensive of their being put to death immediately (according to their own savage custom, as they always murder their prisoners) could hardly be persuaded of the justice and lenity of English laws.

To convince the reader of the fidelity and affection of these women, the following remarkable instance of their conjugal love, will, it is presumed, be sufficient.—Several of these women supplicated the captain to let their husbands free for a while, and keep *them* hostages till their return; upon being informed of the impracticability of this, they then implored his leave to accompany them, and expressed the most poignant grief on being refused.

When Captain Edwards was preparing for his departure, the women renewed their lamentations, and began to cut themselves with shells as before; it was with the greatest difficulty that they could be removed from the vessel, and had it not been for some of the other natives, who were friends to the captain, they would certainly have been delayed for some time in their departure.

It is unnecessary here to give a minute detail of the wreck of the Pandora, which has been already written; we must, however, remark, for the connection-sake of this work, that on their return home the Pandora struck upon a reef of rocks in Endeavour's Straits, and had her bottom beat in. Her crew were happily saved, and escaped from their perilous situation to an island in the Straits, except 32 men, and 3 of the prisoners (among whom was Martin, who was detained by Christian contrary to his inclination); these men unfortunately perished by the boat's oversetting. They were now obliged to proceed to Timor in open boats, wherein the prisoners

were divided. Here having procured a vessel, they arrived safe at the Cape of Good Hope; the prisoners were thence conveyed by the Thames frigate to England.

During the prisoners' confinement a fortune of 30,000l. fell to Mr. Heywood: this gentleman's connections were exceedingly genteel, and himself a youth of promising accomplishments.

On the 12th of September 1792, a court-martial commenced on board the Duke in Portsmouth harbour, on the charge of mutiny, &c. against

Joseph Coleman,	Charles Norman,
Thomas M'Intosh,	Peter Heywood,
James Morrison,	John Milward,
William Musprat,	Thomas Birkitt,
Thomas Ellison,	Michael Byrne *.

Nothing material occurred during their trial, which only contained repetitions of the mutiny. It lasted two days, and the evidence for the prosecution then closed. The prisoners were indulged with two days longer, to consider their defence; after which Heywood, Morrison, Millward, Musprat, Birkitt, and Ellison, were found guilty, and received sentence of death. The two first (Heywood and Morrison) were recommended by the court to mercy, as it was proved that they had occasionally testified strong marks of contrition and remorse; besides, Heywood being the first who voluntarily yielded, there was great room for intercession in his favour. The rest were acquitted and discharged.

On the 25th of October, Sir Andrew Hammond, the commander in chief at Portsmouth, sent an order to Captain Montague of the Hector to release Mr. Heywood and James Morrison, who, at the earnest request of the court-martial that tried them, were pardoned by his Majesty.

The captain received the order upon the quarter-deck in the presence of his own officers and ship's company, after which, in a most elegant and officer-like manner, he pointed out to the prisoners the evil of their past conduct, and, in language that drew tears from all who heard him, recommended to them to make atonement by their future good behaviour. Heywood and Morrison were exceedingly affected, and endeavoured in vain to offer their acknowledgments for the tender treatment they had experienced on board the Hector.—Mr. Heywood, however, who seemed to have anticipated his inability to speak, addressed Captain Montague in a paper which was received, to the following effect:

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* The number of prisoners who were tried, - - - - - 10
Lost in the wreck - - - - - - - 3
Murdered in the island - - - - - 2
Never found, - - - - - - - 10
25

" SIR,

" When the sentence of the law was passed upon me I received it, I trust, as became a man, and if it had been carried into execution I should have met my fate, I hope, in a manner becoming a Christian. Your admonition cannot fail to make a lasting impression on my mind. I receive with gratitude my Sovereign's mercy, for which my future life shall be faithfully devoted to his service."

He was attended by Mr. Graham, who took him in one of the ship's boats, which Captain Montague was so good as to order for the purpose, and, immediately after landing, they set off for London.

Ellison, Milward, Birkitt, and Musprat, were ordered for execution on board the Brunswick. They were perfectly resigned to their fate, and had a proper sense of the awful change they were about to experience. After the sentence of death had been passed upon them, the reverend Mr. Howell and Mr. Cole continually attended them every day, and bestowed upon them unremitted attention.

On the 29th of October these unfortunate wretches (except Musprat, who was respited and afterwards pardoned) were executed on board the Brunswick man of war. They were all very penitent, and behaved themselves becoming their unhappy situation.

LAWS CONCERNING

LITERARY PROPERTY, &c.

LITERARY property was subject to a considerable degree of uncertainty, until, by the decision of the house of lords in 1774, overturning a previous judgment of the court of king's bench, and a decree of the court of chancery, it was established, 'that an author had at common law, a property in his work, and the sole right of printing and publishing the same; and that when printed or published, the law did not take this right way, but that by the statute 8th Anne, an author has now no copy-right after the expiration of the several terms created thereby.' The statute here referred to (8th Anne, ch. 19. A. D. 1709) is intitled, 'An act for the encouragement of learning, by vesting the copies of printed books in the authors or purchasers of such copies, during the times therein-mentioned.' It is enacted, by this statute, 'that the author of any book, or his assigns, shall have the sole liberty of printing it, for the term of 14 years, and no longer; but if, at the end of that term, the author himself be living, he shall have the sole right to the printing thereof for another term of 14 years; and if any other person shall reprint, or import the same, or expose it to sale, being so reprinted, or imported during

these periods, without the consent of the proprietor in writing, such books shall be forfeited, and the offender shall forfeit one penny for every sheet.' It is also enacted, 'that in order to entitle the author or proprietor to prosecute any person for reprinting his book, he shall, before the publication, enter it in the register-book, of the company of Stationers.' The fourth section gives a power to the archbishop of Canterbury, the lord chancellor, and others, on complaint that books are sold at an unreasonable price, to reduce the same. Sect. 5. enacts, that nine copies of each book shall, before publication, be delivered to the warehouse-keeper of the company of Stationers, for the use of the university libraries of Oxford and Cambridge, the libraries of the four universities of Scotland, the library of Sion college in *London*, and the library belonging to the faculty of advocates in Edinburgh; and if this be not done, the proprietor, printer, or bookseller, shall forfeit the value of the books, and also 5l. for every copy not delivered.

The universities having been alarmed at the decision of the house of lords, applied for, and obtained an act of parliament, establishing, in perpetuity, their right to all the copies given them heretofore, or which might hereafter be given to, or acquired by them. This was accordingly complied with by stat. 15 Geo. III. c. 53, A. D. 1775. This latter act also amends the act of 8th Anne, respecting the registering of works at Stationer's-hall; in doing which, the title to the copy of the whole book, and every volume thereof, must now be entered.

By the 8th Geo. II. c. 13, A. D. 1735, intitled, 'An act for the encouragement of the arts of designing, engraving, and etching historical and other prints, by vesting the properties thereof in the inventors and engravers, &c. it is enacted, that 'after the 25th of June, 1735, the property of historical and other prints shall be vested in the inventor for 14 years, from the day of publishing thereof; the name of the publisher must be engraved on each print; and if any person pirate the same, he shall forfeit the plate wherein the design is so pirated, and all the copies taken therefrom, to the proprietor, and also the sum of five shillings (half to the king and half to the person suing) for every such copy.

A second act 7th Geo. III. c. 38. A. D. 1766. amends the former, and gives the engraver of any print, taken from any drawing whatever, the same protection, under the same penalties, as the engraver of any print from his own drawing. A third stat. 17th Geo. III. c. 47. A. D. 1777, still further secures the property of prints, to inventors and engravers, by enabling them to procure a verdict for such damages as a jury shall assess, against the importers, copiers, &c. of their works.

CHARACTER

OF HENRY VII.

HENRY VII. was in stature a little above the middle size, slender, strong, and active. His deportment was, in general, grave, reserved, and stately; but he could put on a smiling countenance, and assume a gracious engaging manner, when he saw convenient. In personal courage he was not defective, but it was attended with caution and not of the impetuous enterprising kind. Though he sometimes threatened, he never really intended to engage in any foreign war; because he knew it was exceedingly expensive, and peculiarly dangerous to a prince with a disputed title and discontented subjects. From these considerations, rather than from timidity, he cultivated peace with all the neighbouring princes. In application to business he was indefatigable, and descended to the most minute details. He was his own minister, impenetrably secret in all his schemes, and prescribed to his servants the parts they were to act without acquainting them with his views. His understanding was good, but neither very quick nor comprehensive; but he supplied the want of quickness by mature deliberation; and the success with which all his measures were crowned, procured him the name of the Solomon of the age, and a very high reputation for wisdom, both at home and abroad. He has been highly admired for diminishing the exorbitant power of the great barons, which had often endangered the crown, and oppressed the people. This he certainly endeavoured, and in part accomplished. But it was far from being a difficult task. The civil wars had ruined two-thirds of the great families, and at his accession there were only twenty-seven temporal peers in England. The great defects in the character of this prince proceeded not from the weakness of his head, but the hardness of his heart, which was exceedingly selfish and unfeeling; little susceptible of the impressions of love, friendship, pity, or any generous benevolent affection. He was an unkind husband to an amiable consort; never had a friend, and seldom forgave an enemy. As a son, he treated his venerable mother with formal respect, but allowed her no influence; as a father, he was careful, but not affectionate; as a master, he was far from being generous. His vexatious exactions of various kinds, his severity to Sir William Stanley, and his cruelty to the innocent Earl of Warwick, have procured him, and not unjustly, the odious name of tyrant. An inordinate love of money, and an unrelenting hatred to the house of York, were his ruling passions, and the chief sources of all his vices and of all his troubles.

CHARACTER
OF HENRY VIII.

VERY different characters have been given of Henry VIII. by different authors. Some have represented him as a brave, wise, just, and merciful prince, with few vices or imperfections; while others have painted him in the blackest colours, as a cruel unrelenting tyrant, with few or no virtues or good qualities. Those, however, who have delineated his character with the greatest care and candour, have pursued a middle course, by doing justice to his good actions and commendable qualifications, while they have not overlooked his criminal passions and his vices. The following short description of the most striking features in the character of this prince may, it is imagined, be justified by authentic monuments and the real transactions of his reign. He was very tall, and in his youth was uncommonly handsome, strong, and active. He delighted and excelled in all manly exercises; as riding, tilting, hunting, hawking, leaping, wrestling, &c. His gait was stately, and his air majestic. 'Who,' says a contemporary writer, 'is so dull as not to see in that most serene 'countenance the signs of a king? Who can behold, even afar off, 'that august majesty of his whole person, and not say he was born to 'a diadem?' These personal charms and accomplishments being visible to all, gained him great admiration and popularity in the first part of his reign. He was fond of music, a good performer on several instruments, and no contemptible composer. Great pains had been taken with his education, and he had a genius capable of acquiring knowledge. He spoke several languages fluently, particularly Latin and French: but unfortunately his favourite study was school-divinity; in which he imagined himself so great a doctor, that he entered the lists with Martin Luther, in his famous book *De Septem Sacramentis;* for which he received such a deluge of praise as no author of an inferior rank must ever expect. We have no reason to suspect that he was deficient in personal courage, though he was not forward in exposing himself to danger. His understanding was good, when it was not blinded by some reigning passion. The truth seems to be, that the ungovernable impetuosity of his passions was the great defect in his character, the source of all his errors and of all his crimes. In his youth the love of pleasure was his reigning passion, and an extravagant fondness for royal feasts, tilts, tournaments, disguising, and the other pompous expensive diversions of the great in those times. About these he employed his thoughts; in these he spent his time, and squandered away the treasures that had been hoarded by his father. To this he was also prompted by his vanity, and encouraged by his ministers, particularly by his great favourite, Cardinal Wolsey, for very obvious reasons. As he advanced in years, and began to interfere more in business, passions of a darker complexion and more dangerous tendency appeared. From his father he inherited an ex-

treme jealousy of all who were related to the royal family, and could be supposed to entertain the most distant thoughts of the throne. To this several persons of high rank fell a sacrifice. His excessive self-conceit, and the high opinion he entertained of his own superior wisdom, though it was rather a ridiculous than a criminal passion, had the very worst effects. It rendered him susceptible, or rather greedy, of flattery, and highly pleased with praise, with which he was accosted on all occasions. The two great parties, the friends of the pope, and the favourers of the reformation, tried to exceed one another in the arts of flattery, and in a servile compliance with all his humours, which rendered him intolerably proud, obstinate, and impatient of contradiction. This also increased his authority, subjected both these parties to his will, and put it in his power to do whatever he pleased. The court that was paid him by the two great rivals, the Emperor and the King of France, contributed still further to inflame his pride; and, in spite of all his faults, it rendered him popular among his own subjects, who were pleased to see their sovereign the arbiter of Europe. Though prodigality and avarice are opposite passions, they are often found in the same person; and Henry was both profuse and covetous in the extreme. Of his prodigality, the immense sums he squandered are a sufficient proof: and his history affords many evidences of his avarice. At two different times he borrowed great sums from many of his subjects, and procured acts from his servile parliaments, absolving him from the obligation of repaying them, though he had given his creditors security under the privy seal. But of all his passions, his anger was the most terrible. When he conceived a jealousy or dislike of any persons, their ruin was resolved; no submissions, no supplications, no intercessions, no evidences of their innocence, could save them from destruction. In a word, the character he is said to have given of himself, 'That he had never spared a man in his anger, nor 'a woman in his lust,' seems to be too well founded; and they are not inexcusable who have denominated him a tyrant, if they had not forgotten to add, that he was possessed of many valuable accomplishments; capable at times of generous and laudable actions, and of kind affections; and that he had been an instrument in the hand of Providence of much good to his subjects and their posterity, by dissolving their connection with the court and church of Rome.

ANECDOTE.

IN the reign of King Charles the First a regiment of horse casually fell in with the enemy in rather a dark night in summer: the colonel, in order to be more at his ease, stript off his clothes to his shirt, then charged the enemy, routed them, and took a great many prisoners; one wondering at the defeat and strange execution in the dark, an officer swore (an Irishman, I presume) they had light enough, for they could easily see and distinguish colours by the moon-shine of their commander's shirt. T.

MEMOIRS OF HIS LATE ROYAL HIGHNESS *HENRY FREDERIC,*

DUKE OF CUMBERLAND AND STRATHERN,

EARL OF DUBLIN IN IRELAND, AN ADMIRAL OF THE WHITE, RANGER OF WINDSOR GREAT PARK, KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER; AND

MOST WORSHIPFUL GRAND MASTER

OF THE ANCIENT AND HONOURABLE FRATERNITY OF

FREE AND ACCEPTED MASONS OF ENGLAND.

WITH AN ELEGANT PORTRAIT.

HIS Royal Highness was born November 7, 1745, and was created a peer October 11, 1766. In October 1771 his Royal Highness married the Honourable Ann Horton, widow of Christopher Horton, Esq. and daughter of the late Viscount, afterwards Earl, of Carhampton. On the 9th of February 1767, H. R. H. was initiated into Masonry, passed a Fellow-craft, and raised to the degree of a Master Mason, at an occasional Lodge held at the Thatched House, St. James's Street, Colonel John Salter, Esq. presiding as Grand Master; and on the 10th of April 1782 he was elected Grand Master of all England, which office H. R. H. continued to hold till his decease, on the 18th of September 1790.

The loss of this prince was long and sincerely regretted by the Fraternity of Masons, his presidency over whom was marked with peculiar urbanity, and a condescension that was the happiest comment on the excellent principles of the institution. But deep indeed was the concern of those whose station in life entitled them to an intimate acquaintance with his character; in which an abundance of amiable qualities predominated over, and amply atoned for, the frailties incident to human nature. The musical world severely felt his loss, for he was a liberal patron of its genuine professors, and no inadequate connoisseur in the art. His Royal Highness was always eager to encourage real musical talents, and was an active promoter of any undertaking that tended to serve the cause of music, in which science he was indeed not merely an amateur, but a respectable performer.

The education of his Royal Highness has been said not to have been equal to his birth; but those who know the indulgence which must unavoidably be extended to persons of his elevated rank, as well as the temptations to which such an exalted station is necessarily exposed, will not be ready to arraign his tutors or his capacity if his improvement was not proportionate to his opportunities.

That he did not want abilities, however it may militate against the received opinion of his character, may be safely asserted; and a proof

of this declaration may be found in his acquisition of the modern languages, in which he was competently informed, though his knowledge was acquired rather in conversation than from any regular endeavours at an attainment of them.

His skill also in musical performance, and judgment in musical compositions, as well as taste in selection, must be admitted as evidences of a capacity that if, in early life, it had been directed, and in the middle order of men *constrained* to higher objects, might have been proportionably successful.

To those who were not upon an intimate footing with him, his conversation seemed, according to the expression of Hotspur, to be *bald, unjoïnted chat;* but those who enjoyed his confidence have often heard remarks that indicated shrewd observation, and knowledge of the world. This declaration is so little consonant with the general idea of the public respecting the character of his Royal Highness, that it may be treated with ridicule, as well as received with incredulity; let it be considered, however, that the opinions of mankind were adverse to his intellectual repute, and that, whatever he spoke, his auditors were rather prepared to expect something frivolous, than to examine whether what he uttered was really so. The truth is, that he possessed a strong flow of spirits, which betrayed him into conversation before he had sufficiently reflected upon what he was inclined to say, though his most precipitate observations were always less exceptionable, in point of judgment, than the malignant and the satirical have been disposed to represent.

Another consideration, which has by no means been attended to so much as candour required, was the indistinct manner in which, perhaps by some defect in his organs, he usually expressed himself. This inaccurate mode of delivery was often the occasion of many injurious misconceptions; for what he said was not always understood; and his hearers, rather than give him the trouble of repetition, have pretended to comprehend his meaning, sometimes conceiving that what he said would not have deserved attention if it had been intelligibly conveyed; but oftener, more probably, these inarticulate remarks have been inconsiderately admitted, and invidiously related, as certain evidences of frivolity. His animal spirits were indeed uncommonly active; and upon most occasions, if his life is recollected apart from the habitual prejudices against him, it will be found that what seemed weakness was generally the effect of an extraordinary vivacity.

As to the MORAL character of the Duke, the public have also been disposed to a harsh judgment, without a sufficient reason. In the younger part of his life he was inclined to those pursuits of gallantry which are always to be expected at the period of juvenile indiscretion, particularly when the means of gratification are possessed in the most tempting abundance; but the wild and debasing sensuality that mark our present tribe of fashionable young men was never discoverable in his conduct. He was, upon some well-known occasions, led astray by youth and beauty; but when mankind consider the attrac-

tions which distinguished the objects to whom his attachment became so conspicuous, it will be reasonably concluded, that, with the means of obtaining the smiles of those objects, it was more natural that he should enjoy them, than behold such allurements with philosophical indifference, or turn away with frigid apathy.

There was one trait in the character of the Duke, which, though apparently trifling in its nature, evinced a sense of decorum, and a value for the proper relations of life, that deserves to be recorded, and which can never be considered as the feature of a weak and frivolous mind. It is universally known that he was in habits of the most familiar condescension with persons who were not at all distinguished for talents; and that a haughty and capricious pride formed no part of his character; but though he would treat with the most gracious affability such persons, whenever he found them engaged in their proper province and upon ordinary occasions, yet, if he saw that they neglected the duties of their profession, and entered too warmly in the career of pleasure, he always withdrew his countenance, and upon that account alone would wholly relinquish connection with them, and, however previously intimate, never afterwards behaved to them as if they had been honoured with his notice before.

What he was in his domestic character, the sharp affliction of his affectionate widow, and the deep disquietude of his servants, best declared; and it may be truly affirmed, that few characters have been more the victims of severe and unmerited prejudices, both *intellectually* and *morally* than the late Duke of Cumberland.

The Portrait annexed is copied, by special permission of the Grand Lodge, from the Painting by the Rev. Mr. Peters, in the Hall of the Society, and was esteemed an extraordinary good Likeness.

MR. BADDELEY,

THE COMEDIAN, OF DRURY-LANE THEATRE.

> Life's but a walking shadow—a poor player,
> That struts and frets his hour upon the stage,
> And then is heard no more.

THE particulars of the death of Mr. Baddeley have not yet been fully before the public. He was completely drest for *Moses*, in the *School for Scandal*, on the 19th of November; when finding himself very suddenly ill, he called to his footboy, who regularly attended him in his dressing-room, but before assistance could be given, he went into a fit, to which he has for many years been greatly subject.

Every attention was paid him that the Theatre could afford, but with little avail. His *character dress* was drawn off with some diffi-

culty; and it was thought necessary to send him home with all possible expedition. His own servant accompanied him in a hackney-coach to his house in Store-street, where he was instantly put to bed.

The surgeon who usually attended him on these occasions was immediately sent for, whose professional skill was so far successful, that by twelve o'clock Mr. Baddeley was sufficiently recovered to dispense with his presence. The servant who, being a married man, did not sleep in the house, was dismissed, and Mrs. Baddeley sat up alone in the chamber, watching the progress of his convalescence with conjugal affection and anxiety.

Not many minutes had elapsed before she was alarmed by respirations of a guttural nature, to which her husband had never before been subject; this induced her to solicit the immediate return of the surgeon, although there was no appearance of alteration in Mr. Baddeley's countenance, and he was otherwise perfectly calm and composed.

He continued as if in a comfortable dose for a short time, and before one o'clock, a single hour only after the departure of the surgeon, he expired.—He died without the convulsion of a single muscle, and a gentle sigh was the only token of his departure. He was afterwards opened by Mr. Wilson, the lecturer. Upon the brain, in a very unusual cavity, a considerable quantity of blood had coagulated. His death must necessarily have been instantaneous, and attended with little pain.

> If thou and nature can so gently part,
> The stroke of death is as a lover's pinch,
> Which hurts, and is desir'd.

In the statement of his testamentary bequests there has been considerable inaccuracy.—It has been alleged, that he has left *several alms-houses for decayed actors;* this is an exaggeration; the fact is nearly this—the *cottage* in which he occasionally resided, a few miles from town, he has bequeathed to the Theatrical Fund, with an *ad libitum proviso* to the following purport: if it can be made convenient he wishes the house should be inhabited by such four of the Fund Pensioners as may not object to living sociably under the same roof: there are two parlours for their joint indulgence, and four separate bed-chambers.—No man more than Baddeley respected his profession. The report of his cynical austerity is groundless. Men have too incautiously determined the *quality* of his *heart* by the *hardness* of his *physiognomy*.

The above bequest is an instance of his benevolence; but this is not all, he was not content with this allowance, but, extending his bounty with his thoughts, he has assigned a specific sum to be given, nominally, to the parish, by the four inhabitants, that their character and profession may elude even the possibility of reproach. A consideration which will do him more honour than the donation itself.

The singularity of his mind is further observable in his leaving three pounds annually for a *Twelfth Cake*, to be distributed in the Green Room. The origin of this fancy may be thus dated. On this festival it was customary to eat cake in the Theatre; and Baddeley,

we are informed, usually presided at the disposal. The desire of fame is as universal as the means of obtaining it are various:—the caprices of men are unaccountable; and if Dogget secured his memory by a *coat and badge*, why should not Baddeley ensure his by the more solid properties of a *Christmas Cake?* Doubly considerative in his first legacy, he possibly chose to be uniform in his second, and so immortalize his *dramatic* and *culinary* character together.

The remains of Mr. Baddeley were brought to St. Paul's, Covent-Garden, and interred in the church-yard, near the tomb of the late Miss Sherry, who formerly belonged to the same Theatre. The hearse was followed by three mourning coaches; in the first of which were two particular friends of the deceased, with Mr. Aickin and Mr. Moody, and in the others, Messrs. Holman, Dodd, Wroughton, two Bannisters, Farren, Kelly, and Burton, all members of the society called the School of Garrick. The members of this society meet the first Wednesday of every month, and always attend in black—the original members are now but *few*, and death and desertion are daily making them *fewer*.—That the School may not entirely close, the vacancies are supplied by the election of the younger performers. So that, like the city companies, which under a specified profession enroll mechanics of every description, and transmogrify hair-dressers, cheesemongers, and farriers, into goldsmiths and merchant-taylors, we shall by and by find the School of Garrick, composed of singers, dancers, and pantomimes, who have as much resemblance of his person, as they have reverence for his memory. We may as well expect to witness counsellors giving prescriptions, and physicians taking briefs, or to see a Jewish Sanhedrim usurping the functions of a Christian Synod.

"But this," says the Attorney General, "is an age of innovation;" what signifies then the abolition of established customs, or the coalescence of monstrous incongruities?

Serpentes avibus geminentur, tigribus agni.

Mr. Baddeley was a *Mason*, and served the office of *Grand Steward* in 1789.

CURIOUS AND AUTHENTIC ANECDOTES,

FROM DIFFERENT AUTHORS.

PHILETAS of Cos, about the time of Alexander the Great, had a body of such exceeding leanness and lightness, that he commonly wore shoes of lead, and carried lead in his pockets, lest at some time or other he should be blown away by the wind:—this man was an eminent critic and poet. *From* CÆLIUS *and others.*

Vitus, of the City of Naples, was so exceedingly fat that he could not get up stairs to go to bed without being drawn up by pullies:—this man was a divine, and had great preferment in the church, and published a sermon on abstinence and fasting. *From* DONATUS's *History.*

MASONIC INTELLIGENCE.

THE Governors of the Cumberland Freemasons' School have, under date of the 28th ult. publicly returned their Thanks in the newspapers to the Worshipful Master, Officers, and Brethren of the SHAKSPEARE LODGE, No. 131, held at the Shakspeare Tavern, Covent-Garden, for a donation of twenty iron bedsteads (value 50 guineas) for the use of the New School-House, now nearly finished, in St. George's-fields; it being the third benefaction to the same amount from the said Lodge, to this infant charity.

The Lodge of Rural Friendship, No. 350, following the same laudable example, have liberally given twenty pair of good wholesome blankets as attendant furniture.

The funds of the Charity not being sufficient to provide furniture for this noble structure, it is hoped that other Lodges will step forward to render complete so excellent an asylum for the tenderest regards of man—HELPLESS FEMALES.

Mr. GODBOLD, proprietor of the Vegetable Syrup, was lately initiated into the Mysteries of our Order; and, to evince that he deserved the appellation of BROTHER, tendered the GRATIS supply of his valuable medicine to any *distressed Mason* having occasion to use it, upon a proper recommendation from any of the Fraternity.

ELECTION OF THE GRAND LODGE OF SCOTLAND.

EDINBURGH, DECEMBER 1, A. L. 5794.

ST. ANDREW'S DAY falling on Sunday this year, to-day the Grand Lodge met in the church aisle, Parliament-square, when, after the performance of *the usual mysteries*, the election took place; and the following are the new office-bearers for the ensuing year:

The Right Honourable and Most Worshipful WILLIAM EARL OF ANCRAM, Colonel of the Mid-Lothian Regiment of Fencible Light Cavalry, *Grand Master.*

FRANCIS LORD VISCOUNT DOWN, *Deputy Grand Master.*

* THOMAS HAY, Esq. Deacon-convener, and Deacon of the Incorporation of Surgeons, *Substitute Grand Master.*

SIR JAMES FOULIS OF COLLINGTON, Bart. Captain in the Mid-Lothian Fencible Cavalry, *Senior Grand Warden.*

ANDREW HOUSTON, Esq. of Jordanhill, and Captain of a Company of the Edinburgh Volunteers, *Junior Grand Warden.*

* JOHN HAY, Esq. banker in Edinburgh, *Grand Treasurer.*

* JOHN TOUCH, D. D. Minister in the Chapel of Ease, in the parish of St. Cuthbert's, *Grand Chaplain.*

* WILLIAM MASON, Esq. writer, *Grand Secretary.*

* ROBERT MEIKLE, Esq. *Grand Clerk;* and

* WILLIAM REID, *Grand Tyler.*

Those marked thus * are re-elected.

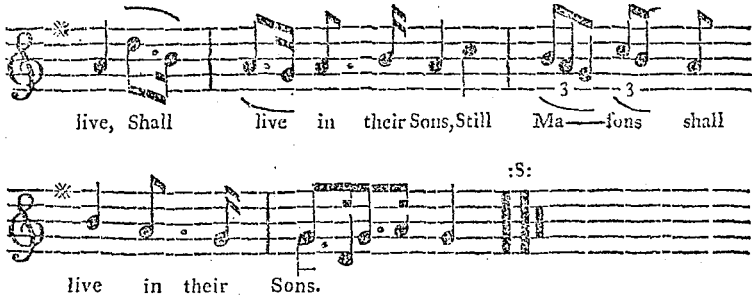
The thanks of the Lodge were then given to Br. T. Hay, Esq. S. G. M. for the many services he had done to the Craft.

The Mysteries being performed, the Brethren dispersed; the greatest part of whom spent the evening in a manner which we hope will ever continue to be one of the characteristic marks of the *Free and Accepted.*

POETRY.

A FAVOURITE MASONIC SONG,

SET TO MUSIC.



If Envy attempt our success to impede,
United we'll trample her down;
If Faction should threaten we'll shew we're agreed,
And Discord shall own we are one.

CHO. Tho' Lodges, &c.

While with ardour we glow this our Order to raise,
Promoting its welfare and peace,
Old Masons return our endeavours to praise,
And new ones confirm the increase.

CHO. Tho' Lodges, &c.

Go on, cry our parents, for Time is your friend,
His flight shall increase your renown;
And Mirth shall your guest be, and Bacchus attend,
And Joy all your meetings shall crown.

CHO. Tho' Lodges, &c.

MADNESS,

AN ELEGY:

BY DR. PERFECT.

NO more I carol amatory strains;
To friendship's ear commit the artless lay;
Pourtray the scenes where sylvan beauty reigns,
Or in light measures sing mellifluous May.

No more I tread the rill-dissected mead,
The thymy bank, and beech-surrounded field,
Where bleating ewes and sportive lambkins feed;
No more the groves their wonted transport yield.

Yet not to ease or indolence a prey,
To pleasure's syren call a willing slave;
My unbefriended Muse shall pensive stray
To lone retreats which Medway's currents lave.

Where peaceful virtues in celestial train
The circling moon with brightest crescent thrones ;
Silvers the gothic tow'r and sacred fane,
The mould'ring fragments, and the moss-clad stones.

There where the cypress and the mournful pine
Join in the breezy dirges of the night,
An altar rais'd, and Melancholy mine,
I'll taste her ev'ry pensive sad delight.

My theme the herald of no war's alarms,
Of grandeur, pow'r, of honour, or of fame,
Of mansions lost to all their former charms,
Mingled with dust, and found but by a name.

More arduous far the Muse's task's assign'd,
Thy aid, Melpomene, her wishes crave,
While she reviews the ruins of the mind,
Poor reason buried in the body's grave.

O, reason! star that lights this busy soul;
To govern human passion kindly given;
Our faith, our joys, our sorrows to controul;
Thou brightest mirror of reflected heav'n!

Blest taper! lighting to religion's throne,
Ah, what were man without thy potent sway?
His hopes how frail, how little had he known
Without thy strong and unerroneous ray!

Poor insects had we been in nature's scale,
Consign'd to dulness, levell'd with the brute;
The wanton sport of folly's vicious gale,
Of wisdom's tree precluded from the fruit.

Reason depos'd, how art thou sunk, O man!
Hoodwink'd thy mind, ah, where is then thy boast?
Confus'dly restless, and without a plan,
Dissolv'd in doubt, and to reflection lost.

So yon* fair seat of elegance and taste,
Which spread its charms to admiration's eye,
At once behold a desolated waste,
And low in dust its splendid honours lie.

Worst Pandemonium of the lucid mind!
Tremendous Madness! who's exempt from thee?
The weak, the strong, the brave, thy shackles bind,
And victims fall to thy severe decree.

How vast thy havock o'er the human form!
O'er beauty, mem'ry, excellence, and sense,
Perfections save not from thy ruthless storm,
And wit and learning raise a feeble fence.

How shall the Muse thy varied woes recite,
Thy wild ideas foster'd in the brain,
That warm the cheated soul with fond delight,
Or form huge phantoms of fictitious pain,

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* The late noble mansion on Blackheath, confessedly one of the most grand and superb seats in the kingdom, which on the demise of Sir Gregory Page, Bart, devolved to his heir, Sir Gregory Page Turner, was sold, pulled down, and the materials disposed of piece-meal by public auction.

Yet her's the task, she strives the course to steer,
With diffidence expands the vent'rous sail;
While het'rogeneous sounds distress the ear,
And urge her passage through misfortune's vale.

Behold yon *stately figure*, child of pride,
I knew him e'er to madness thus a prey,
When self-importance urg'd him to deride
And scarcely own a great Creator's sway.

And now in all the mockery of state,
Though clad in rags, this ostentatious thing
Believes around a thousand slaves await,
Himself in fancy a despotic king.

Thus human nature, when o'erstretch'd by pride,
Insulted Heaven most severely scans,
Of *arrogance* repels th' impetuous tide,
Humbles his insolence, and man unmans.

All dark within, Olivia, love-lorn maid,
In tatter'd vest, and with dishevell'd hair,
Avoids the light, of cruel man afraid,
Her haggard form the picture of despair.

Ask you the cause why poor Olivia's lost,
Her spirits broke, her bosom swoln with woe?
By slighted vows and disappointment crost,
Distraction urg'd her eyes to overflow.

Blushes the hectic on her pallid cheek,
Where lately breath'd the sweetly-living rose;
Of sorrows past now hear her piteous speak,
Of sorrows past a canzonette compose.

She sings; 'tis melody's most plaintive strain,
Big with a sigh, and usher'd with a tear,
And ever and anon abridg'd by pain,
And clos'd with sudden starts of grief or fear.

And now in moody silence see she sits,
Immers'd in apathy and mental gloom;
Or rous'd—bewails, or laughs, or sings by fits,
Extols, condemns, or calls—she knows not whom.

That piteous object which our ears assails
With groundless rage, and ceaseless discontent,
Attacking with his teeth his squalid nails,
Desp'rate in thought, on subtle mischief bent:

Bright as the sun before th' approaching storm,
He shone conspicuous in the rings of taste,
But passion suffer'd reason to deform,
Her fruitful soil became a dreary waste.

In midnight orgies were his moments past?
Was dissipation his without controul?
The reck'ning's come, and finish'd the repast,
And pale distraction overwhelms his soul.

Who's this all mirth and mummery we see,
That laughs at fortune, pomp, and wealth, and pow'r?
From pride and malice as from sorrow free,
The very May-fly of the frantic hour,

Behold her brisk, with freakish step advance,
In ev'ry gesture, ev'ry gambol shown;
"*On toe fantastic*" round and round she'll dance,
And deem the fairy regions all her own.

'Twas her's to flirt and only seem sincere,
The vain coquet, with blandishments her own;
To laugh, to sing, to wheedle, and to jeer,
Till reason lost its unsubstantial throne.

No stings of mem'ry to her vacant mind
Reflection's busy images convey;
Though sad her friends, herself to mirth inclin'd,
Is ne'er unhappy, never less than gay;

Charming delusion! when distraction reigns,
And fancied pleasures false ideas range.—
But when *black choler* stagnates in the veins,
Behold, and mark the melancholy change:

His words how broken! fault'ring! and how slow!
Fallen in darknes, like a splendid star!
Melanthus view, immers'd in sullen woe,
The winds of reason in perpetual war!

The poor fanatic, buried in despair,
Wildly anticipates each future pain;
Caught in the zealot's unrelenting snare,
Religion stretches out her hand in vain.

Dark as his brow, the workings of his mind
Present eternal torments to his sight;
A Deity no longer good and kind,
His apprehensions endless fears excite.

Ill-founded fears! but who shall comfort bring
When mad *enthusiasm* o'erspreads the breast;
When horrors hence imagination wing
To rob devotion of her purest rest?

'Tis, Melancholy, thine in varied shape
The voice of peace and pleasure to suppress;
To bind the brow of reason with thy crape,
And o'er the soul thy leaden weight to press.

And, Av'rice, thine, fell canker of each joy!
Thou foe to honour, pure fruition's bane,
How much the human mind thy pangs annoy,
The wretch that's next in view can well explain:

Unsocial mortal! opulently poor!
Deaf to misfortune's penetrating plaint,
He spurn'd poor shiv'ring mis'ry from his door,
And starv'd 'mid plenty, making gold his saint.

The miser, frantic in epitome,
Still is himself, although in piteous plight,
Collecting bits of rags and leaves of tea,
As hoards in fancy's eye immensely bright.

The poet's dreams, his "frenzy-rolling eye,"
The Muse might paint, but ceases to intrude
On jealous rage, or fell misanthropy,
The multi-varied shapes of reason crude;

Curtails her flight as tender feelings rise,
And conscious tears protract the mournful tale;
While heaves my soul in sympathetic sighs,
And kindred nature draws compassion's veil.

ON SHAKSPEARE.

O SOVEREIGN master, who with lonely state
Dost reign as in some isle's enchanted land,
On whom soft airs and shadowy spirits wait,
While scenes of fairies rise at thy command!
On thy wild shores forgetful could I lie,
And list till earth dissolv'd to thy sweet minstrelsy.

Call'd by thy magic from the hoary deep,
Aërial forms should in bright troops ascend,
And then a wond'rous mask before me sweep;
While sounds, that the earth own'd not, seem'd to blend
Their stealing melodies, that when the strain
Ceas'd I should weep, and would so dream again!

The charm is wound: I see an aged form,
In white robes, on the winding sea-shore stand;
O'er the careering surge he waves his wand;
Upon the black rock bursts the bidden storm.
Now from bright op'ning clouds I hear a lay,
Come to these yellow sands, fair stranger *, come away.

Saw ye pass by the weird sisters pale †?
Mark'd ye the low'ring castle on the heath?
Hark! hark! is the deed done? the deed of death?
The deed is done:—hail, king of Scotland, hail!
I see no more;— to many a fearful sound
The bloody cauldron sinks, and all is dark around.

Pity! touch the trembling strings,
A maid, a beauteous maniac, wildly sings,
They laid him in the ground so cold ‡,
Upon his breast the earth was thrown;
High is heap'd the grassy mould,
Oh! he is dead and gone.
The winds of the winter blow o'er his cold breast,
But pleasant shall be his rest.

The song is ceas'd; ah! who, pale shade! art thou,
Sad raving to the rude tempestuous night?
Sure thou hast had much wrong, so stern thy brow,
So piteous thou dost tear thy tresses white;
So wildly thou dost cry, "Blow, bitter wind,
Ye elements, I call not you unkind ||."

Beneath the shade of nodding branches grey,
'Mid rude romantic woods, and glens forlorn,
The merry hunters wear the hours away,
Rings the deep forest to the joyous horn.
Joyous to all but him § who with sad look
Hangs idly musing by the brawling brook.

But mark the merry elves of fairy land ¶!
In the cold moon's gleamy glance,
They with shadowy morrice dance;
Soft music dies along the desert sand;

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* Ferdinand. See Tempest. † Macbeth. ‡ Ophelia. Hamlet. || See Lear. § Jaques. As You Like It. ¶ See Midsummer Night's Dream.

Soon, at peep of cold-ey'd day,
Soon the num'rous lights decay;
Merrily, now merrily,
After the dewy moon they fly.

Let rosy Laughter now advance,
And Wit, with twinkling eye,
Where quaint pow'rs lurking lie;
Bright Fancy, the queen of the revels, shall dance,
And point to her frolicsome train,
And antic forms that flit unnumber'd o'er the plain.

O, sov'reign Master! at whose sole command
We start with terror, or with pity weep;
O, where is now thy all-creating wand?
Buried ten thousand fathoms in the deep.
The staff is broke, the pow'rful spell is fled,
And never earthly guest shall in thy circle tread.

EPIGRAM

ON PETER THE GREAT, CZAR OF RUSSIA.

T' Adorn with arts a rough barbarian race,
And polish them with ev'ry manly grace;
To chace the shades of ignorance profound,
And spread the beams of knowledge all around;
To brighten and exalt the human soul,
And still consult the welfare of the whole;
If these be arts more worthy of applause
Than with wild havock in ambition's cause
To conquer kingdoms, to lay waste and burn,
And peaceful states with restless rage o'erturn;
Then Russia's Czar with greater glory reign'd
Than was by Philip's son or Cæsar gain'd. M.

ON A GENTLEMAN

WHO MARRIED A THIN CONSUMPTIVE LADY.

WITH a warm skeleton so near,
And wedded to thy arms for life;
When Death arrives it will appear
Less frightful, 'tis so like THY WIFE.

A spouse so thin, though, all agree,
Had better much been let alone;
"FLESH of thy FLESH" she cannot be,
Who is made up of nought but BONE.

STRICTURES
ON
PUBLIC AMUSEMENTS.

Nov. 29. AT Drury-Lane Theatre a new Farce, under the title of "NOBODY," written by Mrs. Robinson, was performed for the first time The fair author may possibly regret the expedition with which she hurried her production on the stage. The audience were decisive in their disapprobation—we thought them captiously severe. The Farce *has* merit, though not of the highest order.

THE CHARACTERS.

Lord Courtland,	Mr. BARRYMORE.
Sharpley,	Mr. BANNISTER, jun.
Sir Harry,	Mr. BENSLEY.
Lady Languid,	Mrs. GOODALL.
Lady Rouleau,	Miss POPE.
Lady Squander,	Miss HEARD.
Miss Cassine,	Miss DE CAMP.
Housekeeper,	Mrs. BOOTH.
Patty Primrose,	Mrs. JORDAN.

The story is immaterial;—a few fashionable follies huddled together, and lightly ridiculed—the insipid conversation of a drawing-room—a dash of sentiment—and the ignorant mistakes of a country girl—compose the whole piece.

We think if *Sharpley* had been brought more forward, he might have saved the author. The sketch is an amusing one, but too slight for the production of any tolerable effect. If a character in life, as we suspect, the writer might probably be cautious about extending it too far.

The *dialogue* is neat and rapid; never inelegant, though, in two or three instances we could mention, somewhat *ambiguous*. The *chit-chat* between *their ladyships*, in the second act, we thought tolerably well adapted to the lighter *comedy*.

There is but little *sentiment*, but in the choice of that little Mrs. Robinson has been select. *Sir Harry* is made the vehicle for this communication, who is "a very slave to mental pleasures;" he is likewise "a philanthropist"—but unfortunately, he is *his own trumpeter*. It is astonishing that a benevolent character is never developed by the regular progress of the action; he cannot consistently be his own encomiast.

Lady Rouleau is a gross plagiarism from the *Lady Savage* of Reynolds at the other house; but as Reynolds had the invention to plan, so he alone has the skill to execute such a character. When the *outline* was borrowed, the *colouring* should have been borrowed also. But modern authors must not quarrel much about originality, the exchange of character is tolerably well understood—if they lose *one* idea of *their own*, they replace it by *another* that is *not*—so the odds are but trifling.

Hanc veniam petimusque damusque vicissim.

The failure of the piece must be attributed to the misapplication of its *satire*—*Sharpley* should have been the butt of ridicule—situations should have been contrived to shew the absurdity of such a being—the present preposterous fashion in dress might have been at the same time ludicrously exposed in his character, and the true ends of *farce* would have been completed.—The design of the Author, as the production stands, is *concealed*. An audience *must* be fixed to some point or other.

The actors all did their best—Mrs. Jordan particularly exerted herself in *Primrose,* and gave a simple *ballad,* unaccompanied, with her usual sweetness and *naivet'.*

This Piece was repeated some evenings since, with alterations, but the disapprobation of the audience was so manifest, that we conclude it is now for ever withdrawn.

Dec. 6. A new Comedy, called, "THE TOWN BEFORE YOU," was performed for the first time at Covent-Garden Theatre. The literary reputation of the present age has been exceedingly enhanced by *feminine genius.* No one more than Mrs. Cowley has contributed to this estimation. She may stand nearly *alone* as a writer who has combined the qualifications of a Lyrist and a Dramatist.

The Town Before You is not equal to her former productions. It is, however, a very spirited performance, and, we dare say, will gain upon the public estimation.

THE CHARACTERS.

Sir Robert Floyer,	Mr. QUICK.
Mr. Conway,	Mr. HOLMAN.
Sydney Asgill,	Mr. POPE.
Sir Simon Asgill,	Mr. POWELL.
Tippy,	Mr. LEWIS.
Fancourt,	Mr. MUNDEN.
Acid,	Mr. BERNARD.
Perkins,	Mr. HULL.
Humphry,	Mr. FAWCETT.
Lady Horatia Horton,	Mrs. POPE.
Georgina,	Miss WALLIS.
Lady Charlotte,	Miss CHAPMAN.
Lady Elizabeth,	Miss HOPKINS.
Mrs. Fancourt,	Mrs. MATTOCKS.
Mrs. Clement,	Mrs. PLATT.
Jenny,	Mrs. MARTYR.

Sir Robert Floyer, a Welsh Gentleman, having rendered much service to a successful ministerial candidate for the county of Glamorgan, is invited by him to come up to town, which he accepts of and brings with him his daughter Georgina, a heedless innocent young lady, who receives the addresses of Mr. Conway, a gentleman of honour and character. Sir Robert has a wonderful admiration for quality, and is full of the idea of his own dignity, having once served the office of Sheriff for the county, an honour of which he is continually boasting: generosity and spirit are, however, very prominent features in his character. He soon becomes acquainted with Fancourt and Tippy, two swindlers; the former a man of education, the latter a person of genius, who bears a strong resemblance to the person of a Lord Beachgrove, and is introduced to the Welsh Knight as that nobleman, who has it in his power to make him a person of much consequence in the state; and under this impression is induced by Fancourt to lend his Lordship 1000l.—Jenny, sister to Tippy, and waiting-maid to Georgina, concerts with him a scheme for putting the young lady into his power, by pretending to conduct her to an Exhibition, in which plot Fancourt also is concerned.—Mrs. Fancourt, a lady of morals and some pride, hearing of the danger which awaits Georgina, disguises herself as an itinerant Savoyard and fortune-teller, and, after singing a song before her window, obtains admittance to her chamber, and there forewarns her of the plot formed against her virtue, which is thus frustrated. The real characters of Fancourt and Tippy are now exposed; Mrs. Fancourt, who for her conduct in this instance is forsaken by her husband, is provided for by Sir Robert, and Mr. Conway receives the hand of Georgina in marriage.

The upper plot is chiefly sustained by Lady Horatia Horton and her lover Sydney Asgill. The latter is dependent on the favour of his uncle Sir Simon,

a merchant, who, to prove the sincerity of his nephew's regard, sends Perkins to inform him that he has failed; on which Asgill, disdaining to be dependent on the favours of Horatia, resolves to go to sea, and equips himself for that purpose.—The lady is devoted to sculpture—this is her reigning taste or passion; but she has a latent passion for Asgill, which she never fairly professes till she imagines he is ruined. The idea of his poverty makes her start into a frenzy of love, and for a moment the mallet and chissel are laid aside. Asgill is traced to Portsmouth, and is informed by his uncle of the means he had taken to prove his regard for him (which he acknowledges to have borrowed from Macklin's farce), and is wedded to Lady Horatia.

Temporary satire is the principal object of the Comedy—there is a just exposure of Hyper-criticism in the Arts, in the character of *Acid*—this is very laughably done, by giving him an opportunity of remarking on a living form, which, supposing a *statue*, he ridicules as out of proportion in every particular.

The false but prevalent axiom, that Poverty is the School of Virtue, is properly controverted in the part of *Fancourt*, who rails at the aristocracy of riches, without any other reason but because he is himself *poor*—while under this character he is committing every depredation that the courage of a cowardly thief will allow.

Georgina, Sir Robert's daughter, is a Welch hoyden, always laughing, but on what account it is difficult to determine. Her imprudence implicates the business, which would otherwise come to a stand before the third act.

Humphrey is Miss Lee's Jacob Gawkey, varying in a trifling degree the opportunities of expressing his simplicity.

The audience were divided at the close of the Comedy, though the applause was greatly predominant. It has been since judiciously improved.

MONTHLY CHRONICLE.

FOREIGN INTELLIGENCE.

ARNHEIM, *Nov.* 11.

THE evacuation of Nimeguen took place on Friday night. His Majesty's troops retired without any loss; which would also have been the case with the Dutch but for an unfortunate chance shot, which carried away the top of the mast of the flying bridge to which the hawser was made fast, consequently the bridge swung round, and they were taken prisoners, to the amount of about four hundred. The bridge of boats was entirely burnt, and the flying-bridge, of which they got possession by the above accident, has been since destroyed by our fire.

Martinique, Oct. 16. The enemy from Point à Pitre, in the island of Guadaloupe, made a landing at Goyave and Lamentin on the same island, on the 27th of September, and proceeded to attack the camp of Berville, under the command of brigadier-general Graham, who defended this position with the utmost gallantry and spirit until the 6th of October, when finding his provisions nearly exhausted, and that he was cut off from all communication with the shipping, and without hopes of relief, he was obliged to surrender, his force being reduced to 125 rank and file fit for duty. By this unfortunate event, the whole of the island of Guadaloupe, except Fort Matilda, where Lieutenant-general Prescott commands, fell into the hands of the enemy.

The British forces which were taken at Berville camp, consist of flank companies from Ireland, and the 30th, 43d, and 65th regiments. Their loss in the different actions between the 27th of September and 6th of October, as nearly as could be ascertained, amounts to 2 officers killed, 5 wounded, 25 non-commissioned officers and privates killed, and 51 ditto wounded.

St. Domingo, Oct. 21. The town and post of Leogane has fallen into the hands of the forces of the Convention, aided by a numerous corps of revoked negroes.

Capture of Warsaw.—Warsaw was surrendered at discretion on the 9th of November to the Russian general Suwarrow. The only assurances required by the Poles were, that the lives of the inhabitants should be spared, and their property respected. To these conditions the Russian general added an amnesty and oblivion for all that had passed.

In consequence of the sudden change of affairs in Poland, which country may now be considered as once more subjugated to the dominion of Russia and Prussia, the king of Prussia has sent an order to General Moellendorf, that the 20,000 troops ordered back to Prussia should remain on the Rhine. In consequence of this order, these troops, which had begun their march, are returned to their former cantonments.

HOME NEWS.

Nov. 17. Official advice was received, that the Alexander, of 74 guns, Admiral Rodney Bligh, was carried into Brest on the 8th instant, in a very shattered condition. The unfortunate but gallant commander of the Alexander acted only as captain when he fell in with the enemy; having been promoted to the rank of rear-admiral in the last flag promotion during his cruize.

Extract of a Letter from an Officer on board the CANADA, *in company with the* ALEXANDER *before her Capture.*

"When we first saw the enemy's squadron they were not more than two miles from us, right between us and the British Channel, for which we were then steering with a fair wind. Finding them numerous, it was judged prudent to alter our course immediately, and endeavour to alter the position so as to get the English Channel open, and which, though apparently impracticable (in such a situation), we and the Alexander effected by masterly manœuvring. By six o'clock we were to leeward of them, crowding sail for England, and the enemy (which we soon after perceived, as it grew day-light), consisting of five line of battle ships, four frigates, and a brig, in chace of us, coming up very fast. At six o'clock in the morning, the Alexander and Canada were close along side each other; but as the enemy were of so superior a force, it was thought necessary to separate, in order that one ship might perhaps get off. As we sailed rather better than the Alexander, she dropped astern of us, and steering different courses, *though only a little, made the distance between us wider. The French* squadron then separated, and a French commodore, with three line of battle ships and one frigate, pursued the Alexander, while the French admiral, with two line of battle ships, three frigates, and a brig, pursued us.

"A little before eight o'clock in the morning the Alexander hoisted English colours, and commenced the action with the headmost ship of that part of the enemy's fleet who were in chace of her; we hoisted our colours, and about eight o'clock began the action with the French admiral (in a ship of 80 guns). At this time his shot were flying over us without any effect; but our shot were fired in so excellent a direction, that he by no means steered steady, and did not show a wish to come along side of us without the other line of battle ship, which he might easily have done, as he sailed the fastest, but we imagined he had no wish to get up with us, unless the ship in company with him, and of equal force, could come up at the same time, and engage us both sides at once. The action continued in this manner till near one o'clock in the day, we receiving the fire of both the enemy's ships at intervals, and returning their fire. One of the French frigates came upon our quarter, and sent several shot over us, but on our bringing some of our guns to bear on her, she sheered off, and none of the other frigates presumed to come up.

"At about twelve o'clock we slackened our stays and rigging, knocked the wedges out of our masts, and started some water in the hold, by which means

the ship sailed faster, which the enemy perceiving, they did not draw up with us. At one o'clock discontinued the engagement with us, and hauled up for the Alexander. Had the French admiral not acted thus, we suppose he conceived both ships would get off, which I must say there was little probability of at that time.

"The action with the Alexander was much more severe; the first ship the Alexander engaged was so disabled in about half an hour, that she was obliged to sheer off, and make the signal for a frigate to go to her assistance. The French commodore then got up with Admiral Bligh, but never fairly along-side of him; notwithstanding which, in less than an hour the Alexander made him almost a wreck on the water, having shot away the commodore's head of his main-top-mast, his main top-sail-yard in the slings, and his mizen-top-mast, consequently he was forced to give over the action. A third line of battle ship, never in the action before, next got up with the poor unfortunate Alexander, and engaged her closely; this was about the time the admiral gave over the action with us, and at that time we could not perceive the Alexander the least damaged in the sails or rigging, for she was steering a steady course with all her sails set.

"The French admiral, seeing the Alexander had beat off two line of battle ships, and fearing we should both get off in spite of their efforts, he in the most dastardly manner hauled up for the Alexander, being determined, I imagine, to make sure of one ship. I call it dastardly, because if three heavy line of battle ships could not secure the Alexander, he ought never to have gone to their assistance, and should himself have chased us while he had a sail to set.

"The last we could distinctly see of the Alexander was past two o'clock, P. M. (when most of the enemy's ships had closed in with her); her colours were still flying, and she still firing away.

"Soon after two o'clock in the afternoon it came on squally and thick weather, when we saw no more of them.

"In our situation it was not possible to be of any use to the Alexander, and to attempt it would have been selling the Canada. Captain Hamilton wished to heave to, and fight them both, declaring he would never strike while there was a plank to stand upon; but he was persuaded by the officers we had no right to do it, the enemy being of so much superiority to us; and certainly had we done it, we should, we must have been taken. We had then nothing left to do but make the best of our way to England, which we did, and arrived in Torbay on the 8th of this month, and found Earl Howe, to whom we communicated the intelligence, who immediately got under weigh with the Grand Fleet, and the wind favourably shifting soon after he sailed.

"When the two line of battle ships hauled their wind from us, we could see we had damaged them by our shot very much in their sails and rigging."

Nov. 19. This day a Treaty of Amity, Commerce, and Navigation, between his Majesty and the United States of America, was signed by the Right Honourable Lord Grenville, and by the Honourable John Jay, Envoy Extraordinary from the United States of America.

It is said that, by the treaty with America, the forts in dispute are immediately to be given up; and that the Americans are to be allowed to supply our West-India Islands with lumber and provisions, in any vessels of not more than 120 tons burthen, and to take their returns in rum and molasses.

20. A Court of Lieutenancy was held at Guildhall, when several regulations for the militia of the city of London were settled; several officers were appointed, and it was agreed upon that an application should be made to Parliament for an amendment of the late act.

28. About five o'clock in the morning a fire broke out at the new paper-mills near Tooting, which were totally destroyed in a very short space of time, the workmen who were present having scarce time to save their clothes, &c.

30. *Dec.* 1, and 2. The Serpentine river overflowed its embankments, and after forcing down a part of Hyde-Park wall, made its way to Knightsbridge, where a number of cellars and outhouses were filled with water, to the great injury of many inhabitants. A similar accident happened near thirty years since.

The bridge across the canal at Uxbridge has been entirely washed away by the floods.

Accounts from Ware state, that they have experienced the greatest inundation ever remembered by the oldest inhabitant. Several maltings have been laid under water, and considerable damages sustained thereby. The roads in many places are rendered totally impassable, and a number of lives have been lost in the neighbourhood. At Stanstead, several boats were employed in ferrying the people along the streets, nearly the whole length of the town, while the rapidity of the torrent seemed to threaten devastation to the whole county.

2. About eight o'clock in the evening, a new built house, not quite finished, belonging to Mr. Godsall, coach-maker, in Long-acre, fell to the ground, and a strong party wall, which divided it from the house of Mr. Lukin, coach-maker, giving way, by the shock brought that house down with it, and an adjoining one was unroofed. In the house of Mr. Godsall the workmen had fortunately left off for the evening, and the wooden fence, usually placed in the front of new buildings, prevented any misfortune happening to the people who chanced to be passing by at the moment. Mr. Lukin's house was inhabited, and completely furnished; his shop was also full of carriages, all of which were destroyed. The family were providentially alarmed by the cracking of the walls, and had just time sufficient to escape before the house fell. The accident was occasioned by the undermining of the foundation.

10. Between the hours of seven and eight o'clock, as a gentleman with two foreign messengers, in a post-coach and four, were on their way to Harwich to embark for the continent, they were stopped about three miles on this side of Romford by five footpads, armed with pistols. The ruffians immediately upon opening the door, seeing arms in the hands of the gentlemen inside, fired upon them, and wounded one of the messengers most dangerously, and the gentleman, who was Mr. Darby, a Leghorn merchant, in the scuffle, in the course of which no less than eleven shots were fired, viz. three by the persons in the coach (three of their pistols having missed fire), and eight by the robbers. Mr. Darby, and one of the messengers going with dispatches to Florence, got out of the coach, and by the darkness of the night escaped to a neighbouring farm-house. The other messenger, who was shot through the thigh and the bowels, was dragged from the coach upon the footpath, and most cruelly bruised about the head with the butt-ends of pistols. The robbers got a very large booty; the messenger for Florence alone lost sixty Louis d'ors, besides about ten or twelve guineas. The messenger so badly wounded is since dead. Mr. Darby was wounded in the arm by a ball. He got a chaise to convey him from the farm-house to Romford, where he remained during Wednesday night, and on Thursday morning, General Tarleton, accompanied by Mr. Rush, the surgeon, went down and brought him to town. Mr. Darby was particularly unfortunate, as his trunk was cut from behind the coach before he had got from St. James's Place to St. Paul's. The postillions were suspected of being privy to both accidents; in the robbery, particularly, circumstances of suspicion were strong against them. The gentlemen had given them orders, if they were called upon by any persons upon the road to stop, to drive with all speed—if they were obliged to stop, to give notice by calling out. No such notice was given; for the carriage no sooner stopt than the doors were opened, and the consequences ensued which we have above stated.

A criminal information against the Earl of Abingdon, for printing a speech in the newspapers, containing reflections on the character of Mr. Sermon, his Lordship's *quondam* attorney, came on to be tried in the Court of King's Bench in last term, when the jury returned a verdict of *Guilty*.

12. There was a final meeting of gentlemen at Mr. Pitt's house, in Downing-street, to propose terms for the loan of the ensuing year, which is intended to be twenty-four millions sterling; of which eighteen is for the service of Great Britain, and six for the Emperor, who is to repay it in a stipulated time, and to pay an interest of seven and a half per cent. The agreement is of course subject to the final ratification of Parliament; and a clause is inserted to this effect in the contract agreed on.

The terms on which this loan is concluded are as follow; for every 100l. English money, paid to government, the subscriber is to have in our funds,

l.	s.	d.	
75	0	0	3 per cent. consols.
25	0	0	4 per cents.
0	6	4½	long annuities.
20	16	8	3 per cents. Imperial loan.
1	5	2	per ann. as an annuity for 25 years.

The usual discount to be allowed for prompt payment; and we understand the interest on the Imperial loan takes place from last May.

In this agreement it is stipulated, that two millions of the navy debt are to be funded; that five millions of navy bills are to be paid in the course of a year; and that two millions and a half are to be bought up in the course of a year.

Should Parliament not think fit to ratify the Emperor's loan, then there will only be wanted eighteen millions sterling; and the subscribers are in that case to have for each 100l.

l.	s.	d.	
100	0	0	3 per cent. consols.
33	6	8	4 per cents.
0	12	6	long annuity.

which will form an equal proportion, as though the Imperial loan took place.

The above loan is the greatest money negotiation that ever took place in this or any other country at one time.

As a proof that the war is meant to be prosecuted against France with redoubled vigour another campaign, the contractors for camp-equipage have received notice from the Board of Ordnance, that farther contracts for twelve months would be made from the 25th of the present month to Dec. 25, 1795.

According to a list which has been published of the troops under the command of Generals Pichegru and Jourdan, they amount to 200,000 men. 85,000 of whom are employed in sieges and blockades, 45,000 in garrisons, and 40,000 occupy the Rhine from Bonn to Cleves; insomuch that there are only about 30,000 men under the command of General Pichegru, on the banks of the Waal, to carry on the operations against the British.

We are happy to announce the complete triumph of the Moderates over the Jacobins. The hall of the Jacobins has been shut up by order of the Convention, and a seal placed on their papers.

In the sitting of the Convention on the 7th instant, Breard announced that that division of the Toulon fleet which had been so long blocked up in the Gulph of St. Juan, and which the enemy had never been able to attack in its moorings, had returned to that port, without having met with any British or Spanish ships on its passage.

Expedient practised by the French, for the speedy augmentation of their navy, and for providing a constant supply of additional ships.—To every district, or smaller division of the Republic, exact models of the several timbers that go to the construction of ships of war of various dimensions, are sent by a commissary appointed for that purpose, with orders to the peasants to fell such trees as they occasionally find suitable for any of those timbers; which having cut out in the rough, according to the fore-mentioned models, to which they can always have access, they must send forthwith to the nearest dock-yard, where these timbers are finished, and put together by the ship-builders there; such parts of any particular description as are redundant being reserved for a scarcity of them in any other yard. Thus a sort of manufactory is established, where, as in that of watches in Switzerland, the peasants are employed in making the several parts, the exact use of which, in combination with the whole, they themselves are often ignorant of, but which in the hands of the finishers concur with the rest, and complete the machine.

Cheap and easy method of extinguishing Fires.—At each end of the fire-engine place a large tub as a reservoir for supplying the engine; into these tubs throw some pot ash occasionally, so as to keep the water highly impregnated; this water, thrown into the fire by the engine, will soon extinguish all flame.

A gentleman of Greenock, who communicated the above method of extinguishing fires, writes thus; "About three years ago an alarming fire happened in this place. Before I went to the spot, the roof of the house had fallen in, but the flame was so great as to overspread the adjoining houses, and the whole street was threatened with destruction. Having read somewhere that pot-ash extinguished flame, I tried it (as above described), and in less than ten minutes the fire was completely got under. Some time after, one of the sugar-houses at this place being on fire, the same means were used, and they were attended with the same success. Pearl-ashes may do as well as pot, and they are sooner dissolved; but the latter came readiest to hand, and it had all the good effect I could wish for.

State Prisoners for High Treason.

Since the publication of our last number Mr. Thelwall has been tried and acquitted; and Messrs. Kyd, Joyce, Holcroft, Bonney, Baxter, Richter, Franklow, Hillier, and Spence, have been discharged, no evidence being produced against them.

Hibernian simplicity. Not long since, an Irishman was arraigned at the bar of justice for felony, and on being asked the usual question, "How will you be tried?" through ignorance (for it was his first appearance in that character) he remained silent, till told by one of the counsel to say, "By God and my country." Paddy replied to his advocate, "By J—s, honey, I wou'dn't wish to be tried by G—d at all, because he knows all about the matter."

COUNTRY NEWS.

Norwich, Nov. 20. Saturday last, after a week's search, was discovered buried in his stack-yard, the body of Mr. John Filbee, a reputable farmer at West Dereham, in this county. He had been missing from the Saturday preceding, and various were the conjectures respecting what was become of him; by some it was thought he had left his home in consequence of words between him and his wife; by others, that he was either murdered, or some accident had befallen him. A most diligent search was made, not only in the parish but throughout the neighbourhood, and, when they had almost despaired of finding him, some fresh mould was observed in the stack-yard, within an hundred yards of his house, which being removed the body was discovered, and, upon inspection, it was found that he had received violent blows upon the head and other parts of the body, which had occasioned his death. Suspicion fell upon his own manservant, who was immediately taken into custody, and after a short time confessed himself to be the murderer; that he had formed the dreadful resolution of destroying his master about four days previous to his accomplishing it; that he had the intent of doing it the night before, but his heart failed him; but after words had arisen between his master and mistress, he resolved to dispatch him, and unfortunately the deceased went into the stable about six o'clock on Saturday evening, the 8th instant, with this servant, and as soon as he got out of the door the hardened wretch struck him on the left side of the head with a fork, which instantly deprived him of life; he repeated the blow, and then dragged the body into the stable, went to the stack-yard and dug a hole, then returned to the stable, took the body on his back, and buried it, covering the earth with straw, all of which he effected in the space of an hour. Throughout the whole of this dreadful business there appears such a degree of unparalleled wickedness as is scarcely to be conceived, nor does it appear that any symptoms of remorse in the perpetrator were discovered, until after the corpse was found, since which he has made a most ample confession, not only of the murder, but of his motives for committing it, which being of a very delicate nature, charity induces us to draw a veil over them until the whole affair be publicly investigated in a court of justice. The deceased has left a wife and two children, was a very industrious man, had been a very kind master to the culprit, who had been in his service about three years.

[*The Lists of Promotions, &c. are unavoidably postponed till our next.*]

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